

PAGES
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BLADSYE

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SIZE A4 (297 x 210mm) GROOTTE

Name
Naam

MAGANGENI COLLECTION

Subject
Vak

SWAZI HISTORY

Place
Plek

Faint Ruling with Margin
Downwe Lineëring met Kantlyn

Book 2.

JD. 328

MB. u Somhlolo-ke. Kufu-nasa' uSomhlolo utsi, ng'phose then crowned / installed. Somhlolo then dies, saki-ngashiya, utsi "Seng'yahamba mine bekunene". Kushi when Somhlolo was [dying], he says, I almost nearly omitted Somhlolo. Says Somhlolo. this, he says, "I am now going/leaving mine bekunene".

M.D. nhn.
nhn.

MB. "Kukhona bantfu labetako bamhlophe basekhatsi" There are people who are coming [and] they are eman'ini. Bakha ludzaka njengenkongane. Kephake white [in colour]; they are right in water. They [use] mingabacali, nigodle sikhali ekhwapheni. Beta mud for building [their houses] like a swallow. But nel'kinobho lile imbobo. Kodwa likinobho ningabo-then you must not provoke them, you must hold litsatsa liyaw'bola laka (Msimdzeni), nibotsatsa back your spear under your armpits. They are bringing lomculu, nawo niwube bangaw'boni batsi betfuka with them a button that is without a hole. But besungale ngakini. Ngoba laba baka Juta abate you must not take the button, otherwise the bavuma kumane banini'ke nje, ngoba nitabe sen'ba [live] of (Msimdzeni) will rot, you must take the ngemakhosi ngetulu kwabo antsi bona sikhumba mculu, but even this [mculu] should be stolen sabo simhlophe senu sintima.

without them seeing you do so, so that by the

M.D. nhn!
nhn!

MB. "Ningacali, niyawube nilibotisile"
"You must by no means do that, otherwise you would have caused the [live] to rot."

Time they realize it, it will be already on your side. Because the people of Juta will not just let you have it that easily, because you will then be emakhosi above them / superior to them whereas their skin is white while yours is black.

→ going, for the house is now ready.

→ Umqubho noma tingoma tesitfu temajaha nebugidza].

M.D. Sowulisho nasafa?

[Did] he say that when he was dying?

M.B. enhn - nhn.

enhn - nhn.

M.D. nhn

nhn

M.B. Sow'khuluma licimiso sowuyahamba indlu seyilangile.
He is now speaking the truth [because] he is now

M.D. nhn!

nhn!

M.B. Uyahamba-ke, uyafa-ke, uyabekwa-ke lomntfwa-
He goes then, he dies, his mntfwana is then
nakhe loMswati.

crowned/installed [in his stead], this Mswati.

[Omitted: Mswati's movement to Hhohho from

[Lokusele: kusuka kwa Mswati ka Lobamba kuqa
Lobamba. Something on Mswati's death-bed
ka Hhohho. Lokunge lokumacondzana nembiko

message. Inyatsi regiments' installation of Mbilini, the
wa Mswati lawukhuluma ecansini lakhe lekufa.

lisokanchanti. Something on Ndallaludzaka. Umqubho

Kubekwa kwa Mbilini libu tfo leMyatsi, teli-

(or traditional songs by emajaha, dancing).]

→ Sokanchanti. Lokumacondzana na Ndallaludzaka.

[Also omitted on side B: Ndvungunye's tibongo.

[Lokunge lokusele ehlangotsini lwesibili: Tibongo ta-

Matsafeni and the Mshadza war/battle. Mbandzeni's

Ndvungunye. Matsafeni nemphi ye Mshadza. Kucaba-

quarrel with Matsafeni over a girl, leading to the

na kwa Mbandzeni na Matsafeni ngenca yentfombatana

expulsion of Matsafeni. Matsafeni was shot dead

lokwabangela kucoshwa kwa Matsafeni. Matsafeni

by Nhliziyo (a Sotho) as Matsafeni was wondering
wachtjilwa wafa ngu Nhliziyo (umsutfu) ngesikhatsi
in their country after his expulsion. Something on
Matsafeni andziindza kulela live labo emva kwaku-
Mahhawulane and Hhangane - both Mabuza.
coshwa kwakhe. lokuma condzana na Mahhawulane
Something on Khambi Sikhondze as well as - his death.
na Hhangane - bobabili baka Mabuza. Lokumaco -
Something on Sandlane Zwane. Something on Somcuba
ndzana na Khambi Sikhondze Kanye - nekofa kwakhe.
and Magongo both sons of Somhlolo. Lo Mthapha
lokumacondzana na Sandlane Zwane. lokumacondzana
[Mwenamutapa], Kunene mentioned. Reference to
na Somcuba na Magongo, bobabili emadvochana a Somhlolo.
Mnguni, said to have been the father of the
This Mthapha [Mwenamutapa], Kunene uyashiwo.
Nguni; Mntungwa, father of Ntungwa].

M.F. Tsine ke sati kutsi batala sibili. Kosibili-ke
We then know that they bagat sibili, This
was 'ufundzisa lokutsi laph' ahleti' khona kube
sibili then taught wherever he lived, it must be
kukhe, kube lukhata. Wase uyamfukutselela
beautiful, [and] green. Then Mnguni grew angry
Mnguni, sebacocana na Mntungwa, sebafunake
against him [and] they then teamed up with
kimenta silo sengubo. sew'bohle adl'emini
Mntungwa and then sought to subject him to
lapha ekhaya abaleke ayow'bhaca, adl'emini
silo sengubo. Then he eventually ate during the
abaleke ayow'bhaca. Sok'hamba kuhamba uba-
day here at home and run away to hide himself,

webe Nguni. Mntungwa, uyise wema Ntungwa].

→ This ntombatana is now giving birth, she is giving birth to a baby boy. Then they said "Hawu. Awn! - this boy who eats during the day". That is where you people originated, that you are of Slamini [Sibongo].

M.F. njelwa intombatana. Intombatana ke nasoyemuka - eat during the day and then run away to hide ke abohle efika emini. Ibonane ke. Aphindze abaleke himself. As time went on and on, [they] caught/got laba bomnakabo batambulala, yini bese kuba intombatana for him. When the intombatana lukhata laph'ekhaya kabo? Yo - sigcino lentombatana - left, he would occasionally come during the day. They na seyiyabeleka, ibeleka umfana. Sibatsi "Hawu" would see each other. He would then run away again. Awn! - lomfana lodl' emini". hapha nesuka khona ke These bomnakabo are going to kill him; why is nine kutsi miba Slamini.

his home [suddenly] become green? Yo - eventually

M.D. nhn - nhn [ngaphasi kakhulu]
[nhn - nhn in the background]

M.F. E - lomfana abeng' sibili ligama lakhe. Um - this boy was sibili, his name.

M.D. nhn!
nhn!

M.F. E - Slamini-ke, Slami - mane si- [kukhuluma Um - then Slamini, Slami - unfortunately we- [the kwebafati ngemuva speaking of women in the background]

M.D. [uyahleka]
[laughs]

? Nitaw' hle ka nakhonapha.
You will laugh even in here.

[umsindvo longevakali]

[Indistinguishable noise]

? - Ngasibili.

- About sibili.

M.F. enhn - nhn. Sibili'ke Hlubi'wekunene-ke watala
 enhn - nhn. Sibili' then, Hlubi' wekunene-ke, begot
 Dlamini. Lo Dlamini-ke, Nkhosi, nguye lotala lo-
 Dlamini. This Dlamini' then, Nkhosi, is the one who
 Ngwane. E - Ngwane lotala Cebisa, Cebisa sow'tala
 begats this Ngwane. Um - Ngwane who begats
 Nkhosi, Nkhosi sow'tala e - MkhuluNkhosi,
 Cebisa, Cebisa then begats Nkhosi, Nkhosi then
 MkhuluNkhosi utala Sikhulumaloyo, Sikhulumaloyo
 begats um - MkhuluNkhosi, MkhuluNkhosi begats
 utala Nkuwawa. Laksuka khona-ke laba lesitsi
 Sikhulumaloyo, Sikhulumaloyo begats Nkuwawa.
 baka Matubuko. [Sibongo] come from.
 That is where the people we call of Matubuko

M.D. nhn!

nhn!

M.F. E - Lo Nkuwawa sow'tala Nkhomnkhabako, lepha
 Um - This Nkuwawa then begats Nkhomnkhabako,
 kusuka khona-ke laba lesitsi "khabako".
 from where comes these people that we call "khabako".

M.D. nhn!

nhn!

M.F. Lapho-ke Nkhosi sen'dwutane nekuwela lemfula
 Right there then Nkhosi, you are now close to
 lemkhulu ngalapha, uMmitsi
 crossing the big rivers this side, the Mmitsi [river].

M.D. Yebo Fakudze

Yes Fakudze

M.F. Enhn - nhn. Sicondza lenta - kulemahamba kulolo -
 Enhn - nhn. We are heading for down - to that
 sek' tsiwa lamuhla nguse Mazambiko.
 one of mahamba, to the one which is nowadays

Scalled Mazambiko.

M.D. nhn. nhn.

M.F. Knyesuka khona lapho-ke Nkhosi-ke, sekunelwe, right from there then Nkhosi, after having crossed sekun-talwa ke Dlamini lo Sinambova, Sinambova-ke [the river], Sinambova was then born, Dlamini, Dlamini, sekutalwa-ke lo Samkete. Samkete-ke sek' Sinambova then Dlamini, then this Samketei was talwa Mavuso, lesitsi ngu Magudulela. born. Samketei then, Mavuso was then born, the one

M.D. Yebo yes.

M.F. Yena-ke weLuhlanga sen'tala Ludvonga. Namanje He then, of Luhlanga then begats Ludvonga. Even be Nguni, emashangane ayasho kutsi solo kumemgane now/up to now the Nguni, the Shangane say that lemkhulu. Ngeluluvimi lwaboke nama-baNguni there are still big marula trees [there]. In their labangemashangane batsi nguseMkanyini. Ngesikutsi language then, even now - the Nguni which are nguse Nkhanini. language it is at Nkhanini. emashangane say that it is at Mkanyini. In our

M.D. nhn! nhn!

M.F. NguLudvonga. Yena-ke utala Hlubi, Hlubi-ke utala les Ludvonga. He then begats Hlubi, Hlubi then Hlu-l-lo-Dlamini, begats Hlu-t-this one-Dlamini,

M.D. Yebo yes.

M.F. Dlamini bese utala Ngwane, lesitsi-ke ngu-Dlamini then begats Ngwane, the one we then

we refer to as Magudulela.

exists between Langa and Tembe, as to whether he is his *makabo* or not.

along the sea because it is long and wide this side.

M.F. Ngwane waka La Yanga. Laphake khona e Phutukezi refer to as Ngwane of La Yanga. Right here then *enhla kwelidolobha*. at Phutukezi, above the city.

M.D. Yebo
Yes.

M.F. Lom-loke sow'tala-ke Mlangeni, Mangewangu weti- This - this one then begets Mlangeni, Mangewangu ndlovu. E - bese utala-ke lo Langa-ke. Ka - mane of the elephants. Um - then be begets this Langa ngebuncane-ke Kangcondzi ke Langa banjani na then. Unfortunately because of being young myself, Tembe, nome ngumnakabo yini.

M.D. Yebo.
Yes.

M.F. Ngobe kwatsi lo Tembe nasatsi ubheka le, yena Because during the time when this Tembe was ugudla lona bwanle ngobe ludze lubanti ngala, heading towards that direction, he stretches

M.D. yebo-ke
Oh yes.

M.F. Watsi lolomunge Langa "Cha mine ngi khuphuka Then the other one, Langa said "No, I will naletintsaba". E - ow, sati-ke katsi lo Tembe ngu - scale the mountains". Um - ow, what we know Magudlulwandle. E - e - then is that this Tembe is Magudlulwandle. Um-um.

M.D. nhhn.
nhhn.

M.F. Losekwehlukana khona lapho-ke. Lose a hamba-ke As that is where there is a separation. Hence as

→ luhala, this very one after we fastened our traditional skin kilt night there.

M.F. kufanika-ke hanga sew'tala Slamini. E- ng'seng-
this hanga went on, he eventually begats Slamini.
lapho kuSlamini-ke lapha sen'tawuhlir kana khona
Um- that is where under Slamini, where you were
nalaba bekhabo Mhlupheki lesiva kutsi ba Nguwanaza.
to separate with those of Mhlupheki [people] of
Ngiyatfolo-ke Hlubi kutsi use wal'fola lol'haha,
whom we hear that they are Nguwanaza's [descendants]
lona lolo kube sitsekelote emajobo khona lapho.
I assume then Hlubi, that once came across this

M.D. Yebo Fakudze lapha ku-
Yes Fakudze there at -
M.F. e -
um -

M.D. Nguwanaza vele kufike bese kuyang'lahle kela.
When it comes to Nguwanaza actually, I get lost myself,

M.F. nhn
nhn.

M.D. Utangitfukulula nje khona lapho.
You will help me out night there.

M.F. kwabe sekuba khona kucangacangana. Ukhona
Then there was some quarrelling. There was a
umfana lowabe liyimba. Ngingatsi nje ngu lolwala -
boy who was liyimba. I can just say he was
natsi. E- kubuka nje ungete watata tela. kwase-
of my calibre. Um- the type which just observes
kubona kala kuba khona tinkhoma tibiwa ba-
without quickly getting into action. Then it transpired
ba Nguni baka Zulu, khona lephasi, sekwakhelene
that there were some cattle which were being
nalaba baka Mdlanyoka bekhabo khondlo sibandze.
stolen by - by the Nguni [people] from ka Zulu,

the people of Mdanyoka, Khondlo Sibandze's people. There at Phuhlaphi Sibandze's place, the indvuna.

The cattle turned around and started gouging [the] imphi, and your people were, in the meantime, fighting with the [same] imphi.

M.F. Lapha kuBo Phuhlaphi Sibandze, indvuna.

right down there, they have become neighbours of
M.D. Yebo.
Yes.

M.F. O-lomfana-ke wasuhloma tikhali uphuma nemphi.
O - then this boy armed himself with his spears
Sow'-wakhandzana ngesheya kweL'phongolo naZulu,
and went along with an imphi. They eventually
kuyaliwa, nebaka Ngwane bakhala lekha
met the Zulu people across the the LuPhongolo
kuphehlwa kutsi mhlolo mini, kuente njani.
[river], there is fighting and the people of Ngwane
kuvagucuka letinkhomo tagwazana nemphi, base
at home are trying to find out what kind of
nalaba bakini balwa nalemphi.
a tragedy could this be, what has happened?

M.D. nhn
nhn.

M.F. Sigcino letinkhomo tabeca ngetulu tawela
Until the cattle trampled over/jumped over them
LuPhongolo sekwe-yaw-sokudvutane sebaba-
and crossed the LuPhongolo [river] and it was-
bota lubivane.
was - it was now nearer [home] and they bota
lubivane.

M.D. nhn.
nhn

M.F. Kadzenidzeni ke, khayi nyalo.
Long long ago, not now.

M.D. Awu kunjalo.
Awu that is so.

M.F. Manje-ke Nkhosi-ke lomntfuvana base mbuka ngemehlo
Now then Nkhosi, they started being observant/

infukwane having surrendered ourselves to death,
and we managed to come back[?]

M.F. lamabili-ke laba bakini kutsi "Awu lomfana
looked at him with both eyes, these people of yours
angasiphatsa loyi. Ingani naye infukwane shambe
that, "Awu, this boy can reign over us, this one.
naye sitimikele efufeni sabuya.

Is it not true that we went with him to rescue
M.A. nhn.
nhn.

M.F. haphoke Nkhosi sekutfutisive-ke ka Hhohho. [kukhula-
By then Nkhosi, [they] had removed from Hhohho.
ma ngemuva] Ase Lubombo, seng'aph'etulu e -
[Some speaking in the background]. He was at
Zibayaneni. sekuyakhiwa-ke Nkhosi, kuphindze
lubombo, it is now up there at the top, at
sekwakhiwa-ke e-lemunye njalo umphakatsi,
Zibayaneni. They are now building then, Nkhosi;
e Mavaneni. at Mavaneni
they are again building another umphakatsi.

M.D. Sekung'laphe-
It was there -

M.F. haph'etulu
There at the top.

M.D. e-etulu e Lubonjeni?
at - at the top, at Lubonjeni?

M.F. enhn - nhn. E Mavaneni sentyehla-ke Nkhosi, nako
enh - nhn. At Mavaneni and the you are going
nako, nitsi bona mivele lu Phongolo phindze niya-
down then, Nkhosi, all the way [and] you nearly
gucuka kungete kwala - vuma kube nanivele nina-
crossed the lu Phongolo and again you turned;
lidloti lakini lamanduvulondvilo.
it did not refuse - allow you [to cross] because

you always had your lidloti of long, long ago.

M.D. Yebo naphumula khona. Naserifa -
Yes
M.F. Lesolo nalamuhla lingan'lahli.
Which even today does not leave you.
M.D. kunjalo.
That is so.
M.F. E- batsi-ke, [welulamisa umphimbo] tilimi talonyaka
Um- then they say, [he cleans the throat] today's
sitfunywa, itsi-ke yingilozi. an angel.
tongones refer to it as a messenger, it is said to be
M.D. yebo
Yes.
M.F. kwaki'tsi lokutsi lidloti.
Its our [language] to say lidloti.
M.D. yebo [uyahleka]
Yes [laughs]
M.F. sen'caba umuti-ke, kaLobamba → At Lobamba.
You are then clearing a site for building umuti.
M.D. nhn!
nhn!
M.F. sen'suka-ke lapha nalo Lobamba, nikuze kuba
You are then leaving here with Lobamba, until
ng'kaZombodze.
you - it became Zombodze.
M.D. nhn!
nhn!
M.F. sowsuka kaZombodze ke seniyatfunguluta nifika-
It now comes from Zombodze and you are
ke kuleli. Nabo nje lenakhelene nabo, e- bekhabo-
traversing until you arrive in this one. There
Tsintsibala, eMfabantfu le Mahlangatja. Lapha
are those you are neighbours to, um- of Tsintsi-

where you came from, you then -

→ like this Mdzimba actually Nkhosi.

M.F. kwa-naphumula khona. Naseni - ke Ninasenifa -
bala's people, at Mfabantfu, there at Mahlangatja.

M.D. EMahlangatja.

At Mahlangatja?

M.F. EMahlangatja. Nasenifa - kwakunguse Mfabantfu.
At Mahlangatja. And you then - it used to be
Ntfunguluta-ke nifuna lu-ngobe sithico sakini,
at Mfabantfu. You traverse as you were looking
lidloti lakini nifuna naye indawo lenitakwati
for, because your idol, your lidloti, you went
kubhaca, njengalo Mdzimba nje ke Nkhosi.

→ this place in which you will be able to find,

M.D. Ngiyabona Mntolo
I see Mntolo

M.F. Njengoba si-nitfwalo sini-yolondvolotwa khona
As you are - carried to be - stored/buried there.

M.D. enhn-nhn!

enhn-nhn!

M.F. Nine noma nifile, mfa mihambe, niye lapho bakhona
Even when you are dead, you die and go to
labadzaladzala benu.
where the very very old of your people are.

M.D. nhn [ngemuva]

nhn [in the background]

M.F. E-ngikojje si-nabekw' endlini mingambelwa
Um - that is why we - when he is laid in [this] house
phasi nyengatsi tsine emahindzandrundru.
[of rest], you are not buried underground like us
la akufunakali wakini antiwe njalo. Noma
emahindzandrundru. Here, not even one of you
nente njalo nitse-nibutse ematje nigcebe nigcebe
[to buried] that way. Even when you do that way,

→ you do not - pour/throw soil upon him.

→ that he may occasionally get fresh air.

→ who are there in - in the cave.

M.F. nigebe nigebe, nize nitembeka-ke. Ningawu-
you collect stones and decorate and decorate and
tsetse umhlabatsi kuye.
decorate and decorate until you lay him to rest.

M.D. nhn?
nhn?

M.F. Nimngcwaba ngematje noma senenta intsaba
you bury him using stones even when you
lephasi, e-kuleyondla nize nigophuma etulu.
make a mountain down there, um- in that house
Nentela kutsi aboshaywa ngumoya.

→ all the up till the top, you do this in order
M.D. nhn?
nhn?

M.F. Afane nalaba laba le e-e-entsandzeni.
→ [so that] he is in the same position as those

M.D. nhn-nhn.
nhn-nhn.

M.F. hoku-ke Nkhosi-ke, leyo nkhozi-ke sejiba ngu-
This then Nkhosi, that nkhozi then became
Ngwane, Lulakana. hoy'woku tsandwa sive. sive
Ngwane, Lulakana. The one who was loved by the

M.D. Yebo
yes

M.F. Lulakana-ke ngu Ngwane, Zombodze, ngoku tomba-
Lulakana then is Ngwane, Zombodze, because
tomba phela kutsiwa na-chedza lwandle
of criss-crossing, actually it is said that you-
ngokuphopho-ngokuhlehle tela nje, nan'solo nizo-
finished the sea by kuphopho - by kuhlehle tela
mbazomba.

actually is because you were still criss-crossing.

M.D. Loku sekutaw'tsiwa nguZombodze
And hence he was to be called Zombodze.

M.F. O lok'tsiwa nguZombodze nje lokutsiwa ka- at-
O he is said to be Zombodze actually, it is said

M.D. ka- at -

M.F. Ka-Zombodze.
at-Zombodze's [place]

M.D. Emtini wakhe.
In his muti.

M.F. Lomfana abengumuntfu, umntfwana nje naye
This boy was humane, just a child who too
lodalekile lapha kagomkhulu, wahamba-ke. E-sengu-
had been born into kagomkhulu, and he then left.
les'kha-tsi-ke salo uhaDandalukana. Naye lowaconywa
Um- that is the time of this laDandalukana.
bakini, khashane kuDandalukana, le etinkhangala
who too was conquered by your people, faraway
tase Magudu-
at Dandalukana, there in the highveld of Magudu-.

M.D. nhn!
nhn!

M.F. (Bantfu) basengakabhidliki laba bakaSimelane neba-
People had not yet split, that is, these people
kaMaseko besolo bakanye nje ngobe solo banye.
of Simelane and Maseko [Ezibango] were still one;

M.D. Yebo.
Yes.

M.F. E- abatsatsani nje ngaloko. → because of that
Um- they do not tsatsa each other in fact

M.D. nhn!
nhn!

→ just as they are still one. ←

M.F. Nkhosi-ke losekuba ngungalo-ke, sokukhulekelwa
 Then Nkhosi; as time on up to now then; they were
 kutsi "Hawu, lo, Nkhosi, asimtfol'umntfwana?" Ase-
 praying that "Hawu, Nkhosi, we do not get a child?"
 kantsi sek'khona lisu lehlile labamfihlele lona. Soku-
 He - while there is now a good plan that they
 talwa-ke Liba. Ow, nakutelwe liba kuyafihlwa.
 are hiding from him. Then Liba was born. Ow,
 kutsi nasekutfolakala-ke kukhazeka kutsi "O
 when Liba was born, it was kept a secret.
 nangu umfuna, Ndwungu - Ndwukwinelunya" sitsi-
 And when it was actually found out, it was
 ke tsine "Ndwungunye".
 discovered that, "O here is a boy, Ndwungu-

M.D. nhn.
 nhn.

M.F. E-naye-ke asafihlelwa emva kvesikhatsi bese
 Um- it was hidden to him too and after some
 uyaletfwa utaw'tjengiswa enhlambeleni, sowutsi
 time he was brought to be shown inhlambelo,
 "Hawu, kuyini loku? Hhayimihlolo na! Hiyangi-
 and he says "Hawu, what is this? Hhayimihlola!
 hlolela yini? Muhlolo yini leyime ngunangumntf-
 Are you hloleling me? What sort of umhcoli is
 wanami-?" Abeyintfombatana. Asimtfoli kahleke
 this that is standing [by] my umntfwana? She
 kutsi abengu Mzamose, abengubani, kuleto ti-
 was a girl. Who do not really find out as to
 ntombatana takucala. → very first tintfombi.
 whether it was Mzamose, or whoever, among those

M.D. yebo
 Yes.

Ndwukwinelunga". We then say "Ndwungunye".

the lichawe then, Mavuso.

M.F. enhn - nhn kepha-ke kungatsi kuyetayeleta lapha
 enhn - nhn but then this one of Mzamose is
 ku Mzamose. Sowuba-ke ngu somhlolo-ke, lo Sow'butua
 rather more familiar. He then became somhlolo; this
 nhn, Nkhosi. yena-ke sow'tawutala-ke leyi-li-
 one as he was asked nhn, Nkhosi. He then will
 chawe-ke, lo somhlolo. Utala lelichawe-ke, Mavuso.
 begat this lichawe then, this somhlolo. He begats

M.D. nhn.
 nhn

M.F. Mswati. losokuhamba ke Nkhosi-ke sok'cala
 Mswati. And then as time when on then Nkhosi
 lokutsi kusilimalele ngekukhalela umhlaba nga
 it began to [disturbed] for us by mourning for
 Macaleni,
 umhlaba because of Macaleni,

M.D. yebo
 yes

M.F. Ludvonga.
 Ludvonga.

M.D. nhn.
 nhn.

M.F. Sow'hamba ke Nkhosi-ke sekuba, lapho-ke sesitaw-
 He went on then Nkhosi and it became, that is
 Hfola Dlamini, Mbandzeni,
 when we are to get Dlamini, Mbandzeni,

M.D. nhn
 nhn

M.F. e- MakhaKhamela ka Ngangaweli, losas'talela ke
 um- MakhaKhamela of Ngangaweli, who then
 uHhili ka Hhili. lesilapha-ke e- kulesigodzi
 begats for us Hhili of Hhili. We are now here,

Who is Ngwane.

→ should never kill them. [Their] bones do not rot and [their] marrow, you might think that you have killed them whilst [in fact] you have killed yourself.

attempt [to kill them] by your spears, you should just look at [them]."

M.F. lapha ka Ngwane, Mahlokoela longu Ngwane.

→ um-in this area here in ka Ngwane, Mahlokoela

M.D. Yebo.

Yes.

M.F. honaye sesi tawutfole sibusiso lesi khulu
Even though him too would get us a great
asasitfolela i Ndlovukazi, lelengugogowemaswati,
blessing by getting us Ndlovukazi, the one who is
lo la Ngolotjeni.
gogo of the emaswati, this la Ngolotjeni.

M.D. nhn nhn

nhn nhn.

M.F. Bese-ke sow'tala ke nalidloti lesolo litsi asi-

Then he begot this lidloti which repeatedly
hlakaniphe kasihlakamiphe. Siphixisane naleti-
tells us that we should get wise, we should
hlakaniphi, labatsi labadzala takhula silibele
get wise. so that we may compete with the
kantsi kuvatsiwa singacali sikubulale. litsambo
wise men who are referred to by the old people
lako ali-boli, nemnkantja wako ungatsi wena
as those people who grew up whilst we were
ukubulele kantsi utibulele wena.

→ still foolish whereas it was said that we

M.D. Yebo-ke.

Oh yes.

M.F. habebabona kutsi "Hhawu, bakushaya ukha-
Who saw that "Hhawu, they hit you whilst
shane, ningacali netikhali tenu, nikubuke nye".
you are a distance away, you should never

M.D. nhn

nhn.

M.F. Nangu-ke e-licigcamuke - e-e-i-silo semahaba-
Here he is then, um - sprang into being - um - um -
tsi, Sobhuza.
the silo of umhlabatsi, Sobhuza.

M.D. Yebo.
yes.

M.F. Sitfokota lokutsi sibohle sicabucabula, Nkhosi,
We rejoice in that we occasionally take bits
sibe sichubeka natsi nani nibe nichubeka.
and pieces, Nkhosi, whilst we too continue [on

M.D. Yebo - ke
Oh yes.

M.F. Nize nik-sibumbe loku kuyaw'fika kufikeka
Until you - we would this so that maybe
kutsi sikhanyisiwe ngobe si-asiboni. Netindlebe
some other time it might give light to us
tetfu kativa lokukhulunyako. is spoken.
we - we are blind. Even our ears do not hear what

M.D. Yebo - ke
Oh yes.

M.F. Wena wekunene.
Wena Wekunene.

M.D. Lapha-ke Fakudze, ekuhambeni, lapha nakusukua
Now then / here then Fakudzeni, during the
le, kulelile Dalagubhe sekufikwa laph'etulu
migration. When [They] left that one of Dalagubhe
eLubonjeni, kuhlalwa siKha tsi lesidze vele?
to [settle] there at the top of Lubonjeni, do

M.F. Awa vele sasingesidze kakhulu, kwakuyalukwa.
Awa, actually it was not too long, [they] were

M.D. kwakuyalukwa?
were they moving about?

the one hand] and you also continue [on the
other hand]

They really settle there for a long time?

Still moving about.

→ came into being by/through Sibili when he was to beget this Blamini.

M.F. Ngobe selokunadabuka kwaphasi ku Mnguni na-
Because ever since you dzabukad right down
Mntungwa.
from Mnguni and Mntungwa.

M.D. Solo kumanjwa kuyalukua?

They were still migrating whilst moving about?

M.F. Solo balwa nani bafuna kunemuka lesisibusiso
They are still fighting with you [because] they
lesentiwa ku Sibili nataw'tala lo Blamini

→ want to snatch away from you the blessing that

M.D. enhn nhn
enhn nhn.

M.F. Kutsi "Hawu logo- logogo tsine usente njani?" angete
That "Hawu this go- this gogo, what did he do
asinika loku. Ngani tsine sibulawa yindala loyisi-
with us? Can't he give us this [too]? We are
u-shayinala njalo yena?" → bumper harvest everytime?
dying of hunger whilst - this one is enjoying

M.D. Yebo- ke
Oh yes.

M.F. —

M.D. Ngoba kuhlala kuluhlata lapha kuye

Because [this place] is always evergreen.

M.F. Bashito nje laba tfunywe silo semahlabatsi
Those who have been sent by silo of ema-
batsi lelapha sitsi ngu sembo lositsi "Nine nakhula
hlabatsi, have said that in that place which
Embo!

we call Embo, as we say "you who grew up Embo!"

M.D. yebo.
yes.

M.F. Natsi sesawela tsine emankenkana, lokutsi-loku-
 We emankengane have since crossed over too. By
 baleka loku ngulokutsi san' solo nifunwa lokwemu-
 saying - the reason you were always on the run is
 kiva. [that thing].
 because they still wanted to snatch away [that]

M.D. Yebo-ke.

Oh - yes.

M.F. Nifunwa kwemikwa lolukhandzi. enhn nhn Nkhosi.
 They wanted to take away the lukhandzi, enhn
 Lolukhandzi kute lengingatsi nyalwati, alwatiwa.
 nhn, Nkhosi. No can be said to know this
 kwakhe nje nkulunkulu.
 lukhandzi, it is unknown. It is just

M.D. Nhn!

Nhn!

M.F. Lowabe khona ekucaleni, nalamuhla solo usekhona
 Who was there in the beginning and even today

M.D. Yebo-ke

Oh - yes.

M.F. ENhn-nhn Nkhosi.

Enhn-nhn Nkhosi.

M.D. Sitaw - buye sitsi-ke chabu chabu kancane nje
 We we later on just chip and chip a little bit
 Fakudze, lapha ekuhambeni nasekusukwa elubo-
 then. Fakudze, on the journey from kubonjeni,
 njeni, kwaye kwefikwa yini e Magudu, kwakhina?
 did [they] reach Maguda [and] did [they] build there?

M.F. Awn nancandzeka Nkhosi seni'taw'caba.

Awn you turned back Nkhosi when you were

M.D. O-!

O-!

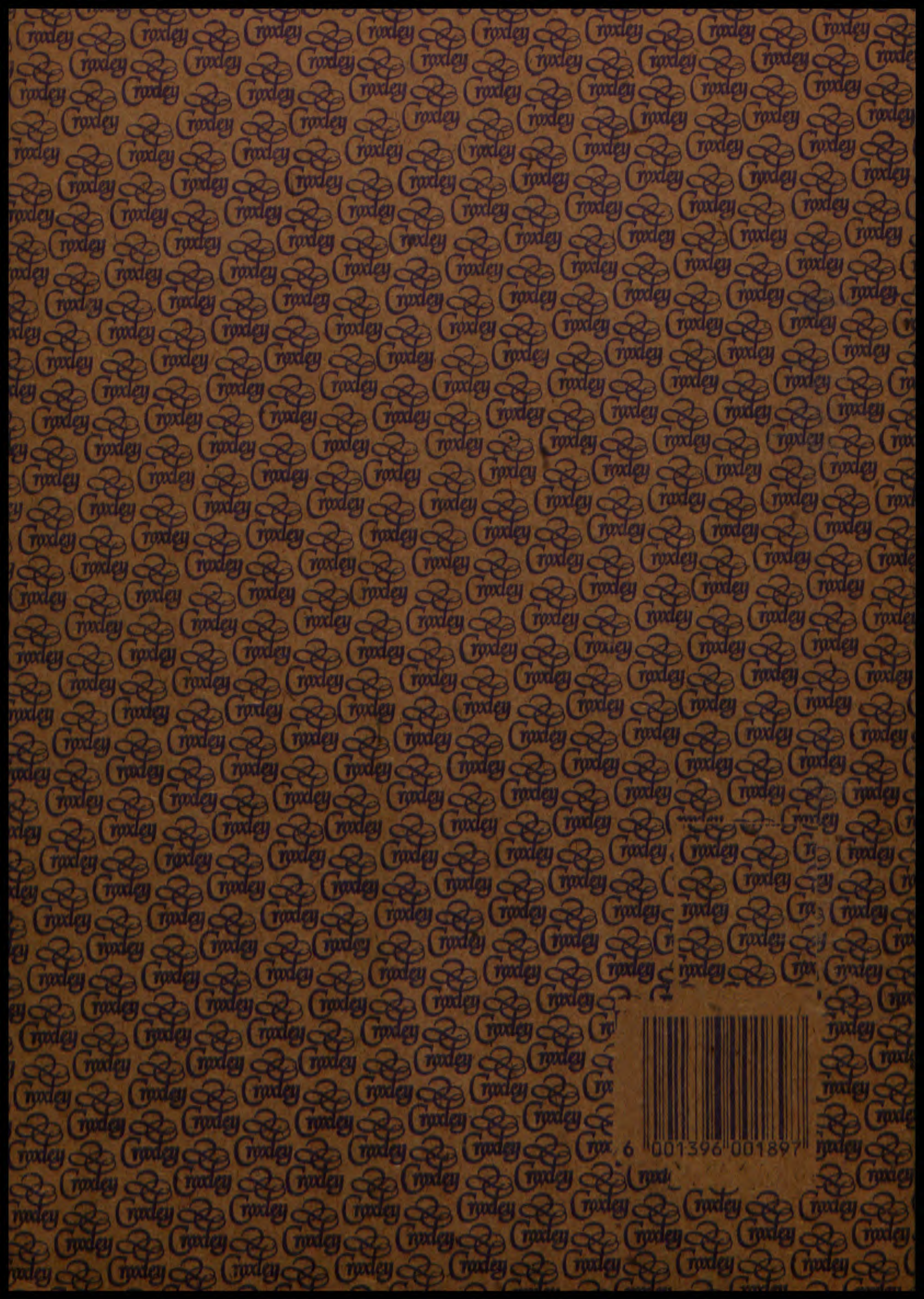
on the verge of cleaning the site for building.

M.F. Nhn - -
 Nhn - -
 M.D. kuvase kubuywa lapha -
 Then [they] came back to this place -
 M.F. Nhn
 Nhn
 M.D. ek - e - e Godlwako?
 at - at - at Godlwako?
 M.F. Nqa - ku khona lidloti lakini lenanise - e Godlwako,
 At - there is your lidloti which, when you were
 [welula umphimbo] lelabatse liyafunwa liyafunwa
 at Godlwako [clears the throat] which upon being
 [kwa]khandzeka kutsi liyala. refused.
 sought and sought and it appeared that it
 M.D. O - lo -
 O - this -
 M.F. laphika ku -
 It kept on lo -
 M.D. kutsi kuchutjekwe
 it [refused them permission] to go on.
 M.F. laphika kubuka ngala.
 it kept on looking this side.
 M.D. Aa!
 Aa!
 M.F. laphika kubuka ngesheya kweluphongolo.
 It kept on looking across the Phongolo [river]
 M.D. Aa - !
 Aa - !
 M.F. semibuye niyasundwa ka-ke lapha.
 And from there you turned right there.
 M.D. Yebo - ke
 Oh - yes.

M.F.

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