

S.O.H.P. SWAZI HISTORY : Gogo Shongwe 2/3

105 Makhwayizela -

laphelukhalweni. Utakwakhela kuwo ke; wakhe
matching it on the loin. You will make it on
le kuwo, ngoba akwawia loku konkhe.

it [on umsingitane] because all these were not known

E.K. Konkhe kwesilungu - - -

all the white [brought] - - -

G.S. khawu! nemncadwo wakhou, ngobe.

khawu⁵² Even you umncadwo¹⁰³, because it

uficiwe

would be tied up.

E.K. nhn.

nhn³⁹

G.S. [uyahleka]

[laughing]

E.K. Manje, ngesikhatsi efikake lo Mhlakuvane

Now, by the time this Mhlakuvane arrives, did

wefika yedwa, nobe kukhona yini umlumbi

he arrive alone, or there was [another] white

lefika naye?

person with whom he arrived?

G.S. awu, kute. kwase kufika nje, umuntfu lengamba

awu²⁸, there was none. A person then arrived,

na, ngabona lentfombatana. kwangele kwawu

I saw this girl. It was not known, because they

ke, ngoba basheshe bamqosha. kwase kutsiwe

soon expelled her. It had been said that

shengatsi u Sobhuza angasoma.

Sobhuza [I] should propose for love to her.

E.K. wo!

wo⁴⁰

G.S. atente kutsi uyintfombi, kutsite emabedlana.

she seemed like an intfombi¹⁰⁴, with breasts,

103 umncadwo — traditional penis cover.

104 intombi — mature girl.

G.S. khayi! abengakuvunuli
No! He wasn't weaving it.

E.K. bange seyikuvunule?
he never wove it?

G.S. cha, abevunula tintwayi nje
No, he used to wear [only] tintwayi¹⁰⁰

E.K. tekadzeni?
of long ago?

G.S. tekadzeni. ya.
of long ago, yes.

E.K. lebendle yayomiswa yini?
what used to dry up the ibendle⁹⁴?

G.S. cha! phela utawumba lapha phansi, besu-
No! you would dig ^{down} here and then place
yayibeka, uyayibeka uyafulela
it there; you place it there, you cover it-

E.K. inkhi
inkhi⁴²

G.S. eyiyawuvundza ke, ngikhona kutawuntfwehu-
it would then vundza¹⁰¹ and, it would then
leka.

be easy to strip it

E.K. wo!
wo¹⁰⁰!

G.S. khonitawuntfwehu leka. Seniyayivuna ke,
so that it could be stripped easily. You would
luqungwa ke seniyahweluka¹⁰¹, nemsingitane
then reap, luqungwa, you then plate it together,
with umsingitane¹⁰²

E.K. e-e-
yes.

G.S. uyawelukuyaweluku yaweluka ke, ulinganise
you plate it, you plate it, you plate it

100 hintuways -

101 (~~Ku~~) vundzay - 1. go bad, rot, decompose.
2. be fertile, rich [Rycroft]

102 umsingi tane - Dropseed or Catstail
grass. [Rycroft]

E.K. wo.
wo⁴⁰

G.S. e-e- waseke Mhlakwane sowufika nemlilwane
yes, then Mhlakwane came with umlilwane⁸⁹
ne ke. "Owu! yinike konoku?" Batsike
"Owu²⁸! What is this? [it was asked]. They said:
"Buhlalu; ngukona 'sebatamwunula kona".
"It is beads; it's the thing they are now to wear".

E.K. wo! Namahiyake, kufika kwawo ke?
wo! What about the arrival of these emahiyake⁸⁶?

G.S. Nguye phela, nguye mavutfwa.
it is it, indeed, it's it, mavutfwa

E.K. e- seni---
e--[um] you---

G.S. Ngobe phela sacala sakiza yena; nalomijeka
because, in fact we started by wearing it and injeka⁸⁸

E.K. bakutsandza ule nalabata Ngwane?
Did [the people] of KaNgwane¹⁸ like it?

G.S. kahle nje!
very much!

E.K. inkhosi?
the Inkhosi³²

G.S. inkhosi, phela yayembatsa sinokoti
the Inkhosi, of course, wore Sinokoti⁹⁷

E.K. nhn?
ahn³⁹

G.S. e-e-
yes

E.K. yabe seyiyawunula nawo lomtjeka, nako
did he later wear this umtjeka⁸⁸ as well,
konkhe loku, bomavutfwa?
and all these, bo⁷ mavutfwa?

99 sinokati - skin / hide worn by queen
mother these days, which is
tanned and shaped into a
rug-like shape.

E.K. nhn
nhn³⁹

G.S. e-e Nibese niyakwephula nihle — ^{kuphela}
yes . you then break it . occasionally —
ke niyakubekake .
then you keep it .

E.K. niyakwephula yini , nobe nimane ni...
Do you break it , or you just —

G.S. Siyakwephula nj'utsi bha!
we break it , just bha⁹⁷

E.K. e-e
yes

G.S. bese ke ukutsike ntfweshu! Ulahla loku.
then you strip it , ntfweshu⁹⁶ , and you throw
ukutsike ntfweshu , ulahla loku , siyakube
away this ; you strip it , ntfweshu , throw away
ka ke
this . Then we keep it .

E.K. nhn
nhn³⁹

G.S. kukwakha ke , ubes'uphika kukufica-----ke,
when making it , you keep on tying a knot
uyakufica-----ke , ukuficela la , elugungweni
tye-----ing , tying it on a here , at lugungweni⁹²

E.K. wo!
wo¹⁴⁰

G.S. kunga nani! nani! nani! . e-e- Selukake
how much / much! much is it! yes , We then
nayimlokwanyana bes'utakugaba laphake,
plated these imlokwanyana⁹⁸ , then you gaba⁹¹ it
ngibona buhlabu betfu.
here; it [used to be] our beads.

97 bha! — 1. of whiteness or brightness
2. of breaking of something
like a ^{dry} stick.
3. of clearness (as when one is
explaining something).

98 imilokwanyang } — a word used casually,
Singular: lokwanyang } when one has forgotten
the name of what he/she
wants to talk about. It
is similar to the non-word
'um' in English.

bela luqungwa, sakha luqungwa luqungwa
 We used to gaba⁹¹ luqungwa⁹² ourselves; making

E.K. lolwesiganga?
 that of siganga⁹³?

G.S. lolwesiganga. Siunula lona. Nakhona sebule
 that of siganga. We used to wear that one. Even
 le bendle, sitsele lona,
 when it was the ibendle⁹⁴ we would wear it.

E.K. le bendle yayikhiwaphi?
 what was this ibendle?

G.S. ikhiwa laphetigangeni ibendle, ikhona
 it is khwa⁹⁵ at tigangeni⁹³, this ibendle⁹⁴
 le encer ye.

maybe it is [found] there.

E.K. kusekhona yini, kumbe kuletinye tindzawo
 is it still found in other places, where?
 lapho ku — ?

G.S. e-e ikhona. Kukhona lapha kungakenti
 yes it is present. It is present where this
 nje. Ikhonribendle. Nimbe lapha phansi ke
 has not been done, the ibendle is present.
 niyifake, bese niyefikake niyayikhokha
 you dig down and put it in; then you come
 nitsi ntfweshu!
 and take it out, ntfweshu⁹⁶!

E.K. asowusitekele kahle nje gogo, kutsi yona
 [please] tell us very well, gogo⁹⁷, whether this
 le bendle isihlahla, itjani, tyini?
 ibendle is a tree, grass or what?

G.S. Cha! kufjani nje kungaka
 No! it is grass; it is of this [height]

91 (ku)-gaba — 1. wear, adornments or jewelry.
2. plough virgin soil
3. rely on, place confidence in.
[Kycroft]

92 lu cingwa? — n. tambootie or turpentine
variant; luqungwa } grass (used for thatching)
[D.K. Kycroft, Concise SiSwati
Dictionary.]

93 siganga } — open country, veld. [Kycroft]
tiganga } tiganga is plural
94 ibendle —

95 (ku) khiwa — } (ku) kha — is to draw
(as water); pluck, pick, gather
(as fruit). khiwa — be drawn,
plucked, picked, gathered.

96 ntfweshu! — (interjection) of stripping
(as bark.)

G.S. wefika, phela, namavutfwa
he came with Mavutfwa

E.K. owu, Mavutfwa yinike? Ngobe tsine asisati,
owu³⁹ what is Mavutfwa, as we don't know?

G.S. [uyahleka] lihiya
[laughing] it is lihiya³⁶

E.K. Sesati emabhuluko nje
we now know trousers.

G.S. lihiya phela lelinatemishi, imishi, imishi,
lihiya which has stripes, stripes, stripes
nemtjeka
and umtjeka³⁸.

E.K. wo! batsi ngumavutfwa, besusela kuphi
wo⁴⁰, they say it is Mavutfwa, basing this from
laba baKaNgwane?
where, these [people] of KaNgwane?

G.S. asati. Ngumavutfwa, batsi ngumavutfwa, ngu-
we don't know. It is mavutfwa; they say it is
mtjeka

mavutfwa, it is umtjeka³⁸

E.K. nhn
nhn³⁹

G.S. kutaku mlilwane, buhlalu
then comes umlilwane³⁹, beads

E.K. wo, buhlalu.
wo, it is beads

G.S. e-e. Abonike sekuta intfotfowiyane, naba-
yes, you see, then comes intfotfowiyane⁴⁰,
hlalu lobunemabala; lobunemishi, imishi imishi.
the beads which has colours; which has got
sitsi: "yinike kona loku?" Tsine asitiga-
stripes, stripes, stripes. We said: "What is it this?"

114 live
variant: izwe
plural: emave
variant: amazwe

see glossary.

115 Somhlolo - another name for Sobhuza I.
116 umqulu } — a book or scroll or any
variant: umculu } thing that looks like a book;
exercise book or printed matter.

yehheni! yehheni! Bambani na, nayinyoni bo
yehheni! yehheni! Catch this bird!

yibulaleni. Batsi labanye: "Cha! Ingete yabula
kill it." Others said: "No! Let it not be

wa, bo Mqudlula - boyise wanangu, Mandanda
killed those who said so, bo Mqudlula, Mandanda's

E.K. abe abeyinduna to Mqudlula? father
he was an induna¹² this Mqudlula

G.S. Mqudlula kambe?
you mean Mqudlula?

E.K. e-e.
yes

G.S. ngiyona nduna yaka Ngwane
that one was the real nduna of kaNgwane¹⁸

Bayaya bambake, batsi: "Sukumani niyibambe
They then caught it, saying: up

lenyoni madvodza!" Bayasukumake. Batsi
and catch this bird madvodza¹³ They then

batsi: "Hhauu litawubaleka!" Batsi: "Hhayikhona,
stood up and said: "Hhauu, it will run away!

kukhona lelite ngako." Bayaya ke: lifike nje
Others said: "No, there is something for which it

liyababuka. Bayalitsatsake leliphephake.
has come." They then took this paper:

E.K. balibita ngekutsi yinike leliphephake?
by which name was this paper called?

G.S. batsi phela liqembe.
they called it a leaf.

E.K. wo liqembe!
wo⁴⁰, a leaf!

G.S. [uyahleka] "Naliquembe! liphefwe ngulenyoni
[she laughs] "here is a leaf! it was carried by this

112 indvuna } — see glossary
variant: induna }

113 indvodza } see glossary
plural: emadvodza }

khona; asenime." Baya, kuyababuka nje. Bafike
 somewhere: wait". They then got hold of it. It just
 batsatsa leliphephake. Ukhonake lo Mhlakwane
 looked at them. They took the paper from it.
 ne, utabe sowuyabukake. Hhawu, tiffutsile,
 This Mhlakwane was present. He then looked at it.
 kasatilutfo tsine. Ngibobuka nje.

Hhawu⁵² [to us] it was all amazement: we know
 nothing. I just looked

E.K. awu!

awu!²⁸

G.S. batsi ke: "Cinisi naliphepha. Lita nemtsetfo
 They said: "Hold on, fast, here is a paper. It is
 lomusha." Nembalake, sebayentake, bayabukake,
 coming with a new law". Indeed, they then did,
 bayabukake, bayabukake; uyababukela lo Mhlaku-
 they looked [at it], looked; this Mhlakwane, because
 vane, ngoba kute lowatiko.

no one knew [how to how]

E.K. leliphepha utsats ulimikisenkhasini yini?
 Did he take the paper to the inkhosi³²?

G.S. leht ekhatsi nje esigodlweni
 it landed right inside the sigodlo¹⁰!

E.K. ekhats esigodlweni?
 right inside the sigodlo¹⁰?

G.S. ekhatsi nje!
 right inside!

E.K. nhn!

nhn³¹

G.S. kuhletwe kuyanattwa lapha, kuyanattwa
 it is being seated, drinking [traditional beer] here.
 lapha. "Nayingoni yetheni nabakitsi! Nabakitsi
 "Here is a bird yetheni nabakitsi!!! Nabakitsi

"yehheni nabakitsi!" — an alarm at something
'strange or amusing/amazing
or even dangerous.

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BLADSYE



Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Naam S.B.S. series Tape 7

Subject Vak Emaghwane Nemitambo

Place Plek yakaNgwane

Informant: Gogo Shongwe

Dates: 9/9/70; 16/9/70; 30/9/70
Faint Ruling with Margin
Downe Linebriing met Kantlyn

Book 2

JD. 328

E.K. e- lokufundza ke kona, kufika nini?
e-- Eumj what about learning, when did it come?

G.S. hha, kufundza, hhawu, kufika nyalo sesiba-
hha¹⁶ learning, hhawu⁵², it arrived just now,
fati; samangala nje kutsi^{awu} kwentiwa, yini nje
we were married women by then. We were amazed
konoku? Hhayi mihlolo na, leliphetha baphi-
as to say "awu²⁸ what is being done? What is this?
ka nje, hhawu!" hhawu^{52/1}.

E.K. kufika nemlumbi yini, kugalanje, kukubona
did it come with a white person, when you
nje qa'qa'qa'qa' ?
first saw it, qa'qa'qa'qa' 1109?

G.S. Si kubona nje sekuta nebanifu.
we saw it brought by [black] people.

E.K. nhn
nhn³⁹

G.S. sebatsi ke bayafundzisa. talitowukhuluma
they said they were teaching. The one which
konkhe, lelilekungena esigodlweni
entered esigodlweni¹⁰ had come to tell a lot.

E.K. ini? lituba?
what? a dove?

G.S. e-e, batsi ke: "Bambani rayinyoni iphetse-
yes they said: "Get hold of that bird! What is
ni? iphetse, kumhlophe." Bayalibamba. Batsi
it carrying? It is white." They then held it. They
"litawubaleka" sitsi tsine: "kutawusuka loku
said: "It will fly away" we said: "This will start off
kubaleke". Batsi: "Cha! kukhona lapho kutfuywe
and fly away." They said: "No! It has been sent from

109 qa! - (interjection) of fustness of
beginning

110 esigodlweni } - place. see glossary
sigodlo } noun. see glossary.

kasiyati tsine; ngiyibone sergingumfatinje
together with a car, we didn't know it ourselves.
kutsi "Naluvivane! naluvivane! naluvivane
I saw it when I was an old woman already, that:
lugicika loduwa! "Basho imotolo, batsi
"Here is a butterfly! Here is a butterfly! Here is a
ihamba yoduwa. was moving alone.

butterfly rolling on its own!" meaning a car, saying it,
E.K. Wo! kwakutsiwa luwivane!
Wo¹⁴⁰ it was said it's a butterfly!

G.S. [uyakleka] sitsi: "Naluvivane! Naluvivane
[laughing] we said: "Here is a butterfly! Here is a
yehhe! Phumani nilubuke bo! "TSine kwaki-
butterfly! Come out and have a look at it!"
tsi ngunayi ikabishi
Ours was this [donkey-driven] cart.

E.K. Wo!
Wo!

G.S. kwakutsiwa; kwakutsiwa yilokwanyana,
it was said, it was said to be ilokwanyana⁷⁸
kugijime timbongolo ke, noba inkhosi
donkeys, would run [pulling it]; the inkhosi³²
iyakambake, ikhona lapho. Batibatela
would be there. They used to make it for themselves.

E.K. nhn.
nhn³⁹

G.S. bayakhela. Iboshwa ngetindilimo; asitati
they made it for themselves. It was tied by ropes made
ke naletinketane tenu; siyakubona nje
of hides. We don't know these chains of yours;
naletinketane
we [now] see them.

[uyahleka] , ufika nakutawufika lomntfwanana
 [laughing], he arrived at the time when this
 to Mahlwayizela. Abonike sowuyakha, naku
 child was to arrive, this Mahlwayizela. You see,
 lapha kwelwina khona, naku ngalapha;
 he then built [a homestead] here, this side,
 atindzala takhe ke.

that used to be the remains of his homestead.

E.K. lo Mahlwayizela?

this Mahlwayizela?

G.S. lo Mahlwayizela. Uteka bonabo Phica ke,
 this Mahlwayizela. He married bo⁷ Phica's mother,
 Ntfombi, unabo Phica
 Ntfombi, Phica's mother.

E.K. nhn!

nhn!¹³⁹

G.S. utsike: "khehlani, ningete nangena elakini;
 He said: "khehlani!¹⁰⁶ you cannot enter in this
 eveni leakhosi, yami. sengivunulemajobo,
 thing, in the King's Country. I am wearing loin-skin,
 Ngivunulemajobote nami." Liyahletha liyaha
 I am wearing loin-skin, too". The liyaha¹⁰⁷ then hlehlal¹⁰⁸

E.K. limblophe?

He is white?

G.S. inbhi.

inbhi!⁴²

E.K. uyahlela nje, letindlu tiba sesintfu nobe
 He then stayed, were the houses traditional
 tiba tesilungu,

ones or the modern [whites] ones?

G.S. tesintfu! akwatiwa phela loku. Nancinotolo
 they were traditional ones! These were not known,

106 kheblani! - from kukhehla, meaning
1. adopt the sichela hair
style. 2. put on a headring.
khehla! - do this hairstyle
or put the headring.
kheblani! - ni is a suffix
which indicates that it's more
than one person who is/are ordered

107 ijaha } see glossary.
variant: ijaha

108 hlehla - to offer services (usually labour)
to a chief or kingi as a
recognition of his authority over
you

Batsi: "yini ke kona loku, netinwele emayebu,
They said: "What is it this, with bushy hair,
yabu; kugosheni! kutakona inkhosi": kwase
expel her! She will corrupt the inkhosi³²."

Kuyaqoshwa ke kuyahamba, konoko singakaku-
She was then expelled, and she left right
boninge, netuqwetayela. get used to her.
then, before we even saw enough of her, so as to

E.K. nhn! komlumbi, lo Mhlakuvane, wefika etumfa-
nhn!³⁹ this white person, this Mhlakuvane, did
ti, nobe kute labamlanzela ngemuva
he arrive alone, or there were some who followed

G.S. Cha. Hhayi khona, kute, him?
No. No, there was not any.

E.K. wahlala nje yena wakha?
He just sat down and built [a home]?

G.S. watihlalela nje, abakhile nje Mhlakuvane
He just sat down; Mhlakuvane had a home
lapha. Umuntfu languyena atsi kufika wasu-
Here, the person who, soon after arrival
sheshuyateta gurangu Ma-
got married, was this

E.K. banike?
who?

G.S. lo Mahlwayizela phela.
this Mahlwayizela¹⁰⁵

E.K. lo Mahlwayizela, Mahlwayizela ufikela
this Mahlwayizela, where about in Manzini
kufhi ka Manzini?
did Mahlwayizela settle on arrival?

G.S. ufikela ka Manzini. ka Manzini uyafika,
He settled in Manzini. In Manzini, he arrived

124 induna? - see glossary
Variant: induna

125 rhwa! - (interjection) of redness

lesikhumbake lelo. Ngimi ke Precious Damini
 wear sinokoti) it is ^{the} name of a skin or hide that
 Precious Damini, nguwe ke loffole lelikandi
 one. It is I Precious Damini". Precious
 lakamuhla, lase LuSutfu Mishini, eLuyengo.
 Damini, it is you who won today's Rand, of
 Nansi ke ingoma ya kho.
 LuSutfu Mission, at Luyengo. Here, then, is your song.

S.N. besibongela wenake ngalengoma yemfana.
 We have been congratulating you by the
 wegagasi lapha, letsi ke. Thula nje, unganaki,
 song for the boy of the ^{sea-}wave which says:
 besibongela wena lapho ke Precious Damini
 "keep quiet, do not pay attention [to]". We
 USutfu Mission P.O. Luyengo. Nguwe
 have been congratulating you Precious Damini
 lobhale watsi: "Inkhosi yayembatsa sinokoti".
 there, at USutfu Mission, P.O. Luyengo. It is
 UShaye khonake vele, yayembatsa sona.
 you who wrote, saying: "The inkhosi³² used
 Lamhlake inkhuluma yetfu ingetinkholo
 to wear Sinokoti⁹⁹". You have hit exactly
 letitsite nje eMaSwati lakholelwa kuto. Uta-
 there, he wore it. Today our talk is about
 wuva nje lapha ngelilanga kushona kwalo
 certain beliefs to which the Swazis believe.
 nekuphuma kwalo, kutsi abecabanga kutsini.
 you will hear, here, about the rising and
 eMaSwati ngale totikhatsi; kutsi lilanga liphuma-
 setting of the sun, as to what the Swazi
 phi, tikhonephi E- kusacoca bonake njalo, bo
 thought about, in those [gone] times. That is,

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bekunene kutsi e-siphapha nje likandi lona
that, as we are here, who is the owner
ngelabani lamuhla nje, lelikandi phela littola
of the [one] hand? This hand, by the way
kala ngekuphendvula, ^{kahle} umbuzo loffotakala kule
is gained by answering correctly, a question
inkhulumo temaghaawe nemihambo yakaNgwen
[based on] these talks from 'Heroes and ways
ne. Akusiko nje kuphendvula kahle kuphela,
[of doing things] of kaNgwen? It is not only
kuphindze futsi kuhambelane nenhlankhla
answering correctly; it has also something to
lonayo, ngoba letimphendvulo siyaye sitifole,
do with a luck which you have, because
sitifake ebhokisini; ebhokisini latoke
we usually put these answers in a box.
bese siyatiyalula, siyatiyalula ngetandla,
In this box, we then reshuffle them, by
bese siyacimeta, sikhaphanje iba yinye vol
moving them around by hand and then, with
imphendvulo. Leyo ke letse yaba yimphe-
our eyes closed, take out one only! That one
ndvulo yekugala telungile, ngiyona umnikar-
if, it is the correct answer, its owner wins
ti wayo atfola leli kandi. Lamhlate likandi
the one kandi. Today, who has won the
littolwe ngubani? walapha eLusutfu Mission
kandi? He/she is from there at Lusutfu
P.O. Luyengo. E- utsike; "dear msakati; inkhosi
Mission, P.O. Luyengo. E- sumi. He/she says:
lokwa kadzeni, yayembatsa sinokoti, ligama
" Dear broadcaster: the king long ago, used to

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'Emaqhawe nemihambo yaka Ngwane.' Kulobu says. 'Heroes ways of kaNgwane¹⁸.' In this hlelo ke bonkhosi, kudzingeka ulalele programme bonkhosi¹²², you should listen to letinkhulumo, letibakhona, kuze utfolisise these falks which usually occur, in order ngemaqhawe aKaNgwane nemihambo that you may gain a lot about heroes of yakhona. Futsi kulapho ungakhe utfwasisete kaNgwane¹⁸ as well as their ways. Moreover, lwati ngenkhambo yemaswati, ikakhulu it is also where you can graduate in wena Mlaleli wase dolobheni, nawe futsi the institutions of the Swazi people, especially Mlaleli lokhulele phasi kwemphucuko you listener from town, and you listener yangesheya, ungatange e- seweluse, who grew up under ^{western} civilization, who never mhlayimbe; ungatange sewusale nebantfu-headed livestock. Ok, maybe you never looked na mhlayimbe; ungate sawu Cobe gogo after children; or search for lies in gogo's³¹ tintfwala abe, kubenguyena, logogo lakute-hair, who would then tell you the ancient kelako letindzala takadzeni. Mhlayimbeni, ungan stories. Maybe you never stayed with mkhulu¹¹⁴ tange sawuhlale namkhul'esangweni, abe at esangweni¹²³ who would tell you ancient lomkhulu akutekela letindzala te Mshadza ones of Mshadza, as well as about lapha e- netabo Mhlakuvane. Asesive ke, ke⁷ Mhlakuvane. Let us hear, bekunene²⁰

122 Nkhosi } — an address — name for the Dlamini
variant: Nkosi } clan, as well as of other clans
who trace their history back to
the ancestor(s) of the Dlamini
people,

123 eSangweni — entrance to a homestead, by
the kraal, where there is usually
a fireplay and fire, around
which males sit in the morning
and evening.

all [ingoma yelibika]

[a signature-tune is played]

3 natsi naningeshaya yasiiyanihlambisa, nagaqa
When you were across, it then enabled you
phansi ngelidwolo yaphakamrinhlambelo, muva
to sail. You knelt down on your knee. The

ma ngenkwelo lisibekela laqhamuka lilanga,
ihlambelo⁶ rose. You responded by whistling

bo Damulede bo kushingishi olumabheskwankone,
when it was cloudy and the sun came out.

ba.....bheke kuqala bankhona, nabheka muva
Bo⁷ Damulede, bo⁷ kushingishi which is red,

nine Damulede. A senidumelungqanga
with emabheshu⁸ which are nkhone⁹. You watched

nshiyelulwini lindimpi! the tongue Lindimpi¹⁰
later, you Damulede. Go for Ungqanga and leave,

all hha-----bhayi! _____

hha-----bhayi!" _____

3 iluhlalinyoni maja!
the bird is luhlala¹², maja¹³

all qobho!
qobho¹⁴

3. ize amahloni!
it doesn't have amahloni¹⁵!

all hha-----

hha¹⁶-----

3. ezintabeni bocili!
at/on/to the mountains, bo⁷ cili¹⁷!

[ingoma yelibika netibongo telibika]

[signature-tune is played]

S.N. nginethulela lona lublelo lwenu lolutsi:
I am presenting your programme which

nemahiya. Hirawu aqala avunula, awu! arrival. Hirawu⁵² they started, waving them, awu²⁸ kwaba njeya, kwabakuhle, inkhosi Cha! Utse it was like that; it was good; the inkhosi³² no ke logogo lapha, konje inkhosi yayembatsa this gogo³¹ said what did the inkhosi³² wear? ini? Emaghaawe nemihambo yakalngwane, Heroes and ways of kalngwane, Radio Swaziland, Mbabane. Swaziland, Mbabane.

[ingoma yemdanse]
[a dance song is played]

S.N. yebo bekunene, ngiwuphonsa kweluganana nje yes bekunene²⁰, I will throw this question umbuzo lapha, ngitsi uphenduleke usho for the last time. I say answer like this: utsi: "Emaghaawe nemihambo yakalngwane, Heroes and ways of kalngwane" Radio Swaziland, e-Kodwana ke uphendule Swaziland." But then you should answer the kutsi inkhosi yayembatsani, e- njobemalwati question: what did the king wear, as the naku kwefik'emahiya lapha, ahiza, avunula Swazi people hiza²⁰, avunula²¹ emahiya²⁶ kanye nemtjeka, inkhosi ke, utsite gogo and umtjeka³³; gogo³¹ Shongwe said what Shongwe yaye mbatsani? Kulelohleloke, did the king wear? In that programme if ngu Sabelo Ndzinisa bekunene lotsi bekunene, is Sabelo Ndzinisa, bekunene²⁰, who is saying nisale kahle. bekunene, good-bye.

Shongwe ke, bacoca naKhumalo lapha, batsi
 Shongwe, talking with Khumalo here, saying
 Mhlakuvane wanele kufika namavutfwa, em-
 Mhlakuvane⁸⁷ ^{soon} after coming with mavutfwa,
 hiya nemtjeka, emaswati ase ahiza kona;
 er⁸⁶ ahiya, and umtjeka⁸⁸, then the Swazi people
 e-e- bavunula, bahiza. konje utse inkhosi
 vunubi¹²⁰ that; yes, they hiz ¹²¹ that, by the way
 yayembatsani yona? Inkhosi yakwala konkhe
 what did she say the inkhosi³² wore? The inkhosi
 loku, kodwa bantfu bayo babelwe Mbatsa;
 did not accept all these, but his people wore them,
 yonake, utse inkhosi yayembatsani?
 What did she say the inkhosi³² wore, himself?
 Phendulake, usho utsi: "Emaghave nemi-
 reply and say: "Heroes and ways [of doing
 hambu yakaNgwane, Radio Swaziland,
 things] of kaNgwane¹⁸, Radio Swaziland,
 Mbabane." Inkhosi yembatsani, noma, yaye-
 Mbabane." What did the inkhosi wear,
 mbatsani?

all. [ingoma yesiSwati]

[a song in siSwati is played]

S.N. Emaghave nemihambu yakaNgwane; Uyayati
 Heroes and ways of kaNgwane¹⁸; do you know
 yini? Umbuzo walamhla utsi: Inkhosi
 them? Today's question says: What did the
 yayembatsani, njoba naku emaswati lapha
inkhosi³² wear, as the Swazis here, started
 aqala ngekufika kwa Mhlakuvane efika
 [wearing] emahiya⁸⁶, at the time of Mhlakuvane's

120 Wunulaid — a word used specifically to refer to wearing traditional attire

121 hiza'd — a word used exclusively to refer to weaving emahiya⁸⁶

G.S. loku ngingaba ngisacondza, ngoba nami
I can't remember, because I myself, have
kangikancineli.

not been particularly taking notice of this.
E.K. lesikolo lesekwakhiwa nje, longiva baphatsa
The school which was built, I hear [that]
kutsi kukhona sikolo saka Zombodze;
people touch upon the Zombodze School [when
sikolo lesakhiwa yiNdloukazi?
talking] which was built by the iNdloukazi¹⁷?

G.S. ngoba sikolwa saka Zombodze phela ngiso
because Zombodze School is the one which
lesikhulu, lesahlambulula konke kutsi akube
is big, which made clear that there should
netikolwa. E. e.
be schools. yes.

S.N. awu, bekunene, sima khona lapho ke, batsi
awu²⁵, bekunene²⁶, we stop there; they say
'sisu sishiyelwa ngaphandle', Siyawuphinde
'sisu sishiyelwa ngaphandle'¹⁸. We will hear
sive futsi bo Ezrome Khumalo na gogo
bo⁷ Ezrome Khumalo and gogo³¹ Shongwe
Shongwe walaph'eKwaluseni bacaca ngak-
of Kwaluseni, talking about ancient stories. It
tindzala takadzeni. Kumnandzi kutetelwa
is nice to have stories told you by bo⁷ gogo³¹!
bogogo bo! nabo mkhulu. Ase sibone ke kutsi
and bo mkhulu¹⁹. Let us see if it is nice to
kumnandzi yini Kubutwa. Hha! keduwa kum-
be asked questions, Hha!¹⁶ But it is nice to
nandzi kutfola lifandi. Ngekusho kwa gogo
get [one] kand²⁵. According to what gogo³¹

117 indlowukazi } — see glossary
variant; indlowukati }

118 'sisi sishiyelwa ngaphandle' — a saying which means that if one wants to eat the same food in future, one should not eat all of it; one must spare some for future consumption. The literal interpretation is 'the stomach is left-for outside'

119 mkhulu — see glossary

limbloskana: Losokutawubitwa nangu Mhlakwane
 bird, it was whitish [this paper]. Then this
 ne ke. Abukrabukiabuke: "Wo! yimfunduwo,
 Mhlakwane was called. After looking at it [the
 iphuma ngaphesheya! Kuthinyelwe khona."
 then sad] "Wo!" its formal education from
 Ewu. Asiyati phela inzwadzi, asityingayinga
 abroad! It has been sent from there. "Ewu",
 nje stupid.

we didn't know a book of course; we were,

E.K. kugalanje kufika kweliphepha la?

Was that the first time a paper arrived here?

G.S. kugala kufika kweliphepha. Ngoko loku lokone

[It was] the first time a paper arrived. It is this

live: kwase kuba - -

which has corrupted live¹¹⁴; it then - -

E.K. kwabate lowakhumbula kutsi inkhosi

there was no one who recalled that inkhosi³²

uSomhlolo yake yabudzi ibonumqulu?

Somhlolo¹¹⁵ once dreamt seeing umqulu¹¹⁶.

G.S. asati. Ngingete ngatike laphe.

we don't know. I can't know there.

E.K. nhn. E- lo Mhlakwane ke yena, nguye

nhn³⁹ E-[um] Was this Mhlakwane the one

yini lowaqala lesikolo, sikolo sekugala laphe

who started the first school here kaNgwane,^{18?}

kaNgwane?

G.S. a! Ngingaba ngisabacondza yini kambe!

ah! [Do you think] I can still remember!

E.K. nhn

nhn³⁹

130 Kuduwala, duwalile } - Kuduwala be proud,
insolent.

G.S kwakute nani! nani! nani! nani!
there was not, non! non! non!

E.K. Njobe sekuyimbidiwane nyalo, ivela
as there are many now, how do they
njani lemiti?

Come about these imiti ¹²⁹

G.S. batsibekwa ngitsi. Kantsi loniwa ngini.
they say they [imiti] are put by us, whereas
Gibuta ke ngitsi: "Niyangati yini?" "Taba
it [the area] is corrupted by you people. I
laba! he lapha nje, batse bhidli bhidli bhidli!
ask, saying: "Do you know me?" "The people
angibati mine noma bakabani. surnames,
who have built their homesteads here, I don't know them"

S.N. awu sesiyabonga lapho ke gogo lapha
awu²⁸ we are now thankful gogo³¹ there at
kwaluseni. E- sesiwile bekunene, kutsi
kwaluseni. E- [um] we have heard bekunene²⁰
uliSwati uvakashela le! a! lemattonga
that, you are a Swazi, and you have paid
laphetwandle emphumalanga, uyowubuka
a visit to that country of the Ifonga, at the sea,
lilanga liyaphuma. Bafike batsike "Hlakati"
in the east, you have gone there to see the
Bashoke loko ngaphambi kwetutsi ukhude
sun rising. They say: "divulge", saying that
s'kebhe sabo. Babetsi hlakata nje, babekho-
before you embark on their boat. They said
lwa kutsi kungentekani uma ungaka
disclose [the secrets], because they believed what
hlakati? Nangoke umbuzo walamuhla.
would happen if you hadn't disclosed? There

G.S. lapha phanse Mdzimba, natiya tihlahla
there yonder on the foot of Mdzimba; there
letilapha

where there are those trees,

E.K. Wo!

Wo!⁴⁰

G.S. Samangala phela.

"I were amazed, indeed.

E.K. lomhlakuvane, anizange senitjelwe kutsi
this Mhlakuvane, you were never told that
"Lomlumbi lenimbonako loyi uphumekuthane
"This white person whom you see, is coming
thaneni?"

from this country / place?"

G.S. khayi cha! kwatsiwa nje "nangumlumbi,
No, no! All that was said was that,
ufikile la, utekwakha laphi Swatini". Batikhulumela
"Here is a white person; he has come here to
ke nemalokwang, nemakhosi akhona.

build here in Swaziland. They were talking alone with

E.K. inhhi. laphi ekwaluseni ^{the emakhosi³² here.} wawuthona yini
inhhi.⁴² Here at kwaluseni, was there an

umphakatsi wenkhosi njengobe e- utsite
Umphakatsi⁵⁷ for the inkhosi³², as you said, here

nangumSutfu loyatfunjwa kwakutsi atokwelusa
the Sotho, who was sent to come and look
letinkhomo tenkhosi, atelusele laphi ekwaluseni,
after the cattle for the king here at kwaluseni?

G.S. kwakute phel'umuti la.

there was no umuti¹²⁹ here.

E.K. kwakute njumuti la?

there was no homestead here?

129 umuti - } - see glossary,
variant: umuzi }
plural: imiti }
variant: imizi }

G.S. sekutsi nama!
And then it says nama /128

E.K. laphesibhaka bhakeni?
there in the sky?

G.S. sibona: hhwe! Siyabuka phela, kutsi kuphuma
we saw hhwe /125 We were watching, indeed,
lapha njezi, lamantini kwentani kubovu
that as it rose from the water, what was it
lutse hhwe!

doing, [the sea] is red Bhwe /125

E.K. nhn!
nhn /139

G.S. Twandle. Ngilwati ngemehlo ke lena
the sea, I know it with my own eyes.

E.K. imali lena?
What about money?

G.S. angiyati?
I don't know it?

E.K. uqala nini kuyibona wena?
When did you first see it, yourself?

G.S. Siyibone ku Mhlakuvane, naku Manashane,
we saw it in the possession of Mhlakuvane,
kubonimali money.

E.K. lomhlakuvane kwakungu mlungu?
as well as of Manashane; the first time we saw,

this Mhlakuvane, was he "a white person?"

G.S. kwakungu mlumbi phela, nakuya lapha
it was a white person, indeed. There is where
abathe khona.

he had built his homestead.

E.K. kuphike?
where about?

128 nama! — (inter) of disappearing, of setting
sun.

lapha kubunjwa khona, lapha kwentiwa lama-
swollen, having stelen from where these pots
bhodo khona. laphaphapha kubunjwa kenhle
are made, where these are manufactured
loku.

E.K. tonkhe letinsimbi?
all these metals?

G.S. tonkhe letinsimbi
all these metals.

E.K. wo!
wo¹⁴⁰

G.S. Siffoleke, laphaphapha kufike kugitse
we would then pick up [things] from where it
khona. "awu mama, sitawuphatsela bantfwan-
deposits, awu²⁸ mother, we will give this to
betfu bo, sitawuphatsela bantfwanbetfu bo,
our children! We will give this to our children!
"Hlalani! sekutawusa". Nemambalake, ubone
"Stay! It's about to be day-break. Indeed,
ku bhwe! Kutsi ke kungatsi kuyinhlase
we saw it being bhwe¹¹²⁵ It came as a spark
kutsi qhasha! Liyaphumake lilanga.
saying qhasha¹²⁷ thereby the sun is rising.

E.K. niyowubuka lona nje?
you had gone to look at it?

G.S. siyowubuka lona nje, kutsi kuphuma
we had gone to look at it, as to how it
kutsini; kutsi qhasha!
rises; it said: qhasha¹¹²⁷.

E.K. wo!
wo¹⁴⁰

127 ghaska! - (inter) of emerging sun; the
sudden appearance of the sun

E.K. Manje nintjuza ngalomkhumbi nje na, niya.
Now, you were sailing by this ship to watch
wubuka lena lianga yini, nobe niyewela?
the sun or you were crossing?

G.S. Cha! Mshiya lo, nawutawuwela uye
No! this side of the sea, when you are to
le! ngesheya
cross, going there, on the other side.

E.K. nhn

nbn³⁹

G.S. Kulelinye njalo futsi, live
in other country, too.

E.K. live?

Country?

G.S. e-e-

yes

E.K. Atange sawukwente wena kuya mshiyabya?
You never went across, to the other side, yourself?

G.S. Cha! bengibuka nje, noma batsengemabhedo;
No! I ^{just} watched, myself, even when they were
luyetake ludla lukhukhumile, lufike lugite
buying pots. It used to come [the sea]
lutsike thakla! Sesiyafo lake, lapha sitawu-
swollen, and pour khakla!¹²⁶ We then picked
bona nama pulete,
up that. We saw plates there, as well.

E.K. Wol

Wo¹⁴⁰

G.S. nemabhojwane, lokuhle, lokunqanani. Selug-
as well as small pots - beautiful things. The
tsile phela, luta lukhukhumile, luyokubale
sea had disposed of its contents. It comes

126 hhabla! — (interjection) of pouring, the
sound supposed to be produced
by throwing or pouring something down.

G.S. Ielwandle. Siphumeke siyowubutake. Ngapheshe there yonder at the sea. We then went out ya kunelive, unyawela la. Atsi ematfonga to see it. Across [the sea], there is a "Ngena! Hlakaza!" Ukhulumeke konkheke, country. The Ifonga people said: "Get nekutsakatsa kwakho, utsi: "Awu! Ngiyabacedza in! divulge the truth! speak everything, including bantfu."

your bewitching people, say: "awu²⁸", I finish people"

E.K. [uyahleka] [she is laughing]

G.S. ngoba utabese utsi lomkhumbi because the ship will do this [maybe demonstrating]

E.K. utabese sowuyaphenuka it will capsize

G.S. utabese sowuyatjeka, e-e, tiyemukela it will stand at an angle, and the timvubu langaphansi. "Khuluma! Khuluma!" hippopotami will receive you from underneath. ushoke utsi: "Ngiyaphinga, ngiyeba, ngikutsi "Speak! Speak! Say that "I practise adultery, I steal,

E.K. [uyahleka] [laughing] I am this and that"

G.S. "Ngiyatsakatsa, bantfu ngiyabacedza". Inhhi, "I bewitch, I finish people [with witchcraft]". Inhhi⁴² kube kuhleke ngob'utifakazele, titakukhipha that is good; as you have testified for yourself, wedwa lomkhumbi. Ungacwilisi bantfu bentkosi the boat will single you and take you out. It benuke bankhe, bayekudliwa (fingwenya) will not draw the people of the inkhosi³² to be eaten by (crocodiles).

Ezrome Khumalo walaphemsakatweni na gogo where the sun rises and sets. Talking about walapha eKwaluseni. Babecocanje ngelilanga this, ave them, ^{but} Ezrome Khumalo of wasowuphendwula ke umboze wa Ezrome the broadcasting service. and gogo³¹ of the logogo utsi: and this gogo³¹ then answered Ezrome's question saying:

G.S. kumbe nangibona lilanga lishona lapha or when I see the sun setting there, I would ngitsi lishonresigangeni, kantsi lishona elwandle, say it sets in the veld, whereas it sets at sea, ethatsi [uyahleka] right inside [she laughs].

E.K. [uyahleka] [she laughs]

G.S. Sengitsi nangiye le kato Mahasha, ngiyamangela when I had gone to kato Mahasha, I was amazed.

utsi ke, indvuna itsi: "Vukani! Antsi nikleli The indvuna¹²⁴ said "Wake up! Ave you not nitsi nitawubuka lilanga. Nalo seliphuma". Lita interested in seeing the sun [rise]; there it rises, libouu kutse hhwel kantsi lingene laphema. It came out. It was red hhwel¹²⁵ Whereas it had ntini, liyewuka! seliya ekuganeni lapha got into the water, going down! It was now litawungena khona. Seliphuma, 'seliphuma, going to the end where it would sink. When "Hambani niyewubuka lilanga naliphumako".

It rose: [the indvuna said] "Go to watch the sun rise".
E.K. leLwandle? there, yonder at the sea?

sikubongela nganansingoma. Lalabanye ke
 You have struck exactly there. E--[um] let us
 bekunene abalungise emapensielabo bawabo
 Congratulate you with this song. Let Others,
 le kahle, batsatse nemaphepha abo, netimur
 bekunene²⁰, get ready ^{their} pencils, let them
 laphi tabo, balindeeleke inkhulumo letato
 sharpen them well, and take their papers,
 lehamba nembuzo. Ingoma yetfu yalamuhla
 and envelopes and get ready for the coming
 ke lesikubongela ngayo lapho wena waka
 talk, which is accompanied with a question. Our
 Ngwenya itsike 'Matsenjwa'. Ngwenya says 'Matsenjwa'
 song for today with which we congratulate you, you of
 S.N. Awu siyetsemba sawu wile lapho ke mfoka-
 awu²⁸, we hope you have now heard Mr.
 Ngwenya, lapha, longu Jabulane lapha
 Ngwenya, there, who is Jabulane at Zombodze,
 ka Zombodze Box 31 Kwaluseni. Sesikuna
 Box 31 Kwaluseni. We have nanatela¹³³
 natele lapha nangengoma letsike 'Matsenjwa'
 you, with the song which says 'Matsenjwa'.
 Asingeneke enkhulumeni yetfu yalamuhla.
 Let us [now] enter into our present-day
 tabanyenti bayati kutsi kulamaviki Erome
 talk. Many know that these weeks Erome
 khumalo, wakhona lapha emsakatweni
 khumalo from here at the broadcasting
 uoca nagogo walapha ekwaluseni. Awu,
 [Station], talks with gogo³¹ of Kwaluseni,
 tikandi liye Kwaluseni. Yebo, nalamuhla basa
 Awu²⁸ the land goes to Kwaluseni. Yes, even

ingoma lenye lapha letsi "ilanga,"
which says "the sun."

S.N. bekunene silapha kuloluhlelo lolutsi:
bekunene²⁰ we are here at the programme

Emagkhawé nemihambo yaka Ngwane, sible
which says: "Heroes and ways of kaNgwane"¹⁸, We

sibutana nje umbuzo, sible sigcunshela
occasionally ask a question, and occasionally

ingoma. Lemibuzo liphuma lapha etinkhulumeni
put in a song. These questions come from

letibakhona. Lamhlanje umbuzo wakhona utsi:
the talks which usually occur. Today the

Uyowubuka lilanga kutsi liphuma kanjani le!
question says: you have gone to see ^{how} the

kaSoshangane, noma le! ematfongeni. Bese
Sun rises, there yonder, at Soshangane's place

batsike "Hlakata". Bekuteka gogo lapha. Batsi
or there yonder, among the Tfonga. Then they say

"Hlakata". Bes'uyatsho ke, kutsi: "awu! mine
"Hlakata"¹³, You then tell that: "awu"²¹ myself

phela ngingumuntfu lonje, ngiyatsakatsa,
I a person who is like this. I bewitch, I steal,

ngiyeba, nginjani njanyana. Enhhe! babetsi
I am like this, like that. Enhhe!¹⁴² When they

hlakata nje, babekholwa kutsi kungentekani
said Hlakata, what did they believe would happen

uma ungakahlakati? [ingoma] [ingoma
if you did not hlakata¹³? [a song is played

netibongo telibika]
followed a signature-tune song]

S.N. bekunene, sengingasho kutsi futsi sitawuphi-
bekunene²⁰, I can now say that we shall

135 emajaha }
Singular: ijaha }

see glossary.

chubeka; gogo utasitjela ngekufika kwa Sibiyi
today, they continue; gogo^{si} will tell us
lapha ekwaluseni; atewushumayela, ashuma
about the arrival of Sibiyi here at kwaluseni,
yela livankeli. kutsi kusenjalo, uve sekucalwa
to preach, preaching the Gospel. Just then,
kukhulunywa lapha ngekugala kwemaphoyisa
you hear them talk about the beginnings of
emeSwati, lapha eMbabane. Asewugaleke
the police force of the Swazi, here in Mbabane
imibuzo yakho Mntungwa.

Then start your questions, Mntungwa¹³⁴

E.K. Manje kufika kwenkholo ke lokukholwa,
Now the coming of religion, that is, faith,
lokuthantaza, sowusitjelile gogo kwekutsi
praying, tell us, gogo^{si}; the coming of
kufika kwemfunduwo, kwefika lituba lipha
formal education, was marked by the coming of
tsincwadzi

a dove, carrying a book.

G.S. liphephana
a small paper

E.K. liphephanyana lawelekhatsi esigodlweni,
a small paper which fell into esigodlweni,
sebefundzelwa ke ngulo Mhlakuvane Sesi-
and Mhlakuvane read it for them. Then the
yakkhiwa ke lesikolo ke
school was built.

G.S. e-e-
yes

E.K. lokusho kutsi leliphetha leli lvela le!
which means that this paper was coming from

134

Mitungwa

— the Sinanatelo (see
glossary) for the
people. Khumalo



133 nanatela } (ku) nanatela to say,
or do something as a follow
up or favourable response to
what someone else has done
or said, as a way of
praising the person.

wena ulalele mhlawumbe lananguya nje
 you, who is listening, maybe it is for that
 losandza kuphuma kulendlu lenikiyo. lambla
 one who has just gone out from that house
 ke ngitse ngiyalalula lapha kuletimphendulo
 in which you are. Today, when I shook
 kulelibhokisana ngatsi nangicimeta awu!
 the box which contain the answers, when
 ngase ngiyuyikhipha lapha imphendulo
 I picked out one answer, my hand came out with
 yakho; yakho bani lapha kaZombodze
 yours; it is yours there at Zombodze
 Secondary School, e Box 31 kwaluseni;
 Secondary school, at box 31 kwaluseni,
 yakho e Jabulani Ngwenya. Utsite wena:
 it is yours Jabulani Ngwenya. You have
 Msakati; eMaSwati uma aye le elwandle,
 said: broadcaster, the Swazi people, when
 ayowubona lilanga uma liphuma, emafongu
 going to see the sun rising, the Tlonga said
 atsi abavume kutsi bayaphinga, noma batsa-
 let them [Swazis] admit that they committed
 katsi, noma bayeba, ngoba abesaba kutsi
 adultery or they were witches, or they were thieves,
 lolongakavumi utawucwilisa bantfu labanye
 because they [the Tlonga people] feared that
 nti e- ngoba umkhumbi utawucwika. Awu
 the one who didn't admit would cause other
 imphendulo ke leyo, Jabulani Ngwenya
 people to sink, because the ship would sink
 ushaye khona ke lapho. E-e asaleke
 awu²⁸, that is an answer, Jabulani Ngwenya.

sihlangane ngalesitsatfu lolutako, lapho
 meet again on Wednesday next week, where
 siyawuphindee siphose lomunye khona umbizo
 we shall throw another question, and we
 siphindee sinitjele kutsi likandi lamhlanje
 shall tell you, again, who shall have taken
 litsetfwe ngubani. Umbizo wetfu ke uka-
 the [one] land⁷⁷. Our question for today
 mubla bowusho nje utsi cha, babetsi
 said that, no, when they said hlakata¹³¹,
 hlakata nje, babekholwa kutsi kungentekani
 what did they believe would happen if you
 nangabe ungakahlakati? bhala ke utsi:
 did not hlakata? Write and say: Heroes
 Emaqhawwe nemihambo yakaNgwane, radio
 and ways of kaNgwane¹⁸, Radio Swaziland,
 Swaziland Mbabane.
 Mbabane.

[ingoma netibongo telibika]

[a signature tune is played]

S.N. Emaqhawwe nemihambo yakaNgwane, Ngu-
 Heroes and ways of kaNgwane¹⁸. It is
 Sabelo Ndzinisa lonilesele loluhlelo nemaqha-
 Sabelo Ndzinisa who has brought to you this
 wa akhona. Nonke nine bekunene ngiya-
 programme of heroes. All you bekunene²², I
 nibingelela. Asesbone kutsi lamubla nje,
 greet you. Let us see who is the winner
 likandi lapha e-tempendrulo yaleliwiti
 of the land here, for the answer of last
 leliphelile ngelabani? Mhlawumbe latho nje
 week's [question]? Maybe, it is yours

Radio Swaziland, Mbabane." Hhawu likandi ngakhe
 and ways of kaNqwane's radio Swaziland Mbabane
 libe lakho, njoba tilakho nje lamhla lapho
 Hhawu⁵² the One Land⁷⁷ may be yours, as
 Precious Dlamini, lapha e USuthu Mishini,
 it is years today there, Precious Dlamini, at
 eLuyengo. Lashona ilanga [ingoma]
 USuthu Mission at Luyengo. The sun sets [a song]

S.N. Ngulesitsatfu, silalele lukhelo lapha lolutsi
 It is^{on} a Wednesday; we are listening to a
 Emaqhawe nemihambo yakaNqwane, eluhle-
 programme here, which says: Heroes and ways
 luweni lapha ungakhe utfole likandi ngekula
 of kaNqwane's; in this programme, you might
 le'isisa kahle hle! etinkhulumeni letiba
 win one land just by listening very carefully,
 khona kulokhelo. Umbuzo wadimbhake, utsike:
 to the talks which are usually on this programme.
 babehlakata nje, babekhulwa kutsi kungentelani,
 today's question says; what did they believe
 uma ungakahlakati, bavakashela lapha phela,
 would happen if these people did not divulge
 elwandle, bafuna kuyawubona lilanga, e-bese
 [their secrets], when visiting to the place, there,
 ayefika emafonga atsi "Hlakata!", akusho loko
 at the sea, with intention to see the sun; then
 ngaphambi kokuba ukwele sikebhe sabo. Babe
 the Ifongas would say: "Hlakata!"¹³¹ They
 tsi Hlakata nje babekhulwa kutsi kungakhe
 would say that before you embarked on their
 kwekeni uma ungakahlakati? Asishaye may-
 boat. What did they believe would happen if you didn't
 Hlakata? Let us play this song here,

131 Hakata! — uncover, divulge, disclose
Something hidden (usually not
material things); such as secrets

S.N. Emaqhawe nemihambo yakaNgwane. Umbuzo k
 Heroes and Ways of kaNgwane". Today's
 walamuhla usukelenkhulumeni yalogogo
 question is based on the talk of this gogo³¹
 lapha ekwaluseni. Abeteka nje ngelilanga,
 there at kwaluseni. She has been talking about
 njongoba bowulalele nje. Utsike uliSwati,
 the sun, as you have been listening. She
 uvakashele lela lemalfonga, elwandle
 says, you are a Swazi, and you have paid
 lapha, ufuna kuyawubona kutsi lilanga
 a visit to the Tfonga Country; ^{in the sea} you want to see
 liphuma kanjani, ngoba phela babekhulwa
 how the sun rises, because they used to
 kutsi liphuma khona elwandle. Uyefikake,
 believe that it rose right from the sea. You
 ats'emaalfonga "Hlakata!" Akusho loko ngapha
 arrive there, and the Tfonga say: "Divulge" ^{Saying}
 mbi kwetuba akwele esikebheni, ukhwele
 that before they embark on the boat, you embark
 kulesikebhe sabo. Babetsi hlakata nje, babe-
 on their boat. When they said divulge, what
 khulwa kutsi kungenitekani uma ungakahlaka
 did they believe would happen if you hadn't
 ti? Njongoba bowulaleleke uvite kutsi
 divulge? As you have been listening, you
 kwakungentekani. Phendulake wena nje kuphe-
 have heard what would happen. Answer
 la, tsats'imvilopho ubhale, neliphepha phela
 only; take an envelop, and write together
 utsi: "Emaqhawe nemihambo yakaNgwane
 with a paper, of course, and say: "Heroes

babekholwa kutsi kungentekani uma unga-
 is today's question, what did they believe would
 kahlakati? Nangoke umbuzo walamuhla:
 happen, if you didn't disclose [the personal
 babekholwa kutsi kungentekani uma unga-
 secrets]? There is today's question: What
 kahlakati? utichaze kutsi: "Hhawu cha
 did they believe would happen, if you didn't
 mine bekunene ngiyatsakatsa ngiyatsakatsa",
 disclose? Saying "Hhawu⁵² no, myself bekunne²⁰
 wentele phela kutsi kungenteki into letsite.
 I am a witch, I am a witch", so that a
 kwakuyini lentfo leyayingenteka uma unga-
 certain thing could not happen, What was this
 hlakati, ngokukholwa kwabo? Bhalake utsi:
 thing which would happen if you didn't disclose
 "Emaqhawe nemihambo yakaNgwane Radio
 [the secrets], according to their beliefs? Write then,
 Swaziland, Mbabane." Ungakhohlwa njalo kufaka
 saying "Heroes and ways [of doing things] of
 sitembo se two cents; ungakhohlwa kutsi
 kaNgwane¹⁸, Radio Swaziland, Mbabane". Don't
 kutsi ifanele ifike lencwadzi angakashayi
 forget to put a ^{two cent} stamp; don't forget, too, that the
 ulwesibili lotako.

letter should reach here before next Tuesday,

- * [sidlaliso] Ngibona lentfombi ledualile!
 [a play-song] I see this girl which is dualile¹³⁰
- all ye bo ke! Ngibona lentfombi ledualile!
 ye - s! I see this girl that is dualile¹³⁰
- 4 yadualintfombi
 the girl has dualile¹³⁰