

S.O.H.P. NDZTNJRA HISTORY: Lomdayelca Ndala In 188 at 81 3/4

Footnotes

172 iŋzema : Any very big, heavy, bulky thing, as a great stone, heavy log, or unusually heavy child; possibly a very huge wild animal.

173 tija } probably a type of spears used for
sija } hunting

seswelo nje yake ekhukhwini nawe ubone nje
 we just put into a pocket and you would see that
 kutsi sekumatima ndzinisa, nase ngifak' ekhukhwini
 now it is difficult ndzinisa, when I put into my
 kufuna uphephise ligogo lwakho, ngoba ngitaku-
 pocket you have to protect your skin, because I
 cisha nje nyalo ndzinisa
 will kill you right now ndzinisa

SN ngalomhlalakhukhwini
 with this mhlalakhukhwini¹⁷¹

JT ngalomhlalakhukhwini ndzinisa, kani tsine lokwa
 with this mhlalakhukhwini ndzinisa, whereas we in the
 sasishaya sikhawutisane futsi nenkhani iphete.
 past used beat one another until we would want no more,
 vakutsiwa wahlutwa nje kushiwo ngako
 and stubbornness would be finished. When it¹⁵ said you were
 kutsiwa wahlutwa, iphete nenkhani itsi nya
 squeezed it is said because of this reason, it is said you
 k'endvwe nje kutsi uyashayana, uyashaywa
 were squeezed, and stubbornness would be completely finished
 uyanik' umcondvo lophilite ndzinisa.

it would be finished because you are a beating type when you
 are beaten you are given a mixture, brain of ndzinisa
 SN Owu cha ngiyabonga kakhulu¹⁵¹ kwale
 Owu¹³ no thank you very much iphala¹⁵¹

JT kufike nje ndzinisa nesihambi lapha
 a stranger would also come ndzinisa which you
 sinikhandze ningasati nekutsi sakuphi,
 don't know from where he comes from ndzinisa which
 ndzinisa sitsi atikhiwe. Emenye sinikhandza
 will find you and would say let us get sticks. Maybe
 niyadlalela nje nani nitsi niyabulile, animati

Footnotes

17(u) mbhala'akhi'khini: the one that stays in a pocket; probably refers to a knife

is now ready ndzinisa⁷ it is also aware, it has been
 sowuwele ucijwe kakhulu ke ngale kule high
 sharpened that side in the high school of Kanganane²⁷
 school yakanganane, lapha tele awu ndzinisa²⁷
 those ready ndzinisa, one goes, if you have
 kuya, nawungazange uvulelwe ndzinisa sifike
 never been ngakke to fight ndzinisa⁷ we would
 sikubone nje tsine sengca kalelo kuleso
 see you, we who had gone through that
 sikolwa s'itsi akazange nje lona angene
 school and say this one has never entered into
 kulesikolwa so the ndzinisa le high school
 our school ndzinisa⁷, this high school of
 yakanganane, yakha bantho janta kutsi
 Kanganane²⁷, it builds up people and it
 batane ndzinisa.

- makes them to know each other ndzinisa⁷
- SN Utsini ngako manje, utsi sesingabuyela
 what do you say about it now, do you say we
 kulesikolo lesi lesifana naleso?
 can now to the school which is like that?
- JT Awu gha ndzinisa e live seliphucukile
 Awu¹³ no ndzinisa⁷ e¹⁰ the live⁵⁸ is civilized now
 ndzinisa⁷ e¹⁰ sekunetigaba takhona ndzinisa⁷
 ndzinisa⁷ e¹⁰ there are stages now ndzinisa⁷ just
 njengokubana nyato sekufundviva letinye
 as know other schools are learned now, you
 t'ikolwa nyato nyabona letikolwa lesetikhona
 see the schools that are existing now are the
 manje tesimanje ndzinisa, imphi yakhona
 modern ones ndzinisa⁷, the imphi²⁸ of there

ke ndzinisa sosinengondvo vele ndzinisa e
 when we already had matured brain ndzinisa, e° we
 Sesibona nekutsi sifundzame kutsiwa kesipromithwe
 would also see what we learnt, we would be promoted
 sipromithwe nje ngekutsi sesinelwati, sesingena
 and promoted because we had knowledge, we went
 sesibafana sikhulile ndzinisa

SN Usho lokwengciswa estandathuni
 You mean to^{be} made to jump over a standard

JT lokwengciswa estandathuni ndzinisa.
 To^{be} made to just over a standard ndzinisa
 Sewuyefika nje encenye umnyaka umunye uhambe
 You would come somewhere in one year, you would
 netitandathu letimbili ndzinisa ngekutsi phela
 go with two standards ndzinisa because I know
 sengiyati ndzinisa sengiyabekisa ingcondvo
 ndzinisa, I can now recognise and my brain
 sengihlakamphile ndzinisa. Kani ngise le phansi
 is now clever ndzinisa, while I am still low
 kodwa utawutfola kutsi anu emkhatsanisweni
 but you would find that any in the middle
 sengiyaghutjwa sengiyafundza lesinye, ngitawu-
 I am promoted to another standard, I will
 phindze ngisiphase futsi naso
 also pass that one

SN Kalula nje

Just as easy as that

JT Kalula nje ndzinisa ngob' umgondvo wami
 Just as easy as that ndzinisa because my brain
 sewulungile ndzinisa sowunakale futsi

made us to fight ndzinisa⁷, we saw that and then the sekusala lawo nje, e tilomo takhona grown up boys dispersed, just a few were left, e¹⁰ the setiyahamba tiy' emisebentini emaTogi, kuseliququ heroes of them would then go for works in eTogi¹³⁷, when vele kakhulu kuy' eTogi ndzinisa, Sakhandza, it was still a precious thing to go to eTogi¹³⁷ ndzinisa. kutsi nauruy' eTogi vele uye emisebentini We found that when you had go to eTogi¹³⁷ you impela, um.

had gone to a real job um²²

SN Ya lokunye lowakukhandza ungetsi yini Yah, what can you say is the other thing that ebufaneni bakho nje?

you found during your boyhood?

SI awu anyati ke ndzinisa ngoba e kusuka awu I do not know ndzinisa⁷ because e¹⁰ after I kwami sengencile kulokunye, sengingastio had left from others, I can just say ndzinisa nje kokutsi ndzinisa awu sibe kube that awu¹³ after we had finished right there. Sicedge khonalapho natsi ebufaneni ndzinisa we also in our boyhood ndzinisa, starting to sesigala kusabakala nyalo ndzinisa disperse now ndzinisa we became clever sesiyahlakanipha sesifuna kuyawufuna tikolwa and wanted to search for schools and then we sase siyahamba vele ndzinisa siyawufuna left ndzinisa to search for schools e¹⁰ tikolwa e ndzinisa. E tikolwa ke satifundza ndzinisa. e¹⁰ We learned from schools ndzinisa⁷

lalifunakala lisukum' embili ndzinisa.

was needed to stand first ndzinisa⁷

SN E lokubamb' indvuku uyakukhumbula

E¹⁰ (do you remember) the holding of a stick

JT Lokubamb' indvuku ndzinisa,

The holding of a stick ndzinisa⁷

SN E-e

Yes

JT Uyibambe njani ase ungibekisele

To handle it how can you make an example

SN Nibambe nje indvuku kanje ngilowo abambe.

To hold a stick like this, one would hold a stick

indvuku kanje, lowo ke loyawuhluleka

like this, the one who would fail in the

kuleyo ndvuku bese kutsiwa ke ngame ke lo

JT wo loko ke ndzinisa sikukhandzile

wo⁴¹ that then ndzinisa⁷ we found it done by our

kwentwa ngulamajele etfu abesivulela

grown up boys which made us to fight ndzinisa⁷

ndzinisa loko. sine nasesifikafika kulibutfo

that. We when we would come to this libutfo²³

awu sesita nje tsina sesidwale ngalokutsi

awu¹⁸ we would just come and were proud because we

sipashayama sesejisana nje sithumane

now beat each other, we look down upon each other

ngekushayama kodwa sikukhandzile lokubamb'

we would send one another through beating but we

indvuku kulamajele bekasivulela sine ndzinisa

found this holding of a stick among the old boys who

sakubona loko ase ayasabakala ke lamajele

hlehla

Ji wo ndzinisa

wo⁴ ndzinisa⁷

SN Bese ke sekubonakala liny'inkhomo nayi
Then one cow is seen going astray or her lot
iphunaa, iphonda ibheka le noma nayi seyiy'
is going to emabele¹⁷⁰ of people, one boy from
emabeleini ebantfu, sekufuneka kutsi kubuke
here will see and there would be a need of
umfana lomunye lapha ahambe ayoyikha-
one boy to go and restrain this cow
wula lenkhomo
from going there.

Ji yebo ndzinisa

Yes ndzinisa

SN Ehhe kuthinye sikhatsi nanenta njani kuzo
Yes, so, times what would you do so that may
kusukume mhlawumbi wena ashnye lomdlalo
be you, would stand and leave the game or may
noma kusukume nanguya ashnye lomdlalo
be that one would stand and leave the game
ahambe ayowukhawula
to go and turn back the cattle

Ji awu angati ndzinisa ngoba phela tigo¹⁰¹dzi
awu I do not know ndzinisa because the tigo¹⁰¹dzi
tinengi koja ke vele kutawughela kusukuma
are (name) but indeed the youngest would
lomgane^{ndzinisa} ahambe ayowukhawula tinkhomo
occasionally stand ndzinisa and to turn back
ebuffweni nje belinjalo ndzinisa, belaliwele
the cattle in such a libatfo²³ ndzinisa which

Footnotes

170 enabele : can refer to female breasts; to sorghum
to food in general; to crops

SH njengokutsi mhlawumbe nati setisabile setilapha
 East like when maybe they are scattered all over
 sekufuneka kutsi manje tikhawulwe tiye ngala
 and they need to be turned back and go this
 noma mhlawumbe tiyonatsa emfuleni
 side or maybe to go and drink in big
 lemikhulu
 rivers

Ji E-e ngoba phela vele tiyaye thambe tiyonatsa
 Yes because indeed they sometimes go to drink
 kube nekhatsi sato sekuyawunatsa ndzinisa.
 there is usually their time to go and drink ndzinisa
 E bese n'enta nje leyo midlalwana Genu
 E¹⁰ then you would do those small games which
 lehamba ilandzela tikhomo ndzinisa
 follow the cattle ndzinisa, then you would
 zin'ebakhweteli lapha sekukhona labakhwe-
 have commanders here there are those who
 telako sekuyabonakala kutsi sekunemajele
 command, then it is recognised that there are
 lapho vele lasahamb' akhomiya, kukhona
 grown up boys which keep on shouting at others, there
 lasabat'hambela nje, bobanibani ke ndzinisa
 are those who just go, so-and-so then ndzinisa
 njoba Sesikhulumile.

just as we have talked.

SH Angitsi encenye nichleti nje niyadlala,
 Sometimes when you are just seated and
 nidlal' undlalo lotsite mhlawumbe
 playing, playing a certain game, maybe you
 niyabhehla

We would completely do that ndzinisa⁷, and these sekuba ke nei ndvuna nebaqijimi njoba nje would be hndvuna⁶⁵ and the fore runners just as I ngingungijimi mune kulesigodze ndzinisa, e amba fore runner in this sigodze⁴¹ ndzinisa, e¹⁰ kube ke le ekuluseni ke ngungijimi, e and that in looking after the herd you would be a kunesikhulu kunendvuna e kunalibandla fore runner, e¹⁰ there is a chief, there is also an uyabona nje lolokwentwako, lenikubona hndvuna⁶⁵ e¹⁰ there is also libandla¹⁶³, you can just see kwentwa le emakhaya emiphakatsini yeny¹⁶⁹ what is done that you see done there in emakhaya seniyakwenta Adzinisa in your imiphakatsi¹⁶⁷, then you would do it

SN Um kutekwa nemacala

Um²² the crimes are also tried

JT Kutekwa nemacala likulahle ndzinisa e The crimes are also tried and you would found guilty usukume laph' ume, lelenikubona nje ndzinisa and you would stand up, just what you see bakwenta, senwele niyakwenta ndzinisa them doing, you would just do it ndzinisa

SN Ya leminyane ke imidlalo lefana nekutsi Ya other games than such as so-and-so is bani kufanele kutsi ayawujubela hinkhomo supposed to restrain the cattle, to cause the cattle ayawukhawula hinkhomo to go back

JT njengekukhawula njani babe? how to cause them to go back babe?

Footnotes

168 libandla: See glossary

169 emakhaya: lit. homes; but can also refer to rural areas

Footnotes

183 Nkhomikhabako : Nkhomo lit. is cow + Khabako which lit. means "that kicks"; therefore Nkhomo + Khabako lit. means "the cow that kicks"; also personal name.

184 Sikhulamaloyi (variant : Sikhulumaloyi) : Sikhulu is chief, maloyi probably a personal name; personal name

185 Sidwabasilutfuli : Sidwaba is a married woman skin skirt, lutfuli is dust; these Sidwabasilutfuli lit. mean the woman's skin skirt that has dust; but also is personal name; one of the ^{early} Bembo-Nguni leaders

186 Mkhulunkhosi : Mkhulu lit. refers to grandfather and nkhosi is king; personal name

187 Samketisinambora : this is used as a sinanateko of the Lamini surname; Samketi is Mswati I's other name, and Sinambora is Mfonga's other name

Yes, Yes ndzinisa⁷, e¹⁰ I am, ndzinisa⁷, I am John¹⁵⁰
 ngingu John Siquca Ifwala, John Siquca Ifwala
 Siquca¹⁵⁰ Ifwala¹⁵¹, John¹⁵⁰ Siquca¹⁵⁰ Ifwala¹⁵¹ who was
 ke wekotalwa lapha eTiyeni. & John Siquca
 born at Tiyeni. & John¹⁵⁰ Siquca¹⁵⁰ Ifwala¹⁵¹ then was
 Ifwala ke utalwa ngu Mloywa James Ifwala
 begot by Mloywa James¹⁷⁷ Ifwala¹⁵¹, e¹⁰ Mloywa James
 & Mloywa James Ifwala utalwa ngu Mnikwa
 Ifwala¹⁵¹ was begot by Mnikwa¹⁷⁸ Ifwala¹⁵¹, e¹⁰ Mnikwa¹⁷⁸
 Ifwala, & Mnikwa Ifwala utalwa e ngukwane
 Ifwala¹⁵¹ was begot e¹⁰ by kwane¹⁷⁹ Ifwala¹⁵¹, kwane¹⁷⁹
 Ifwala, kwane Ifwala utalwa ngu Mhayise
 Ifwala¹⁵¹ was begot by Mhayise¹⁸⁰ Ifwala¹⁵¹,
 Ifwala, Mhayise Ifwala utalwa ngu Tikhuba
 Mhayise¹⁵⁰ Ifwala¹⁵¹ was begot by Tikhuba¹⁸¹
 Ifwala¹⁵¹

SN Auru he cha nyabati bakini
 Auru¹⁸⁰ yeh no you really know those of your family

MD & ngicala ngekukhuluma kamcane ngesive¹⁸²
 e¹⁰ I start by talking a bit about the sive¹⁸² of kwembe
 sakatembe banye baso. Kepha ke kucala kwami
 its unity. But then to start my talk I will
 lenkhulumo ngitawucala ngekuchaza emakhosi
 start by explaining about the kings, their
 emabito awo. Emakhosi ngitawutsatsa nje
 names. I will just talk five kings, the
 abesihlanu. Lamakhosi labesibusa sisele
 kings which ruled us while we still there

Footnotes

177 Mloywa : personal name

178 Mnukwa : personal name

179 Kwame : personal name

180 Mhayise : personal name ; also a
sinanatelo of a few surnames
such as Hlatjwako

181 Tikhuba : personal name

182 ka Tembe : 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.

JT wo ndzinisa kugeza ke besigeza ke ndzinisa ke
 wo⁴ ndzinda, washing, we used to wash ndzinisa⁷, too
 kakhulu ngoba tsine nje la khabomake ngulaph⁷
 much because we at my mother's home which is
 embuluzi lemnyama ensingweni, e sigeza ke
 at^{6/22} Mbuluzi¹⁶⁰ at nsingweni¹⁶⁵, e¹⁰ we washed there, there
 kunetindzawo letigezwako kunetindzawo
 are places which are for washing, there are also
 letigagezwa lesitatiko tsine njengebafana e
 places which are not for washing which we know we
 lesikhulile kuyo embuluzi kutsi lapha
 as boys e¹⁰ who grew from the mbuluzi that these
 kakugenwa kunekutsi, sesiyati kutsi lapha
 we don't enter there is such and such, we knew it
 kunekutsi, lapha kunekutsi.

that there, there is such, and there, there is that

Sr Lokufana netingwenya

That which is such as crocodiles

JT Lokufana netingwenya nje ndzinisa, lokufana
 such as crocodiles ndzinisa, such as bad places
 netindzaweni letimbe nje letinga letiva nawe
 which do not, which you hear of as you grow
 ekukhuleni kwakho kutsi tatindzawo tetingoti
 up that they are places of danger, you are
 nani ke kufuneka hitihloniphe kanjalo ndzinisa
 then expected to respect them like that ndzinisa
 njengoba banthjela labadzala.

just as the old^{people} would tell you.

Sr Um, awu sibonge kakhulu ke Ifwala

Um²², awu¹⁸ thank very much Ifwala¹⁵¹

JT Yebo, yebo ndzinisa, e mine ke ndzinisa e

just look at it that when it is there how can I ^{and it} _A
 SN Nawubuka wena kwakufundzelwani khona lapho?
 As far as you can see, what was learned there?

JT Nangibuka mine ngekubuka kwami njengoba
 If I see as far as I can see because we grew
 phela sikhule tsine kusasebenta tikhali ndzinisa
 up when spears were used ndzinisa, it was
 kwakuyintfo nje lifana nekutsi kufundzelwa
 something like when you are trained for an ²⁸imphi all
 imphi konkhe lapho ngoba njengalo kuhlala
 there because just as this ⁶³kuhlala which we
 nje lesikhulumre ngako kufundzelwa khona
 have talked about it is learned from there in
 le ekweluseni bese niefika kuko ekuhlaleni.
 looking after herds and then you eventually come to red
 netimphi ke linjalo ngoba timphi takitsi
⁶³kuhlala. Even the ²⁸imphi is like that because ^{involve} ²⁸imphi
 kwakuvele kulina ngetikhali ndzinisa.
 they used to fight with spears ndzinisa. Therefore it
 ngako ke bekuvele kuyintfo fumdzabuko yetfu
 was originally something of ^{out} ¹⁹fumdzabuko as far as I
 nangikubuka lokusifundziseko lokuhlal' inzema
 see it, which teaches us in stabbing the ¹⁷²inzema
 ndzinisa.

SN Ya ase ungitjele ngekubhukusha.
 Yah can you tell me about swimming

JT Wo kugega
 Wo, washing your body

SN Um
 Um ²²

SH Omu byongoti ke. Ya cha senguwubonile lomdlalo
 Omu that accident. Ya no I have seen the game
 ke leniwudlalako lapho ekweluseni, nani ke
 that you play when you looked after the herds, you
 futsi

also

ST Omu lokunye nje ke ndzinisa nawe unqangi-
 awi, other things, even you ndzinisa, you can
 khumbuta ngoba phela njengemfana uyaye
 remind me because you as a boy sometimes
 uve kepha ke ngingakhumbula vele
 hear but then I can't really remember what
 lengakwenta, lengingakwenta ngingeke
 I did. What I didn't do I cannot remember
 ngikukhumbule koga lengakwenta nje ngaloku
 but what I did just like what we have
 lesikhulumo ngako ngiyakhumbul' impela
 talked about, I remember it quite well
 ndzinisa, nguwona mdlalo wabunqawona
 ndzinisa. This is the game which is the main
 mdlalo wokuba imphetsa imphetsa yini
 game that you being an expert, what is our expert
 niki yini nime nawujindlali
 what do you call a skillful player

SH buchampion
 Championship

ST buchampion nje tintfo letinjalo. kube
 Championship such things, there were experts in
 netihlabi tayo lengema, tati tayo, letivele
 Stabbing this ¹⁷² lengema, those who knew it well, which
 tijibuke nje kutsi nayilapha ngiyayijikijela

that side ndzinisa, it may go through to a lijaha⁶²
 njengoba vele kuyenteka imistake lenjato noma
 just as such a mistake does occur or if may say
 ngingatsi ingoti lenjato nje kutsi utsi uyasifaka
 such an accident, that when you put it here it goes
 lapha e siyophumela epheni, ngiyakhumbula
 through to the lijaha⁶² ? Remember when we were
 nje (sihlab' inoema umzala wami e khopho
 stabbing an ndzini⁷² my cousin khopho Dlamini³⁰
 Dlamini bekulijete lethu awu xafike langena
 who was our elder brother, awu¹⁸ it came and pierced
 lapha lesija sawubhidlita temle lenyama
 here, this sija¹⁷³ and demolished this, the muscle of
 yesiqadla semba'a yayophumela ngale ndzinisa
 the leg and it through that side ndzinisa⁷ until
 kwaye kwefika kwabanjwa ngilesikhwa lele
 it was blocked by the tubbagind which we put to
 sisifaka lapha kulesija embili ndzinisa.
 this sija¹⁷³ in front ndzinisa.

SN Wasindziswa nguloko _____

He was saved because of that _____

SI Wasindziswa nguloko sase siyavelavela

He was saved by that and it just showed up a
 njengalapha lolutsi seliyavela kwakhandvua
 bit (this stick showed up and it was found out that
 kutsi vele lungene, kwazentjiswa ke
 it has really entered, we worked very hard trying
 Sesimkhapha kepha ke laphila lijaha
 to take it out but then the lijaha⁶² got healed
 nanyalo nje lisekhona ndzinisa.
 even now he is still alive ndzinisa.

Footnotes

176 *khopho* : personal name

PAGES
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Dowwe Lineering met Kentlyn

JD. 328

sifun' ema, e kukhona lesikufaka lapha etijeni
 would look for, e^o there is something that we put on the
 lokwenta kutsi nakuyigwaza lengema ingete ye
 tija¹⁷³ which makes it that when you stab this nzenza¹⁷²
 e kufike kugcine kutsi ngci nakuyigwaza bese
 it would not, it would completely come in when it
 sekuyema khona lapho noma sesiyagcika
 pierces it and then it would remain right there,
 yona kodwa sekumile kungayichabi kube
 even if it (inzenza) is rolling, but it remains pointing
 ku ihlipinta, loku ke kwetija kwentelwa loko.
 and not just piercing it but messes it up, these tija¹⁷³
 kukhona lokufakwa lapha embili 'kuanasi'
 are meant for that. There is something that is put at
 sikhahla lesibitwa ngokutsi e naku
 the tip of the tree that is called e^o, this

SD Luphahlo
 the Luphahlo¹⁷⁴

JT Yinkhofu sijimbe phansi inkhofu, inesiga-
 it is inkhofu¹⁷⁵ we would dig the inkhofu¹⁷⁵ from the ground,
 dlama inkhofu lephansi bese sifaka ke
 the inkhofu¹⁷⁵ has a small lump underground, then we would
 sikusika kahle sikujuba kahle ndownisa
 put, cut it properly, and separate it properly ndginisa and
 sikufaka kuletija ke sekwela sijabana nje
 put it in the tija¹⁷³ then just a small part would be
 lesingaka lesesati nje engimemi kutawutsi
 left out which we know that after it had pierced in
 kungagwaza _____ ngoba nakungaphumela
 the inzenza¹⁷² _____ because if it can go through
 ngale ndginisa kungashe kuphumele nejahem

Footnotes

174 luphahlo : probably a species of tree

175 inkhofu : probably a species of a plant

he would find you just playing and when you are happy
 naye akanati utsi afikhwe, nishayane ndzinisa,
 you don't know him, he also does not know you, he would
 nishayane ndzinisa,

just say get sticks, then you would beat one another
 SN Ta^{ndzinisa} u^u, and you beat one another ndzinisa.

Yah

Ji sisuke sinishiye lesihambi ningasho nekaya
 Then this stranger would leave you and ⁷⁰⁴would never
 kutsi kufike umuntu wasishaya le wasivulda
 say at home that a certain person came and hit us
 nungeke senigate nikhulume, nitawuwele
 and made us to fight, you would never dare to talk,
 nibindze nje kube kwenu.

You would just keep quiet and the world be only yours
 SN Ye Ifwala ase ushjele ngenzema sesiyikho-
 Hey Ifwala can you tell us about the ¹⁷²ikzenia
 hliwe

we have forgotten it.

Ji wo sayigwaga ke ingema ke ndzinisa.
 wo¹⁵¹ wa¹⁷² stabbed the ¹⁷²ingema ndzinisa⁷

Ingema ke siyigwazite ndzinisa, siyigwaga
 After we had stabbed the ⁷ingema ndzinisa, we stabbed
 ngefija

it with ¹⁷³tija

SN Yini ke loko?

What is that?

Ji ketija ke sibata tintsu tintsu nje letiqinile

These ¹⁷³tija we carve sticks, just strong sticks
 ndzinisa, tekuyi tekukwati kuyijijimeta, kese
 ndzinisa, windy will enable us to hurl it, then we

laph' emphakatsini kwentelwe kutsi nase inikwa
 at the ¹⁶⁷umphakatsi, this is done so that when she
 liphakelo iphume, nebantfu bakayo, ngobe pheta
 is given a ¹⁹⁶liphakelo, she would go out with his own
 indete yaphuma yodwana iye ephakelweni
 people, because she cannot just go out alone to
 bakayo sengatsi igoshiwe ngobe nayiphuma
 her ¹⁹⁶liphakelo like when she has been expelled
 yodwana kungaba ngatsi igoshiwe kantsi
 because when she comes out alone it would seem as if
 nayitawaphuma la shamba nebantfu bakayo
 she has been expelled, but when she comes out going
 kuwele kubonakale kutsi kuphuma indlu
 with ¹⁹⁷people, it is clearly seen that a royal house is
 yebukhosi: Uyaphuma, ke urabomsuati
 coming out. Then rabomsuati went out, urabosanketi
 urabosanketi ulibhekisa ke lapha phans'
 took the direction towards the valley of the
 etintaba ke lapho ke fike kwakhona khona
 mountains where they came and they built there
 ke kuyalinywa ke khona ke, bayatiphilisa ¹⁹⁸ke khona
 and they ploughed there, the loed on that over
 ke. usele ¹⁸⁷Sihambova longu lo mtonga le
 there. ¹⁸⁷Sinambova who is ¹⁹¹mtonga is left there in
 emphakatsini lophetse umbuso wonkhe. nabo
 the ¹⁶⁷umphakatsi who is handling the whole kingship. Even
 laba balapha iye baphethe khona le bakhite
 these as they are there they are ruled there. They have
 ke kuleli lesitsi le Zibayaneini kuleli lokutsiwa
 built in that we call Zibayaneini ¹⁹⁹in that which is
 kuse kuse ee lubonjeni la phans' e Lubombo

Footnotes

198 Nabomswati | UnaboSanketi : unabo suggests 'the mother of' therefore Unabomswati refers to 'the mother of mswati'; unaboSanketi refers to 'the mother of Sanketi'.

199 Zibayaneni : probably a place situated just on the lower side of the Lubombo mountains, on the direction of Mozambique

mtfonga¹⁹¹ had been installed it was seen that this
 lomswati longu Samketi sekufanele kutsi anikwe
 mswati⁸⁸ who is Samketi¹⁸⁷ has to be given a liphakelo¹⁹⁶
 liphakelo unina uphakelwa indzamo yekutsi
 his mother is phakelwa¹⁹⁶ a place so that she
 abambe naye ayenubona kutsi utiphilisa njani
 could also go and see how she maintains her life
 lapho ngobe kwatfolakala kutsi lomtfonga¹⁹¹
 there because it was found that this mtfonga
 uinkhosi ltsandza kutingela watsandza kutsi
 was the king who liked hunting, he liked to
 apha¹⁹⁶ tse lili llinetinyamatane kubheka le
 rule that which had wild animals going towards
 lwanelle, & lomswati longu Samketi utsandza
 the sea. &¹⁰ mswati⁸⁸ who is Samketi¹⁸⁷ likes
 kulima, watsandza kukhuphuka yena abuye
 ploughing, he liked to climb up and come back
 lapha phans' etintsaba telubombo³³ ngale
 below the mountains of lubombo, that side
 emphumalanga yelubombo phans' etintsaba
 on the east of lubombo³³, below the mountains
 ngoba utsandza kulima. ngako ke wase,
 because he liked ploughing. Therefore he was given
 unikwa¹⁹⁶ ke liphakelo ke lakabo ke. Phela
 the liphakelo¹⁹⁶ of his home. Actually in siswati¹⁵³
 ngesiswati inkhosikati inebantfu bakayo
 an inkhosikati has her own people, which are
 lokutsiwa bakabo bani laba, levele
 said to be of so-and-so, who khonta, this
 bajikhonte inkhosikati kusukela isekhona
 inkhosikati starting from the time she is still

Footnotes

196 liphakelo: probably land and property given to a king's wife or chief's wife in order for her that she establishes her home in that particular place that is given to her:
Phakela lit. means to dish out, but can also mean to give out something

197 khonta }
kukhonta } See glossary

Balaph' ekhaya emphakatsini katembe lapha
 the children. They are of the ¹⁶⁷umphakatsi at ¹⁸²katembe
 lapha kungena khona lomfula losuka lapha
 where the river that starts from Sitsatsameni enters
 eSitsatsameni lesitsi ngumzi-mnyama, ungena
 which we call the ¹⁹⁵uzigibanyama, it enters these
 khona bese libito lawo ubitwa ngekutsi
 and its name, it is called by the name
 ngumtembe ngoba ngulupho kwefika inkhosi
¹⁹⁴tembe because it where the king Tembe came
 Tembe yakha khona ¹⁶⁷umphakatsi sive saka
 and built his ¹⁶⁷umphakatsi, the sive of ¹⁸²katembe
 Tembe lapho safike sakha ¹⁶⁷umphakatsi khona
 where it came and built an ¹⁶⁷umphakatsi and
 saphatsa lonkhe leli lebalagubhe. Labantfwana
¹⁹⁵ruled all that of Delagoa Bay. These children
 ke, bayahlala ke bayakhula, uyabashiya ke
 their, stayed and grew up, then their father left
 uyise. Nabashiyile uyise sekufanele kutsi
 them. After their father had left them there it was
 kubekwe lobekwako lotawuba yinkhosi
 necessary that one gets installed who will be appointed
 yakaTembe. kubekwa ke lomfonga longusinam-
 as king of ¹⁸²katembe. Then this mfonga who is
 bova libito lakhe lelinye. komswati uba
¹⁸⁷Sindabona his other name. This mswati became the
 ngulomncane loSanketi banye labantfu,
 younger one, this ¹⁸⁷Sanketi, these people are one,
 sibongo sabo sinye uyise wabo munye. Anase
 their surname is one and their father is one when
 ke sabekiwe lomfonga ubonakala kokutsi

Footnotes

192 Sitsatsaweni : probably a place around the
Lubombo range.

193 Mzimnyama river : probably it flows along
Delagoa Bay

194 Umtembe : lit. the river of Tembe ;
probably the river around the
KaTembe area.

195 Delagoa Bay : a place around Mozambique
which was mostly occupied by
Portuguese, it is less than 15
miles away from the eastern
borders of Swaziland.

there is some place where the ¹⁰⁰unlandro makes ^{something} clear
 lokutsite khona lapha kuSanketisinambora, &
 right there with Sanketisinambora. & the king
 inkhosi Msimudze utala bantwana babababili.
 Msimudze begot children and they were two.
 lomunye uba ngumswati libito lakhe lomunye
 One was called Mswati his name, and the other
 uba ngumfonga, bababili labafana. lomswati
 one was mfonga, these boys were two. This Mswati
 njengoba phela siyati kutsi ngesiswati inkhosi
 just as we know that in ¹⁵³Siswati the king is
 ivele italwe iyinkhosi kepha iye yetsiwe nje
 born a king but he is given a name just
 libito njengebantfu bonkhe, kutawutsi ke
 like everybody, then when he is officially
 naseyibekwa bukhosi bese ke lenkhosi ke
 installed the royalty, then the king is given
 seyinkwa libito ke libukhosi nyalo. Lapha ke
 the name of kingship now. Here then this
 lomswati unqumswati nje unelibito lekaya
 Mswati, is Mswati but he also a name they use
 nguSanketi njengobe emakhosi onkhe anjalo
 at his home, he is ¹⁸⁷Sanketi, just as all other king
 ngumswati nje nguSanketi, nalomfonga
 do like, he is Mswati but also Sanketi. Even this
 ngumfonga nje unelibito lekaya, nguSinambora
 mfonga, he is ¹⁹¹mfonga but he also has his home name
 babili labafana bandvodza yinye bamsimudze
 he is Sinambora. The boys are two, they are of one man
 Sibongo sabo sakatembe bobabili labantwana.
 they are of Msimudze. Their surname is Tembe, both of ¹⁹⁰

Footnotes

190 Msimudze : personal name

191 Mfonga : (variant: Mthonga) : brother of Mswati
probably Mswati I, and the son of
Msimudze.

nkhano nakhabako, sekuphahlelwe banthu labatsatfu
 and khabako¹⁸³ three people have been ~~phahlelwa~~¹⁸³ for just
 ngekusho nye libito lamunye. nalo Sikhulumaloyi
 by saying the name of one. Even this Sikhulumaloyi,
 loSikhulu abengulomunye nalomaloyi angulomunye
 this Sikhulu¹⁸⁴ was one and this maloyi¹⁸⁴ was the other,
 kepha ke ekuhambeni kwabo inkhosi leyalandzela
 but then when they left, the king that followed
 yase inkwa libito kutsi nguSikhulumaloyi.

was given the name that he is Sikhulumaloyi.
 naloSidru basilutfuli loSidwaba ngulomunye
 Even this Sidwabasilutfuli, this Sidwaba¹⁸⁵ was one
 loSikhulu ngulomunye. Se ekuhambeni kwabo

this lutfuli was the other. Then when they left this
 loSidwabasilutfuli lelibito seliphetse lalamabili
 Sidwabasilutfuli, the name holds up the two.

naloMkhulunkhosi, naloMkhulunkhosi, ngu
 Even this Mkhulunkhosi¹⁸⁶, even this Mkhulunkhosi¹⁸⁶, it is
 Mkhulu nankhosi sebalanganiselwe ke
 Mkhulu¹⁸⁶ and nkhosi, they are joined to the king that
 kulenkhosi useyibekwa sekuba nguMkhulunkhosi
 is installed and it becomes Mkhulunkhosi¹⁸⁶.

Samketisinambova, loSamketi ngulomunye,
 Samketisinambova¹⁸⁷, this Samketi¹⁸⁷ is the one, this
 loSinambova ngulomunye Samketisinambova.
 Sinambova¹⁸⁷ is the other, Samketisinambova.

lengifuna ke kutsi kukhanye kakhulu, kurakale
 I want to very clear, and to be properly
 kahle kakhulu, nguloSamketi-sinambova ngoba
 and clearly heard, is this Samketisinambova¹⁸⁷ because
 kukhona lapho umlandvo ufike ukhanyise

was called nkhomikhabako, this was done so that these
 aborikhomo nakhabako, sase siba na nkhomikhabako
 names of Nkhomo and Khabako could not be forgotten,
 ke. kwentelwani lokulondvolota lamaganna
 then we had nkhomikhabako. why are these names
 omabili na, loku kwentelwa kutsi tsine
 kept? This is done because we Swazis are
 emaswati sibantfu lesingakohlwa kutsi laba
 people who do not forget that these people who
 labahambako basishye kabafi bakhona, siye
 go and leave do not die, they are living, we
 sibakhumbule, siyabaphahlela, ngaliny indlela
 occasionally remember them, we phahla for them, in
 ngilesibika kubo nasihluphekile, basikhulumele
 other words they are those to whom we report whenever
 kumkhulumchanti, ngako ke laba bo Nkhomo
 we in trouble and they talk on our behalf to
 nakhabako babese kutsatfwa lelibito, lamabito
 nkhumchanti. Therefore this nkhomikhabako and Khabako,
 abo bobabili ayahlanganiswa kutsiwa
 this name was taken, their two names and were
 ngu nkhomikhabako, sekweziwa lenkhosi.
 joined together and it was said nkhomikhabako, this
 kwentelwa kutsi lenkhosi, kutebotsi nangabe
 king was named. This is done so that this king, when
 kuphahlwa, kutsiwe kungatswa name nkhomikhabako
 it is phahlwa, when it is said even you nkhomikhabako
 bese kuyakhumbuleka kutsi nasekushitwio njalo
 then it would be remembered that when such is said
 nje sekushitwio kuye nkhomikhabako nakuye
 it has been said to nkhomikhabako and to nkhomikhabako

Footnotes

188 Dhahla } is to perform ritual acts especially
Kuphahla } for dead people, when it is ev day of remembering them.

189 Mkhulunchanti; sometimes referred to as Mvelinchanti which is the first ancestor; the Swazis also refer to God as Mvelinchanti.

kaTembe tsine namuhla lesitsi singemabwati
 at kaTembe we today call ourselves Swazis here.
 la. E kukhona inkhosi luyajibitwa ngekutsi
 e¹⁰ there is a king who was called nkhomikhabako
 ngunkhomikhabako, lenye kutsiwa nguSikhulamalo-
 the other one was called Sikhulamalo¹⁸³yi, the
 yi, lenye kutsiwa nguSidwabasilutfuli, lenye
 other one was called Sidwabasilutfuli, the other
 kutsiwa ngumkhulunkhosi, lenye kutsiwa ngu
 one was called mkhulunkhosi, and the other was
 Samketisinambova. Ngitawugala ke lapha
 called Samketisinambova, then i will start here
 kunkhomikhabako, lonkhomikhabako ngemagama
 with nkhomikhabako. This nkhomikhabako is names
 ebantfu lababili, kwakukhona lonkhomo
 of two people, there was this nkhom¹⁸³ and there
 sekukhona lo khabako, batsi kube basishiye
 was this khabako, after this nkhom¹⁸³ and khabako⁸³
 laba bonkhomo nakhabako kwase kubonakala,
 had left us (died), then it was seen that their
 kutsi lamagama abo kute angakhohlakali
 names^{in order} that they are not forgotten they
 atawufuna kutsi alondvolutwe anikwe inkhosi
 will need to be kept, and be given a king.
 letawuxela ibekwe omabili. Nembala yatsi
 which will come and be appointed, the two of
 kube ivele lenkhosi luyalandzeka yase inikwa
 them. indeed after the king that followed was
 lamagama omabili kutsiwa ngunkhomikhabako
 installed, he was then given these two names and
 kwentelwa kutsi angakhohlakali lamagama

irikwa liphakelo rano. Iphakelwa ke yona lile
 gwan the ¹⁴⁶liphakelo. It was ¹⁴⁶phakelwa the ⁵⁸live
 lapho kuhlanguana khona Lumphongolo nehusufu
 where the ⁴⁰Lumphongolo and the ²³²husufu meet, all
 lonke ke liye liyovutaba elwandle, lelo live
 that until it ⁵⁸reached to the sea, that ⁵⁸live then
 ke lakabomangobe lo lomncane longasiye
 is a mangobe's family, the young one who is not
 wendlu lenkhulu libekwako. Umphakatsi kodwa
 of the great house which is appointed. But the
 ule kaTembe, mangobe ke nakefika la ufike
¹⁶⁷umphakatsi is at ¹⁸²kaTembe. When ²²⁷mangobe came here
 utala umntwanakhe mabhudu, labanye batsi.
 he begot his child mabhudu, some call him
 ngumapufu, uyabusa ke mabhudu, 1764 kute
²³³mapufu. ²³³Then mabhudu ruled, from 1764 until
 kuba ngu 1782, utala mwayi, 1782 kuya ku
 1782, ke then begot mwayi, from 1782 to 1800,
 1800, mwayi utala makhasane sesitawikhumbu
²³⁴mwayi begot ²³⁵makhasane. We shall now remember
 la ke lapha kutsi makhasane yayinkhosi
 that ²³⁵makhasane was a king because they also
 ngoba phela nabo sebandze nje seabeka
 had multiplied and they now appoint their
 emakhosana alendlu yakabo mangobe, sebaba
²³⁶emakhosana of the house of mangobe's family, they
 bukhosi nabo khona la emabhudu njengoba
 also became the royalty right there at ²³³mabhudu just
 nje lendzawo ibitwa ngekutsi kusemabhudu,
 as this place is known as ²³³mabhudu, this river
 lomfula husufu khona le ubitwa ngekutsi

Footnotes

232 Lusuthu (variant: usuthu): also known as the Great Usuthu River, or usuthu River. This is a 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 Sandlance about half-way down the country's north-south axis.

233 Mabhudu: also known as Maputju or Maputshu; personal name; also a river called Mabhudu, and a place called Mabhudu which probably was named after the river.

234 Mwayi: personal name

235 Makhasane: personal name

236 emakhosana (singular inkhosana) See glossary

Lubonyeni³³, the first one we had at Selogoa Bay.¹⁹⁵ Then
 Bese ke kuba ke ngumahlakohla, Bhunu, ngwane¹⁹⁵ &
 came mahlakohla, Bhunu, ngwane¹⁹⁵ &, then
 bese kuba ng'ienkhosi lekholo. Asesibuyele le
 came the present king. Can we go back to
 kabomtfonga sesyowubuka lendlu yakabomtfonga
 Mtfonga¹⁹¹ and others to look at the house of mtfonga's
 losele - o. b. isa mtfonga le. Mtfonga usale uyabusa
 family, which mtfonga had remained and ruled those
 kodruwa utala bamfwana yena babababili. Utala
 Mtfonga¹⁹¹ remained and ruled but he begot two
 mhali namangobe. Mhali uba wendlu lenkhulu
 children. He begot mhali²²⁶ and mangobe²²⁷. Mhali became
 longuyena abekwako, mangobe uba wendlu lencane
 one of the chief house, he was appointed, mangobe was of
 lemhali ke ujinga ubusa esikhundleni seyise
 the minor house. Mhali²²⁶ also ruled after his father
 samtfonga Sinambora, ubusa esikhundleni
 of mtfonga¹⁹¹ Sinambora¹⁸⁷, he ruled after Mtfonga
 samtfonga Sinambora, uyaghubeka utala
 Sinambora¹⁸⁷, he continued and begot Bhongwane²²⁸
 Bhongwane, Bhongwane wamhali, Bhongwane²²⁸
 Bhongwane²²⁸ of mhali, Bhongwane²²⁸ begot Bhukude²²⁹
 utala Binkude, Bhukude utala Mabayi, Mabayi
 Binkude²²⁹ begot Mabayi²³⁰, Mabayi²³⁰ begot Bhukude
 utala Bhukude wesibili Felephu. ngulendlu
 II Felephu²³¹. This is the chief house which
 lenkhulu luyasala leMtembe le. Lendlu
 remained at mtembe his one. The small
 lencane yaSinambora, yaMtfonga Sinambora
 house of Sinambora¹⁸⁷ of mtfonga¹⁹¹ Sinambora¹⁸⁷ was also

Footnotes

226 Mhali : personal name

227 Mangobe : lit. 'the cat' ; also personal name

228 Bhongwane : personal name

229 Bhukude : personal name

230 Mabayi : personal name

231 Felephu : personal name of Bhukude II

hanaqrenya ngumnakabo ndlela laba bakandlela
 hanguwama, he is a brother of ndlela²¹⁹ those of ndlela²¹⁹
 labakhe lonkhe leli lepitelitifu kubheka le laba
 who have built in the whole of Piet Reef towards
 bakangabhi, laba bakangwenyama bomnakabo
 that direction, those of Mgabhi²²¹ those of ngwenyama²²²
 ngwane wesitsatfu. kube ngundvungunya ke
 the brothers of ngwane²¹⁷ III. Then it became ndvungu-
 dikodze umnakabondzinisa umnakabo Liba, bese
 nye dikodze the brother of ndzinisa, the brother of Liba²²⁴
 ke kuba ngusomhloto Sobhuga I kwakute
 then it became Somhloto²¹⁹, Sobhuga²¹⁹ I, there was no
 Sobhuga sisengale ebalagubhe, singala la, yena
 Sobhuga when we were still at balagoda Bay, he have
 ke kwatsiwa ngusobhuga wekugala, kushiwo
 started him here, he was then called Sobhuga²¹⁹ I,
 Somhloto phela lakhe lekaya, lekwatsiwa
 referring to Somhloto, his home name, he was
 ngungwane wesine, bese ke yena utala Mswati
 known as ngwane IV, he then begot Mswati II²²⁵
 wesibili longumavuso mavuso wesibili katthohho,
 who is mavuso²⁰⁵, mavuso II²⁰⁵ at katthohho⁴⁹, Mswati
 Mswati mavuso wesibili katthohho le katthohho.
 Mavuso II²⁰⁵ at katthohho⁴⁹ there at katthohho⁴⁹. Then
 bese ke kuba nguhudvonga sekuba ngumbandzeni
 came hudvonga²⁰⁸ then came Mbandzeni²²⁵ the
 lo abengublemini Dlamini wesine ngoba boDlamini
 one who was Dlamini³⁰, Dlamini IV because Dlamini
 wesibili newesitsatfu sibe naye emavaveni
 II and III we have had them at Mavaveni²⁰⁰ at
 ehubanyeni wekugala sasinaye ebalagubhe

Footnotes

219 ndlela : lit. 'way' ; also surname

220 Piet Retief : a town in South Africa outside the southern borders of Swaziland

221 Mgabhi : personal name

222 Ngwenyama : lit. 'the lion' ; name considered to be traditionally applied to the king of Swaziland, Logwaja Mamba, p. 87, 25.8.83, gives Ngwenyama as the name of the son of Mamba king Magad'ela, & the father of Pholile. Ngwenyama also appears on the Dlamini King lists compiled by Matsebula, as the son of Dlamini III; also refer to a Silo, personal name

223 Ndvungunye : also known as Zikodze; the son of Ngwane III and Lamndzetele or La Kubhika; he died in 1815; father of Sobhuza I or Somhloto

224 Liba : personal name

225 Mbandzeni : also known as Dlamini IV; born in 1857 and died in 1889, the son of Nandzi and the brother of Ludvonga

until it reached the Lufhongo⁴⁰, actually we hear that
 Sijeva kutsi baye befika emkhuzi ngoba nemva
 they eventually came to mkhuzi because after some
 kwesikhatsi sekunebelumbi utawukhala Dzambile
 time when the whites had arrived, Dzambile the
 inkhosi yemaffonga e akhaliswe kutsi sebalitsatsa
 king of emaffonga would cry e¹⁰ he died because they
 lonkhe nangeshuya komkhuzi kantsi lingelakhe,
 are taking it all even across the mkhuzi when it is his.
 Sekenebe ke Sabanyenti labantfu. Dlamini ke
 These ^{people} have sketched are they are many. Dlamini³⁰ III
 wesitsatfu umnakabo Shabalala umnakabomabuga
 the brother of Shabalala, the brother of mabuga
 umnakabo Gindza njobutakuwa nje kutsi kutsiwa
 the brother of Gindza just as you will hear that it
 Mabuga Mshabalala, baye labantfu. Lo Dlamini
 is said Mabuga Mshabalala, these people are one. This
 ke wesitsatfu ke nguna, ulaph¹ ehubonjeni,
 Dlamini III ended (at hubonjeni, his son who
 umntwanakhe ke lobekwako ngungwane,
 was installed was ngwane, this is then this
 sengulo ngwane ke wesitsatfu lomabese senyasuka
 ngwane III who then came up and attacked,
 ka yena senwele uyahlasela uhlasele fixana
 he attacked the small tree which he found
 latifolako ukhuphuka ulibhekisa eliselweni nguye
 he went up on the direction towards Shiselweni,
 longwane lobalwa ngulo Dlamini. Longwane ke
 this is the ngwane who begot this Dlamini. This
 wesitsatfu ngumnakabo hangwenya, laba baka
 ngwane III is the brother of hangwenya, those of

Footnotes

211 mkhuze : a place outside Swaziland towards
Kazulu; also a river along that
place.

212 Ngambile : personal name

213 ematfonga : the people of mtfonga; the ifonga
people

214 Shabalala : sometimes referred to as mshabalala
surname

215 Mabuzi : Surname

216 Givindza : Surname

217 Ngwane III : the son of the daughter of Yaka
ndwandwe; he died in 1780; the
father of ndvungunye

218 Langwenya : lit. daughter of Ngwenya; also
a sibongo; also personal name

ngwane, ke utala Blamini ke Blamini wesibili at
 at Delagoa Bay Ngwane¹⁹⁵ then beget Blamini, Blamini
 ngoba Blamini wekugala abesiphetse sisikhona e
 It because Blamini I³⁰ ruled us while we were still in
 le Dalagubha. kutalwa ke Nkhosi, Nkhosi wesibiliz
 at Delagoa Bay, Then Nkhosi was born, Nkhosi II¹³⁵ the sa
 umnakabo Ndzimandze, umnakabo Mamba, Naye is
 brother of Ndzimandze, the brother of Mamba. He is 3.
 wesibili nje wekugala Nkhosi abesiphetse sise us.
 also the second one, the first Nkhosi ruled us while we
 khona le. kutalwa Mavuso, Mavuso umnakabo
 were still there. Then Mavuso was born, Mavuso the sa
 Nhlabatsi umnakabo Nhlanga, nabo laba yena ke
 brother of Nhlabatsi, the brother of Nhlanga, even these wa
 aise wekugala ke Mavuso babangala ngoba it
 he was the First, thus Mavuso they were this side of
 Mavuso kwakute ngale sisengale e Dalagubha.
 because there was no Mavuso that side when we
 kuba nguhuvonga wekugala umnakabo Lunyawo
 were still at Delagoa Bay. Then it became Ludvonga I²⁰³
 lungikhohwa kutsi laba bakanyawo badzabuka
 the brother of Lunyawo which I believe that these a
 khona kulomnakabo Ludvonga wekugala. Bese
 of Nyawo have dzabuka id fona the brother of Ludvonga I²⁰⁴
 kuba ngu Blamini ke wesitsatfu, solo bayandza
 then it became Blamini III, these people are still
 labantfu bayaghubeka bayandza karela lonkle
 multiplying, they are continuing and multiply and
 lela live, lase Mavaneni e Libayaneni e Lubonjeni
 all that live of Mavaneni of Libayaneni at Lubonjeni
 kunye kuyawuhlaba e Liphongolo empeleni

Footnotes

203 Ndzimandze : personal name; also a surname

204 Mamba : early Mamba ruler, and the son of Magadlela; also known as Gasa (S.O.H.P., Hamilton series (Logwaja Mamba I) edit notes p. 24). According to Simbimba ndlela, Mamba, Dlamini and Hlubi were all brothers (SWOHP, Royal, (Simbimba ndlela) edit, p. 5); also a surname.

205 Maruso : just a surname; there is also Maruso I and Maruso II

206 Nhlabaki : lit. sand; also a surname

207 Mhlanga : lit. reed; also a surname

208 Ludvonga : There is Ludvonga I who was an early king of the Ngwane people; there is also Ludvonga II, the successor to the throne of Mswati II who died before he assumed the royal title

209 Luyawo : lit. foot; personal name

210 Nyawo : surname

called Lubonjeri there below the Lubombo and go
 uye khona lapha ngetulu kwelubombo lapha
 upon the Lubombo where we call it Maravaneri
 Sitsi kusemaravaneri, Balwakhile ke Lubombo ka.
 They have built on the Lubombo. ¹⁸Owri ⁸⁸Mswati
 Owri Mswati ke naye ke ngekube phela
 himself, after he has been an ²⁰¹inkhosana of
 asajinkhosana yalapha endlini kabo, ¹⁹⁷sowukhontwe
 the house of his mother has been ¹⁹⁷khontwe'd by
 bantu naye sekukhona bantu bakabo, utala
¹⁹⁷people, these were people of his home, he then
 bakhona ke kubekwa inkhosana yamswati
 he got children then, and an ²⁰¹inkhosana of Mswati
 iba ngurwane wesibili. loku ngifuna
 and he became ²⁰²Ngwane II. I want this to
 kwakhamphahle naye lomswati wekugala to
 be clearly heard because this Mswati ⁸⁸is this one,
 nalo nalomfonga longuSinambova ngumnakabo,
 and the mfonga ¹⁹¹who is Sinambova ¹⁸⁷is his brother,
 ngitama kukhanyisa kutsi behlukana njani ke
 I am trying to make it clear how they separated
 nasasala mfonga longuSinambova asaphuma
 when Mfonga ¹⁹¹who is Sinambova ¹⁸⁷remained, when
 Mswati longuSamketi sebaphuma bahlala
 Mswati ⁸⁸who is Samketi ¹⁸⁷went out, when they went
 ngekubekwa kwabo bukhosi. kutalwa ngwane
 but and settled where the royalty put them. Then
 ke Ngwane wesibili ngoba Ngwane wekugala
 Ngwane ²⁰²was born, Ngwane ²⁰²II because Ngwane I
 asajinkhosi leyayisiphetse sisekhona le Okalaguba
 who the king who ruled us while we were still

200 Navaveni; probably a place situated on the top of the Lubombo mountains or on the top edges of the Lubombo mountain

201 inkhosana (variant: inkosana): plural amakhosasa, tinkhosana; see glossary.

202 Ngwane II: the son of Nswati I

Footnotes

243 Lomakhala : lit. "the one who ^{often} cries"; personal name.

244 Dzambile : probably the daughter of Sombhlo and the sister of Lomakhala

245 Hlantwa : lit. means 'to be vomited'; but can also mean to be cleaned or washed; also action done by a co-wife to her sister

246 butembe : Tembe culture and tradition

247 emangwane : lit. 'people of ngwane'; also people of kangwane, people of Swaziland, the Swazis.

248 Ngwanaga : son of Lojuyingile and his co-wife Dzambile

Footnotes

240 Hluma : personal name

241 Logiyingili : personal name ; also known as
msongi

242 Nsingensingi : personal name

you didn't know ⁷⁹Swahili's language properly to speak
 nje uphike udamuza ulone nje ebaleni ngabomus
 it anyhow and made it out openly and intentionally.
 Wawuncanela kudalela kutsi atsini emaswati
 You just eagere d to listen to what the Swazis were
 nakatsi, ukhulume loko lokushino ngemaswati
 saying when they talked, you would speak that which
 ngoba utawubulawa ubulawelwe kutsi
 who said by the Swazis because you would be killed
 uyinhloli, nawungele sewunikwe ngisho
 for being a spy, you would not be given even
 nesigaba sekutsi unqubani, nekutsi phatsa
 and position of being somebody, were to be allowed
 naku ngoba uyngatjiswa kutsi hawu
 to rule because people were uncertain about you,
 lomuntfu utsi walapha lo. ngiko ke loku
 whether you are of here or not. That is what
 lokwakwenta banfu balalele kakhulu
 made people to listen very carefully when the
 nakukhulunyako kutsi emaswati atsini,
 Swazis were talking as to how they talked, how
 akhuluma atsini nakatsi, ngiloko nje. Kungentina
 do they speak when they say that, that is it. This was
 najinkhosi yodwana kientiva nangulamaswati
 not even done by the king only but it was also done
 wona goho luawo kutsi akwamize lena, ngoba
 by the Swazis themselves so it would be spread because
 nakungandzi lena kutawugabudzela ngulaba
 if it doesn't spread it would be overruled by the
 bekuhamba, lwema ke lulwami lwesiswati ke
 foreigners, that is how the ¹⁵³siwati language was

seabakhiwa nguSombhlole ke lo losabakha, wakha
 were made up by Sombhlole⁷⁹ who built them up, he
 sive wengeta kulesive lesaphuma nomaSwati
 built a sive⁵⁴ and he is adding to the sive⁵⁴ which
 le watakwakha lesive sakabo. Lomunye use
 went out with Mswati⁸⁸ from there to build his own sive⁵⁴
 wabuta ngamusa abuta etsi uSombhlole
 Someone has once asked, I have^{heard} him asking saying, how
 nakakha lolulimi lwesiSwati abekwakha
 did Sombhlole⁷⁹ make up the language¹⁵³, how did he
 njani, waphumelela njani kutsi alwakhe
 succeed in making it such a language as it
 luge lube lulimi lube nje. kantsi
 is now, when he found so many sive⁵⁴ here?
 wakhandza sive letinyenti kangaka na?
 And I heard the one who had been asked
 ngeva lolobutwako ehluleka kuphendula.
 Feeling to give an answer, let me answer
 Angimphendulele. Phela kuleta tinsuku
 for him. By the way during those days when
 bewutsi nawukhuluma ulalelwe kutsi
 you were talking people used to listen to what
 ukhulumani ukhuluma sona siswati yini,
 you were talking, whether you were speaking Siswati¹⁵³
 ngoba nangabe wawuse utfuke ushwamphuluta
 or not because if you sometimes find yourself mis-
 siswati wawubonwa kutsi yinjiloli, ubulawe
 speaking the Siswati¹⁵³ you would be recognised as a
 Wawungalingi nje utsi kantsi lulimi lolu
 spy, and you would be killed. You would never dare 'if
 lwaSombhlole kawulwati kahle utsi utawumane

⁵⁴ five which are found there. Those of ²⁵⁰ Mngometulu are ⁷⁰ besutfu
 ngekudzabuka, sekukhona ke bona ke banikati
 by origin, and these were the owners of the ⁵³ live the
 believe ke ematfonga bakatembe. Letive letine
 ematfonga ²¹³ those of ¹⁵² Katiembe. These four ⁵⁴ five got
 Setiyabhicana lapha, kubhicana kualetive
 mixed up here, the combination of these ⁵⁴ five the
 ematfungwa neberuni nebesutfu ²¹³ ematfonga
 ematfungwa ²⁵³ the ²⁵⁴ bequni, the ²⁵⁰ besutfu and ²¹³ ematfonga
 kudaleka tilimi lesetawubhicaniswa,
 created languages that were going to be combined,
 tiyabhicaneke letilimi nalabantfu bayabhi-
 These languages were combined and these people
 caniseka, sebayaphatfu labantfu, naba
 got mixed up, these people were then ruled, those of
 bakatsabedze nje ematfungwa ngete
 Tsabedze ²⁵⁹ the ²⁵³ ematfungwa and I cannot count the
 ngawabala lamatfungwa e bokhumalo,
 amatfungwa e such as ²⁵⁷ khumalo, ²⁵⁸ Simelane
 bo Simelane labo lababhika kaZulu, sengibala
 those who went to kaZulu, I am just counting those
 laba labakhona lapha kutsi ematfungwa,
 that are here in our place. the ematfungwa, those
 bakatsabedze nalabanye, beruni, nebesutfu ⁷⁰
 of Tsabedze and others, the ²⁵⁴ bequni and ⁷⁰ besutfu
 njengoba ngisho nje kutsi laba boMngometulu
 just as I say that those Mngometulu and other
 nalabanye besutfu njengoba sati besutfu
 besutfu just as we know that the besutfu ⁷⁰ are
 banyenti kangaka la. Sababanye ke labantfu
 so many herd. then these people one and they

Footnotes

257 Khumalo : Surname

258 Simelane : Surname

259 Isakedge : Surname

ke losatsatsa sikhundla sakhe ekuhambeni
 after his death and he was mhlupheki, mhlupheki²⁴⁷
 kwakhe mhlupheki, uyalibusa ke mhlupheki²⁴⁹
 also ruled it just as today we are ruled by
 ke loku lamuhla loku sibuswa ngumzimba.
 Mzimba who is alive, they are still of Tembe¹⁸²
 lolokhona solo bakatembe, sitembe nje sonke
 that is the sitembe all this that I am talking.
 lesi lingikimuluma ngaso bonke laba
 about, see these Mswati and company even
 bomswati bona laba boDzambile, Sekwatsiwa
 these Dzambile and company, it has now been
 nkhozi Dlamini¹³⁵ yonke lentfo nje bakatembe
 said nkhozi Dlamini³⁰ and all that, they are of
 lengilandi yabo lapho babakhona, bakatembe
 katembe¹⁸² there at their ingilandi where they are, they
 lapha emavameni ezibayameni, ehubonjeni³³
 are of katembe, at mavanen, Libayameni, hubonjeni¹⁹⁷
 bakhandza kutsi tikhona tiwanyana letikhona
 they found that there were small tse⁵⁴ which were
 khonalapho. kukhona emantungwa tiwanyana
 living there. There are the emantungwa²⁵³, they are
 ngobe tatingete famelana nebukhosi, &
 small tse⁵⁴ because they could not stand against the royalty
 emantungwa kukhona benguni lapha ngesteya
 the emantungwa²⁵³, there are benguni²⁵⁴ across the
 zoluphongolo laba bakandwandwe, kukhona
 luphongolo⁴⁰ these of ndwandwe, there are also
 besuthu laba bakamngometulu, nalletinye tiwana
 besuthu⁷⁰ these of mngometulu²⁵⁶, and other small
 letikhona khona lapho, bakamngometulu besuthu

Footnotes

249 Mhluphiki : lit 'one who suffers', the son
of Nwanaza

250 Mzimba : lit "the body"; also personal name,
also a surname

251 siTembe : Tembe language and culture;
can also refer to the people of
Tembe

252 Ingilandi : lit. England which is a western
country, but can also mean
one's place of origin

253 emantungwa (singular - intungwa); the
ntungwa people

254 kenguni : lit. people of nguni or Mnguni; the
nguni people

255 Adwandwe : surname

256 Mngometulu : surname

begot by ⁷⁹ Sankhlo and they were two. He had given
 baba babili. Ubanike ²⁴³ u²⁴³omakhala longuye nje
 then ²⁴³ Lomakhala who was the one who had been
 abekhishwe kutsi nguyena ayotala bukhosti le
 sent that she is the one who will beget the royalty
 kuhoziyingili, ngulomakhala. Ube ke ²⁴⁴ Sewuhlantwa
 from ²⁴⁴ Logiyingili it is ²⁴³ Lomakhala. She was then ²⁴⁵ hlantwa
²⁴⁴ nguDzambile, bayahamba ke, bahamba nabo
 of Dzambile, then they went away, they went with
 ke labantwana kobabili bayowutala bukhosti
 both of these children, to bear royalty there from
 le kuhoziyingili, kuyawuvusekwa lobutembe
²⁴¹ Logiyingili. They are going to revive this ²⁴⁶ butembe
 banye balobutembe ngenhlantwa lembi ke
 the oneness of this ²⁴⁶ butembe. Unfortunately this
²⁴³ u²⁴³omakhala ke wangantfola ke umntwana,
²⁴³ Lomakhala did not get a child and fortunately
²⁴⁴ ngenhlantwa lembi ke Dzambile wasantfola
²⁴⁴ Dzambile got the child. This child ²⁴⁶ who
 ke umntwana. Uyeswa ke ²⁴⁴ lomntwana
 born by ²⁴⁴ Dzambile from ²⁴¹ Logiyingili was then
 lotalwa nguDzambile kuhoziyingili ueswa
 given a name, he was named and it was
 libito kutsiwa njengoba sewutalwa ngulaba
 said just because he was born by those who
 sebaba ngemangwane utaba nguNgwanaza,
 had the ²⁴⁷ Vemangwane he would be ²⁴⁸ nguNgwanaza, then
 nyatalwa ke Ngwanaza ke. Uyalibusa ke
²⁴⁸ Ngwanaza was born. Then ²⁴⁸ Ngwanaza ruled it
 Ngwanaza ke utala ke ndye umntwanakhe
 he also begot his child who took his position

sashaya sabhubhisa sikhonyane labhubha live
 with you. ²⁴ came to Kozulu³ and destroyed everything, and
 bantfu kwangabi yindlala kwaba ngumhlolo,
 the ¹³² live people, and there was a great famine, the
 sikhonyane sakhhasane, ngumakhhasane ke
 sikhonyane ²³⁴ q makhhasane ²³⁵ that is makhhasane, he
 lo, abenemlingo utala Hluma Hluma ke losatala
 had some magic, He begot Hluma ²⁴⁰ Hluma ²⁴⁰ who
 Loziyingili Loziyingili libito lakhe lelinye
 also begot Loziyingili, Loziyingili's other name is
 ngumsongi. Uhoziyingili utsite nasabekiwe
 msongi. After that Loziyingili ²⁴¹ msongi ²⁴¹ had been
 msongi utese ukhapha libutfo, libutfo lakhe.
 appointed he then sent a libutfo ²³ Loziyingili's
 uhoziyingili liholwa yinduna yakhe
 libutfo ²³ was led by his induna ⁶⁵ Nsingensinge
 ngusingsinge, utsi hambani niye kumsuati
 He said go to Mswati ⁸⁸ because those people are
 ngoba phela banje labantfu, bakatambe bonkhe
 are, all those people I am talking about ^{today} are q
 labantfu lengikhuluma ngabo lamuhla nje.
 Tembe ¹²² Go to Mswati ⁸⁸ and kindle, me a fire
 Hambani niye kumsuati nifike ningekeh'umlilo
 these. Owu ¹³ indeed Nsingensinge ²⁴² went away with
 Owu nimbala ke uyahamba Nsingensinge ke
 the libutfo to do what is usually done, that
 nelibutfo ke, bayakwenta ke lokuye kwentive
 of kindling the father and they also came
 ke kokokha umlilo bayabuya ke, Mswati
 back. Mswati ⁸⁸ gave them his sisters who were
 ubanike e bodzadzewabo labatalwa ngusombhlo

²³² Lusutfu right there is called the Mabhudu river ²³³
 ngeni mabhudu ngeni ngoba mabhudu namangobe
 because mabhudu ²³³ and mangobe ²³⁷ were buried,
 bangwatjwa khona, namofula sale uabitwa
 and the river is still called by that name.
 ngallo bito. Makhasane ke yayinkhosi lenjenga.
 Makhasane ²³⁵ was a king who was like njajskad
 njajika Ifobeka, awutsi unyangala akusukele
 Ifobeka ²³⁸. When you had provoked him he would
 ngesikhonyane ehlobo, sishaye sibhubhise imphe ²³⁹
 attack you with a sikhonyane in summer, it would
 sikhonyane, anangakakuthumelli umgundatjani
 totally destroy his imphe the sikhonyane, if he has
 ukushaya ukubhubhisa kubete kudla, ebusika
 not send the grass cutters which will destroy everything
 anangakavutele' umoya ushaye uphihitse
 such that there would be no food in winter if he had not
 kuphephuke tindlu kube njeya. Baka Zulu
 opened to you very strong wind which will blow ^{away} even
 base bakhiphi imphe batsi bayamhlasele
 the houses and such. Those of kaZulu ³ once sent an
 Makhasane wawula sikhonyane Makhasane ²³⁵
 imphe ²³⁸ trying to attack Makhasane, but Makhasane
 batsi bakaZulu no kudla kwetfu, loku sidla
 opened up the sikhonyane ²³⁹. Those of kaZulu ³ said wo
 kona basidla basidla sikhonyane, batsi
 this is our food, we eat such, they ate and ate the
 babuyel' emuva kaZulu setsi sikhonyane
 sikhonyane ²³⁹. When they returned to kaZulu ³ the
 asisali sihamba nani. Sefika kaZulu
 sikhonyane ²³⁹ said we are not remaining we will go

Footnotes

237 Mjajika : personal name

238 Ifobeka : Surname

239 Sikhonyane : are a type of locusts; also
a Surigi regiment founded by
Sobhuza II