

S.O.E.P. SWAZI HTSIPORNY : Gogo Shongwe 1/3

wutsi: 'Konge ngesikhatsi lishiswa lelidolobha
 each other a question which said: 'By the way,
 katzeni nje, kwakuliwa yiphi imphi?' 'Imphi
 when this town was burnt, long ago, which
 ndulo ke leShaya khona nje, itsi: "Kwaku-
 imphi" was being fought?" The answer which
 liwa imphi yemabhunu nemanngisi: 'Yebo!
 strikes exactly there, is: "The imphi" of the
 kwakungayo imphi yemabhunu, nemanngisi,
 Boers²² and the British, was being fought." 'Yes!
 ngesikhatsi kuze kushiswa lidolobha lakatlatsi,
 it was it, the imphi of the Boers and the
 hha! lidolobha talena ka Manzini, Bremersdorp
 British, at the time when the town of katlatsi²³
 ngentwa ngunangu wakatlatsi lo phum embili
hha¹⁶, the town of there ka²⁴ Manzini, at
 lapha, E-likand lita kuwe ke lapho katlatsi,
 Bremersdorp; I am made [to make this mistake]
 lapha e Box 5, Christ The King School, E-utsite
 by this [person] from katlatsi²³, who has come
 ke wena, "Ngesikhatsi kusha ka Manzini, edlo-
 first here. E-[um] the hand²⁵ goes to you ke²⁶
 bheni lelalibitwa ngekutsiwa yi Bremersdorp,
 there, at katlatsi²³ there at Box 5, Christ the
 kwakulwa emabhunu nemanngisi. Salani, yimi
 King School. You have said "At the time when
 u Ben Shongwe." Ngu Ben ke, ligama lakho,
 ka Manzini burnt down, the town which was
 wena sowuffole lelikandi, e-uwaka Shongwe
 called Bremersdorp, it was the Boers and the
 ngesibongo. Asenginichazeleke kancane kutsi
 British who were fighting. Good bye, it is me

21 Impfi } — see glossary
variant: Impfi }

22 Boers } — a term used to refer to the
singular: Boer } Afrikaanders who were/are farmers.
But this word is also loosely used
by some people to refer to any white
South African, whether farmer or not,
of Dutch stock or British, etc.

23 Katlatsi — 1. another name for Hlathikhulu/
Hlatikulu, a small town in the
Shiselweni Region.
2. the whole area around Hlathikhulu

24 ka — e.g. ka Manzini = a prefix that goes
before a noun, indicating place. If
prefixed to a proper noun, it could
mean 'So-and-so's place'

25 Rand — South African Currency = 100 cent

26 ke — is a SiSwati non-word, that is
usually attached to/at the end of a
sentence, phrase or word. In most
cases, it serves as a complement-
either in making it clear that a word,
phrase, or sentence is a question or
an answer or merely an affirmative
response.

12

bheshu ankone. Babheke kughala bonkhana,
out. Bo⁷ Damlete, bo kushingishi which is ved,
nabhaka muva nine Damlete. Hsenijumel'u
with emabhesu⁸ which are nkhone⁹. You watched later
Unganga nshiyelulwini Lindimpi!

you Damlete. Go for umganga (and leave a tongue) Lindimpi!¹⁰

all. Hha ----- khayi !
Hha ----- khayi !¹¹

3 iluhlalinyoni maja!
the bird is luhlata¹², maja¹³!

all qobho!
qobho¹⁴

3 ize amakhoni!
it does not have amakhoni¹⁵!

all hha -----
hha¹⁶ -----

3. ezintabeni beeli!
at/on/to the mountains, beeli¹⁷!

all -----
!¹⁸

S.N Emaghaawe nemihambo yaKaNgwane. Kuhlwile
the heroes and ways [of doing things] of KaNgwane.¹⁸
bekunene, ngu Sabelo Ndzinisa to Saniletsele
Kuhlwile¹⁹ bekunene²⁰, it is Sabelo Ndzinisa, who
loluhlelo lwenu lwemihambo yaKaNgwane,
is bringing you, this programme of yours, of
kunguleSitsatfu nje, ntsambama. Kuleliwiki
ways [of doing things] of KaNgwane¹⁸, being
leliphelile, bekunene, Sakhuluma ngelidolobha
Wednesday afternoon. Last week, bekunene²⁰, we
laka Manzini. Sate Sabutana umbuzo lowa-
talked about Manzini town. We even asked

7 be- a prefix usually put before proper nouns
It can change the sense of nouns in
1. meaning e.g. bemake (mother and company)
2. my mother as constituting a category
of persons, but is singled out as an
individual;

8 emabheshu — big and long loin skin by which
men cover their private parts—
back and front.

9 nkhone ? — black & white, or brown & white
variant: nkone (cattle colours).

10 findimpi — a libutte formed by Sobhuza
consisting of men born roughly
between 1929 and 1939, literally
meaning 'guard a war'.

11 hha...bhayi! — literally, bhayi means no/no

12 luhlata — 1. green, fresh, raw, 2. blue
3. uncouth, uncivilized

13 majaha — lijaha (singular) emajaha (plural)
see glossary.

14 qobho —

15 amahloni ?
variant: emahloni } shame (as shown on the face)

Footnotes

shyness, bashfulness; modesty, respectfulness (in behaviour)

16 hha — (interjection) expressing sudden surprise, similar to English. 'Oht', etc.

17 sile } n. cunning person; cheat, trickster.
licih }

18 KaNgwane — 1. Ngwane was a 'Swazi' King, whose people were then known as baKaNgwane (people of Ngwane) and his land became known as 'KaNgwane'. It is used to refer to Swaziland as a whole.

2. KaNgwane, in another sense, refers to the area in the vicinity of Kobamba, the Capital of Dlamini royalty.

3. 'KaNgwane' is also a homeland in the Republic of South Africa, which was declared independent, some years ago. It is largely occupied by people of Swaziland who got cut off from Swaziland when the National boundaries were demarcated.

19 Kuhlwile — is a greeting, used by Swazis in the evening. It literally means 'It is dark!'

20 bekunene — } — is an address phrase
singular (wena) (wekunene) commonly used in Swahili
also nine bekunene in which the addresser
shows politeness towards the
addressee or addressees. The
literal meaning of this is:
"You of the right hand".
'Nine', is you [people]; 'wena'
is you [person]', that is, only
one person.

214

[there is first a brief speech in English, seemingly about a Conference of ministers].

1 Song: [introduces the programme: Emaqhawwe nemihambo yaka Ngwane; uyayati yini. The song depicts traditional values, and is accompanied by drums]

1 Sengidzinga nema — la yelababe!
I [now] need even — yelababe¹
yaze yanginyunzela lemphokeleteli —
This impheketeteli² has nyunzela³ me —

S. N(2) Emaqhawwe nemihambo yaka Ngwane uyayati
The heroes and ways [of doing things] of
yini?

KaNgwane, do you know them?

3. Fininizi 'mpompi zalabambhlope belungu; babuli
fininizi⁴, 'mpompi⁵ of really white, white men;
bendlela nakhon'ingekho indlela, yayihambema
the openers of a path even when there was no
bhunu nguyizolo. Nayisats'inselo yelikhasi
path, it was travelled on, by the Boers by yesterday.
nayipaka ngalunye lunyawo; natsi naningeste
You [people] took the horse's hoof and put it
ya yas'iyanihlambisa. Nangu phansi ngeli
on one foot; when you were across, it then
duolo yaphakama inkhambelo. Na-ruma
enabled you to sail, you knelt down on
ngenkwela lisibekela laqhamuka lilanga.
your knee; the inkhambelo⁶ rose. You responded
boDamlede botuShingishi olubovu, oluma
by whistling when it was cloudy and the sun cap

Footnotes

1 yelababe! — (interjection) a cry usually sounded made by a person at the face of an imminent danger — e.g. as when one is falling over, trip, get frightened, etc. Literally, this one means: "Hey you father!"

2 impheketeteli — one who accompanies another person on a trip or when going anywhere. In this particular case, this one accompanies the son / daughter-in-law to his / her in-laws.

3 nyunzela'd — Verb. is nyunza — to slander or slander or speak ill, or do something that would be an embarrassment or disgrace to a person whose concern about his image is great. Nyunzela is to have this done unto one.

4 fininzi —

5 impempi — 1. tap, faucet, water pump, drain-pipe
2. air pump, inflater

6 inhlambela — the inner enclosure, ^(in a cattle kraal) exclusively
for a king, where he performs
rituals.

S.B.S. Series: Emqhaawe nemitambo yaka Nguane

interviewer: Erome Khumalo

presenter: Sabelo Ndzinisa

Tape Number: 7

Topic: Imfukwane Cattle and related issues

informant: Gogo Shongwe

key: Gogo Shongwe = G.S.
Sabelo Ndzinisa = S.N.
Erome Khumalo = E.K.

Place: at Kwaluseri

DATES: 9/9/70; 16/9/70; 30/9/70

PAGES
72
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Subject Vak Essays/haare Nemi kamba Lifa kqun

Place Plek Sabela Ndzinisa: presenter

Informant: Gogo Shongwe
Interviewed by: Esrahe Khumalo

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Dates: 9/9/70; 16/9/70; 30/9/70
30/9/70

JD. 328

Book I

Section One

Swazi History

S. B.S series

01.09.70, 16.09.70' and 30.09.70'

Yago Shingwe .

45 yebo
also yeboke

} — yes, in giving a simple affirmative or assenting reply or in starting off an important statement or declaration, indeed? Is it so? In expressing amazement at a statement made.

46 kutsaphuta — 1. take a large quantity of
2. buy cheaply.

47 kusontsane — 1. the existence of the bad practice of twisting someone's head till he dies. 2. ambush and kill.

E.K. sibuye laphi ekwaluseni ke lapha sikhona khona.
[let us] come back to here at Kwaluseni, where we are.

G.S. e-e-

E.K. ^{yes} leligama lelitsi: 'ekwaluseni', lesukelaphi,
this name 'ekwaluseni', how did it
gogo?

come about, gogo³¹?

G.S. lisukel'etinkhomeni, imfukwane.

it comes from cattle, imfukwane⁴³

E.K. imfukwane, tinkhomo tenkhosi?

imfukwane⁴³ cattle for inkhosi³²?

G.S. tinkhomo tenkhosi

the cattle for the inkhosi³²?

E.K. nhn. Ibi nguyiphi lenkhosi?

nhn³⁹ the inkhosi being who?

G.S. kwakungu Mswati phela.

it was Mswati [II], of course.

E.K. wo, kwakungu Mswati. E. kusho kutsi lemfukwane

wo⁴⁰, it was Mswati [II], E. - sum, does it mean

ne yayikhala laphi ekwaluseni?

that this imfukwane stayed here at Kwaluseni?

G.S. yayita phela, ita le, babeyekutidla le,

they came, of course, came from there, they h.

embidlimbidlini.

confiscated them from there yonder, at Mbidlimbidlini

E.K. ngukuphike lapho embidlimbidlini?

where is there, this Mbidlimbidlini⁴⁴?

G.S. angati, khona lemuva, embidlimbidlini

[laughing], I don't, just there back at Mbidlimbidlini

E.K. wo, emuva!

wo⁴⁰, back!

43 imfukwane — special, ritual cattle for
the king

44 embidlimbidlini — said to have been an
umphakatsi (see glossary) which was
File's (an inhlanti (subsidiary co-wife)
of La Zidze), home; also home of
Ndwandwa, File's son [SWOHP
Sam Mkhonta, 1, edit notes p.35]

"Matsamo kaHhokho; Matsamo kaHhokho"

"Matsamo kaHhokho; Matsamo ka²⁴Hhokho"³⁸

G.S. uyahleka e-e.

[laughing], yes

E.K. Manje, njongobe utsi watalwa lapha

Now, as you say that he was born here kaHhokho, wabe sowuya lekaHhokho uyawu-kaHhokho³⁹, how did he go there, kaHhokho; hlala khona yini, nobe wenta njani? did he go to stay or what?

G.S. Waconyiswa. Njengalosihleli njeyi, bangitshi

He was given [it]. As we are sitting, they would tse njeyi kutsi: "hamba uyewuhlala lapha just take me and say: 'Go and stay there at ku Matsapha'".

Matsapha."

E.K. nhn

nhn³⁹

G.S. e-e- kunjengako-ke, ngobe yatsi inkhosi:

yes, it is like that, because the inkhosi said:

"Hamba, Matsamo, sakusuka la uyowubusa

"Go, Matsamo, move away from here now, and lela lakaHhokho."

go to busa⁴¹ there kaHhokho³⁸

E.K. was ufela khona?

he then died there?

G.S. enhhe

enhhe⁴²

E.K. ngukoke batsi "Matsamo kaHhokho"?

that is why they say: "Matsamo kaHhokho"³⁸

G.S. e-e-

yes

41 busa

— verb. umbuse = noun. umbuso is

1. the existence of kingship, together with the state or condition of reigning or ruling.

2. comfortably living, enjoying life or such a situation of enjoying life. Busa = rule; reign; enjoy life.

42 enthe
Variant: Inbhi

— 1. yes 2. that's it / 3. I see H. I agree

nemasi aletinkhomo, imfukwane, kwakudliwa.
running in the wilderness, being mad. Milk and sour
Nginetsembisile bekunene kutsi Esrome khumalo
milk of the imfukwane cattle were eaten. I promised
batawukhuluma nalowe kunene.

you bekunene²⁰; that Esrome khumalo will talk with this wekunene²⁰
E.K. E- nine bekunene, lamhla nyeyi silapha
E- [um] you bekunene²⁰, today we are here at
kaMntfwanenkhasi Gebhu e kwaluseni.
Mntfwanenkhasi³⁵ Gebhu's place, at kwaluseni
E- sikhuluma nelincusakati lenduuna Ngqotfo
E- [um] we are talking with a locusa³⁶ of induvini³⁷
Mazibuko, induvina ye kwaluseni. E- logogo,
Ngqotfo Mazibuko, the induvina of kwaluseni. E- [um]
ungugogo wemntfwanenkhasi Gebhu. E-
this gogo³¹, umntfwanenkhasi Gebhu's gogo³¹.
gogo lona utalwa ngu Matsamo wakathhohho.
E- [um], this gogo³¹ is begot by Matsamo of
E- Gogo!
ka-thhohho³⁸. E- [um] gogo³¹!

G.S. nhn!
nhn³⁹

E.K. Matsamo loyi abenguwakuphi? wekuvela kuphi?
Matsamo, this one, belonged to where? Where did he come?

G.S. ngewaka Tikhuni; ngewekuvela lapha kaNgwane
He is/was of Tikhuni; he came from here, kaNgwane¹⁸

E.K. wo khon'apha kaNgwane.
wo⁴⁰ just here kaNgwane¹⁸

G.S. e-e-
yes

E.K. e- ngiva kwekutsi batsi nabafunga batsi.
e- [um], I hear that when they swear, they say:

35 (u) Mntfwanenkhozi } — see glossary
variant: Umntanenkosi }

36 lincusa } — see glossary
variant: lincusa }

37 induvuna } — see glossary
variant: induvuna }

38 kaHhohho — ^{name of} 1. King Mswati II's umphakatsi
(see glossary)
2. One of the four (4) administrative
regions in Swaziland; Mswati's
umphakatsi was in this region

39 nha — (interjection) 1. "Is that so? Really?"
2. Yes! (I understand or agree).

40 wo 1. interjection, expressing amazement
(whether of admiration or displeasure),
regret, grief, etc. Hence: Oh! Ahs!, etc.
2. In siSwati it could also mean: "I see
or I get it / I understand, and in this sense
it is usually a response to someone's
point."

15
na nayo imphendulo yakho lehlabe khona
correctly, and if, when I put in my hand here, I
emkholweni, vele nje noma kanjani, likandi
come across your answer, which has blabla²⁹
kuba lakho. Aserive ke lamhla, nangu Ezrome
at emkholweni³⁰, indeed the land is yours,
akhuluma nalomunye wabogogo. Utanipela
no matter what, let us hear today, this Ezrome
nekutsi ngubani logogo. Etinkhulumeni faka,
talking with one of be⁷ gogo³¹. In their talks,
batawutsintsa tinkhomo tenkhosi letatibitwa
they will touch upon the inkhosi³² cattle, called
ngekutsi yimfukwane. Letinkhomo, batsi
imfukwane. These cattle, some people say, they
labanye setafa, tasishe taphela, tokusimanga
died, and almost got finished. What surprise,
lisako ke, ngato letinkhomo, kutsi, emafutsa
us about these cattle, is that their fat was not
ato abengadliwa; futsi ungeke nje wente
eaten; and you can't make umfuma³³ for
ngawo umfuma wekugrobisenimbeni. Kantsi
application upon one's body. Moreover, even
futsi ngisho nebulongwe bato babungasindzi
their dung would not be used to smear
endlini. Inyama wawuyidla; ugaphela kutsi
the floor in a hut.³⁴ You would eat the meat; you
nje emafutsa angakutseteli, ngoba wawephula
would have to be careful not to be fallen on, by
lowo mtsetfo weMfukwane, awu! vele
their fat, because, one you break that law
wawugijima netiganga, uhlangeni. Lubisi ke
of imfukwane [cattle], awu³⁵. Indeed, you should

29. hlabald - 1. Pierce or stick a thing with any sharp-pointed instrument, as when striking a piece of meat with a fork;
 2. Stab, as a beast with an assegai
 3. Slaughter, slay with a piercing instrument, as a beast for food, or a man in battle.
 4. Prick, as a person's body with a pin, or as a thorn might a man's foot.
 5. Gore, as one cow another with thrust, with any pointed instrument like a stick.
 6. Also idiomatically in numerous senses e.g. hlaba umhlolo (tell the exact truth)

30. emhloveni - 1. Umhlo/umhlola = noun, meaning 1. any strange, extraordinary awe-inspiring thing or occurrence causing one to wonder, as an eclipse of the sun
 2. Such thing or occurrence when regarded as a portent of evil, an ill-omen, as the alighting of a ground hornbill (insingizi) upon one's hut. Emhloveni (at the umhlo)

31. gogo } see glossary
 32. inkhosi }
 plural inkhosi } - see glossary
 Variants: inkosi; amakhosi }

33 umfuma —

34 a form of polishing a floor in
house, known as a 'hut'

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cha, emvakwaloko lamhla nje, sitawuva (omunye
Ben Shongwe = ? You are Ben, your surname is Shongwe,
lapha athuluma e- nalomunye lomdzala,
you, who has won the [one] kand. Let me explain to you
Nansi ingomake lengikubongela ngayo:

a little bit that after that today, we will hear someone
with which S.N. I congratulate you plays a musical...
Sibongela wena lapho njalo, Beni Shongwe,
we congratulate you, there, Ben Shongwe,
walapha e Christ the King School, e Bot 5,
of here at Christ the King School, at Box 5,
Hlathikhulu, nguwenake utawutfole likandi,
Hlathikhulu. It is you who will get the kandu
lindzela nje, emvakwemavuki lamabili, lama-
Expect it after two weeks, three or four
tsattu, noma lamane, e- ujjabhi. Emaqhawke
weeks, don't get discouraged [out of waiting]!
Nemihambo yakangwane, ingabe uyayati yini?
The heroes and ways [of doing things] of Kikgwanne,
Kuloluhlelo, kukhona Tongahle ukutute, uma
[I wonder] do you know them? In this programming
ulalelisisa nje mpela ngesineke, ngoba ekupte
you might gain something if you listen very
leni kwalefinkhulumo letimfishane kubakhona
carefully, because if you listen with patience, at
umbuzo waleloviki lokhishwe kuyo lenkhu
the end of these brief talks, there is [always] a
lumo. Uma uphendule kahle, awu! likandi
question for the week, which is taken out
vele libangelakho, uma uphendule kahle,
from the talk. If you answered correctly, awu!²⁸
ngatsi ngisi ngifaka sandla lapha, ngahlange
indeed, a kand is yours, if you answered

talking with an elderly person. Here is a song

27 This school is situated within the Hlati-Khulu town-area.

28 awul — } — (interjection) 1. of sudden
variants: awu, awu } surprise 2. of surprised in interrogation
3. in some contexts this morpheme
is non-influencing in a sentence

G.S. khona. Nalomuhla loku, likhona.

there, up to this day, it is still present,

E.K. nhn¹
nhn¹³⁴

G.S. laphaya,
there.

E.K. e- gogo wena libutfo lakho nguliphi?

e- [um] gogo³¹, what is your libutfo⁶¹⁹,

G.S. ingani phel'ushito natucala, babe.

but you have already asked this, babe⁶²

E.K. e-e, mane sengikhothwe lokutsi kenje
yes, it is just that I have forgotten which
nguliphi?
one?

G.S. uyahleka, akakukhumbute nangu.

[laughing], let this one remind you.

E.K. bengitsi kenje utsite yiNdlavele?

I thought that, did you say it's iNdlavele?⁶³

G.S. e-e-

E.K. wo^{yes} yiNdlavele.

wo⁴⁰ it's iNdlavele⁶³

G.S. siyiNdlavele phela tsine

we are iNdlavele us

E.K. wo. E. iNdlavele, nguleleyalw'imphi yeMshadza?

wo⁴⁰. E- [um] iNdlavele, was it the one which fought

G.S. e-e the imphi²¹ of Mshadza?⁶⁴

yes

E.K. laph'emshadza khona, nawuva ngalabadzala

there at Mshadza, when hearing about it

kadzeni, batsi kwakwente njani?

from the elders, they say what was wrong?

61 libutfo } - see glossary
variant: ibutfo }

62 babe — see glossary

63 INDlavele — a libutfo of Mswati, largely made up of men born roughly between 1856 and 1866. [Some sources give Ndlavele as a unit of Mbandzeni's, Mkhonta, Ham. (Sam Mkhonta, I, ed. pp 17, 25)]

64 Mshadza — Impi yase Mshadza: According to Matsebula (Izakhiwo zamaSwazi, p. 29) there were two wars known by this name. The first was fought in 1869 against the Pedi and was lost. The second, fought during the reign of King Mbandzeni, saw the Swazis successfully attack the Pedi on behalf of the British. Matsebula claims that the name 'Mshadza' is derived from a Pedi word meaning 'king's council'.

E.K. wawungemunye ?
wasn't it one ?

G.S. wawungumdzibi nje, sisele lesikhulu, njenge
it was just one hole a big one, as at
lesikhatsi kubulawelwa batsakatsi phela laphe
the time when witches were killed there at
Nkhanini, nefusitini, nakaZembodze
Nkhanini⁵⁴ at kusitini⁵⁵ as well as at Zembodze⁵⁶

E.K. yeboke! Sesitake khona lapho ke, kuleyo-
yeboke⁴⁵¹ we are now coming to that one,
ndzawo leyo lakwabulawelwa khona
to that place where witches used to be
batsakatsi, kukhonintsatjana lemilenje, letse
killed, there is a small mountain which stands
lapha embikwemphakatsi wakato bamba, angati
out, just there before the umphakatsi⁵⁷ of febambei⁵⁸,
kutsi nome batsi yinyonyana yini

I don't know whether it is called Nyonyana or what.

G.S. ngulapha lapha kwakubulawelwa batsaka-
it is where witches used to be killed, there
tsi khona. kunembita nje yinye, angiyati,
is a big clay container there, I don't know
ingabe yani. Ngoba nakhona kugidw'incwala
what it is for, because even when incwala⁵⁹

umzaqa. Kuphela — uyahuliswa,
is gidwaid — a stick. It is — dragged
iyagidwala laph'incwala. Kuyawujikijelwa lapha,
on the ground, while incwala is gidwaid. Then
nenj'ingek'igale itsi iyangena

it will be thrown far away there. Even a dog,
doesn't dare enter.

E.K. khona ?
there ?

54 eNkhanini? — near the National Office,
variant. eNkanini) as well as the Lobamba Post
Office, is the Royal residence
called eNkhanini.

55 eLusitini —

56 kaZombodze — 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 Mkhosheni in southern
Swaziland. This was a capital of the
early Swazi kings, traditionally
governed by a Nsibandze induna
(S.W.O.H.P. Ham, (Magobza Mkhonkzi,
2) edit notes, p. 18). According to
Bonner (*Kings*, p. 14) 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, Bhuni, located approximately 15 km due
of present-day Lobamba.

57 umphakatsi } see glossary.
variant: umphakathi }

58 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 LaMndzebele, the wife of Ngwane, and the mother of his heir Ndvungunyane (History, old edition, pp. 6-7).

59 inzwala — see glossary

60 giduward — see glossary

uhletinje

E.K. e-e-

yes

G.S. uyabona kubiwe, kuyiwe

you see, they would dig [the floor] and yila

E.K. e-e-

yes

G.S. uyabonake kwendlalwe naku.

you see, they would then spread [mat on hole]

E.K. wo!

wo!⁴⁰

G.S. uyabona kutawujubumunfu atsi: "E-Nine

you see, a person would pass, shouting: "Eh!
bambingo!" "Ngena! Ngena!" Nembalake

you of Mbingo!" "Get in! Get in!" Indeed,

uyangenake. "Hawu! Inyani kwendlalwe

he/she would get in. "Hawu!" but the floor is

kwentiwe nje, ngitawungena nyani?" "Cha!

covered [with the mats], how am I to enter?

utawungena nje, yenyuka!

"No! you will enter easily and go further in!"

E.K. Hholokosho! sebayamgwaza khora lapho?

Hholokosho!⁵³ they then stab him right there?

G.S. bangwazela laphemdzibini

they stab him in the hole.

E.K. laphemdzibini; kus'io kutsi leti, kwakuwele

in the hole; so does it mean that, they used

kumbuwimidzibi leminyengwe...?

to dig many holes?

G.S. kumbuwimidzibi

they used to dig [one] hole

51 yila — (do the deed) To make a flat concrete floor. ; yila-

52 Hhawy! — (interjection) of strong disapproval, regretful surprise. 1. Don't! You mustn't! 2. of great surprise, wonder.

53 Hholokasha! — fall over a precipice, into a hole.

51 yila — (do the deed) To make a flat concrete floor; yila.

52 Hhawu! — (interjection) of strong disapproval, regretful surprise. 1. Don't! You mustn't! 2. of great surprise, wonder.

53 Hholokasha! — fall over a precipice, into a hole.

E.K. O!
Oh!

G.S. la Matsapha ke.
here at Matsapha

E.K. laku Matsapha; kususelwa kuphi, ekusontseni
Here at Matsapha; where is it being related to, is it to
ekusontsaneni?
ekusontseni⁴⁷, ekusontsaneni⁴⁷?

G.S. e-e, 'hamba bayekutsaphuta.'
yes; 'Go and let them tsaphuta⁴⁶ you'

E.K. Wo! batawuhamba bayekutsaphuta.
wo⁴⁰ they will tsaphuta⁴⁶ you.

G.S. uyahleka
[laughing]

E.K. Ngiva batsi labanye, gogo, manje yi kwatsiwa.
I hear that some [people], gogo³¹; It was said.
kuku Matsapha ngobe lendzawo leyi, nawugha-
it is at Matsapha because in this place, when
muka le emuva e Shiselweni, uya lapha
a person came from Shiselweni, coming here
e Zitheni, kwakufike bese kuma matima
at e Zitheni⁴⁸, it used to suddenly become
lapha emadvolweni, bese bayakubamba bayan-
difficult to walk on the knees and they
kusontsa; kutsiwa lendzawo, gogo,
would then get hold of the person and sontsa⁴⁷
yayivele ibetselwe letinye tikhonkhwane?
him/her. It is said this place had been betselwid⁴⁹

G.S. yayiyimbi. ^{by/with certain tikhonkhwane} Naba bakambingo, babembe, njengaloku
it was bad. Here are the Mbingo, they
had dug, just as you are sitting

48 eZitheni } — another name for tozithelizi,
also abbreviated as tozithi. The
principal residence of the Nqwenya
Sobhuza II, and thus the Swazi
National administrative and
military headquarters. It is about
five miles southeast of Kobamba
and three miles northwest of
Matsapa, but off the main roads
[Evotpetev, p. 79]

49 betselwa } — to ritually strengthen a person,
variant: bethelwa } homestead or area.

50 tikhonkhwane } — singular: sikhonkhwane
variant: izikhonkhwane } n. peg, stake

48 eZitheni } — another name for tozithlekezi,
also abbreviated as tozitha. The
principal residence of the Nqwenyane
Sobhuza II, and thus the Swazi
National administrative and
military headquarters. It is about
five miles southeast of Kobamba
and three miles northwest of
Matsapa, but off the main roads
[Errot Peter, p. 79]

49 betselwa } — to ritually strengthen a person,
variant: bethelwa } homestead or area.

50 fikhonkhwane } — singular: sikhonkhwane
variant: izikhonkhwane } n. peg, stake

G.S. bayamkhandzake lomSutfu, lo Jokwane
They found this Setho, this Jokwane

E.K. Wo! Bamkhandzaphi ke?
Wo!⁴⁰ Where did they find him?

G.S. bamkhandza khona le
They found him there.

E.K. leMbidlimbidlini?
there at Mbidlimbidlini?

G.S. e-e- babese bayamtfumba ke lapho, khona
yes, they then captured him there, so that
atawufike eluse letinkhomo. Bayamtfumba ke,
he could come and look after these cattle. They
batsike. "Hamb uyekwelusa lapha"
then captured him and said: "Go and look after livestock

E.K. "ekwaluseni"?
"at kwaluseni"? Here". ↙

G.S. "uyekwelusa tinkhomo tenkhosi". Lokutsi
[Go and] look after the inkhosis cattle. [that is
kuse kwaluseni ke.
how] kwaluseni came about.

E.K. Wo! Lase lisukela khona lapho ke.
Wo!⁴⁰ it started just from there.

G.S. enhhe.
enhhe⁴²

E.K. yeboke! E Matsapha ke?
yebo⁴⁵ko! E-[um] Matsapha then?

G.S. Matsapha, kutsaphuta phela, Matsapha
Matsapha, it to tsaphuta⁴⁶, of course, Matsapha
wala kaMbingo. Lokutsi kuku Matsapha,
belong here kaMbingo. Saying it is at Matsapha,
kuyasonfwana
means that there is kusontsana⁴⁷

219
1

Swaziland, Mbabane
things] of kaNgwane¹³, Radio Swaziland, Mbabane.
[ingoma yesilungu, yemdanso]

[a song in English for dancing is played]
S.N. Nang'emabutfo lapha, abhalwe kabi, kwentiwe
Here are emabutfo⁷⁴ which are wrongly written;
nje ingcovangcovane, kutsiwe: INgulube,
an unorderly mixture has been made:
Halaza, IMigadlela, Wenake bhala kahle,
INGulube, Halaza, IMigadlela. You write them
ugale ngalabadzala kugala, uye uyowufi
correctly, beginning with the eldest until you
ka kulabancane, besuyaphendulake, utsi;
reach the youngest. Then reply thus: "Heroes
"Emaghave Nemihambo ya kaNgwane, Radio
and ways [of doing things] of kaNgwane¹⁸
Swaziland, Mbabane. Inbhi. Mhlawumbé
Radio Swaziland, Mbabane." Inbhi⁴⁴. Maybe the
likandi ngelakho.
kand⁷⁷ is yours.

[lenge ingoma yesilungu yemdanso]
[another song in English for dancing is played]
S.N. Nang'emabutfo lamatsatfu lapha, atalandzelani
Here are three emabutfo⁷⁴ which don't
njengoba elamana. kutsiwa: INgulube, Halaza,
follow each other as they shout. It is said:
IMigadlela; Wenake bhala kahle njengoba
INGulube, Halaza, IMigadlela. You write them
atandzelana kufanele, ugale ngalamadzala
in the correct order, as they are known to
kugala. Ngu Sabelo Ndzinisa, bekunene, lotsi;
follow each other, beginning with the eldest,

77 Rand

— a currency of the Republic of South Africa, which was a legal tender in Swaziland till June, 1966

enyenye, enyenye, hhenyenye; Rhenyenye,
 dipping tank; father who is up there, ⁷⁵enyenye;
 ikhenyenye, ⁷⁶babelosentla. up there.

S.N. Umbozo wetfu walamhla utsite: "Landzelisa
 Our question for today has said:
 la-abutfo ngebudzala bawo; ugale ngak-
 Atanga: these ⁷⁴emabutfo according to their ages,
 madzala, uze uyowufika kulomaneane.
 beginning with the eldest until you reach the
 Ngiwaboke kanje ke mine, ngigubanisile.
 youngest. Myself I have put them like this:
 nje: INgulube, Halaza, IMigadlala, INgulube
 I have mixed them up: INgulube, Halaza,
 Halaza, IMigadlala, Qalake wena ngala, ~~labaka~~
 IMigadlala, INgulube, Halaza, IMigadlala. You
 la, kwedula onkhe lamabutfo lesengiwa-
 start with the ⁷⁴eldest of all these ⁷⁴emabutfo,
 balife lamatsafu; ugale ngabo, bese kula-
 which I have counted, start with them, followed
 ndzela labalandzelako, bese kugcina
 by the second group, until you reach the
 labancane. Mhlawumbe nje kugcina INgulube,
 youngest of them all. Maybe the last one
 Mhlawumbe nje kugcina Halaza, Mhlawumbe
 is INgulube; maybe it is Halaza; Maybe it is
 nje kugcina IMigadlala, sitawuwa ngawe
 IMigadlala, it is you who will sort it out
 ephepheni, nasewubhale waphendvula watsi:
 for us on the paper, after you have
 "Emaghave nemihambo yaka Ngwane, Radio
 written thus: "The heroes and ways [of doing

75 enyenye —

76 thenyenye —

wetile ufike kulelincane: INgulube, Halaza
 come down to the youngest one: INgulube, Halaza
 imiGadlela. Beka ke wena, mine ngiqubanisile
 Imigadlela. You put [correctly], I have mugged
 nye. beka ke wena, njengoba wati. Noma
 them up, myself; you put them, according to your
 mhlawumbé ugala ngatHalaza; noma mhlawu
 knowledge. Whether you begin by Halaza, or
 mbe ugala ngeMigadlela, nom'ugala
 you begin by IMigadlela; or you begin with
 ngeNGulube, kukuwe. Mine ngitsi INgulube,
 the INgulube⁷³, it is up to you. Myself I say
 Halaza, IMigadlela. Uena ke wabeke kahle
 INgulube, Halaza, IMigadlela⁷³. You put them
 ngebugaba bawo: labadzala babesetulu,
 correctly according to their rank: elder ones
 balandzelve ngulababelamako, kugane
 should come first, followed by those that come
 labancane kunalamabutfo tamatsatfu,
 after them, and lastly the youngest of the
 Uphendvule ke utsi: "Emaghave Nemih
 three emabutfo⁷⁴. Then answer saying: "Heroes
 mbo yakaNgwane, Radio Swaziland,
 and ways of kaNgwane¹³, Radio Swaziland,
 Mbabane". Ungakhohlwa njalo sitembu wena
 Mbabane." Don't forget the stamp, you
 wekunene, inhi.

wekunene²⁰, inhi⁴²

all [ingoma yesintfu] 'yelankhomo zabantu yelaba
 {a traditional song is played} 'Hey cattle for
 be na, setiyamumul'edamu; babe losenhla
 people, yelababe¹, they are murmuring at the

73 Halaza, INgulube and IMigadlela — were
all emabutfo (see glossary)

74 emabutfo } — see glossary
variant: libutfo }

G.S. yebo, angisawacandzi ngoba natsi besesi-yebo⁴⁵, I no longer remember them because bheke lo Gwamile.

we were focusing on this Gwamile⁷⁰ [by them]

E.K. inkhosi Mbandzeni nayihambako, yayijube the Inkhosi³² Mbandzeni, when he left, how many mangakhi emabutfo, kumbungati, emabutfo⁶¹ had he jube⁷¹ by then, maybe you know?

G.S. angati, loku phele imigadlala, ifika ngemuva I don't know, because IMigadlala come after. nje; se kubekwa imigadlala Then IMigadlala were put.

E.K. nhn nhn
nbn³⁹ nbn.

G.S. kuba yingulube, ngu Halaza.

It was [then] INGulube and Halaza.

E.K. Wo, kwabangulawo ke? wo⁴⁰, it was just that?

G.S. e-e-

yes

E.K. inkhi.

inkhi⁴².

S.N. bekudze kukhuluma lapha Ezvome Khumalo who have been talking here, were Ezvome wakhona lapha emsakatweni, akhuluma nabo Khumalo from here at the broadcasting studios, munge gogo walapha ekwaluseni. Nanguke talking with a certain gogo³¹ of kwaluseni.⁷² umbuzo walamuhla: "Landzelisa lamabutfo Today's question is: "Name these emabutfo⁶¹ ngebudzala bawo, uqale kulidizala, uye according to their age, starting with the eldest

70 Gwamile — also known as Fabotsibeni, was a distinguished wife of King Mbandzeni. She later became Queen mother after her husband's death, she retained this office until Sobhuza II was installed as king in 1921.

71 juba — literally means 'to cut'. This is a term which is used when one intends to say a regiment was named or designated.

72 Kwaluseni — name of a place in the Matsapha area where the University of Swaziland (Kwaluseni Campus) stands today.

E.K. sekuhamba kwakhe.
 it was his departure.

G.S. ngiyabonake atele Mtongotongo; utala
 I think he had begot Mtongotongo; he begets
 Ma-⁶⁵ lo, uy wanaba bo Sobhuza, Mahloka
 Ma- this, the father of these bo Sobhuza (II)
 hla; sowutala Malunge; sowutal' uLofana.
 Mahlokohla; he begets Malunge; he begets
 Naba, benkhosi. Amhile mani umlangeni
 Lofana. These of the inkhosi⁶². The umlangeni⁶⁶ was

E.K. abemuhle umlangeni. handsome.
 the umlangeni⁶⁶ was handsome.

G.S. Hawu! Akhanya atsi bha! bha! bha! bha! bha!
 Hawu⁶⁴ he was bright in completion bha! bha! bha!
 wamtala Malunge,
 bha⁶⁷ he begot Malunge.

E.K. nhn!
 nhn⁶⁸!

G.S. wamfuta. Hhayi letikhobolondwwo letibili
 he [Malunge] resembled him. Not these ugly ikhobolo

E.K. Ngiva batsi e. Malunge abemhle kakhulu, ndwiso⁶⁹
 I hear [people] say that Malunge was very
 abikhwa
 handsome.

G.S. ngitsi phela, amuhle; afutuyise
 I am, in fact, saying he was handsome, just

E.K. umtala kutabanike? like his father.
 he begets him by which wife?

G.S. angisawacondzi lamakhosi kati
 I no longer remember the emakhosikati⁷⁰

E.K. nhn nhn
 nhn nhn⁷¹

66 umfungeni — (of the Dlamini clan 2. Eswa
one who traces his history far
back to Langga, who is supposed
to have lived in the Delagoa
Bay region some centuries ago.
Mfungeni is an address of or
such a person.

67 bha! — (interjection) of a lightness or
whiteness.

68 tikhobolondwo —

69 emakhosikati } — see glossary
vavanti; amakhosikazi

G.S. babevele babulawa phela, bantfu, lamanyemave
They were being killed, the Sotho. They were
Kusuke, laba, bayewubulala laba, letiveni
in another country; these [people] would go to kill other

E.K. e-e- [people] etiveni⁶⁵
yes.

G.S. njengaloku kutsiwa nje lapha akukhawulwe
as it is said that here, let those who
labalapha kusuke, kusale izizwana
are here, be hemed in, so that smaller izizwe⁶⁵

E.K. nhn. remain.
nhn³⁹

G.S. e-e- nabote babebulawa.
yes they, too, were killed.

E.K. ekuphomeni kwalemphi, yaphuma yakhishwa
When the imphi²¹ got out, who sent it out, it
nguyiphi inkhosi? Leye Mshadza?
was which inkhosi³²? This Mshadza⁶⁴ imphi²¹

G.S. leye Mshadza phela bekuyinkhosi Mbandzeni
that of Mshadza, of course, it was inkhosi³² Mbandzeni

E.K. wo¹⁰ bekuyinkhosi Mbandzeni!
wo¹⁰ it was inkhosi Mbandzeni!

G.S. nhn. nhn. Sisale ke tsine siyamkhuzela,
nhn³¹ nhn we waid remain to khuzela him, we
sitsi: " _____ kaMawewe " sitsi "Mayeweng
here, saying " _____ of Mawewe " saying "Oh yes,
sitsi "Ayital _____ iphuma kaMawewe ". Sitsi
saying "It is coming from Mawewe's place" thinking
kumbe, kani uyasishiya kuphela awu, kani
that maybe, whereas he [Mbandzeni] was leaving
sekuhamba kwakhe
us. awu²⁸, it was his departure.

65 etweni 2

variant: eZizweni

see glossary

85 Imisimeto {institutions; cultures; customs}

Singular: Umsimeto

88 umtjeka — flag, a certain pattern of
coloured cloth.

89 umlilwane — a certain type of beaded work

90 intfowuyane — a certain form of beaded work

ngaso lesikhatsi, nangalo lelilanga, kulo lolu
 a little bit with you, which we take from old
 khelo lolutsi: Emaghambe Nemihambo Yaka-
 people and then you hear it from the radio in
 Ngwane: Ngikhuluma nje, nangu Ezrome
 the air at the same time, same day in this
 khumalo wemsakatweni waka Ngwane, akhu-
 programme: 'The heroes and ways of doing things
 luno nalomunye walabadza, gogo walapha
 of ka Ngwane'. As I'm talking, here is Ezrome
 ekwaluseni ku Matsapha. faphake bacaca
 khumalo of the Swaziland Broadcasting Service,
 ngekufika kwetintle letitsite kuleli lase Swatini:
 speaking with one of the elders, gogo³¹ of there,
 emahiya timotolo, imfunduwo Kanye
 at kwaluseni in Matsapha. Here, they are talking about
 neliphepha; liphepha nalilengiliphetse nje.
 the arrival of certain things in Swaziland; emahiya⁵⁰
 Emva kwaletinkhuluma, sitawu phosa ke
 cars, formal education, as well as a paper - a paper,
 Umbuzo, njengenhala yenta. Asewumbute
 [such as] the one I am holding. After the talks, we
 ke khumalo, logogo Shongwe.

will ask this gogo³¹ Shongwe
 will throw a question, as we usually do. Then khumalo⁵¹

E.K. Ase sibuyele kunankhuyumlumbi, e-Mhlakuvane
 let us go back to that white man, Mhlakuvane⁵²

G.S. nhn.

nhn³⁹

E.K. Manje Mhlakuvane ufika natiphi tintfo
 Now, Mhlakuvane⁵⁷, arrives with which things,
 lepingatati nine?
 which you [did not] know you people?

86 emahya - men's traditional loincloths

87 mhlakuvane -

S.Ni awu! Ngiyetsemba sawuwile lapha Matsenjwa,
 awu²⁸ I hope you have heard here by now
 Matsenjwa longu Timothy S. Lapha eNgwenya,
 Matsenjwa; Matsenjwa, who is Timothy S.
 Kutsi khayi likandi lamhla nje, e- Jiphume
 here at Ngwenya, that No, the land⁷⁷ today,
 phambili lakho lapha liphepha, likandi lakho,
 e- [um] your paper here, got out first; the
 lapha kuloluhlelo lolutsi emaghawwe nemihambo
 land is yours here, in this programme which
 yakaNgwane. Vanike mbele, kutsi kuloluhlelo
 says: 'Heroes and Ways of kaNgwane'¹⁸; Listen
 utfolo imisimeto yemaSwati iphumremtongeni
 then listen, that in this programme you
 yalabadzala bakitsi, bateka ngalabakubona,
 get imisimeto³⁵ of the Swazi, coming from
 nalabatekelwa bona ngilabadzala bakubo
 the mouths of old people from our place, telling
 ngaleto tikhatsi. Wena ke mhlawumbe, bakini
 about what they saw and what they were told
 labadzala, ngenhlanhla lembi, abasekho; ngakoke
 by their old people in those times. You, maybe, your
 awunalo lwati ngetemuelo, nendzabuko yetinile
 people, unfortunately, are no longer alive; therefore,
 Ingabe banfwabakho ke, uyawubatekelani.
 you don't have knowledge about nature and
 Kodwake ngenhlanhla yakho nje umsakato
 the origin of things. One wonders what you
 wakaNgwane ungakucatsatela lokuncane
 will tell your children. But, fortunately for you,
 lesikutsebula kulabadzala base ukuva emoyeni
 the kaNgwane¹⁸ broadcasting service can share

ke, isho itsi: cha ahamba kanje ke lamabutto.
 like this, the eldest of these three emabutto⁷⁴
 lelidzala nje, kulamabutto lamatsatfu, Ngumgadela,
 is IMigadela, then follows INgulube, lastly comes
 bese kutake INgulube, bese kugcina Halaza
 Halaza, amongst the three emabutto. This is the
 kulamabutto lamatsatfu. Naku ke lokungukona-
 tuth, you, wekunene²⁰, the land is yours, you
 kona wena wekunene; lishumi ke ngelaho
 of Matsenjwa clan here, who is Timothy S.
 laphake wena waka Matsenjwa lapha,
 Matsenjwa, at Ngwenya. It is you who has
 lonqu Timothy S. Matsenjwa, e Ngwenya.
 struck emholweni³⁰ by saying, that the first
 Nguwe ke loshaye khona emholweni ke,
 one is IMigadela, the second is INgulube,
 washo watsi lekugalake ngumgadela, losibili
 the last one is Halaza. Indeed, it is like
 yi Ngulube lekugalake ngu Halaza. Nangempaka
 that. We congratulate you, you of Matsenjwa
 ke kunjalo. Siye, siyakubongelake wena waka
 clan. Wait for you land after three weeks,
 Matsenjwa. Lindzelake likandi lakho emva-
 or four weeks. As for now, please yourself
 kwemaviki lamatsatfu, noma lamane. Kwanyalo
 by this song, here: it says 'speak clever'.
 asowutjabulise nganansi ingoma lapha, itsi
 [a song is ^{for dancing} played]
 ke: 'Khuluma Mabhalane!'

[ingoma yemdanso]

S.N. Emadlhave nemitambo yakaNgwane, Ingabe
 The heroes and ways [of doing things] of kaNgwane¹⁸
 Uyayati yini? Ngu Sabelo Ndzinisa, bekunene,
 Do you know them? It is Sabelo Ndzinisa, bekunene²⁰
 lonibingelelako, kusihlwa nje, ngalesitsatfu,
 who is greeting you in [this] evening, on Wednesday.
 Ngitaneluklelo lapha, lolunikhumbuta imikrambo
 I am coming with a programme here, which reminds
 yakitsi yakaNgwane. Ngisengataletfuli, nje
 you the ways [of doing things] of kaNgwane¹⁸. before
 loluklelo kahle, ngisengataletfuli lelikandi lena
 I present this programme, before I present you
 kahle hle, asenginikhumbute nje kutsi phela
 one hand, let me remind you that I had said
 ngangishilo kutsi hhayi cha! umbuzo lapha
 that, the question is difficult. The question was
 umatima. Umbuzo ke wawutsi: UMGadlala,
 saying: UMGadlala; INgulube, Halaza, UMGadla,
 INgulube, Halaza, UMGadlala - wenake
 You then put them according to their order [of
 ukufake njongoba kulandzelana ngetwela
 seniority]. E- [um]. These are, of course, the
 mana kwako. E- ngawo phel. emabutfo
 emabutfo⁷⁴. When I put in a hand here, I came
 lawo. Ngitse nje ngifaka sandla lapha, ngiphun-
 out with your answer, there, you wekunene²⁰.
 ma neyakho ke imphendulo lapho wena
 Just before I mention your name, just wait
 wekunene - ngisengakalisho nje ligama lakho,
 a little bit. I came out with the answer here
 ase ume - ngiphume nayoke imphendulo lapha
 which says that, no, these emabutfo go

yelikhashi nayitaka ngalunye lunyawo, natsi
 path even when there was no path, it was
 naningeshaya yas'iyanihlambisa. Naguqa phansi
 travelled on, by the Boers by yesterday. You
 ngelidvolo yaphakam'inhlabelo; Navuma
 [people] took the horse's hoof and put it on
 ngenkwela lisibekela, laqhamuka lilanga;
 one foot; when you were across, it then enabled
 boDamlede, boFushingisi, olubovu, oluMabhe-
 you to sail. You knelt down on your knee;
 Shwankone. Ba_____ bheke kugala
 the inhlabelo⁶ rose. You responded by whistling
 bonkhana nabheka muva nine Damlede.
 when it was cloudy and the sun came out. Bo⁷
 A- senidvume lunganga nishiye lulwimi
 Damlede bo Fushingisi which is red, with emabhesu⁸
 Lindimpi! Go for umganga and leave atengwe Lindimpi¹⁰
 when are okhona⁹. You watched later you, Damlede,

- all Hha_____ bhayi _____
 hha_____ bhayi!" _____
- 3. iluhlalinyoni maja!
 the bird is luhlala¹², maja!¹³
- all qobho!
qobho!¹⁴
- 3. izamaahloni!
 it doesn't have amaahloni!¹⁵
- all hha_____ _____
hha¹⁶_____
- 3. ezintabeni bocili!
 at/on/ to the mountains, bo¹⁷ ali!¹⁷
- all _____!

nisate kable ku Madhawe Nemihambo yaka-
It is Sabelo Ndzinisa bekunene²⁰ who is now
Ngwane, Radio Swaziland, Mbabane.

saying: good-bye in: Heroes and ways of kaNgwane,
Radio Swaziland, Mbabane.

1 Sengidzinga nema - - - - -
I now need - - - - -

S.N. 'E Madhawe Nemihambo yakaNgwane uyayati
'Heroes and ways [of doing things] of kaNgwane do
yini?'
you know them?'

3 itsabiyasha¹ ^{iwutsi} Nakhona kungenamlilo, bomakhonza
a mountain is burning, it has lit up, even though
ngejobo, kuvakele eMahleleni. Tingculungculu
there was no fire. bo⁷ makhonza⁷⁸ by injobe⁷⁹
letihile ngekunats emantle MDzimba lilanga
it has been heard at Maheleni. Good tingculu-
belingakaphumi. bo Mgamfemfe, bo Nsiba zegwala-
ngculu⁸⁰ because of drinking MDzimba water
gawala, betingahlonywa ngemankengane,
before sunrise. bo⁷ Mgamfemfe, bo fethers
tatikhlonywa ngitsi tsine bo Gqum fakakha-
of flamingo; they used not to be inserted by
ne, bo nduku yephukile. Mshoshaphansi,
emankengane, they used to be inserted by us,
nangezandla, nangezinyawo. Fininizi
we bo⁷ Gqum fakakha⁸³ bo stick has broken.
mpompi zalaba Mhlophe belungu. Bavuli
The one who shoshas down, even with hands
bendlela nakhoni ngekhi indlela, beyihambwe
as well as with feet. Fininizi⁴, mpompi⁵ of
MaBhunu ngayizolo. Nayitsais inselo
really white whitemen. The openers of a

78 makhonza } verb is khanza / khonta, meaning
variant: makhonta } 1. pay allegiance to, serve,
worship. 2. greet. 3. seek
political asylum.

Makhonta - is an ordinary
term which has been 'coated'
with Ma, thus suddenly
transforming it into a poetic
term, with the power to exist
as a noun, which refers to
the person/people who khanza
in this manner.

79 injobo - (singular: injobo) traditional
attire made up of skins of very
beautiful animals. It is also used
to decorate shields, ankles and
wrists.

80 tingzulungulu } - singular ingzulungulu
variant: ingzulungulu } or ingzulungulu.
A big bird, of the size
the eagle, feared in some
parts of Southern African
because it is thought to be
associated with evil.

81 ngamfemfe -

82 emankengane —

83 Gqum fala kahla —

84 Shosha

- 1. walk or run (as birds).
2. stalk along, bending low.
3. slip away unnoticed (of domestic animals).

82 emankengane —

83 Gqum faka kahla —

84 Shosha

1. walk or run (as birds).
2. stalk along, bending low.
3. slip away unnoticed (of domestic animals).