

S. O. H. P. NDZINISA HISTORY + Lomdayeka Ndoinlon et al. 1/4

Footnotes

30 Mamini: the early Swazi king(s); also a common royal surname in Swaziland; also surname of other people who are not from the royal family.

31 Loziyigili; (variant Noziyigili) according to Bryant p. 306 he is another son of Hluma called Makasanyama; the father Ngwanasi (p. 307).

32 Sushangane: a leader of a group of ndwandwe clansmen who escaped from Chaka and Zululand in 1821. His followers became known as Shangane; a brother of Zwide.

33 Lubomjeni: (variant: Lubombo) refers to the eastern part of Swaziland, and it starts slightly north of Ishaneni in the north and extends south to within 10 miles of the Southern border at Golela. The major towns in this part of the country are Ishaneni, Mkhumbi, Siteki and Big Bend. (Grotzinger p. 80).

34 Mamyiseni: probably a place located just outside the eastern border of Swaziland; around the Mavameneni area.

DD E koduwa ke

E¹⁰ but then

LN ngimi lengagala busotja nje lapha iKangwane
I am the one who started busotja²⁶ here at Kangwane²⁷

DD Le busotja buphi babe kuabakhona imphe yaka
which busotja²⁶ babe⁸, there was an imphe²⁸ of 1914
1914 kwase kubakhona imphe yaka 1939?
and there was also an imphe²⁸ of 1939?

LN Lobusotja lobukhona lobagala busotja la
The present busotja²⁶, that started busotja²⁶ here
Kangwane lobu basobhuga
at Kangwane²⁷, that of Sobhuga²⁹

DD Lobu ba 1939 imphe yemaTalinane
that of 1939, the eiman imphe²⁸

LN Wena wekunene, wena wekunene
Wena wekunene, wena wekunene

DD Awu siyabonga Mzomba E Mzomba laba
Awu we are thankful Mzomba, E¹⁰ Mzomba,
bakandzinisa tsine siyaye sive nje kukhona
those of ndzinisa, we usually hear that there are
bakandzinisa ubakhandze babafisha e uye
those of ndzinisa, you find them very short, wen
lena nalena nalena e tsine labasha, insha
if you go there and there and there, we the youth, the
nje tsine kasati lutfo ngalaba bakandzinisa,
youth, we don't know anything about those of ndzinisa
ungake usitekele yini indzabuko yabo, utekele
can you tell us their indzabuko, just tell
mine nje impela matfupha.
me in person

LN Wena wekunene ngitakutekela. E tsine

Footnotes

26 busotja : see glossary

27 kangwane: lit (place) of (the) ngwane; it can be used to refer to the entire domain under the rule of the descendants of the early king ngwane i.e. an equivalent of Swaziland; or it can refer to the very heart of the kingdom, the area around the principal royal residence.

28 imphi (variant impi) : see glossary

29 Sobhuza: there are ^{two} Sobhuzas; Sobhuza I, also known as ngwane IV and Somhlotlo; the son and heir of king ndvungunyane who died in 1815. Sobhuza's mother was Somnjalose Simelane; there is also Sobhuza II who is also called Mona, Mahogozu and Nkhottjeni; the ngwenyama of Swaziland from December 22 1921, until 1982. He was born on July 22, 1899, only five months before his father, King Bhuni died. His mother was Lemawu Nxumalo.

- Yes they said home¹⁵-lily when he kicked the ball
 kaZombodze
 there at Zombodze¹⁶
- DD E o nelipole¹⁸ wake walidlala mZomba
 E¹⁰ oh mZomba¹⁷ you once played football
- LN E-e
 Yes
- DD Awu siyabonga babe
 Awu¹⁸ wa ake thankful babe⁸
- SN E manje ke asesive ke bakhuluma nasum.
 E¹⁰ now let us hear him talking with Dumdum
 dum lapha, Babe asewutekele Dumdum
 here, babe⁸ can you tell Dumdum that, Dumisa⁵
 kokutsi Dumisa Stamini kwekutsi bakandzisa
 Stamini, tell where those of ndzisa have
 badzabukaphi kuphi nini kanjani, kokugala
 dzabukid¹⁹ from, where, when and how, firstly
 nje asesive ngawe kutsi utalwa ngubani,
 let us hear about you that who begot you.
- LN Wena wekunene, mine ngirgumsa wantjonga
 Wena wekunene, I am the (son of ntjonga)
 ndzisa lapha kurkhomo, kudenzisi²¹
 ndzisa there at nkomo, at menzisi²¹
- DD Um utalwa, ukulphi libutto²³ babe?
 Um²² you were born, in which libutto do you²⁰ belong?
- LN libutto ngukugavu ngilisotja mbamba
 The libutto²³ is libavu²⁴, I am a real lisotja²⁵
- DD O usemasotjeni vele
 Oh you are indeed among the emasotja²⁵
- LN ngilisotja vele
 I am a lisotja²⁵ indeed

Footnotes

15 home-lily : probably was the praise-name for Lomcedayeka while he was still a youth.

16 Zombodze : the name of a number of Swazi royal residences at different times in history. There are two sites in modern Swaziland known by this name. One lies east of Lobamba in Central Swaziland, the other is located approximately 10 km south-west of Mkhlosheni in Southern Swaziland. This was a capital of the early Swazi kings, traditionally governed by a Asibandzaka indvuna (S.W. O. H. P., Ham, (Magolozu mkhonta 2), edit notes p 18). According to Bonner, (Kings, p 4) Zombodze was originally the name of the 'national headquarters' of the later eighteenth century Swazi King, Ngwane. The precise location of this earlier Zombodze, somewhere in Southern Swaziland, has not yet been established with certainty. Zombodze is also the name of the capital of the late nineteenth century Swazi King, Bhunu, located approximately 15 km. due east of present-day Lobamba.

17 Mzomba : is a sinanatele for the surnames ndzinisa, Nwiba, Dlundlu etc.

Footnotes

- 18 awu (variants: owu, ewu, hawu) interje. of sudden surprise; of amazement; of wonder.
- 19 dzabuka: variant (ku) dabuka; ^{indzabuko} undabuko (noun) to originate; as does one group by breaking away from another.
(bemdzabuko: those who have dzabuka'd)
- 20 ntjonga (variant: ntshonga): personal name
- 21 nkomo: lit. cow; probably a mountain around the Siphofaneni area; also referred to a Mengisi
- 22 um (variant um-um) also referred to as umhku, used to refer 'yes'; also used to say 'I agree' or 'oh yes' or 'yah'; sometimes 'I' is used.
- 23 libutfo: see glossary (plural emabutfo)
- 24 libaru: a libutfo founded between 1890-1899
- 25 lisotja (plur. emasotja) a libutfo founded between 1914 and 1919

SN

nine bekunene ngalinye lilanga. lapha sake
nine bekunene' one day we once talked about
sakhuluma ngebaka Sukati¹, baka Sukati², baka Sukazi³
those of Sukati¹, those of Sukati², those of Sukazi³
satsi bachamuka kazulu kutsiwa baka Sukazi³.
and we said they came from Kazulu and were
Sase sifika tsine maswati suyabantjintja Sitsi
known as those of Sukazi³. We Swazis came and
baka Sukati. Ngalinye lilanga futsi sakhuluma
changed them and said they are of Sukati¹. On other
ngebaka Makhubu. Ngalinye lilanga ngiyakhumbula
day we talked about those of Makhubu. On another
Dumdim wake wakhuluma ngalabanye lapha
day I remember Dumdim and talked about others
baka Gamedze. lamuhla ke sitsandze kutsi
here, those of Gamedze. Today we have liked to talk
sicoce nganaba bakitsi bakandzinisa. ngenhlamba
about those of ours, those of ndzinisa. Luckily we
ke sinababe lapha ulomadayeka e Samson
have here babe⁸ lomadayeka e Samson
ndzinisa waphi¹⁰ e Siphofaneni. Utawusho ke
ndzinisa of Siphofaneni. He will tell us the place
kutsi watalwaphi watalwa ngubani kuphi
from which he was born, by who, where and
hini. E ba labanyenti bamati ngekutsi
when. E¹⁰ peo many people know him as Silex,
ngu Silex labakhulu kanye naye.
those who have grown up with him

DD

ngelebujaha lelo

That one is for bujaha¹⁴

SN

E-e batsi home-lily nakashay' ibhola lapha

Footnotes

- bekunene
1. Nina bekunene } (sing. wena nekunene) see glossary
wekunene
2. Sukai (variant: Sukazi) surname

3. kaZulu : lit. place of the Zulu. Swazis use the term to refer to the country to the immediate South of Swaziland. KwaZulu lit. place of the Zulu. In South Africa this term is now reserved for the area under the Zulu homeland authorities while Swazis who Zunda use it in a similarly broad way to 'kaZulu' (see above)

Makhubu : Surname

5 Dumdum : a name used by some members of the broadcasting service when they refer to their colleague Dumisa Dlamini, Dlamini is a surname

6 Gamedze : Surname

7 Ndzinisa : Surname

8 babe : See glossary

9 Lomadayeka : lit. or who is painted; personal name

Footnotes

10. e/ε : 'interj. Hail! Ah! Yes!', it is the common expression used as introductory particle 'in politely addressing oneself to another, or when about to commence a speech; also said by way of announcing oneself upon arrival before a hut - door.

11. Samson : personal name

12. Siphofaneni : a place located about 35 km south-east of Manzini.

13. Dices : probably personal name

14. bujaha : See glossary

Interviewed at : SBS Mbabane

Date

Informants : Lemadayeka Samson Ndzinisa (in)
John Siquca Ifwela (J.T.)
Magangeni Dlamini (M.D.)

Interviewed by Dumisa Dlamini (D.D.)
Sabelo Ndzinisa (SN)

PAGES
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BLADSYE



Exercise Book Skryfboek

size A4 (297x210mm) GROOTTE

Name: SBS SERIES TAPE 10
Subject: Ndzinisa History and the
Place: history of the foundation
of the Swazi nation
BOOK 1

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 328

Section One

Ndzinisa History

SBS series

Longadayeka Ndzinisa et al

Footnotes

51 Dvuba (variant: Duba, Svube, Dube): lit. gebrui;
also a surname

52 Dvudlu : Surname

53 Tselu : Surname

Footnotes

51 Dvuba (variant: Duba, Dvube, Dube): lit. zebra;
also a surname

52 Dvudlu : Surname

53 Isela : Surname

We should no longer follow him, how didn't this house
indlu ifulelwe ngetjani emuva. Bayike babuyel'
burn, the house that is thatched with grass, let us go
emuva

back, they returned and went back

DD Babuyel' emuva

They went back

LN Babuyel' emuva. Emuke ke embhuleni, behta

They went back. He then moved away from mbhuleni,
ke bayaphuma ngekhatzi emayiwane baye
they went down through Mayiwane until they came
bakamaka kakhohho, sebakha ke
up to kakhohho, and they built there.

DD Indlunkhulu yabo laba bakandzinisa ngobe

The ⁵⁰indlunkhulu of those of ndzinisa because you
uyawutsiutsi uyahamba uhlangane newakandzinisa
will find that as you go you meet a ndzinisa
lapha uhambe uhlangane newakandzinisa lapha
there and go there and meet a ndzinisa and
uhlangane, iphi indlu yabo le lesiguqudla
go, where is their house, their main centre
sabo nje sampela
really?

LN Lesiguqudla sabo nguye lolokhulumako

their main centre & the one who is speaking

DD Sengiso ke indzawo yabo lapho ukhanda

I mean their place where you will find that the
kutsi sibongo sakanandzinisa sitse bhidlilili
surname of ndzinisa has spread all over

LN ngukunxhomo

It is at Nkhomo

Footnotes

48 Mayiwane : a place situated at about 27 km north east of Piggs Peak.

49 Kalthohho (variants: Hholiho, Hoho) According to Matebula Hholiho (in southern Swaziland) was Ngwane's liLawu (History edit. p. 6); name of Somhlolo's administrative capital near present day Mhlosheni; and the name given to the area north-east of Mhlosheni inhabited by the Shiba people; also the name of Mswati's capital on the north bank of the Komati river in northern Swaziland, from which the modern northern administrative district (Hhohho) derives its name (S.W.O.H.P.) Hamilton series (Logwaja Mamba, 1), edit notes p. 27).

50 indlunkulu: (variant: indlunkulu) see glossary

LN bayemuka embhuleni bayabaleka nabefika le
 They went away from embhuleni⁴⁶ and ran away, when
 emuva eshiselweni bayefika bayayilumeke lendlu
 then arrived there at back at Shiselweni³⁹ they came
 and set on fire this house

DD Sekufika baphi manje eshiselweni
 Who came to Shiselweni now?

LN Laba bakaZulu

Those of kaZulu

DD WO sekufika bakaZulu

WO⁴¹ those of kaZulu came.

LN Laba bakaZulu

those of kaZulu

DD E-e

Yes

LN Befika balumeke lendlu, indlu ete yasha

They came and set this house on fire, and the house
 isal' injalo nje kantsi yindlu yetjani

couldn't burn, it just remained as it is whereas it was

DD Abasekho laba bakangwane labahamba nenkhosi

Those of kangwane²⁷ who go with the king are no moreⁿ
 there

LN Sebabalekile laba bakangwane baphumile

Those of kangwane had ran away, they had gone
 babheke le, bemukile Bayayishisa lendlu, iti

out to there, they had gone away. They burned this house,
 ke inkhosi yakaZulu awu nako sehlulekile

and then the king of kaZulu said, awu indeed we have
 lendlu lebeyihlala lesintfu le ayikashi vele

failed. The houseⁿ which the sintfu⁴⁷ was kept did not burn

singabe sisamlandzela lomuntfu asincandzeke.
 we cannot follow this person, let us go back

Ngabe sisamlandzela, kungete kwasha lendlu,

Footnotes

46 Mbhulezi : Matsebula (p. 38) says "mbhulezi is on the upper Komati River, at the foot of the Blomodlomo Hills, where Ngcinda Matsebula was the indvuna and lamagadlela the inkhosikati."

47 sintu : refers African culture, customs; to African language; to mankind.

¹⁸awu the ²⁸impfi of ³kazulu is coming, they have kwakhiwa nendlu lehlala lomango, nakakhile built at Shiselweni and a hut where the ³⁶ummango khova lena iyaghamuka impfi yakazulu. was kept was built. Just as he had built there, there najifika ngesheya kaLuphongolo liyabuya litulu cobal an ²⁹impfi of ³kazulu. When it came across the liyana BU

Luphongolo⁴⁰ rain started to fall and it fell heavily

DD Lelikhulu kati

The heaviest one

LN Wo lana litulu lagwala Luphongolo, ngqi.

WO it rained and the ⁴⁰Luphongolo was flooded to the Tema impfi yakazulu mshiyalowa awu fullest. The ²⁸impfi of ³kazulu stopped across, ¹⁸awu

DD Tase iyabukana

Then they faced each other

LN Utawubofja lomfula. Awu impela uyabotj

This river would calm down. ¹⁸awu indeed the river umfula Hawu sentenjani ubotjile umfula calmed. ¹⁸Hawu what must we do, the river has bayeta labantfu. Seyiyaphum inkhosi, ngqi

calmed, those ^{pe. ple}are now coming. Then the king went out nemmango, fwala nako kumukwa ke. ngqi with the ³⁶ummango, carry and there they went. ⁴²ngqi

Mbukwane, ngqi empuluzi le. Lena sekusala ⁴³Mbukwane, ngqi ⁴⁴at mpuluzi there. and

Mancibane ⁴⁵Mancibane

DD Um

Um³²

Footnotes

40 Lontongolo 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.

41 wo: interj. of agreement; a term that refers to 'yes', or 'I see', or 'I agree'

42 nggi: idea. of tightness; of closing firmly; of finality; of punching with the fist.

43 Mbukwane: probably a place around Mahamba area

44 mpuluzi: a place around the Siphocasiní area that is between Mhlambanyatsi and Mbabane.

45 Mancibane: prince; according to Matsebula History p 143 he was a chief living on the western border of the country

- atfwele lomfunti wenkhosi kutsuwa nje bacedza
 through getting tired while he was carr. of the ³⁵umfunti
 Lubombo ngekukhleletela ngibond laba ke
 of the king, it is said they scouted the ³³lubombo, ^{the ones} those are ¹
- DD Kutfwele laba bakandzinisa
 It was those of ndzinisa that were carrying
- LN Kutfwele laba bakandzinisa batfwele lomwango
 It is those of ndzinisa that were carrying, they are
 wenkhosi
 carrying the king's ³⁶umwango
- DD babaka
 They were of
- LN labekanabo
 Those that were with him
- DD Bakabani sakusuka phansi ngokugala kwabo
 They were of who starting afresh as they began
- LN Bebangetobaka mlaba
 They were of mlaba ³⁷
- DD Baka mlaba
 They are of mlaba
- LN Wena wekunene
 wena wekunene
- DD Baghubeka
 They continued
- LN Baghubeka ke. Bayefika ke le seabak' etulu
 Then they continued. They came then there and built
 ke le bakhowel' esihlutse sebayawukwakha ke
 up there, they climbed over ³⁸sihlutse and came to
 eshiselweni. Nabakhite ke eshiselweni awu
 built at Shiselweni ³⁹. When they had built at Shiselweni ³⁹
 ijel' impi yakazulu. Bakhite eshiselweni

Footnotes

35 umfunti : the bundle of medicines

36 ummango ;

37 mlaba : surname

38 Sihlutse (variant : Hlutli, Hluti) : a place situated about 36 km south-east of Hlathikulu

39 Shiselweni : name of the present-day administrative district of Swaziland which takes its name from the base in southern Swaziland of the early Swazi kings (so-called because of the frequent burning (shisa) of homesteads in the area, by attacks from the south); Somhlolo's early residences were here and, according to Matsebula, (History old edit. p. 7) Ndvrungunyane as well

Footnotes

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Wena wekunene I will tell you. E¹⁰ we came
 sachamuka kaZulu nenkhosi le leyaphuma
 from kaZulu³ with the king that came from
 kaZulu kubangwa intfombatana yase inkhosi
 kaZulu during the fight over a girl, then one king,
 lenye, sowuyaphuma Dlamini wuka nebakandzisa
 then Dlamini³⁰ went away, went down with those
 uyawushona e kaZoziyingili
 of ndzinisa⁷ and he went to e¹⁰ Loziyingili's place

DD Um²²

LN Um²²

LN nakefika kaZoziyingili solo inkhosi iyamlandzela
 when he reached at Loziyingili's place, the king is still
 leya ngoba lena wafihla immango
 following him because this one went through the
 lolokutsiwa lituba. Wemuka ke nakefika
 hill ascents, the one that is called an aperture. He
 kaZoziyingili solo iyeta le nkhosi yaKaZulu
 went away and he came to Loziyingili's place, the
 ifuna lemmango sowuyajika Soshangame
 king of kaZulu is still coming searching along the
 sowubuya emuva ukhwela etubonjeni
 hill ascents, then Soshangame³² returned and came
 eManyiseni. Uyezha emanyiseni uyadzinwa
 back (and climbed over tubonjeni³³ at manyiseni³⁴). He
 lomfokati sekutsiwa ligamba lakhe ke
 went down Manyiseni³⁴ and this fellow man got tired
 ngundzinisa. Hhayi kutsi wadgubuka nje
 and then his name was called Adzinisa⁷. Not that he
 kuba wakandzinisa, kwase kusuka ngekudzinwa
 dzabukid to be of ndzinisa⁷, it just came about

Footnotes

- 67 Bulunga : a place situated around the Bulungu Hills about 20 km south-east of Mangini
- 68 Masuku : a surname ; there is also a place called Masuku situated about 26 km south west of Mangini
- 69 Nsukumbili : lit. two days ; also personal name
- 70 beSutfu : members of the Sotho nation ; natives of Lesotho, Transvaal and Botswana
- 71 tihhehle : singular - sihhehle ; a stony outcrop ; a pile of stones ; a shelter ; in another sense can mean caves.

hero of that side, at your place, the heroes that are
lowatiko lokwa' kuvel' emaghamwe labatiwa
well known during that time when the heroes were
ngisho nasebukhosini kungaba lobani?

LN Naku ke wena ^{who are they?} wekunene ngifuna kukutjela
Here it is wena wekunene I want to tell you
kutsi ke lapha ke nasekufikwa kathohho
that when they reached at kathohho

DO WO
WO²¹

LN Sewakha ke lomuti wenkhosi le kathohho⁴⁹
When the ⁶⁴umuti of the king was built at kathohho
wase uyabekwa ke lo londzinisa uba
then this ndzinisa was appointed as an ⁶⁵indvuna
yindvuna le kathohho, nafile ndzinisa
there at kathohho⁴⁹. After ndzinisa had died,
sowutala Gwaza le kathohho. Nakhulile Gwaza
he then begot Gwaza⁶⁶ at kathohho⁴⁹. When Gwaza
ayindvuna, uyabekwa naye uba yindvuna
had grown up being an ⁶⁵indvuna, he was also
kathohho
appointed as ⁶⁵indvuna at kathohho⁴⁹

DO Um utsatsa sikhundla seyise

LN Um²² he took the position of his father
Utsatsa sikhundla seyise, seyimtsats' inkhosi
He took the position of his father, then the king
Gwaza nasakhulile, itsi yeyi Gwaza hamba
took Gwaza⁶⁶ when he had grown up and said 'hey
sede uyeta Shaka le, hamba uyekwakha le
Gwaza⁶⁶ go, shaka is still coming there, go and

Notes

64 umuti : see glossary

65 indvuna : see glossary (plural - tindvuna)

66 Gwaga : the son of Ndginisa

laba batila loku tizatfu tekutsi bakutile ngiloku,
 that e¹⁰ these tila⁵⁹ this, the reasons to tila⁵⁹ it are these
 laba batila lokwa laba batila labaka ndzinisa
 and these tila⁵⁹ that and those tila⁵⁹, those of
 yini labakutlako
 Undzinisa⁷, what do they tila⁵⁹

LN Lidvuba
 The zebra

DD Lidvuba lona lakaDruba,
 The zebra because it is of Druba⁵¹

LH Ihhi
 Ihhi⁶⁰

DD Tizatfu talo kubangelwa yini?
 What are the reasons that they don't eat it?

LN Awu kubangelwa kutsi liyinyamatane nje
 Awu⁸ it is because it is a wild animal which is
 lengadliwa lisibongo liyingati yetfu nje
 not edible, it is a Surnambe, it is our blood.

DD Yebo ke liyingati nembala. E kuyaye
 Yes then, it is a blood indeed. E¹⁰ sometimes
 khambe lapha Nyamatane ingatsi Mzomba¹⁷
 it goes here Nyamatane, I mean Mzomba, it
 khambe khambe, e fibongo solo tihla
 goes and goes, e¹⁰ the surnambe as they move
 ngalapha uve kwekutsi lijaha lakitsi
 down this side you hear that the lijaha⁶² of our
 lesihlehta ngalo njenganyalo kangwane
 place we hleha through just like how at kangwane²⁷
 lighawe lakhona ngusibanibani e uve kutsi
 the hero is so-and-so, e¹⁰ you hear that he is a
 lighawe langalapha, lakini emaghlawe nje

Footnotes

59 tila : from the word kutla which means to abstain from something due to some reason(s); to avoid; to give up; to show some respect by avoidance

60 Ihhi (variants: ehhe, uhhu, umhhu) : interj. of assent, agreement, or approval;

61 Nyamratane : lit. wild animal; but also a siranatelo of the Druba surname

62 lijaha (plural-emajaha) : see glossary

63 Hlehla : from kuhlehla which means to 'march at the double', bearing weapons parade or march past; 'beat'; it also means to pay tribute

Your king is this ndzinisa⁷ that is all you are
 kute lapho kuyiwa khona, bahamba bacitseka
 not going anywhere, then they went and separated
 ke babuyel⁸ emuva kwahlalwa ke
 and went back and they settled down.

- DD Kwabuywe kwahlalwa phansi futsi
 They came back and settled down again
- LN Kwahlalwa phansi njengoba ngisho. Ndruba⁵¹
 They settled down just as I say. Druba⁵¹ then
 ke sewuyandza ubheka le, nabludlu⁵²
 spread towards there, and bludlu⁵² spread towards
 sewuyandza ubheka le, nandzinisa⁷ sewuyandza
 there, and ndzinisa⁷ spread towards there
 ubheka lapha kulelive lakangwane citsi ke
 in the live⁵⁸ of g kangwane²⁷, and separated,
 kodwa asitekani solo simunye nje, noma
 but we do not intermarry, we are still one, wen
 kusekufeni sihlanguana sonkhe sibe munye
 in death we all unite and become one

- DD Phindze bahlangane ngoba phela ngabo baka
 They again unite because they are those of
 Druba⁵¹ nebakabludlu⁵² nebakatsela⁵³ sengilaba
 Druba⁵¹, and those of bludlu⁵² and those of tsela⁵³ and
 kandzinisa⁷
 then those of ndzinisa⁷

- LN Kute lapha siya khona sibanye nje sikuphela
 There is no where that we can go to, we are just one

- DD Awu yebo babe, tibongo Nzomba ngetibongo
 awu yes babe, surnames nzoimba¹⁷ and surnames
 ngetibongo ngetibongo ngetibongo uva kutsi e
 surnames and surnames and surnames you hear

Footnotes

58 live (plural: emave) see glossary

sematsatfu. Awu nabefika enkhosini^{ke} awu wena
 emabutto²³ are three now. Awu¹⁸ when they came to the
 wekunene sesicela kutsi vele sale sibek' inkhosi
 king, awu¹⁸ wena wekunene, we are asking that
 -jefu

we set our own king

DS Um

Um²²

LN Awu itsi inkhosi hawu ndzinisa, loku inkhosi
 awu¹⁸ the king said, hawu⁵⁵ ndzinisa, for the king
 yakandzinisa phela nguwe, senisho kanjani
 ndzinisa is you, how do you say this now,
 manye. Lapha ke wena wekunene sekutsiwa ke
 That is where wena wekunene it was said,
 e ematima akhetsana ebandla, kwesuka
 the ematima⁵⁶ selected themselves before the group,
 Dladlu kwahlala nkhalakatsa, loko ke lokuba
 Dladlu⁵² moved away and nkhalakatsa⁵⁷ set down,
 bashuga bay' enkhosini kuyawufuna bukhosi
 That is when they went in groups to the king to find
 inkhosi yala kokuphela kutsi njengoba nibaku
 their kingship, the king refused up to now, that because
 vele ningundzinisa, ningundzinisa nonkhe nje
 you are, indeed you are ndzinisa, you are all,
 Yebo ke

DS

Yes then

LN

Senifuna kubekwe lonjani

You now want what kind of a person to be inkhosi^d

DS

Um

Um²²

LN

Inkhosi yenu nguyena londzinisa kuphela

Footnotes

55 Hhauu: (variant: hhowu) interj. of strong disapproval; regretful surprise

56 emaTima: probably refer to the ndginisas, the oludlus and the Duubas.

57 nkhalakatsa: personal name; probably was a ndginisa person

all these are the children of a man
 LN bantfwabendvodza yinye
 They are children of one man
 DD Loku sekwababongo
 Now that they are surnames
 LN akusito tibongo bantfwabendvodza yinye.
 They are not surnames, they are children of one man

DD I
 I

LN Sebayakhula ke, ndzinisa ke uba nesive sakhe
 Then they grew up, ndzinisa then had his ^{big} siwe⁵⁴, and
 lesinengi le nabube uba nesive lesinengi,
 Dubele had his own big siwe⁵⁴ and Duddle also
 nabuddle uba nesive lesinengi. Sebayesuka ke
 had his own big siwe⁵⁴. Then they came up and
 bayahlangana awu bonzinisa sesibanengi asale
 met, awu ndzinisa, we are now a great
 siya enkhosini, sale inkhosi itasibeki inkhosi
 number, let us go to the king, so that a king can
 natsi ngoba sesibanengi kakhulu sesiba yinkhosi
 set us a king because we are now too many, we
 natsi sibe nenkhosi yefu sine bakandzinisa
 should become a king, and so that we get our king
 siphatsame
 we of ndzinisa and let us handle each other

DD Yebo ke
 Yes then

LN Sebayashuga ke wena wekunene, sebayashuga
 We then went in groups wena wekunene, they went
 ke. nabefika ke enkhosini, angitsi emabutfo
 in groups. When they came to the king, because the

Footnotes

54 Siwe : plural : tiwe ; see glossary

DD O kula kurkhomo

O it is a rkhomo²¹

DN Lapha kurkhomo kumenzisi

there at rkhomo²¹ at kumenzisi

DD Yebo ke Mzomba. Sihambe mzomba sitsi sitsi

Yes then mzomba¹⁷. We move on mzomba¹⁷, and as

siyatlandzela tibongo takandzinisa ukhandze

We try to follow the surnames of ndzinisa, you find

saka Dvuba uve kutsi bayadlana, ukhandze

that of Dvuba⁵¹ and⁵⁰ hear that they are related, you find

saka Dvudlu uve kutsi bayadlana, ukhandze

that of Dvudlu⁵² and you hear that they are related, you

bakandzi laba bakatseta solo badlelana nabo

find those of ndzi, those of Tseta⁵³ they are also related

labandzisa angifoli kahle ke bese ngiyahishika

to those of ndzinisa, I don't quite get it, I get confused

khona lapho kutsi bayatekana nom abatekani

right there as to whether they intermarry or they don't

bahlangana ngani kanjani?

what really combines them and how?

DN Wena wekunene ngilandze kamnandzi nje

Wena wekunene, let me clearly tell you

saka wena wekunene: E londzinisa utalwa

wena wekunene. E¹⁰ this ndzinisa is begot by

ngulomlaba, e kutalwa ndzinisa, sekutalwa

tho mlaba³⁷, e¹⁰ ndzinisa is born, then Dvuba⁵¹ was

Dvuba sekutalwa Dvudlu, banfwabendrodza

born, then Dvudlu⁵² was born, these are the

laba bobafou

children of a man, the four of them

DD Bonkhe laba banfwabendrodza

In the graves of your father

OO Uur
Um²²

LN aGwaga. Phindze ahambe ke mafuleka abuyele
of Gwaga. Again, Mafuleka⁷⁷ went and returned
afike ahlale esikhhalini selusekwane, akhule
and he settled at the aperture of lusekwane,⁸⁰
akhule mafuleka bese utsi khawu wena
Mafuleka⁷⁷ grew and grew and he then said khawu⁵⁵
wekunene nani sengikhulile manjena sale
wena wekunene I am also a grown up now, can
ungibonela umuntu lingitamtama bese ke
you look for me a person whom I will send, then
inkhosi ikhapha lyaha lakaBhembe leleselisi
the king sent out a lyaha⁶² of Bhembe⁸¹, the one that
shiyile Msutane
had left us Msutane⁸²

OO Msutane
Msutane⁸²

LN umfana wakandzinisa, labakabhembe labalapha
a boy of ndzinisa⁷⁹, those of Bhembe⁸¹, that are there
nje elwanyeni
at such-and-such

OO Bafana bakandzinisa
Boys of ndzinisa⁷⁹

LN bafana bakandzinisa
Boys of ndzinisa⁷⁹

OO Ahubeka babe,
Continue babe

LN Ahambe ke Msutane afike akhe ke utalua khona
Then Msutane⁸² went and built there and there was

Footnotes

80 lusekwane: "A species of acacia, this tree (or shrub) grows sparsely in Swaziland and also near the Indian Ocean coast. It is considered sacred by the Swazis. As part of the newala ceremony, youths who have reached puberty are expected to go out on the night of the full moon to travel to Gundwini to cut the largest branch they can carry and bring it back to lobamba at dawn." (Grotzinger, Hist. Dict. p. 81)

81 Bhembe: a surname.

82 Msutane: shrub (*Lippia asperifolia*), having a disagreeable smell and used as a specific for measles, and also smeared on the body of a traveller for preventing crocodiles and dogs from biting him; also personal name

Footnotes

80 lusekwane: "A species of acacia, this tree (or shrub) grows sparsely in Swaziland and also near the Indian Ocean coast. It is considered sacred by the Swazis. As part of the Nuwala ceremony, youths who have reached puberty are expected to go out on the night of the full moon to travel to Gurdwini to cut the largest branch they can carry and bring it back to Lobamba at dawn." (Grotzinger, Hist. Dict. p. 81)

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LN ngumafuleka kushi' inkhosi yemhlaba, sengu
 He is Mafuleka⁷⁷, so said the king of umhlaba⁷⁸, he is
 mafuleka ke lo ngoba phela wenyulwe esihhekeni
 now mafuleka⁷⁷ because he was pulled out from sihheke
 abefulelwe ngematje.
 he was covered with stones

DD O

Oh

SN Kwakunguyphi ke linyankhosi babe
 Which was that king babe

LN nguSomhlolo
 It is Somhlolo⁷⁹

SN O nguSomhlolo
 Oh It is Somhlolo⁷⁹

DD O nguSomhlolo
 Oh It is Somhlolo⁷⁹

LN E-e
 Yes

DD um
 um²²

LN Akhule ke mafuleka nayimondla ke Mafuleka
 Then mafuleka⁷⁷ grew up just as the king fed him
 inkhosi Mafuleka phela indzawo lowanikwe
 Mafuleka⁷⁷. Mafuleka⁷⁷, actually the place that was
 yona wena yalikhokhomo, phinde ubuyele ke
 given to you is that of nkho²¹, return to nkho²¹
 khokhomo uyowuhlala khona
 to stay there

DD Kubakini
 to the people of your place

LN emadlizeni ejihlo

Footnotes

78 umhlaba ! can refer: to the earth; to the world;
to the land; country, territory

79 Somhlolo ! also known as King Sobhuza I; son
of Somnjalose and King Ndungunyane;
according to Magangeni Dlamini (SBS
Series Tape 19) the IbeSuthu used to
call him Raputsa; he was ^{also} known
as Ngwane IV.

a baby

LN uselu swane nje intfombatana sidzandzane
 she is still a baby, a girl, a young girl which is
 sincane. Sesishile lesidzandzane lomfana
 small. This girl has been burnt and the boy is
 akashi. bameme ke lomasuku lenkhosikazi
 not burnt. They carried him, this masuku, this wife,
 emuke ke abuyele kakhohho, awu wena
 he went away to kakhohho⁴⁹ again, awu wena
 wekunene baphelile bakandzinisa
 wekunene those of ndzinisa⁷ are finished

DD baphelile bakandzinisa

Those of ndzinisa are finished

LN uphelile uphelile gwaza nesive sakhe
 gwaza⁶⁶ is finished with his sive⁵⁴

DD uphelile gwaza nesive sakhe.

Gwaza⁶⁶ is finished with his sive⁵⁴

LN lengikuffelile esihhehleni nangu umfana.

What I found from the sihhehle⁷ is this boy

Iti ke inkhosi awu ngiyabonga Masuku,

Then the king said, awu thank you Masuku⁶⁸

njoba naku bosowutsi nyahamba sewubuyela

just as you had said that you are going back to your

kini elangeni vele hamba, litaurukhula

place at elangeni, indeed go, this lijaha⁶² will

lijaha ngitalondla ligama lato ngu mafuleka

grow up I will feed him, his name is

mafuleka⁷⁷

DD ligama lato ngu mafuleka

His name is Mafuleka⁷⁷

Footnotes

76 Dlangeni : "also called Makhosini. It is a village located in the Dlangeni Hills about five miles east of Mbabane at which there are located a number of royal graves under the care of the Gama chief. Thus, this village, site of occasional ritual observances." (Grotzinger, Hist. Dict. pp 31-32)

77 mafuleka : lit. the one who covers; personal name

wekunene

SN yinhloli

He is a spy

LN yinhloli nayo le, bajike ke babuye bayikake ke.
He is also a spy, then they returned and surrounded
lonkhomo awu batfole ke⁷⁰ kubekwa ke batsatse ke
this nkhoimo, awu²¹ they found it quickly, and burnt
bashiise bashise babise babase babasa, uhleti
and burnt, and made fire, this masuku⁶³ is
lomasuku ngale kusakhe sihhehle sinemanti
sitting that side in his sihhehle⁷¹ which has water

DS Um

Um²²

LN Base ke bakandzinisa ke baphela nya. Bese
And then those of ndzinisa got completely consumed.
uyesuka ke masuku ke ekuseni emva
Then Masuku⁶⁸ went just early in the morning after
kwemalanga lamatsafu yawuhlola le
three days to check in the sihhehle⁷¹, ^{18 people} awu¹⁸
esihhehlehle, owu baphelile bantfu
are finished here.

DS baphelile bantfu

People are finished

LN Uva ke lomasuku le khatsi tswi⁷³ tswi⁷⁴
This Masuku⁶⁵ then heard from the inside tswi⁷⁴, tswi⁷⁴
unenkhosikazi yakhe ke uyavula uyavula
tswi⁷⁴, he is with his wife, He opened and opened
uyavula awu uyamfola umfana. Hawu
and opened, awu¹⁸ he found a boy, Hawu¹⁸ here
nangu umfana sifanyana sincane
is a boy, sifanyana⁷⁵ that is small

DS Luswane

Footnotes

74 tswi : has the idea. of squeaking or squealing
(with the tone rising to extra high)

75 Sifanyana : see glossary

talked the ³⁸imphi of kaZulu³ had come. It came and
 rayijikile laph' emdzimba ibuyel' emuva
 turned here, when it had turned from mdzimba⁷²
 kwamemet' indvodza lapha kubulunga⁶⁷ etulu
 and was going back, a man shouted from⁴⁴ Bulunga⁶⁷
 yatsi yeyi nimané nyahamba nine bakaZulu
 and said hey you are just going away you of
 ikhon' indvodza nans' intsaba kunkhomo,
 kaZulu³ there is a man in the' mountain at
 inkholi' yenkhosi yemphi kutsi babaleke
 nkomo²¹, the king's spy of the ²⁸imphi, that they have
 bangene etihhehleri, ngama lakhe nguSwaga
 run away and entered into the ⁷¹tihhehle, his name
 unakunkhomo intsaba yetintsaba
 is Swaga⁶⁶, he is at nkomo²¹, the mountain of mountains

DD Wo

wo⁴¹

LN Ijik' imphi gubuludvu ibuy' emuva, a ifike
 The ²⁸imphi turned completely and went back, ah it
 ke

arrived there

DD lo lobikako uyini

who is this that is reporting

LN Ulapha kubulunga uyamemeta etulu entsabeni
 He is at Bulunga⁶⁷ and is shouting from the top of a
 a mountain

DD akasilo liswati

He is not a Swazi

LN WakaSihlongonyane, akasilo liswati asimati
 He is of Sihlongonyane⁷³, he is not a Swazi we^{do} not
 nekutsi wakabani, angimati wena wekurene
 even know his surname, i do not know him wena

Footnotes

72 Mdzimba (variant Mdimba): "a series of elevations south of Mbabane in the midveld, about halfway to Manzini. Caves in the mountains are the gravesites of some of the Swazi kings. The royal villages are also usually located near the foot of these mountains." (Grotzinger, p. 98)

73 Sihlongonyane: surname

karqwane uhlale ubuke ubheke laph' esikhaleni
 built there at karqwane and stay there, and watch
 sakubulunga impi²⁷ lechamuka kaZulu. Utawukha
 and look towards the open space of Bulunga the
 ndz' indvodza yakamasuku ligama layo ngu
 impi²⁸ that will come from kaZulu³. You will find a
 nsukumbili, naba bakamasuke⁶⁸ fwalive lebesu-
 man g Masuku, his name is nsukumbili⁶⁹ those of
 fu phela luli, lakunxhomo nje kunetihhehle
 Masuku⁶⁵, it was a live⁵² g besufu⁷⁰ this one, at
 e laphé kumengisi

Nkhomo there are tihhehle⁷¹ e⁰ there at Mengisi²¹

DB Yebo ke

Yes then

LN kunemtsandza netihhehle temphi yakaZulu
 There are caves and tihhehle⁷¹ of the impi²⁸ of kaZulu³
 Hamba ke ndzinisa. Efike ke lo guza
 Go then ndzinisa⁷. There arrived this Guza⁶⁶ and
 akhandze indvodza yakamasuku. Awu
 he found a man of Masuku⁶⁹. Awu ndzinisa you
 ndzinisa wena ke utawubaleka ungene
 uhlal' un' and enter in these tihhehle⁷¹ when
 kunati tihhehle nakunxhamuk' impi yakaZulu
 an impi²⁸ of kaZulu comes, you will run and
 ugijime uyotjel' inkhosi kutsi seikhon'
 tell the king that the impi²⁸ of kaZulu³ has
 impi yakaZulu, bese ke uyabuya ungena
 come, and then you will come back and enter
 neban'fwabakho la. A nangempela usho
 here with your children. Ah indeed just as he
 impi yakaZulu seikhona. Ifike ijike la,

then the emajalia⁶² followed in stabbing.

OO ngiyakuba Mzomba

I hear you Mzomba¹⁷

LN Manje ke akasagwazi ke kulemphu yekugcina
Now he did not stab in the last umphu²⁸, when
ke. Nasabuya ke leka sakwazi kutsi kusho kutsi
he returned there he didn't know that this means

OO Sengitawugiya ngitsini

How will I gijya³⁰ now

LN inkhosi sengitawugilela kutsi kuwage umsa
I will now tell the king that the son of so-and-so,
wabani kwagwazi, umsa wabani, kwagwazi
the son of so-and-so, the son of so-and-so had stabbed,
umsa wabani, kwesuka lapho siwa kutsi
from there we heard that mafuleka⁷⁷ had
mafuleka sowutikhungile ngale wena wekunene
hanged himself that side wena wekunene

OO ngekutukutela kokutsi kodvwa angikafiki
Because of anger that but I didn't arrive
matfupha mine
there myself

LN kutfukutela kwenhlatiyo watikhunga sive
The anger of the heart, he hanged himself, we
tsine seyifile indvuna ngale waling' emtsini
heard that the indvuna⁶⁵ had died that side, he
kathohho, lapha kathohho wafa kanjalo ke
hanged on a tree at kathohho⁴⁹, there at kathohho⁴⁹, that
Mafuleka, wena wekunene
is just how mafuleka⁷⁷ died wena wekunene

OO E ugimbeke ke emva kwaloko,
E¹⁰ you continue then, after that,

DD Um²²
Um

SX Asewungitjele babe watichunga cari loms. lomafulke
Can you tell me babe, why did this ms. thus napulka
LN Lemphi phela yekuginda hang himself
Actually the last inphi²⁸

SIN E
E¹⁰

LN nasefika le ajinika, e marje asagwazi
When he came there and commanded it, e¹⁰ how he did
kari sekusuka
not stab while this would rise

DD U-ra buhlungu
He felt the pain

LN Ufuna kugwaze yena kugala
He wanted to be the first one to stab

DD wo wo wo wo
wo⁴¹ wo⁴¹ wo⁴¹ wo⁴¹

LN kutsi nakugwaza lamankengane tili.
that when the emankengane⁹⁷ the, which are
langasiwo emajaha
not emajaha⁶²

DD Ufuna kutsi kufike yena kugala
He want to come first

LN kugwaze yena kugala bese ke ayagwaza ke
so that he can stab first and then the emajaha⁶² will
emajaha ke, entele kutsi nasabonga laphi
stab after him, so that when he praises to the
enkhosini kutsi kugale yena wagwaza kugala
king that he started first and he stabbed first and
ase ayagwaza ke emajaha.

Footnotes

97 emankengane (singular - linkengane): any
poor, destitute, common fellow;
also applied contemptuously to any
individual of a foreign tribe, as a
Tonga or Suta.

a hero, the son of Gwaga is ⁶⁶guyang⁹⁰
 oo Labakandzinisa akusho kutsi kamane nje ku
 Those of Adzinsa⁷, do not mean that they are just,
 bekunemajatra kulabantfu
 there were ⁶²emajatra among these people
 LN Seyijesuka khona lapho ke inkhosi seyitsi ke,
 Then right from there the king said, this is now
 sengumswati ke lo cha mafuleka manje ke
 Mswati⁸⁸, no mafuleka⁷⁷ now because you were
 wena ngoba bosowungundvuna nkhulu, ewu
 now ⁹²ndvuna⁹² nkhulu, ewu, you are very old,
 sewugugile, sekubekwa Sandlane, Sandlane
 then Sandlane⁹³ was appointed, Sandlane⁹³ during
 ngesikhatsi, Sandlane lo wakaZwane, utsaka
 (the time, Sandlane⁹³ this one of Zwane⁹⁴, he took
 sikhundla samafuleka

the position of mafuleka⁷⁷
 oo Wo woqhubeka qhubeka
 wo⁴¹ wo⁴¹ continue continue

LN Wena ke njoba live lakho vele likuNkhomo
 You just as your ⁵⁸live is indeed at Nkhomo²¹ where
 lapho²¹ ugadze khona imphi yakaZulu, Sandlane
 you are guarding the ²⁸imphi of kaZulu, then I give
 ke sengumnika kahobamba lomdaka kutsi
 Sandlane⁹³ to ⁹⁵Lobamba so that he can be in
 uphatsa khonapho. Na Sandlane nasakhulile
 charge there. Even Sandlane⁹³ when he had grown
 sejimdzabul' inkhosi innika live, le emalkerns
 old the king separated him and gave him ⁵⁸live there
 kuya phansi kushona le
 at Malkerns going down that direction there

Footnotes

92 ndvunankhulu: lit. great indvuna; chief indvuna of a particular area; also Prime Minister

93 Sandlame: According to Matsebula (Hist p. 40) he was senior indvuna of Ludzidzini during the reign of Mswati, a Zwane man.

94 Zwane: Surname

95 Lobamba: residence of the queen-mother during the reign of Sobhuza II, and the capital of the Swazi nation, situated between Mbabane and Manzini. According to Grotzinger, Lobamba was also the name of Ngwane's first establishment in south-eastern Swaziland (Historical Dictionary p. 75). Matsebula describes Lobamba as the residence of Lamndzibele, the wife of Ngwane, and the mother of his heir Ndungunyane. (History, old Edit. pp 6-7)

96 Malkeins: Fifteen miles west of Manzini in the Malkeins Valley. It is the site of the country's pineapple industry. (Grotzinger Hist. Dict. p 88)

kunehomo lilapha kattohho, (ngwarkhuhli) lomkhulu
 nkho²¹, it is at kattohho⁴⁹, he is a great (unkhuhli)
 ngilati ngemehlo mire ngefika kulo lilapha
 I know it through my naked eyes, and I came to it, it
 kattohho eceleni kwelamswati lingwala kulili
 is at kattohho⁴⁹ next to Mswati's⁸⁸ grave, in that big
 hlatsi lelikhulu ramafuleka nanga 'lapha kattohho
 bush, and Mafuleka⁷⁷ is there at kattohho⁴⁹

DD bowusaghubeka ngalilighawe lomswati
 You were still continuing with the hero of mswati⁸⁸
 LN lichawe lams. lichawe phela lomswati

The hero of ms. this mafuleka⁷⁷ actually is the hero
 lomafuleka, nguyena abebita emajaha kutsi
 of Mswati⁸⁸, he is the one who called the emajaha⁶²
 nase babuy' emshadza le. si----- Stamini
 when they came from mshadza⁸³ there si----- Stamini³⁰
 kabaribani, bese uyagiya ke sowuyagaka ke
 of so-and-so, then he would giya⁹⁰, he would then
 atsi utsi uyagiya mafuleka bowuyasho ke kutsi
 start and say Mafuleka is giya⁷⁰ and said that,
 ke yeha ji yeha ye ngatsi ngumho ye
 yeha ji yeha ye I said it is muho ye to
 kubabe ke weta kungikhokha ye lesa silomo
 my father and he came to take me out ye that
 ji ke yeha ye tangikhokha yelandzandzabala
 I champion, ji ke yeha ye, it came to take me out
 yelababe lo, awa kwakusho ke lichaha

to landzandzabala ye my father, this one, awa a
 DD kugiy' emajaha lichaha⁶² was saying so
 The emajaha⁶² are giya⁹⁰
 LN kugiya lichawe lamsa wa gwaga

Footnotes

89 umkhuhli :

90 giya : from kugiya : to perform a traditional
men's salo dance.

91 yehe, ji ye, yehehe : part of the song sang
when giya'ing

Who is being praised there?

LN Mjabhuga musho
 Mjabhuga praise him
 SS Kubongwa bani lapho?

Who is being praised there?

LN Mjabhuga hlanguhlangu lakeSutfu. Nguye nguye
 Mjabhuga³⁵ hlanguhlangu³⁶ of beSutfu⁷⁰. It is, it is
 phela nguye lo mafuleka umsa wa waGwaza
 actually, it is this mafuleka the son of Gwaza.
 Ehhe, manje ke ngoba wewula emagede
 Ehhe⁶⁰, now because he opened the gates and it
 kwase kuyabonakala lemshadza, batsi akusimba
 was noticed there at Mshadza, they say a big
 lenkhulu inja^{ie} egedeni ingatsi kunemkhungano
 dog had blocked, it was by the gate, it looks like
 waSutfu legedeni kwimbe lenja lenkhulu
 there was a meeting of beSutfu and at the gate this
 kutsiwa waGwaza endleleni kwanuka, waGwaza
 dog had blocked the way. It is said you pierced on
 lelibhudozi lenja lapha walilahla phansi
 the way and it smelt, you pierced this bulldog dog
 awulika emagede okungena kwaGwaza. Manje
 and you threw it down and the gates were opened
 ke kutimphi yekungena ke asagwazi Mafuleka²⁸
 of entering at kwaGwaza. Now in this last imphi
 asatati'khunga nje. loku ngikhulako nje loku
 Mafuleka⁷⁷ didn't stab, that is why he hanged himself. When
 wena wekunene, lingwaba lake naliya
 I grew up, wena wekunene, his grave is there next
 eeleni kwelaMswati Mafuleka. Alikho nje le
 to that of Mswati, Mafuleka⁷⁷. It is not there at

Footnotes

85 Mjabhuzo : personal name

86 Hlangahlanga : probably stock i.e. the line of descent

87 kwaGwaga : lit. Gwaga's place

88 Mswati : There is Mswati I the brother of Mifongo the son of Msimudze ; there is also Mswati II the son of king Sobhuza I and Tsandzile ; and now we have Mswati III, son of Sobhuza II and indlovukazi La'Ifwala (Ntombi)

ukhishu' embuthweni uba ngunyana
 (b) here, he was removed from the libutho²³ and he
 mafuleka ke kufhuma impi yekugana ke le
 became a boy ——— mafuleka⁷⁷ and the last
 emshadza
 impi²³ at Mshadza⁸³ is going out.

DD Um
 Um²²

SN uyasuka le ayawukhphi impi

He will move from there to command an impi²⁸

DD lo mafuleka usuka lapha ayawukhphi impi lena
 This mafuleka⁷⁷ moves from there to command an impi²⁸ there

SN ayawukhphi impi lena nakuyawuhlalelwa
 to command an impi²⁸ there when they were going
 emshadza

to attack at Mshadza⁸³

DD le katthohho
 there at katthohho⁴⁹

SN laph' emshadza nje kutsiwa ngunsa waGuza

There at Mshadza⁸³ it is said he is the son of Guza⁶⁶

ogijimo jo klabana ngokuhlaba kubaso, wavela

who pierces, pierce through piercing to brothers, you

kubanumzane bavela nozintuba, wabizwa

appeared the headmen who appeared from apertures, he

ngwe wase nyaruna, mkahl' umentaba

was called by you and he responded; mkahl' that

zimbili life lesuka kinkhomo lahlala

has two mountains, the stone that moved from

kumenzisa

nkhomo and settled at menzisa²¹

DD Kubongwa bani lapho!

Footnotes

83 Mshadza: a place probably outside the north
west borders of Swaziland

84 Mkhahla:

Footnotes

83 Mshadza: a place probably outside the north
west borders of Swaziland

84 Mkhahla: