

PAGES
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Name S.B.S. Series Archives 3
Naam

Subject Informants: Arthur Magangeni
Vak

Place Mamini; James Mofoli, Wilson
Plek

Topics: Kungwaba; Kuzila

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

DATES: 05/04/74; 3/11/77

JD. 328

BOOK 3

1912-1913. Uku nehuhi yuyala kampani
1912-1913. Uku nehuhi yuyala kampani
JMW e.e. ...
1913

S.N. nanyoguna tobani fupha; nanyokuphi, nanyokuphi
1913. Uku nehuhi yuyala kampani
1913 nanyokuphi
1913. Uku nehuhi yuyala kampani
JMW e.e. ...
1913

S.N. nanyokuphi nanyokuphi nanyokuphi
1913. Uku nehuhi yuyala kampani
1913 nanyokuphi nanyokuphi nanyokuphi
1913. Uku nehuhi yuyala kampani

JMW nanyokuphi nanyokuphi nanyokuphi
1913. Uku nehuhi yuyala kampani
1913 nanyokuphi nanyokuphi nanyokuphi
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1913. Uku nehuhi yuyala kampani

S.N. nanyokuphi nanyokuphi nanyokuphi
1913. Uku nehuhi yuyala kampani
1913 nanyokuphi nanyokuphi nanyokuphi
1913. Uku nehuhi yuyala kampani

S.N. ku1918 uyihlelekable, usho nekutsi yagala kanjani
1918 [World] War; you would have to arrange it properly,

J.M.W. e-e- also saying when it began,
yes

S.N. naggogqwa bobani lapha, nayakuphi, nayakuphi,
who gathered you here, you went where and
naza nayoyilwa kuphi
where, until you fought it where.

J.M.W. e-e-
yes

S.N. nase niyilwa kuphi nje?
where were you fighting it?

J.M.W. angizanga ngilwe mine, ngase ngivuvuka tityawo
I never fought myself. I soon got swollen
nganqandzeka e Cape Town
feet, and, therefore, returned from Cape Town

S.N. Wo
wo⁶⁵

J.M.W. bodokodela ngekuma, ngibukela emadolobha lapha,
doctors, as a result of ^{my} standing, looking at
ngetfuka konkhe, ngibona konkhe lokukhona la,
towns, being bewildered by everything, seeing everything
kwafunyaniseta kutsi ngiyetfuka, ngema njalo
present here [in Cape Town]; It transpired that I was
busuku nemini tityawo tami tase tityavuvuka,
being frightened. I stood continuously the whole night

S.N. Wo
wo⁶⁵ and day, my feet then got swollen.

J.M.W. bodokodela sebangibuyiselemuva, kodwa nga-
then doctors sent me back, but I was
ngise Cape Town
in Cape Town.

S.N. e-e-
yes

J.M.W. Sebayendulake bomntfwanenkthosi na negroup
then bo³³umntfwanenkthosi¹⁷ and this whole
yonkhe lesasisuka nayo laphe Mbabane, Sajoyini-
group, with which we started off from Mbabane,
Swa ngu Gi- Gilsini, Mbengele
passed on. We were envolved by Gilson, Mbengele

S.N. Mbengele.
Mbengele

J.M.W. e-e-
yes

S.N. ngu Gilsini, Mbengele
it's Gilson, Mbengele

J.M.W. e-e-
yes

S.N. Cha ngibonge kakhulu, babe Wilson.
No, I thank you very much, babe⁵⁸ Wilson

J.M.W. e-e-
yes

S.N. e-e- sawyawutivemoyeni ngalelinye lilanga,
yes. You will hear your [voice] from the air, one
usicocele
day, telling [these stories].

J.M.W. ya, a- ngiyeva Ndzinisa.
[laughing] ya⁶⁰, I hear, Ndzinisa.

S.N. Cha siyabonga
No, we thank you.

J.M.W. hha nami ngitayiqoga, ngitsi "yeyi! labantfu
hha³², I, too, will talk [to other people] saying:
bangrbutsa ngilele, bangiyisa etindlini tabo, nga-
"Hey! these people pricked me up from sleep,

ngena ngiphuma, ngangena". about rapid
 and took me to their houses, where I entered into many
 Ladies and gentlemen, as we begin the annals of
 the New Year, I would like to seize this
 opportunity to extend to all of my fellow
 Countrymen my deep thanks and profound
 appreciation for your commendable spirit
 you played in the various important
 national achievements you have made in the
 past years. It is with a deep sense of national
 pride and profound gratification to state that
 during 1977, the Swazi Nation continued to
 cherish long traditional heritage of national
 solidarity, political stability and national
 harmony under such congenial climate, the
 Swazi Nation was able to concentrate its
 undivided attention and national resources, on

anonymous speaker on an unknown topic

the nation's efforts of bringing about rapid socio-economic advancement and National prosperity. One of the most outstanding economic achievements, made by the Swazi Nation in 1977, was the signing ceremony, which marked the climax of many years of arduous negotiations pertaining to the establishment of the nation's Third Sugar Mill. The Third Sugar Mill is a project of great economic importance to the Swazi nation, because it will not only open up many employment opportunities for my Swazi brothers and sisters, but will also made a tremendous contribution to the Country's over-ripe economy. I would, therefore, like to avail myself of this opportunity to extend, on behalf of the entire Swazi Nation, a word of special gratitude

to all those of my fellow countrymen and friends who, through their dedicated and patriotic service have made it possible for us to accomplish this economic project of great national importance. The very fact that an economic project of this magnitude is being successfully established in Swaziland clearly underlines the unflinching confidence of investors in the stability oh, sustainability, I am sorry, of our country as a safe and viable field for foreign investment. It is thus imperative upon every Swazi citizen to ensure that this good reputation of our country is not tarnished. We all have a national duty, not only to ourselves, but also to future Swazi generations, to ensure the success of this important national project.

The future success of the Third Sugar Mill will only only be achieved through hard work, and unflinching co-operation amongst all the people who will be working at this project. I have no doubt that every worker at this project, will be rewarded in accordance with his job productivity. It is in this context, therefore that I would like to be among the first Swazis to say how grateful we all are, to the almighty, for the generous blessings and divine guidance we received during 1977. I have no doubt, therefore that you are all with me in my arden prayer that the Swazi nation should continue to be endowed with similar blessings and divine guidance in 1978, and in many more years to come. The year, 1978, will be of

special significance to the Swazi people, because it will mark the 10th/tenth birthday of the Swazi Nation. It will be the tenth year since the Swazi people regained their National Independence, and took the rightful place as a sovereign state amongst the free Nations of the World. I have no doubt, therefore that as a nation that is going to be 10 years old this year, the Swazi people will look back at the achievements were made in these past ten years of our nationhood, with the deep sense of national pride and satisfaction. I am more than convinced that we have been able to reach the present stage of our National development, because of the able and foresighted leadership we have received from

the future success of the Third Swazi Mill will only be achieved through hard work and unflinching co-operation amongst all the people who will be working on this project. I have no doubt that every worker at the project will be rewarded in accordance with his job productivity. It is in this context therefore that I would like to be amongst the first Swazis to say how grateful we all are to the Almighty for the generous blessings and divine guidance we received during 1978. I have no doubt, therefore that you are all with me in my ardent prayer that the Swazi Nation should continue to bend down with similar blessings and divine guidance in 1978 and to maintain peace to come. The year 1978 will be of

His Majesty, King Sobhuza the Second, whose inspiring personality served as an illustrious symbol of unity for the Swazi people and as a burning torch for this country's continued prosperity. It goes without saying that no Nation can ever be able to forge ahead with its development programmes in conditions marked by National strifes and political chaos. It is with this realization in mind that we hail His Majesty for having engendered in this Country, a conducive climate of peace, political stability and harmonious co-existence amongst the various sections of the country's population. The unswerving support that His Majesty's Government has received during the past year, from the Country's business community

the public service, and other organizations and individual residence, is characteristic of the spirit of complete national solidarity that prevails in this country. It is only under such conditions of social tranquility and national co-operation that any nation can expect to achieve its development goals. It is in this light, therefore, that I feel particularly confident that the great strides we made in 1977 in our national development programmes auger well for the ultimate fulfilment of the economic aspirations of the Swazi people. However, I am more convinced than ever before, than ever before, that we will succeed in accomplishing our national goals only if we continue to be proud of our cultural heritage and to

remain a God-fearing nation. In this regard, I would further like to stress the heavy national responsibility that devolves upon every Swazi parent, in connection with the duty of inculcating strict discipline, in the mind of every Swazi child. We should always remember that our children are future leaders of this kingdom, and thus we, as parents, have a duty to mold a future Swazi Nation. By and large, 1977 has been a year of relative prosperity for the country's many socio-economic development programmes. However, there is no room for complacency. Big national challenges still lie ahead, and I strongly appeal to you all to work even harder in 1978, in order to accomplish the economic aspirations of our

the public service and other organizations and individual resources, is characteristic of the spirit of complete national solidarity that prevails in this country. It is only under such conditions of social tranquillity and national co-operation that any nation can expect to achieve its developmental goals. It is in this light, therefore, that I feel particularly confident that the great strides we have made in NFE in our national development programmes under well for the ultimate fulfilment of the economic aspirations of the Swazi people. I am more convinced that we before this year before that we will succeed in accomplishing our national goals only if we continue to be proud of our cultural heritage and to

nation, within the shortest possible time. Let us
 make it the personal goal of everyone of us
 to make his full contribution towards the national
 effort of up lifting the living standards of our
 people. We can only achieve this goal through
 hard work and personal sacrifice. Let us make
 1978 therefore, a year of even greater dedicated
 service to our king and country. Finally, may
 I take this opportunity to extend my best
 wishes to His Majesty, the King, the Indbunkati,
 and to the entire Swazi people for happy
 and prosperous new year. Thank you.

^{END}
 End of the speech

N nguyena mangoba [here begins problem-solving, which
 here begins is a programme. This apparently bears
 no connection with ']

M.N Umfombo wekuphila

N nawulikhumbula kahle nalo livesi, man'angisati
 kutsi yindzima yesingakhi

M.N. nhn wa wakwata lamotabo.

N e- lapho indwodzana yelulahleko yaphuma

M.N. yamos emafa kwaba njeya, yadla nebangani
yenta konkhe kangaba babe ublabelungwa

M.N. yabona labancino kwedluluyise

N kwentekani emva kwaloko? singate sava

M.N. kangati Ndwandwa

N. yabuya, yabuyekhaya. Seyilalanetingulube,
seyihlalemahkokweni.

M.N. yabuya yamkhandza

N. kedwa yakhumbulekhaya

M.N. yamkhandza leleyamshiya setokiasebenta,
umnakabo.

N. kwenteka njani ke?

M.N. wakwata

N. wavula tandla

M.N. Kodwa wawata lomnakabo. Kayi tabhalu

N. wawulatanla uyise, wayemukela

M.N. nhn, watsin'umnakabo? Wats'ungahlaba

M.N. lesikhulu phele kangaba babe uhlabel'umgewu?

N. Sishokutsi ke natsi nayi rhlelembisweni ke,

N. Ngcamphalala, nangiyibeka kanje, singete sawu
kutsi imiti ikhiphike.

M.N. kuase kutsi lokwamadala, 'Mnguni,' 'uyafana
nemuntfu lofile mntfwanami. Uma kukhomba
kutsi abefile, watuka umnakenu emathuneni,
ungele wafokota na?' Kase ngibambe lenye
Ndwardwa, itsi 'khala mdumbadumbane'.

N. siue findzaba

M.N. yeyi! kunenkinga nine bekunene la. Ngiyetsa
mba kwekutsi lena aninoyikhona. Intfo lembike
Ndwardwa, lenkinga ngiyifundzela nje siue kwe

kutsi uphindz ubayale, ngoba kayi kabhalwa
kutsi ibuya kuphi, wena wase Gudu.

N. nhn.

M.N. koduwa ke yona naseyi bamba lobunkingq
bayo vele iyingqikitsi.

N. ayisikhombi nesifundza kutsi iqhamuka
kusiphi?

M.N. Cha! Nani, koduwa libito lakhe ulifake
ngekuphelda lowekunene, wasayinda, kukho-
mba kutsi kumbe, ngumuntfu kumbe loyawu-
tfukutsela na? "Ngendza ngakhandza

N. Iyaha ngaligana, savele sahotselelan emacuzu

M.N. laze layongitsatsa, lingibikele kutsi kalinayise
nenina, likhala kayise lomkhulu. Nangempelake
ekubukeni kwami lalite uyise ngoba washong,
unina lalinaye waphuma tintsaba. Umntfu

nebantfu ke, akayise lomkhulu, sangimekezisile,

wakwenta konkhe ngesiSwati, nami ngatsi'nansi

ke yona'. Waze waphuma wayowubkel'uyise

lomkhulu kutsi' babe ngisafuna kuphuma

lidladla ngitsi; ngoba ungigane njena, ungi-

ganite? Kwavunyelwana nine bekunene, umntsi,

kwenteka loku". Ewu! Gugule —, yinze

lenkinga. "Kwentekile loku, ngibhude titini, ngenta

konkhe, ngenta konkhe, njengemfati walayi-

khaya, ngoba phela batsi ngesiSwati, 'nasawu-

nemfati ivukile yakabobani? ... kutsi

N. Chubeka wena.

M.N. yaketfu. "Awu ngakwenta nine bekunene,

nebantfwana bakhona. Waghamuka make tala.

Aghamukile make tala, ufika utsi 'ayigubhe!

Angifuni salukati layikhaya. Ayigubhe nkwa-

mbakati!' Awu! Samangala. Ashito njalo utsi

N. mani Ngeamphalala, uninatala myphi? Lolo waphu-
ma fiintsaba?

M.N. waphuma fiintsaba phela, washiya lenduwo-
dzana kayise lomkhulu.

N. yeboke

M.N. nhn, nhn. "Ayigubhe!" Washwa, wakhulum-
zaca. Ukhalakimi njalo. Kughumumzaca. Ewu!

ngayibukindzaba ngatsi mine: 'Hhawu!'. Kuhambe

kwahamba nine bekunene, waze wahlabisa

ngenhloko phansi loloyinduwodza yami kutsi

neyise nje wadzabule mafu njena vele, insolo

ikhona la, kulolosidibila ngemzaca manje."

N. nhn.

M.N. Kuhambile was uyagula make tala. Ewu! agutile,

kwalandawa bakubo. Awu lwakhula lusendwo

115 busa 'ing? } busa is a verb. ukubusa is the state of doing 'busa', and therefore it is a noun. Busa means 1. govern, rule, reign 2. live comfortably.

116 Shaka - a 19th Century Zulu King, thought to have caused the Mfecane/Difaqane (great crushing period)

117 buhlobo } - kinship; relationship.
variant: ubuhlobo

987
T.M. nami ngamangala kutsi; 'hawa! kantsi. indwadea
yami batsi yintsandzane nje, Inqumbi bantfu
la?

[a programmes on 'problems', completely irrelevant, continues here, it has been left out.]

M.D. Ngisengasho ngalelinye lilanga ngatsi laba baka-
I once said, on a certain day, that the Zulu
Zulu, bawahlonipha emaSwati nabachitsa
people respected the Swazis when destroying
bukhosi lobungu 94 / ninety-four; five nje leta-
94 bukhosi¹⁹, the five²² which were busing¹⁵,
titbusa, leta chitfwa ngu Shaka.
[and later] destroyed by Shaka¹⁶

T.M. Nhn.
Nhn⁶²

M.D. wati chitsa, watigwinya, kwabate tong, 94.
He destroyed them, absorbed them and they
were, kojemaSwati kutekubengunamhla loku
disappeared; 94 five²², but the Swazis, till this
soloku abakhona. Azange Shaka asawente lutfu.
day, are present. Shaka never did anything
ungasutibute ke kutsi: "kwakwentiwa yini?
to them, You can then ask yourself." What caused
buhlobo buni lobu labebukhona emkhatsini
this? What buhlobo¹¹⁷ existed between these people
walabantfu^{kute} bayowusindza kulolu lolungakani?
which resulted in their being saved from such danger?

118. lisu — 1. a trick 2. a strategy 3. plan
3. a means of doing something.

119. bukhoti — the existence of in-law relationship.

120. kaZulu — } — place, land or country of the
variant: KwaZulu } Zulu ethnic group, together with
those under their jurisdiction

T.M. nhn nhn.
nhn⁶² nhn

M.D. utawubonake kutsi kwakukhona lona lelisu
you will then see that there was this lisu¹¹⁸
tesitsi lekwakha bukhoti, nitsi kenine yidiplo-
which we say was of making bukhoti¹¹⁹, you call
masi
it a diplomacy.

T.M. e-e

[laughing] yes

M.D. Kwakwakhwa bukhoti. Yayi kwati inkhosi
bukhoti¹¹⁹ was bang made. The Swazi inkhosi⁷
yemaswati kwakha bukhoti nalamanyemakhosi,
knew how to make bukhoti¹¹⁹ with other emakhosi⁷
kakhulu bona labaka Zulu. Kawekugala nje.
especially these Zulu [that is the first thing]. The
kwesibili, emaswati abephotele litulu le, ungarange
second, is that the Swazi people had control over
nje nawukhona sewuve kutsi inkhosi yakaZulu
rain. You never, in your life, heard that the
yase yalati litulu. Cha! Babelicela la kaNgwane,
inkhosi⁷ of kaZulu¹²⁰ ever know [how to bring]
Asengikulandzisele indzajana lemfishaye letaku-
rainfall. No! They used to beg for it here
khombisa kutsi emaswati ngetitulu abedvume
kaNgwane⁵⁶, let me tell you a short story which will
kanganani.

Show you how famous the Swazis were, about rain [making]

T.M. nhn nhn

nhn⁶² nhn

M.D. Bayeta baka Zulu batawucela litulu, selibalele
the Zulus came to beg for rain, after drought

121 Nya! — (interjection) of disappearance or nothingness.

122 inyanga — a traditional healer, especially the one who relies on herbs, but may also divine

iminyaka litulu alitfolakali kaZulu. Sebafa had hit them, for many years they never had yindlala. Bafika batsi batowalicela ke bakha-rainfall, the Zulu. They were starving to death. They ndza kutsi, kusuke kwadruma kutsi kutsi came to beg for it, and found that this side, the imphi. Nya! nya! nya! nya! emaswati. Bakha news which became widespread was that an imphi ndza kute, bababatse banghula le, banghula was coming. The Swazis disappeared: Nya! Nya! nya! le, kute emaswati.

They found nothing; they look there and there, no Swazis

Tim nbn
nbn⁶²

M.D. Batsike: "Awu, loku sivule kutsi ikhoninyanga. They said: "Awu⁴⁹, as we have heard that their inyanga¹²² yabo nayo leyati litulu, asetinhloli tiyenyek which [inyanga] know something about rainfall, let yona. Uyatiwake lomuti walenyanga. lenyanga spies creep for him". The homestead of this inyanga ngubanike; Ngumalamlela waka Magagula. Malam was known. This inyanga was who? It was lela waka Magagula wakhe lomkhulu umuti, Malamlela Magagula. Malamlela Magagula had built yinyanga nele, njoba baka Magagula uyati kutsi a big homestead. He was an inyanga, indeed, as you banalo litulu.

know that the Magagula people have rain.

Tim yebo, kuyatiwa
yes, it is known

M.D. enthe! Mine ke sengalifuna ngaye ngalifola enthe!⁶⁴ Myself I searched for it until I

123 Mngoma } a diviner who is capable of
also Sangoma } commanding supernatural powers
variant: (Sangoma) } at will and make it reveal
unknown things to him/her. He/
she may also use herbs for
healing.

124 litulu } 1. the sky. 2. rain, rain fall
variant: (zulu) } 3. precipitation as a sign of the
possibility of rain falling

189
Kutsi Magagula lelitulu waliffola kuMngome-
discovered that Magagula got this rain from
tulu.

Mngometulu.

Tim. Wo!
Wo¹⁶⁵

M.D. Mngometulu, lokutsi: 'Mngometulu' kutsi
Mngometulu, saying: 'Mngometulu' means
'Mngoma welitulu'; babenelitulu laba baka.
'Mngoma¹²³ of litulu¹²⁴'. They had litulu, these
Mngometulu.

Tim. Wo! Mngoma welitulu!
Wo¹⁶⁵ 'Mngoma of litulu'

M.D. Mngoma welitulu. Uyaliffolake loMagagula,
'Mngoma of litulu'. Then Magagula found the
waka Nhlanti loMagagula. loMngometulu ngule-
litulu¹²⁴. He was of Nhlanti [surname], this Magagula.
mkhulu, yinkhosi

This Mngometulu was the big one [of the two], the inkhosi⁷

Tim. ee
yes

M.D. uyalintjontjake loMngometulu, ubalekanalo
He stole it, this Mngometulu, ran with it until
ke, lokwawufika nalo lafha kaNgwane. lo-
he arrived here kaNgwane⁵⁶. This Malamleka
Malam lela nje, unalorje lelitulu uliffola
had it, after he got it from his bo⁵⁵ mkhulu⁷³.
kubomkhulu bakhe

Tim. nhn!
nhn!⁶²

125 yeboke! — (adverb) 1. yes, in giving a simple affirmative or assenting reply, or in starting off an important statement or declaration 2. Indeed? Is it so? in expressing amazement at a statement made.

M.D. ukhanda solokulikhona, kwetiwa nalo liphuma he found that it was still there; it was come with kaMngometulu. Owu! Nabahlelike, bahage lomuti it from kaMngometulu. Owu!⁴⁷ having sitted, they bafuna kubamba loMalamlela surrounded the homestead, wanting to catch this Malamlela.

T.M. yeboke!

yeboke!¹²⁵

M.D. Bakhandze kutsi kulukhuni kungenwa; kungenwa they found that it was difficult to enter; thorns ngakuphi, kufakwemanyeva, umuti, bantfu bale were placed around the homestead, people were far ngekhatzi. Owu, sigunio ke baye babone in side, Owu⁴⁷, at last they saw him; "Owu⁴⁷ kutsi "Owu! kungenwa la", baduworse liblahla it is entered through here"; they pulled out the fetter bangene. Batsi kungenwa bambambe Malamlela. tree and entered. After entering, they got hold of Nakoke babaleka nayeke Malamlela bakaZulu, Malamlela. There the Zulu run away with Malamlela, batsi uyawabanisela litulu lekubo. Bayefika le saying he was going to make rain for them. On kwaZulu batsi "enhhe! Phezu kwaloke Malamlela arrival in kwaZulu¹²⁰, they said "enhhe⁶⁴! get on litulu, linise!" Atsi Malamlela; "phela mine to it, Malamlela, cause it to rain!". Malamlela said: ngingishiyise tonkhe fikhwama fami" "You made me leave behind all my bags"

T.M. nho!

nho!¹⁶²

M.D. "Kutenje litulu lenginganinisele lona". Bababatse "There is no rain which I can make for you!"

bamtsite, bamtsite, atsi Malamlela: "Nangabe ninga-
 they tried to talk to him, but Malamlela said: "If
 ngibulala nringabe ningisitile, kedowa litulu kani-
 you can kill me, you would have helped me, but you
 yikuliffola, ngoba phela tikhwama ngatishiyemvwa
 will not get vain, because all my bags were left
 "Kepha sesingenta ngani, Malamlela na? Njengoba
 behind". "But then what are we going to do
 phela nenkhosi kasikayitfoli kutsi sicile litulu
 Malamlela? As we haven't found the inkhosi?
 kuyo?" Atsi Malamlela "Angati kini", kufu-
 from whom we would ask ^{for} litulu¹²⁴? "Malamlela
 nyelweke emanusake: "Hambani niyosicelela
 said: "I don't know". Messengers were sent: "Go
 le, enkhosini, e Swatini. Nisicelele kutsi angete
 and beg for us from the inkhosi⁷, from the Swazis,
 asisifa yini, isitsatsele rangu Malamlela ime-
 that, can he ~~send~~ receive back Malamlela,
 mukele Simbuyise, yona isinike tikhomo
 and he, give us 70 head of cattle.
 letingemashumi lalisontfo.

T.M. nhn!
 nhn!⁶²

M.D. "Akete Somhlolo atowuhlenga to Malamlela
 "Let Somhlolo come to redeem this Malamlela
 ngetinkhomo letingemashumi lalisontfo." Ta-
 by 70 head of cattle." The cattle went to the
 phuma tikhomo ku Somhlolo, walanduwa
 [Zulu] from Somhlolo, and Malamlela was
 Malamlela ka Zulu. Wabuyiswa Malamlela. Watsi
 fetched from ka Zulu¹²⁰, and was brought back.

126 hndvuna — see glossary.

127 nkhosi } — an address-name for the Dlamini
variant: pkosi } clan, as well as of other clans
who trace their history back to
the ancestor(s) of the Dlamini
people.

128 Somhlolo — the same as Sobhuza I

kubefike Malamlela kwatsiwa ke Chake: "Chake,
After Malamlela arrived, it was said "No,
tinkhomo tihambile, titulu kalilungiswe liyobanda
cattle have gone, let the litulu¹²⁴ [too],
bekunene." Lana litulu nembala emvakwefuba
be sent to fall for them, bekunene²". The
Malamlela asabuyisiwe lapha kaNgwane,
litulu¹²⁴ did fall for them, indeed, after Malamlela
bathayinala bakaZulu. Shakake, abengele
had been brought back here kaNgwane⁵⁶,
Shaka, Kanye, Netridvuna, fakhe, nelibandla lakhe
and the Zulu got a lot of food. Shaka would not
achitsa bukhosi beMaSwati, ngoba abati
together with his hndvuna¹²⁶ and ^{his} council, destroy
kutsi ku citsa: bona, kucits'umhlaba wakhe
the Swazi kingship, because he knew that destroying them
meant destroying his earth.

T.M. nhn! nhn

nho¹⁶² nhq

M.D. nansoke!

that's it!

T.M. awuteke lapha nkhozi, labantfwana, bantfwabe
please tell [us] here, nkhosi¹²⁷, the bantfwabenkhozi¹⁷,
nkhozi, bantfwabenkhozi Somhlolo, lababili
the bantfwabenkhozi¹⁷ Somhlolo¹²⁸, the two girls,
emantfombatana, bagcina bendzile yini lapha
did they end up having married to Shaka,
ku Shaka?

M.D. bendza sibili phela ku Shaka. kuphela njeke
they got married to Shaka, indeed. It is just
kutsi, indzaba yakhona Shaka, ngiyakholwa
that that matter, Shaka, I believe you know

129 umdlunkhulu

kutsi uyati lokutsi abengafuni phela Shaka kutsi
that Shaka did not want to have children
kubenebantfuana bakhe kulamakhosikafi akhe
by his wives.

T.M. e-e
yes

M.D. kwakute
there was none

T.M. e-e-
yes.

M.D. kute nje labafola bantfuana lesibatiko kutsi
there was not any children whom we know
wo, umntfuana waShaka abekhong, kute, kua
that ⁶⁵ a child of Shaka was present; there
kugawele umdlunkhulu, kugawele bonkhe, ¹²⁹
was no one. There were full of umdlunkhulu,
koduwake kut'umntfuana waShaka.
but there was not child of Shaka.

T.M. nhn.
nhn⁶²

M.D. e-e-
yes

T.M. sengshoke kutsike nkhosi ke, salo sichuba-
I mean nkhosi¹²⁷ that, let us continue a
chuba nje kancane, sowushoke kutsi ngeki-
little bit, and tell [us] that, according to
buka kwakho nje weng, ngoba nje naku
your vision, as I, too, have seen this, which
nami sengi kubonile lolokuvele lonyaka, akuma
has occurred this year, "doesn't surprise
ngalisi, akusiyo into lesiyicabukako.
[people], it is not something we see for the
first time.

130 Somntsewu — a name by which Sir Theophilus Shepstone was called by the Swazi people. He was a South African Statesman, born in England in 1817. Well-liked and respected by the Africans, he was contacted by the Swazis for help against marauding Zulus in the 1850's. Shepstone quickly put pressure on Zulu King Mpande and the raids on Mswati's country stopped. [Grot Peter John J., Historical Dictionary of Swaziland, p146]

945
M.D. akumangalisi sibili. Indzaba yebukhoti, yekuhlabe. It does not surprise, indeed, the matter of bukhoti¹¹⁹, ta bukhoti, sikhuluma ngayo kuShaka nje of reviving bukhoti¹¹⁹, we are talking about it ngobe sicondzanisa nekutsi lenkosi lekholo, in relation to Shaka because we intend showing inguye Shaka. Solokweniwa lokweniwa natuye that the present Inkosi? is [a] Shaka himself. Shaka. Solokunye. Keptake, emakhosi lamanyenti what is being done is what was done to Shaka labentiwa njalo, unguni inkosi yemlumbi yase, himself; it is still one, but then many emakhosi? to kwayawukhatjetwa bukhoti kuyo, Somntsewu, whom this was done, in fact, even the inkosi? Shepstone. Kwafunyelwa Tifokati, Uffunyelwa of a white person, bukhoti¹¹⁹ was once nguMswati, kutsi "hambani nimikise nangudzade made with him - Somntsewu¹³⁰, Shepstone, wetfu kuSomntsewu, nitsi Somntsewu asisite, Tifokati was sent by Mswati [11] that "Go and atobise lababaka Zulu bangabi loku basikhupha" deliver this 'sister of mine' [Tifokati] to Somntsewu, and say to Somntsewu, let him help us cool down the Zulu, so that they can stop troubling us".

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