

COLLEGE EXERCISE BOOK SKRYFBOEK

NAME NAAM

SUBJECT VAK

CLASS KLAS

72 Pages
Feint and Margin

Book 2

72 Bladsye
Dof en Kantlyn

A BSC PRODUCT

22 Nallavela 7 Mswati libutfo born
between the years 1844-1855.

3 Ngangitekela ngelenoda y. Sudiolisi
 I was told by this man of Sudiolisi
 ngu Mphosi Mbangaizitha
 He is Mphosi Mbangaizitha

3 Mbangaizitha, wale ka Dlovunga
Mbangaizitha he is of ka Dlovunga
 Mbangaizitha, le enllaveleni
Mbangaizitha at Nollaveleni
 ka Zombole kagogo wakho alo
 at ka Zombole at his grand-mother's
 senakhozi, nti-ke lapha-ke
 place Silo of the Kings, he says there we
 sehlala khona-ke sebaywela-ke
 stayed and the benuni crossed
 labenuni, sehlala sibaka Makhasane
 then we stayed at ka Makhasane
 Utakutsi nase sifike ka Makhasane
 when we had come to ka Makhasane
 sehlali, sehlali leminyaka.
 settled, we stayed 10 years.

Inkosi-ke nase itawuhamba
 when the King was about to go [oh]
 ngu dwabasuthuli nthe bantwabani
 It is dwabasuthuli said my children
 sengyashamba eMhlabeni sengitawuhamba
 I am going on earth I am about to
 Wena mfana wami lomkhulu buya
 go you my elder boy and and take
 utothatha naku umsebenzi wami
 this work of mine

Ngumethkwama tibili. Ngumisa
 I have two bags. I make rain
 litulu, bese ngumethkwama
 I have a bag of making rain I
 sekumisa litulu, bese ngumethkwama
 also have a bag of making food
 sekwentu kuolla kube khona
 abundant on earth. My elder son
 emhlabeni. Mntwanami- ke
 choose, which bag do you choose.
 lomdala- ke khetha- ke ukhetha

Ngaphi sekhwama. Babe mune
 My father I choose
 ngukhetha sekucolla, ukhetha
 the one for making food, you choose
 sekucolla yebo,
 the one for making food, yes

1 Kukhetha bani
 Who chooses

3 Ngumntwana lomdala Ngonyama
 the elder son Ngonyama
 lafha kulentosi ku dwabashuthi
 from the King from dwabashuthi
 Mbanga zetha
Mbanga zetha

1
 3 Ngitawufika ku- Nkosi yamaKhos!
 I will come there I will come
 Ngitawufika. Uyasithathake
 King of Kings. He then took it

lolomolala leskhwama, lotawusala
 the old one the bag, who is to remain
 ngale, uyathatha-ke ngwane-ke
 that side. Then Ngwane took and took
 uthatha litulu, ngwane-ke mine
 the rain, ngwane I am taking father
 ke ngatsata babe nalitulu-ke.
 This rain

Na athethe-ke ngwane lelitulu
 After Ngwane has taken the rain
 lo ngwane-ke sekyesuka hbanolla
 this ngwane then the hbanolla,
 awo kulungile bantwabami. Hawn
 Oh okay my children. Oh what
 kwentse nyoni babe umnakethu
 is happening father my elder brother
 lombhulu uthe the skhwama
 has taken the bag of food,
 sekulla, kwase lombhane ngwane
 then the younger one ngwane
 utsata selitulu. Ayithona ashla
 took of rain. No let-- let him be
 akahambe abulawe.

Killed.

Utawulurisa lelitulu lokulla
 is going to make rain for food
 utakutfolo kuphi nelungani
 where is he going to get it if there is
 lelitulu, utakutfolo kuphi
 no rainfall, where is he going to get it.
 Kepha sengatakwenta nyam
 What can we do now.

Marjona, nakuya litulu
 Now there the rain is given to
 Sewunike umnakomu akayobulawa
 My brother, let him be killed
 Sekuphuzge kuyesuka lolomunye
 Then another person, went
 umuntfu, sewuyasho utawubulawa
 to tell him, you will be killed
 Uthatha Mamba wena waphakathi
 He took Mamba, you of Phakathi¹⁴
 Uthatha Nohwanohwe Shukwane
 He took Nohwanohwe, Shukwane
 bathi labantu manje baphuma
 since these people now, they went
 lapla ku dwabasuluthuli
 out from dwabasuluthuli, these children
 labantwana, arqiyath lukosana
 I don't know this, senior son of
 ya dwabasuluthuli mbarqaztha
 dwabasuluthuli, mbarqaztha
 Kuthi kwakungubani laba
 that who was he, those who took I
 labathathu ngiyabati
 know, when Mo inollavela²² at
 nayngitshela inollavela
 your ^{grandparents} mother's place at ka-Lumvelase
 lapla Kagogo wakho ka
 LaMvelase, nge Mphosi lenobola
 The man is Mphosi he is
 Yaka Makhanye yokutalwa
 of makhanye clan by birth

yokuphuma ka Slovungu

He comes from Ka-Slovungu
lakwala Mowa Makhaleka
where Makhaleka came
khona lena khohwa

from there at KaMlungo
KaMbilungo. Uyehla-ke

He went down, they went down
bayehla-ke bayehla-ke

these men and we come down
laMadoola thune-ke seyebla

with Ngwane, when we come
nalo Ngwane, nasipka lapha

to Subonjeni on top, we found
eSubonjeni etulu, kuto

cattle, nothing, we come out
ukhanda tunkhomo kuto

at night,
Riphume ebusuku nakuthwa

when ^{it was} ^{said} that Ngwane
ntawubulawa Ngwane, sewuyiphuma

will be killed, then he went
-ke nguMamba, nguNohwanolwe

out it is Mamba, ^{and}
Mbangazitha nguMamba

Nohwanolwe mbangazitha, at
nguNohwanolwe, nasehla-ke

^{we} Mamba and Nohwanolwe, as we
lapha sewuka lapha

went down there at Subonjeni
eSubonjeni sithi nasite
as we went

lopha siyahamba skhandza
 down coming here we found cattle
 inkhomo siyahamba,
 we caught it, it was caught
 nyabanwa-ke lenkhomo-ke.
 this cattle cow.

Ngoba thine siyakhanyisa
 Because we light in the front
 embili hawu nyabula
 oh it is kill -

siyabulala ngani
 How are ^{us} it they killed
 siwuhlndolwa ngani.
 How is it going to be skinned
 Ematsho sibato ematsho
 there we ^{have} no stones

siwuhlndolwa inkhomo
 the cow will be skinned with
 Ngematsho. Uyesuka-ke lomuntu
 stones. This person who is Ngwane
 -ke loNgwane-ke, utshi
 went into the cave and came
 Uyangerana ngale emgedeni
 back with an iron, the iron
 ubuya nenambi, insimbi
 he has sharpened, has sharpened
 sewuyilolile uyilolile
 it, this iron, then he skinned
 lensimbi, sewuyayhlisa
 the cow, oh skin
 lenkhomo, yezi hluzani

24. Sukhlangatsi: It means a flank
of side meat on the ribs

bapowethu uyahlenga, uyahlenga
it brotters, he skined, skined.

Hawu Nansi inkosi wena-ke
Oh here is the king, you are
Kewuyinkosi yethu. Uyama
our king. your meat will be

yakho yeufuba Meyoluhlangoti
of the chest and the of Suhlangoti

Wena wekunene, Kerguwe-ke
Wena wekunene, you are our king.

inkosi yethu-ke. Wena-ke
you Nohwanchwe you go to

Nohwanchwe uya EMagudu
Magudu. you Mamba you

Wena-ke Mamba utakwibla
will go down, and go up to there.

Wenyuke uye lapha.
They have inspected, there were

Baypholile sekunetipholi
people ^{spies} who go ahead to search for a

Mbangazitha lesetyohlola
place Mbangazitha, they check the

lemgeche lapha na ka
Caves there at Mamba's area

Mamba letipholi ukhuphuka
the cheepers ^{spies} went up this side, his

ngalapha lomfowabo
brother Nohwanchwe went across

to Nohwanchwe uyawela uya
is there across

lapha ngesheya e-

25

umyanga > a traditional
healer

ngumfowabo laba bantu.
is the brother of these people.

bakhandla lona lophambili
They found that one who was in front
lona bakankosi Langwenya
that one of Nkosi Langwenya

Mbanga Zitha. Nasebahlali
Mbanga Zitha. Having settled at
lapha eMagudu sewuyesuka
Magudu then this Nohwandwe

ke lonohwandwe bayafika-ke
come here at ka-Ngwenya
lapha, lapha ka Ngwenya
who also gabuka

Naye uelabuka khona
from Makhasane
lapha ku Makhasane
great 580.

Dilo ukhulu. lowaka Langwenya
The ^{one} Langwenya left first, these ^{people} types

uphume kucala, lethlobo
called Dongonyane, left first
lekutsiwa Dongonyane, uphume

He who ruling this person
kucala, awu uyabusa
here

lomuntu la. Uyefika-ke
When Ngwane come pretended
Ngwane utenta nje kungathi

as if he is a myanga²⁵
myinyanga nje unisa
he is making rain.

26 mabels & plural of female
breasts.

27 imvuru & the meaning of this
word is not clear

litulu nembala lya. na-ke
 and really there was rancor
 lyana litulu bayamthawola
 and people were happy, oh
 abantu, hawu singenta
 What can we do to this, King of
 Ngani kulenkosi yaka Langwenya.
 Langwenya.

Kwatfunywa intfombatana
 A girl was sent to stay thro
 yaja Wuhlala khona sibandane
 a young girl, rather of kings
 awe semakosi syakubaweneane
 she should have been a young
 Ngrayabona ungabe sasayaba
 girl I think, she could have
 nemabele yini nobe Anjasi.
 Mabele²⁶ or how.

Hamba uyahlala lapla enkosi
 Go to stay there with the king, stay
 uhlale khona. Kuyhamba-ke
 there. As time went on it was found
 khona lapla, kuyatfolatfola
 found the murder²⁷ of yours.
 folatfola lemuvunu yakho.

Awe sengikutfolilo naku
 As it was found oh here Ngwane
 Uyelapla-ke loNgwane wati
 is curing, he knows that of his
 loko kwakubo, uyasebenta
 he is working

lomsebenti upuka inkhungeni
 this work, the fog is going
 uyasebenta lapho ubhalela
 he worked and wooded and
 lomuti waka Langwenya kulo
 raided the home of Langwenya
 uyabhubhisa lomuti waka Langwenya
 58 lo and destroyed the home of
 Nura ubhubhisa lomuti
 Langwenya. After Ngwane had destroyed
 waka Langwenya lo Ngwane. Uter
 the home of Langwenya. Nkwandwe
 Nkwandwe mshyalowa bawu
 said across there, by brother is
 umnakefu sewuyabusa
 now reigning, he is ruling here
 usuyabusa lapha ayikhona
 No, I will fight him, he has got
 Ngya Msekela manje usutfole
 those cattle from Langwenya
 leta inkhomo lapha ka Langwenya

sengyatolla nami, sengyamchumela
 I am going to take them, I am attacking
 lomnakefu, asamchumela - ke
 my brother, then he attacked this
 lo Ngwane mbangazitha - ke
 Ngwane mbangazitha, Mamba
 asyamhlasele - ke Mamba
 is there then, where he
 sewulaphoke, lapha akhona - ke
 is

28. Umsergeni, the meaning of this word is not clear here whether it is a place or what. But there is a tree called Umserga, its English common name is cabbage tree.

lapha eNgwobeni, enyukeke
 at Ngwobeni, Ngwane went
 Ngwane-ke enyukeke Ngwane-ke.
 up, he went up Ngwane.

Uto umina Ngwane, Ngwane
 He had no mother, Ngwane is born of
 utalwa kaMkhatchwa lapho
 Mkhatchwa woman

pitse nesilo sika Zombodze
 where the Silo when at kaZombodze
 sikaWubona umntu waso
 he sees his home and a school,
 nesikolo, KunaMgwangele
 there is Ngwane

Mbangazitha Ngwane utalwa
mbangazitha Ngwane is born of
 ka Sibandze. Yatai inkhosi
 Sibandze woman. The King said
 Mgwangele, ake uladze libhuku
 Mgwangele, go and get my book.
 lami le. Yahlondla Phuhlaphi
 Phuhlaphi got it. Phuhlaphi said
 utai Phuhlaphi inkhosi
 the King Ngwane is born of
 Ngwane utalwa ka Sibandze.
 Sibandze. I say he is born
 mure ngitsi utalwa kaMkhatchwa
 of Mkhatchwa.

Sihlali nenkosi eMsergeni
 sitting with the King eMsergeni
 emva kwemntu ka-Zombodze
 behind the home of Zombodze

Skumbuzo

wki - is a sound made to denote absence
of sound / response

uki

yabwala libhuku yabwala cha
 He opened the book, he opened
 Phuhlaphi ki-ki Ngivethathu
 no Phuhlaphi, I am the throat
 mine kudla lomuti lafa Ngwane
 one to eat this home here, Ngwane
 utalwa kaMkhathwa ntorije
 is of of Mkhathwa, the only thing
 kuphela wehla e Lubweni
 is that he come from Lubweni
 onyamaye unina unona wasala
 with no mother, his mother remained
 ngale. Ngithi mine wena waphakathi
 that side [chest] I say you of phakathi
 kanti thine ingathi kuthwa
 why because it is said to us
 Ngwane utalwa kaSibanole.
 Ngwane is born of Sibanole.
 kaSibanole kuphi kusho-ko
 kaSibanole where aspect the King
 inkosi malangen, le esembikwethu
 Malangen² this one in front of us
 uhi kaSibanole kulaba
 said of Sibanole those of kaMyawo,
 bakaMyawo, bakaSibanole
 of Sibanole, Gabuzi, Sibanole
 Gabuzi, Sibanole Siquolu
 Siquolu, mbangazitha, we are
 mbangazitha, singimihlobo b-
 this type, we are Sibanole
 sbaka Sibanole Gabuzi
 Gabuzi

Sibande Siguudu, Sibande
 Sibande Siguudu, Sibande Sibanyoni.
 Sibanyoni. Ithi inkosi Mgwangele
 the King said Mgwangele, he reads
 iyahpunda ebhuku ithi cha
 from the book, he says no
 phuhlaphi nakuhlwa tikhomo
 phuhlaphi, we they are eating the
 temahloti lapha ekhaya
 cattle of the ancestors here at home
 kuyaye kubengwe kuthiweni
 how do they praise
 ithi uyaye athi Mahagane
 He says Mahagane use to say
 wena wa Mavuso, mine
 you of Mavuso, you of Mkhatswa
 bakalaMkhatswa ithi-ke
 said Silo of the Kings, do you
 Silo-ke seMakhosi-ke
 wear phuhlaphi, I have told
 Aouva-ke phuhlaphi
 you, I said we are born from
 Ngikutshelile, ngitse silalwa
 kaMkhatswa
 tsine kaMkhatswa

kalaMkhatswa kusho inkosi
 From kalaMkhatswa said the
 yeMakhosi seuphondo -
 King of Kings again this
 loNohwanolwe-ke, asayhlaxela
 Nohwanolwe, attacked by

29 libutho 7 See glossary

30 Sogogololo 7 libutho formed
during the reign of
Somhlolo

31 qolza 7 see glossary

ngumfowabo inkosi lo, seyhamba
 his brother this king, then he
 ke neibutho isigagololo
 left with the Libutho isigagololo
 ifika enhla. Ibulawa-ke
 until he came on the top. The King was
 inkosi ngemachwa iphuzi
 killed by Colo, again he came
 ibuya Engogweni, itawuhlala
 back to Engogweni, to settle
 umuthi wayo kutiwa kufee -
 his home called ka-Zombodze
 Zombodze khona lapho Engogweni
 there in some place Engogweni.
 Ushuswe nguNkwancho umuthi
 burnt by Nkwancho, the home of
 waka Zombodze. Inkosi
 kaZombodze. Before the king gijad-ed³¹
 ingakaygadi incwala
 the incwala, he burnt the
 Wawushisa umuthi, was
 home and he married a Malunga
 uteka uMaMalunga. UMaMalunga-ke
 woman. UMaMalunga who begot
 letala Nolvungunye - ke
 Nolvungunye, the tomb is at
 lithuna lise Emahlabathini
 Emahlabathini King Wena Wokunene
 Nkosi Wena Wokunene

embukwe silo nye lise
 in front of the silu

lithuma nje aseMahlabathini
the tomb at Mahlaba^{thini}, the tomb
laNobungu^{ye}. inkosi yemakhosi
of Nobungu^{ye}. the King of Kings
ya - - -
h - - -

1 - - - -

3 Kateri - katerini - Mbangazitha
What is it Mbangazitha
Kuka Tembe silo semakhosi
is at Tembe silo of the Kings
- - -

1

3 Mbangazitha, ka Zumbole
Mbangazitha at Zumbole
mbaMgazitha labadala
mbangazitha the elders sent me
bargithuma kaufolo inkosi
like that, the King sent me in 1938
yangithuma nga 1938

KuMahagane, wathi kwashiswa
to Mahagane, and said the home
lomuth Wenkosi, washiswa
of the King was burnt by
NguNdwandwe, mawala
Ndwandwe, mawala was
yagolowa ka Zumbole
gawala - ed at Ka-Zumbodze and
yase nyawutika uluMalunga
he married a Malunga woman

32 indwuna 7 see glossary

lakutawatalwa Nolvungunye
 Where Nolvungunye is born
 Khona. Lo Nolvungunye latawatala
 Nolvungunye born of Sombhlo
 u Sombhlo. Lo Nolvungunye
 this Nolvungunye

Lo Nolvungunye lawabulawa
 this Nolvungunye who was killed
 ngulokuvuma nye kwelitulu
 killed by thunder storm
 Kilo semakhosi. Dukosi

Silo of the Kings. The King the first
 ucalwa ucalwa yagidwa
 ucalwa was gqobwa-ed by
 ngu Sombhlo. Inkhona yakhona
 Sombhlo. The ucalwa was

ngu Masenjara uyise wa Silo
 Masenjara the father of Silo
 yase nyabateka itseta letwile
 then he married and took the hair

taka Fakudze-ke tonkhe, setanga
 of Fakudze people all of it, then we
 lapha kaNgwane-ke. ha hawe-ke
 came here at Kangwane. The great

lekhulu-ke ngu Sombhlo
 hero is Sombhlo

logundvute lelive lonkhe waye
 who ^{traversed} ~~staked~~ many countries up to
 wayawuleganisa ku Be Sutfu
 Be Sutfu there who begot his
 lena. Losatawatala mitfwonakho

33 - *inphosakate* 7 means the wife
of the king but it is
commonly used to respect
all married women.

Mswati a phurotze Mswati alikhopho
chulol Mswati and again Mswati
Kangaka nye. U Sobhuza
continued that much. Sombhlo the first
Wekungala silo Semakhosi
Silo of the kings.

1 Lentshe la Ngwane - - - -
this rock of Ngwane

3 Ngulapho Nkhosi ye Makhosi
It is where King of Kings

3 Lwafa argumhlaba silo
who died being the soil King of
Semakhosi Kuyakuba nga Sombhlo
Kings is possibly Sombhlo and
Nkwanane

1 Ngwane sewutala - - -
Ngwane begot - - -

3 Mbangazitha lowa olwanswa
Mbangazitha who was pulled by
ngesikhumba ngu Sombhlo
a skin is Sombhlo

3 Mbangazitha abenclulaka Ngwane
Mbangazitha he was ^{bad-tempered} raged Ngwane
Kangaka Mbangazitha ngoba
very much Mbangazitha because
kukutsi lamakhoskati - - -
of that the Makhoskate

34. Shlongoyane? the meaning
of this word is not clear
here but Shlongoyane is
a clan name.

biatsi bangatalwa labantwana
when the children are born
 kuywuhlolwa kuti bangakanani
then their age is checked especially
 labantwana labatwe, kuti
the male children;
 kungatfolakala lokudlousa
then it is said all the male
 bese atsi akuhanjwe kuyoku-
children should be killed and
 bulawa kusale lamantfombatana.
only female ones should
 kwasathi-ko legereli sakh
survive. then his slave which
 lasithatha lapha eshlongonyeni
he took from the shlongonyani³⁴ of
 saka sibande lo Huya sase
 sibande, this ³⁴Huya, went to
 syawefihlu lomntwana inkhosi
held the baby the king who begot
 etele inkhoskath losemhlolo
the inkhoskath³³ this semhlolo
 lapha eudigeni kubulawe
in the olonga, all the male
 bantwana bonke labadula,
children are killed.
 kwathi ebusuku babulewe
they were killed at night these
 labantwana bathi hambani
children go and call down
 nyobita lapha phosi
there;

nyobita lomntwana kwamenyetwa
 to call this child, they called
 kwatsatfwa tsambo kwayawuphwa
 and a ~~piece~~^{itsambo} was taken away
 lengesheya e Vyheist lupo
 to be hidden across at Vyheist
 kuchamuka boMahogane khona
 where Mahogane and others come
 mbangozitha. Kwakungu Ngwane-ko
 from Ukhonjetha
 lona labenelulaka

- 1 Kwakungawuphwa muphi
 who was to be hidden
- 3 Kwaphlwa u Samhlolo nkhozi
 Samhlolo nkhozi
- 1 aphlelwa bomi? ...
 hidden for whom
- 3 Aphlelwa kubulawa nguwe
 hidden for ^{rom his} father Ngwane because he
 Ngwane wanted kill him
- 4 Ngu Nohungu
 It was Nohungu
- 3 Ngu Nohungu ngu Nohungu
 It is Nohungu, Nohungu
- Waphakathi inkosi
waphakathi at the king
 inkosi ayfanam.
 King is not like
 Labarekharu etsapeni
 he was¹ obstinate at the field

35 Umbetsanisi → The meaning of this word is not clear but it seems to mean the collector or Co-ordinator.

36 Masekwesi → Maseko means the stones used to support a post on the fire

umbetsanisi wesanoli
The umbetsanisi of Dunoke
emosekweni

at Masekweni

1 - Laba laba - - akasaboni-
those those he is blind

3 - Mbangazitha
mbangazitha

3 Kepha-ke wena wekwenene
But Wena wekwenene

uyangehlula Mbangazitha Mahume
he is failing me, Mbangazitha my
mclala kayahlanya ingcorobo
uncle is old it is clear his
yakhe wena waphakathi

brains you of phakathi
uyayithatha kusuka kwakhona
He explains it at the beginning at

Embo, mane kushiyene nje
Embo, but the difference is there
khona lapha kutai mtalana
that is the lineage the two

nje laMakhosi lamabili nje
Kings follow each other but if
ayalandelana, kepha-ke
I look into that, and from

Nase ngikubona loko
What I have learned in school
Nokufunola kwami ekolweni
and him

naye Malume David lele Big
 my uncle David who is at Big Bend
 Bend u Lomngelshane, nase
 Lomngelshane, if two of them
 bangabo bobabili na Malume
 and my uncle. If the King of
 ube inkosi yamakosi ingase
 Kings could call them and collect
 ibabite ibagcogce kukhona
 there is somewhere where
 lapho uyangehlulile Malume
 my uncle fails me while
 ngbukile
 looking.

1 Woyutsatsa yena - - -
 did he took it

3 Ekubuyeni kwenu mbangazitha
 At your coming back mbangazitha
 nga 1918 ekolishi, Ngwenyama
 in 1918 from college, Ngwenyama
 base bayalifunehisa, na Mzululeki
 they taught us, and Mzululeki
 mbangazitha lo angath Malume
mbangazitha this I don't know
 Wenkosi yini
 the uncle of the King - -

3 Mbangazitha
mbangazitha

3

E yayati nguye Malume wakho
He knew it your uncle
 u Mzululeki ngwenyama
Mzululeki Ngwenyama
 Mzululeki Mkhathwa, cha
Mzululeki Mkhathwa, no
 yayatwa nguye kakulu
he knew it very much
 nguye lowafundisa kakulu
He is the one who taught quite
 ne Makhosi ngwenyama
well and the Kings Ngwenyama
 nangisekhaya kwabhalala
I was at home when I
 kwami Ngakufundiswa
wrote them
 nguye wabesewuyangonela nje
He is the one from nyelotshane
 na Sonyeletshane, nguye
just joined, your uncle
 nguMalume wakho Ngwenyama
Ngwenyama whom you were with
 lowawunaye esikolweni lo
in school the same one.
 Wabegquta. Mbangazitha
Mbangazitha I was looking that
 bengibuka kutsi abekuthetho
he had taken it correctly
 kahle inkosi yemakhosi
King of Kingo
 ngobe inkosi italwa khona
Because the King is born from there

Lapha ngwenya at konke letho
 He is the one who knows all
 kube abetelo umntwana
 that, if he had a child, of
 Arnganga lababakho
 the same age with yours such
 njenga Sifuba nguyathemba
 as Sifuba I hope that the
 kuthi untanenzala lo abe
 child of my cousin this would
 yakubayintanga yabo
 be their peer group
 abetelo njengoba, abengatala
 he had born because, he would
 intanga njengabo Sikhova
 born a peer like Sikhova
 naBethusile mbangazitha.
 and Bethusile ⁹mbangazitha
 kube kwakungulaba Ngwenyama
 If it were those Ngwenyama
 ngabe injalo kanjalo. Nguye
 it would be like that. He is
 into ndomngelithane
 the one into ndomngelithane is
 njengemuva mbangazitha. Ngoba
 beintat mbangazitha. Because
 ngibe laba bashlasele lapha
 Because they are the ones who attacked
 Zwiote atawucosha laba
 there Zwiote as he hide the
 bakaNgwenya laphana
 Ngwenya people there

banuko bete lapha Ebuseleni
and moved to here at Ebuseleni
bese kutarungena zwiolo lapha
and zwiolo got in at Makhosini
Makhosini lapha kutalwa
where the king of kings is born
inkhosi yemakhosi labkhona.

the present one:
Lapha Ezkhoteni
there at Ezkhoteni

2 Silo akhulu wata: laMahlubi
Great Silo he said the Mahlubi are
nabo ngebakini
also of your family.

3 Ngebakini Mkhosi labo
They are of your family Mkhosi those

2 Kwata: lapha sebakaka le
When they went this way, and you
kwase bathi lababakini
family people said you are Mahlubi
Kerunge Mahlubi - ke senkhubafala
you have separated because
loku asolanelani kusho - ke

We don't follow each other said
Mamba. Wathi - ke futu
Mamba. He again said you of

wena waphakathi laba
phakathi these Mhlunga people
bakaMhlunga kuze babe
as they became Mhlunga people
bakaMhlunga, ngebakini
they are your family people

basala eMhlangeni. Kwase bathi
they remained at Mhlangeni. as you
loku msala la sengebaka
remain here you are then

Mhlanga
Mhlanga

1 Basala nyoni eMhlangeni
How did they remained at Mhlangeni

2 Bahlala -- uclawo lekuthwa
The settled -- the place called
kuseMhlangeni, be yaynemhlanga
Emhlangeni, had it needs
nyini silo. Base bathi-ke
silo. Then they said you are
sengebakaMhlanga-ke loku
Mhlanga people because you remain
nyasala la kuleNclawo.

Sebayalansela-ke abefika
followed when they arrived here
la awu uphuma phi awu
where do you come from
ngiphuma eMhlangeni, wo
I am from Emhlangeni, oh
angebakaMhlanga, nyalo nyalo
you are Mhlanga, and so on
lophako uphuma phi ngiphuma
who comes, where do you come
emhlangeni, wo ngiwakemhlanga
from at Mhlangeni, oh you are
washi nje-ke eMamba
Mhlanga person said Mamba

watsi weva basho rje.

they say so.
Angath - ke layisenkhulu wabo
I don't know their grand-parents
abe waluganisa washangatsi
he hinted as if it is Langa
ngu Langa, kinkhosi khona ikhosi
the King, there was a King called
lekwakutsiwa ngu Langa
Langa

1 - - - Ngwane, lamini, lamini
Ngwane, lamini, lamini
Wo Ludivonga, Hlubi walo Ludivonga
of Ludivonga, Hlubi of Ludivonga
Ludivonga Mavuso, Mavuso
Ludivonga of Mavuso, Mavuso

Wathwane Mungane kulaba
of Ngwane, you enter into these
3 Wena waphakathi
you of phakathi

1 Nawutfole emahlubi - - -
If you first to Mahlubi - - -
3 Kutsi silo akhulu ngenabito
Yet great silo are the names
elabantfu
of people

1 e e
yes
3 Basuke batsutsa wena waphakathi
Then they began to say you of
kwatsiwa kuse kutsiwa
phakathi, it was said

37 Kwathiyaya > According to
D. K. Rycroft the word means
to speak in the Owabe manner
substituting y for L. In
Swaziland this is done by
the Ndwandwe people at
Ebulandzeni.

Nge Mahlubi loku behluka
 They are Mahlubi because they
 babhuka le le kusho kwa-
 separated to the side said - - -

3 Wena waphakatsi
 you of phakatsi
 1 - - - Loko kute kwajubeka
 that came to a stand - still
 kube - - - n - - -
 when - - -

2 Sekutawutalwa Ngwanasa - - -
 When Ngwanasa was to be born -
 Lokutsi kukhulungwe kwawati
 that the Swath language is spoken when
 kutari kwagala nini
 what it start.

3 Swath nyengoba khosi
 Swath because the King is
 Kungumswati, ngoba lendlu
 mswati, because this house of
 yekhabomake yakhakhane
 My Mother's place of Makhasane
 Sibongo nje leskhulu
 the main clan name
 Sakatembe, tane berguni
 is Tembwe, we Berguni went on
 sellula ke sahanba tane
 with Zulu 7 kwathepuya³⁷
 Na Zulu ke kwathepuya

38 = Nkhosatana & the daughter of
a King.

39 teketa > it is not clear
what it means but it
must be related to
the furya tho in between
zulix to Swazi language from

umntwana Mthethwa. Kukhona
 the child of Mthethwa. There is
 umntwana lokhuluma athi
 a child who speaks in a certain
 athi okunye kungathu
 manner as if he speaks
 nyasokhuluma izulu, Mengalo
 izulu like at your place
 kini nje nawungake upike
 if you could come when
 lekuthi nasuka nje sega
 go across to Mkhwakhweni
 nje Mkhwakhweni nje
 there a nkhisatana³⁸ who
 kunenkhisatana ulaluli
 is Laluli, she speaks Zulu
 nya Zulu. Keelwa naswela
 but if you cross Luphogo
 Luphogo asuka eMagudu
 from Magudu, they say just
 bathi ake nize iswazi
 listen to the Swazi is teketa³⁹
 uyateketa. Kanti nthi uyozunda
 you you think you are speaking
 yena ngalanga kuthi bathi
 izulu this side those across
 laba ngesheya bathi iswazi
 then they say is a Swazi
 uyateketa, sewuyakholwa
 is teketa³⁹ - ing then one wonders
 - ke kutsi - - -
 that - - -

40 Baswabenkosi 7 members
of the royal family

2 Angati nobe befike nalo yini
 I don't know if they come with
 lolulimi wena waphakathi
 the language you of phakathi

3 Nesi swath Saka Mamba nje
 The Swath of the Mamba people
 Wena waphakathi asifani
 you of phakathi is different from
 nesalapha lupha Emhamba
 this one of here at Emhamba
 I Swath lekhulungwa
 Swath spoken by the King and
 inkosi, Nebantwabentkosi
 the bantwabentkosi of this place
 balelwe nje la laba
 and those of my place King at
 balekuthi nje nkosi thine
 Emhlosheni your place
 le Emhlosheni kakhos.

Mine ngiteke labafati labazundako
 I have married the wives who
 nje kuthi hawu bathini laba
 speak Sizulu, oh what are the
 bakaNgwane
 people of Kanguane saying.

1 Angani nawe ngazundata
 But you also speak Sizulu

3 Mine ngavele ngafika nkosi
 I came here King speaking
 ngazundata nkosi
 Sizulu nkosi

1 Mane angatfoli mine kukhona
 But I don't understand, there is
 lapse solo ungo kaphumi a - a -
 a part which you still don't
 akeke - - - - kaphendvule -
 cover - - - let us give a chance to - -

3 Nkosi wena waphakathi
 King you of phakathi

2 - - - Kaphendvula unusa wendvuna
 - - Replied the son of ndvuna³²
 Velako. Kutai untslhamu ngate
 Velako, that seemingly I said this
 lokuswata bepkela, ununtu
 speaking of Siswati, a person can
 angathi bete nako sebesuka
 say they come with it from
 la Shuselweni lokuswata
 Shuselweni this speaking of Siswati.
 bakucale le, angath-ke le
 They started it there, I don't know
 entasi kutai babekhuluma
 what language did they speak down
 luphi lulwimi. Koolwa Mangabuka
 then [Embo]. But if I look a person
 ununtu angathi lwavelo lwehluka
 can say this language was different
 lehlumi bavelo baSwata.
 they spoke Siswati.

1 - - Mabhaca -
 Mabhaca

3 Wena waphakathi nge Mazungu
 you of phakathi they are Mazungu

41. Lwandle 7 lit. means No Sea
but it could also mean
a place.

mbangazitha eMaswati, le lesithi
 Mbangazitha the Maswati, those who
 ngemazungile, ngemaswati abili
 call Mazungile, they are really Swazis
 ywo laba eMazungile, umntwana
 they are those Mazungile, the child
 lowabusa lowami eMazungile
 which ruled is mize eMazungile

2 E Mabhaca nje le bayadwata
 the Mabhaca there are speaking Swati
 kuyabonakala kuti imbewu
 which shows that they are the seed of
 yemeSwati silo sikhulu
 meSwati great silu

3 Wena waphakathi, angathi khona
 you of phakathi, there Mbangazitha
 Mbangazitha kuyawungena
 right to the dwanalle
 e dwandalle le

2 Angathi ushla-ke neLuphongo
 From up down along Luphongo
 ubhaka le Phuthukezi ngeMaswati
 towanols Phuthukezi are the Maswati
 onke lomphela
 people right through.

4 Mine angakaba ngisatfola
 I should get that
 nje lokutsi - - -

2 utai phokamisa kure naye
He says talk loudly so that he can also ^{hear}

4 Ngyaphokamisa mare -- --
I am loud but -- --
Lapha vale nkhozi itai -- --
When this King said -- --

lomunye sekghubhile, lomunye
Another one you are grown up, another one

utsatsa sekhwama sekukhu
take the bag of food another one
lomunye utsatsa selitulu
the bag of rain

kwakungubani lo
Who was that

2 Ngu Ndwabasithuli wena
It is ndwabasithuli
Wekunene.

Wena / Wekunene

4 Lolotsatsa sekhwama sekukhu
The one who took the bag of food is
indvodzana lenkhulu utatsa
the elder son, he takes the bag
sekhwama sekukhu
of food

2 Nalo legama nami ngeshulo-ko
There is the name I am saying
malargeni embukweni Malargeni
Malargeni in front of you Malargeni
nesilo kuthi nako kuphela
and Silo that the only, we do not
asitholanga legama loyise
get the name of his father

wamhlupheki, uyise wamhlupheki
of Mhlupheki, the father of Mhlupheki
mntanenkosi, nguyise wamhlupheki
mntanenkosi, the father of Mhlupheki

1 uyise wamhlupheki nga Nwanaza
the father of Mhlupheki is Nwanazi
2 Mbangazitha

3 enya ngu Nwanaza uyise
yes it is Nwanaza the father of
wamhlupheki
Mhlupheki

1 Lapha-ke embili akusije
there in the front it is not
Nwanaza, Nwanaza utalwa
Nwanazi, Nwanazi is begotten by
ngu Makhosane, aingaba ngu
Makhosane, he could be
Makhosane
Makhosane

2 uyakuba ngu Makhosane, awu
He should be Makhosane
washo njalo lendvocha
he said so this Man of
yaka Makhanya yako Dlovunga
Makhanya of Dlovunga

ngu Makhosane Mbangazitha
It is Makhosane Mbangazitha
inkosi yaMakhosi yakumbula
The King of Kings remembers
ngu Makhosane, ngu Makhosane
It is Makhosane, it is Makhosane

Silo.

Silo

1 Kwatsi lomuncane kwabangulo -
the younger one was Ngwane
Ngwane.

2 Mbangazitha, lowathatha litulu
Mbangazitha who took rain

1 utalwa ngu Ngwane noma
is he born of Ngwane or Namini
utalwa ngu Namini noma
or born of Swabashuthuli
utalwa ngu Swabashuthuli

2 Ngwane utalwa ngu Namini
Ngwane is born of Namini

makoke lapha bese kuphuzi
there it is where again Mbangazitha
Mbangazitha le history

this history, makes us go back
uphuzi bese usbuyisela
again that, Ngwane is born of
emura kuti, Ngwane utalwa

Namini all the times, I don't know
ngu Namini senthe akhazangati
what happened, but I see

kuti kwenteka Kanjani, kepla
this education, I got it after
ngubona lempunoloo sengiyithole
time but Ngwane is born

muveni koolwa Ngwane utalwa
of

ngu lamini soukhe akhatsi.
lamini at all times.

Mavuso atalwe ngu Mswati soukhe
Mavuso boss of Mswati at all times.

1 lamini wa flubi, flubi
lamini of flubi, flubi of ludovonga
wa Ludovonga,

2 Wena wekinene, ukosi yemakhosi
Wena' wekinene, King of Kings

1 Ludovonga lwa Mavuso, Mavuso
Ludovonga of Mavuso, Mavuso
wa Ngwane
of Ngwane

2 Wena wekinene
Wena' wekinene

1 Bese kutakwenyuka-ko ---
then went up ---

kutsi - letindzala --- apho
that the old residential place; ---

angitsi kwashe wena watsi
where -- you said that there were

kwakuto emab utfo lapha kutsi
no Mab²⁹utfo here you said the

watsi emabutfo acalaphi
Mab²⁹utfo when --- said the

nenewala icalaphi.
mab²⁹utfo and newala started.

2 Mbangazitha ngathi amabutho
Mbangazitha I said the Mab²⁹utfo

Kwakutigogo³⁰ Olo, ku Ngwane
 were Tigogo³⁰ Olo, to Ngwane
 ku Suleka nethafem, silo
 the rage and at the field, Silo
 semakhosi, Koolwa slaka
 of the Kungs, but of Ngwane
 to Ngwane eMabutho wona
 the Mabutho they -

- 1 --- Totala Mswati u Sobhuza ---
 Who begot Mswati is Sombhlo
- 2 u Sobhuza nguye Mbanga⁹zitha
 Sombhlo is the one mbanga⁹zitha
 lowokucela eMabutho onke
 who started all the Mabutho
 ayichume, nangivako
 which are Regimental if I hear
 kulamachege labelapha kugogo
 from the old men who are here at
 ku Gwamile.

Kugogo to Gwamile

- 1 Kusho bari-ke --- kuti nangu
 who said here they
 asachala ku Ngwane ---
 started from Ngwane
- 2 Kwakusho Mhusheli mbanga⁹zitha
 Mhusheli said that Mbanga⁹zitha
 labahlasela emstada,
 who was attacking at Mshadza
 Na Gurchwane waka Nkambule
 and Gurchwane of Nkambule
 lowaphula likhulu emnyaka
 who lived hundred years