



# IMPALA

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Name

Vak SWAZI HISTORY.  
Subject

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## SKRYFBOEK EXERCISE BOOK



## NOTES.

1. Mabhedla - 1. One of Mswati II's sons.
2. Eyi! - 1. An interjection used to express strong emotion.
3. iNdlavela - 1. The sixth sub-age regiment under the major INyatsi age regiment or the libutfo of Mswati II.
4. awu - 1. This is an interjection used to convey surprise.
5. imphi - 1. In this context this has been used to mean an army or part of an army made up of an age regiment or many of these.  
2. This may also be used to refer to a battle or a war.
6. Nkhosi - 1. This is used as a form of respect when addressing any person belonging to the Swazi ethnic group, or  
2. to address a person belonging to the ruling Dlamini clan, that is, someone of royal personage.
7. Mashinini - 1. The place where the people belonging to the Mashinini clan reside.
8. Wo - 1. This means, okay.
9. imphi - 1. See note 5.
10. Hhawu - 1. This is used like awu: see note 4.
11. Zinyane - 1. This is used like Nkhosi: see note 6, however literally means, a lamb.
12. esigodlweni - 1. The royal kraal, or the homestead of the royalty. May also mean at queen's quarters.
13. Mabhedla - See note 1.
14. Mabhedla - See note 1.
15. Hhawu - See note 10.
16. siga - 1. This has been used here to mean killed.



1. Ulibhekisa kuphi ke?

Where was he heading to?

2. Uya, ubere Mabhedla, utsi, "Uhlushwa yini? Eyi!  
He was heading to, when Mabhedla heard, he said, "What  
awuyati iNdhlavela, awuyati! Utentani na?" "Ubeve  
bothers you? Eyi! you don't know the iNdhlavela, you  
kutsi, awu! nangu Mbandzeni eta, nemphi,  
don't know it! What are you doing to yourself?" When he  
soyatibalekela Nkhosi ke, soya ke le, eMashishini,  
heard that, awu! Mbandzeni is bringing an imphi, he  
eLydenburg. Wo, iyefika ke, imphi, its, "Uphi, sifuna  
ran away Nkhosi, to, Mashini, at Lydenburg. Wo, the imphi  
kumbona, lelesiva kutsi uyasonga?" Ikhandz<sup>3</sup>  
arrived, and said, "Where is he, we want to see him, as  
akekho, ubalekile. Hhawu! kantsi nay<sup>7</sup> inhlanhla  
we've heard that he has threats?" He wasn't found, he  
lembi, sotawulandzelwa ke, seyimkhandzanisa  
had escaped. Hhawu! There was a bad luck, he was  
ke Zinyane, asesigodlweni.  
followed, and he was found Zinyane, at the sigodlweni.

1. Jena Mabhedla?

Mabhedla himself?

2. Jena Mabhedla. Hhawu! kwase kuyonakala.  
Mabhedla himself. Hhawu! Everything thereafter went  
Noko njeke, sabekwa licala seabuyile, kutsi  
wrong. However, they were tried when they had returned,  
"Cha, ngabe nite naye nimchurba satawukhuluma.  
that, "No, you should have brought him with you so that  
Hhayi bese nimenta siga. Bengitsi mine nitawubuya  
we could talk. You shouldn't have made him the siga. I  
naye, niyabona lemfukwane le, sitewukhuluma  
had thought you will bring him, do you see the mfukwane,



17. mfukwane — 1. Cattle that are designated for ritual purposes by the royalty.
18. Nkhosi — See note 6.
19. iNdlavela — See note 3.
20. Awu — See note 4.
21. Nkhosi — See note 6.
22. phuma — 1. This verb has been used here to refer to the practice of sending out an age regiment or a libutfo to fight other people.
23. phuma — See note 22.
24. lidlabha — 1. To do things wrongly.
25. mhomeni — 1. A cave.
26. Hawu — This is used like awu: see note 4.
27. Nkhosi — See note 6.
28. Nkhosi — See note 6.
29. babe — 1. Literally, my father.  
2. This has been used here as a term of respect to address another man.
30. boMbovane — 1. This is used collectively here to mean Mbovane and the rest then also mentioned.
31. Mshadza — 1. This is used here to refer to the battle or the imphi fought between the Pedi and the Swazi after the death of Mswati II, during the reign of Mbandzeni (Matsebula, Izakhiso zamaSwazi).
32. phuma — See note 22.
33. inkhosi — 1. The king or the head of state.  
2. Or the paramount chief.
34. Wo — 1. This means okay, I understand.
35. busa(ing) — 1. This means being in kingship or in chieftaincy.



sobabili sichaselane, kutsi ubaleke leni, kwente njani?<sup>33</sup>  
 so that the two of us would talk, that why has he ran away,  
 Sekusho ke Mbandzeni, Nkhosi, kuy<sup>3</sup> i Ndlavela. Awu  
 what happened?<sup>34</sup> Mbandzeni said that, Nkhosi<sup>18</sup>, to the iNdlavela<sup>19</sup>  
 bantfu ke bantfu Nkhosi, nase baphumile sebaphumile,  
Awu<sup>20</sup> people are people Nkhosi<sup>21</sup>, when they had phuma<sup>22</sup>, they had  
 base benta lidlabha, sebayamlimata, kants<sup>2</sup> sowubhacil<sup>2</sup>  
phuma<sup>23</sup> they did lidlabha<sup>24</sup>, they injured him, while he was  
 emhomeni. Bantfola.

hiding in the mhomeni<sup>25</sup>. They found him.  
 Hawu, kunjalo ke Nkhosi nga Mbandzeni. Nase ke  
Hawu<sup>26</sup>, it's like that Nkhosi<sup>27</sup> about Mbandzeni. When  
 Nkhosi kani sebaya babese bantfola ngelitfuba  
Nkhosi<sup>28</sup> they went to that place they found him by the  
 babe lekuya le, nabo Mbovane, na Lomadokola,  
 opportunity babe<sup>29</sup> of going to that place, with bo Mbovane<sup>30</sup>,  
 na Mgunundvu, na Mhhoboyi.

and Lomadokola, and Mgunundvu, and Mhhoboyi.

1. Baya kuphi ke?  
Where did they go to?
2. Nase kuphuma uMshadza. Sebaya ntfola ke,  
When the Mshadza<sup>31</sup> phuma<sup>32</sup>. They found him, when  
 sebasebentile kulo abetewumangala, m, m ---  
 they had worked to the one who had come to report,  
 umsa wa Masumphe. Soyamntfola ke lomntfwan<sup>3</sup>  
 the, the --- the son of Mphundle. He found the child  
 enkhozi dautane khona lapho, utsi, "Uphi?  
 of inkhozi<sup>33</sup> next to that place, he said, "Where is he?  
 Ulapha. Wo uyabusa lapha ugidza incwala."  
 He is at this place. Wo<sup>34</sup> he is busaling<sup>35</sup> here he celebrated the  
 Hha sokuyonakala.

42 incwala<sup>36</sup>." Hha<sup>37</sup> everything went wrong.



36. incwala - 1. The annual kingship first fruit ceremony in Swaziland.
37. Hha - 1. This is used like hawu; see note 10.
38. mbula the ingubo 1. A siSwati saying used to mean to pay allegiance to the inkhosi or king by seeking assistance.
39. Enhhe - 1. This means yes, of course.
40. Ntandweni - 1. The name of a place.
41. Nkhosi - See note 6.
42. laNkhambule's - 1. This is the name of a woman. The prefix la - is followed by the sibongo or the surname of the woman's father.
43. Nkhosi - See note 6.
44. gumeni - 1. This is a windscreen built in front of a hut.
45. esigodlweni - See note 12.
46. inhihi - 1. This means yes, of course.
47. sigodlo - 1. This is a noun; see note 12.
48. hawu - See note 26.
49. Nkhosi - See note 6.
50. Phu! Phu! Phu! - 1. A demonstration of the noise made by the dove.
51. Wo - See note 34.
52. ingwenyama - 1. This is another term of respect to refer to the inkhosi or the king in council in Swaziland.



1. Bebayokwentani laba bona le?

What had they gone to that place for?

2. Bebayolwela umntfwana lote kutawumbula ingubo,  
They had gone to fight for the child who had come  
njengoba sike satsintsa tanga la, ngenhla.  
to mbula the ingubo<sup>38</sup>, as we have talked about that, of up there.

1. Enhhe.

Enhhe<sup>39</sup>.

2. Mhm. Uyise waMasumphe. Bayafika le Ntandweni

Mhm. The father of Masumphe. They arrived at Ntandweni<sup>40</sup>

Nkhosi ke, bakhandza sowubalekil' akekho.

Nkhosi<sup>41</sup>, they found that he had run away, he wasn't

Njoba ngishito kutsi laph' emanga langaloywa,  
there. As I had said that lies could not be bewitched,

afe. Sebancebile, solo libululu lolubindzile nje  
and die. They had reported him, still the unmoving puff-

alusho lutfo. Ngula kala Nkhambule. Lapho Nkhosi,  
adder doesn't mean anything. That is at laNkhambule's<sup>42</sup> place.

batsi basacalata kutsi singantfola kuphi, kwase

That is when Nkhosi<sup>43</sup> they said they were searching for him

kuchamuk' impuzi nje. Seyitsi nganya, egumeni

from all directions<sup>then</sup>, a duiker arrived. It sat, at the

esigodlweni, inhhi sakhe, seyiphindz' iyabaleka.

gumeni<sup>44</sup> at the esigodlweni<sup>45</sup>, inhhi<sup>46</sup> his sigodlo<sup>47</sup>, and it

kantsi, hawu babona lituba Nkhosi ke, Phu!

then ran away. Yet hawu<sup>48</sup> they saw a dove Nkhosi<sup>49</sup>,

Phu! Phu! Phu! Wo ula. "Letilwane totibili tisho

Phu! Phu! Phu!"<sup>50</sup> Wo<sup>51</sup> he was there. "What do both animals

kutsini?" Nembala bayamkhandza ke, uyabaleka

signify?" They found him, and he ran away. The

ke. Ingwenyama seyibadlisa licala nje kutsi,

61 ingwenyama<sup>52</sup> found them guilty of offence, he said,



53. Awu - See note 4.
54. imphi - See note 5.
55. Nkhosi - See note 6.
56. mbula the ingubo - See note 38.
57. Wo - See note 34.
58. imphi - See note 5.
59. mbula the ingubo - See note 38.
60. Mabhedla - See note 1.
61. babe - See note 29.
62. Zinyane - See note 11.
63. Mgwenyama - 1. The name of a place next to Ngwavuma, beyond the Lubombo mountain.
64. beSutfu - 1. The people belonging to the Sotho ethnic group.
65. Nene - 1. This is a short form of saying you of the right hand - wena wekunene, when showing that you follow a conversation as in dialogue, or to address a fellow Swazi.
66. ewu - See note 4.
67. Nkhosi - See note 6.
68. Hlubi - 1. This is another expression used to address a fellow Swazi, meaning that he is the subject of Hlubi who was a Swazi inkhosi or king.
69. imphane - 1. The name of a mountain.



Ngaprite naye, khayi bese nimenta kabi." Awu ngoba  
 "You should have brought him with you, you should have  
 imphi yabe seyimenta kabi. Seyicalile Nkhosi  
 not done bad things to him." Awu<sup>53</sup> because the imphi<sup>54</sup>  
 kuhlaselela lolotowembul' ingubo.

did something bad to him. It had started Nkhosi<sup>55</sup> to attack that  
 one who had come to mbula the ingubo<sup>56</sup>

1. Wo, yayite hlaselela, lemphi yayiyele kuyawuhlaselela  
 Wo<sup>57</sup>, it had come to attack, the imphi<sup>58</sup> had come to  
 lo, lo, lo abetawembul' ingubo.

attack the, the one, the one who had come to mbula the ingubo<sup>59</sup>.

2. Wena weluhlanga.  
 You of the ancient stock.

1. Losiphambukela laku Mabhedla.  
 As it then diverted to Mabhedla<sup>60</sup>.

2. Wena wekunene.  
 You of the right hand.

1. Yayingakacondzi yena?  
 Had it not initially been heading for him?

2. Cha, babe, kwakunane nje kukwatiwa Zinyane,  
 No, babe<sup>61</sup>, it was only that he was known Zinyane<sup>62</sup>,  
 bese sowuphikwa ngulomuntfu. Ngoba ku,  
 and he was denied by that person. Because they,  
 sebawele um, m--- uMgwenyama. Batfola kuhluphuka  
 had gone across the, m--- the Mgwenyama<sup>63</sup>. They came  
 lapha etulu lokumatima, kudlebetwa ngenatje.  
 across hardship up there they were troubled by stones.

1. Mh- --- m. Lokwe beSutfu kugicita lanatje?  
 Mh- --- m. Did the beSutfu<sup>64</sup> hail the stones?

2. Nene, awu kabi Nkhosi. Nemadwala amblophe,  
 Nene<sup>65</sup>, awu<sup>66</sup> badly Nkhosi<sup>67</sup>. I also know, white rocks.  
 ngiyawati. Bebakhuphuka Hlubi wekunene ngeMphane,  
 They ascended Hlubi<sup>68</sup> of the right hand by the Mphane<sup>69</sup>.



70. Mphane - 1. See note 69.
71. Mlangeni - 1. This is a term of respect used to address a fellow Swazi, after the Swazi inkhosi or king Langa.
72. Levane - 1. The name of a person.
73. Mdlanzi - 1. The name of a person.
74. Awu - See note 4.
75. imikhaya 1. The traditional tree used for furniture.
76. kaNgomane - 1. The name of a place in Swaziland, under the Lybombo district.
77. kaMalindza - 1. The name of a place in Swaziland under the Manzini district.
78. Inhhi - See note 46.
79. mvumo - 1. A piece of evidence.
80. Nkhosi - See note 6.
81. Mabhedla - See note 1.
82. incwala - See note 36.
83. Inhhi - See note 46.
84. Ndlavela - See note 3.
85. nduuna - 1. Literally, a headman.  
2. However used here to refer either to a headman or as a term of respect used to refer to a man.



Isuka letulu itsi ngci lephasi. Sebaga citeka ngalamatje  
 which starts from up there to below. They rolled the stones  
 kule Mphane, sebaze batewutfola nje, ngibekise Mlangeni  
 by the Mphane<sup>70</sup>, until they found, let me estimate Mlangeni<sup>71</sup>  
 njenga hevane. Batfola sikhala se, lesehla umfula,  
 like Levane<sup>72</sup>. They found the space of, which went down  
 uMdlanzi. Awu seba, sebayakhala sekuyabonakalela  
 the river, Mdlanzi<sup>73</sup>. Awu<sup>74</sup> they, they cried and something went  
 lengetulu. Bakhalela naba lesebayincumbi badlebetwa  
 wrong for them up on that place. They cried for the many people  
 ngematje. Leyondzawo inemkhaya lemifishane, ayikhuli  
 troubled by stones. That area has short imikhaya<sup>75</sup>, which don't  
 Njenga leyalapha kitsi kaNgomane, naka Malindza.  
 grow. Like those of our place at kaNgomane<sup>76</sup>, and kaMalindza<sup>77</sup>.

1. Inhhi.

Inhhi<sup>78</sup>.

2. Losekabuya nalemuumo ke Nkhosi sowutsi Mabhedla  
 Then he came back with the muumo<sup>79</sup> Nkhosi<sup>80</sup> and he said  
 udlal' incwala.

Mabhedla<sup>81</sup> celebrates the incwala<sup>82</sup>.

1. Inhhi.

Inhhi<sup>83</sup>.

2. INdlavela.

The Ndlavela<sup>84</sup>.

1. Asibuyel' emuva, ndvuna.

Let us go back, ndvuna<sup>85</sup>.

2. Wena wekunene.

You of the right hand.

1. Sibuyele lapha nakubekwa Mbandzeni. Mane ke ase  
 Let's go back to the time when Mbandzeni was installed into  
 usikhanyisele lapha ke, nase kubonakalisa kutsi ke  
 power. May you enlighten us on that, when it became clear



86. Malangeric - 1. This term refers to the Swazi royal clan and it was named after the Swazi king or inkhosi, Langa.
87. indlovukazi - 1. The queen mother or literally the she - elephant.
88. Ilangalibalele - 1. The name of a woman formed thus: the prefix 'la-' is followed by the name of her father, the Hlubi chief, Langalibalele.
89. sigodlo - See note 47.
90. Langalibalele - 1. The name of the Hlubi chief.
91. Langalibalele - See note 90.
92. sikhaya - 1. Literally, that which belongs to a homestead.  
2. This is used here to mean a royal homestead members.
93. Nkhosi - See note 6.
94. Nkhosi - See note 6.
95. Awu - See note 4.
96. sigodlo - See note 47.
97. Awu - See note 4.
98. Owu - This is used like awu: see note 4.
99. indlovukazi - See note 87.



Mbandzeni uyabelwa ke, toti ke, e--- e--- eMalangeri<sup>86</sup>  
that Mbandzeni was installed, until, e--- e--- the Malangeri  
ke ndlovukazi bamnike lolalanganalibalele, kungenza kwa  
ndlovukazi, he was given to laLangalibalele, the coming  
langalalibalele esigodlweni.

into the sigodlo of Langalibalele.<sup>89</sup>

2. Wena wekunene, Kutsite Mbandzeni asabelkiwe,  
You of the right hand. After Mbandzeni was installed into  
base bayamtjela, tincebi, titsi, "lentfombatane  
power he was told, reporters, said, "The young girl  
kayiyinhle nakadzeni, yemhlophe."  
is very beautiful, she is light in complexion."

"Yiphi na?"

"Which one?"

"JaLangalibalele." Ut<sup>91</sup> uyefika ke ukhandza

"That of Langalibalele." Until he arrived and found the  
sekubusa sikhaya. Soyahamba ke Nkhosi wekunene  
sikhaya in power. He then went away Nkhosi of the

ke, sewucele kuyibona. Nayibonile ke, seyisuka  
right hand, and asked to see him. After he had seen him, it

kuNgudumane Khumalo, eSibuyeni, Nkhosi. Awu  
left from Ngudumane Khumalo, at Sibuyeni, Nkhosi. Awu

sekuba kuhle ke. Ntfombatane ndzini awungabe  
that was beautiful. The young girl couldn't leave from

usaphuma laph<sup>96</sup> esigodlweni. Awu<sup>97</sup> nawemahlango  
the sigodlo. Awu after joining they bore the child,

atawutala lomntfwana ke, Mdabuko. Awu,  
Mdabuko. Owu, then while it was okay, they hadn't

loku sekutawutsi kukuhle, bangakakhuluni luki,  
talked, he hadn't talked anything with his mother, the

luki, bangakakhuluni lutfo nenina indlovukazi.  
indlovukazi.



100. umuti — 1. Literally, a homestead.  
2. May be used to refer to the homestead of a very influential person, or a royal kraal.
101. timbondvo — 1. Trees known as combretum in English, known to grow in the bush-veld.
102. Inkhosi — See note 46.
103. umntfwana — 1. Literally, a child.  
2. May be used to refer to a young king or inkhosi to be.
104. sidzandzane — 1. A young girl who helps her mother with household duties when not playing, such as looking after children younger than herself.
105. Nkhosi — See note 6.
106. sidzandzane — See note 104.
107. umntfwana — See note 103.
108. umntfwana — See note 103.
109. tidzandzane — 1. The plural of sidzandzane: see note 104.
110. meme — 1. The Swazi custom of carrying a baby on your back by women.
111. bantfwana — 1. The plural of umntfwana: see note 103.
112. ndlunkhulu — 1. The principal hut in a village built immediately behind the sibaya and is occupied by the senior wife or the mother of the first born son.
113. umntfwana — See note 103.
114. Nkhosi — See note 6.



Sowuchamuka na Gungubeyane, sekufe lomfana.

He arrived with Gungubeyane, after the boy had died.

Uchamuka na Gungubeyane, laph' entas' emuti,

He came with Gungubeyane, on that place below the kunatimbondvo.

umuti,<sup>100</sup> on the timbondvo.<sup>101</sup>

1. Inhhi.

Inhhi.<sup>102</sup>

2. Wehlika lihhashi, uphetse lubisi ngelibhodlela,  
He came down from the horse, he carried milk in a bottle  
sowunatsisa lomntfwana, esidzandzane ni Man---,  
and gave to the umntfwana,<sup>103</sup> with a sidzandzane,<sup>104</sup> to  
nguletigcili Nkhosi, abe, angu Mandlakazi.  
drink, Man---, the staves Nkhosi,<sup>105</sup> he was, he was Mandlakazi.

1. Kulesidzandzane.

To the sidzandzane.<sup>106</sup>

2. Uyakhali<sup>107</sup> umntfwana, uyakhali<sup>108</sup> umntfwana  
The umntfwana cried, the umntfwana cried, she, the  
si, tiyahamba tidzandzane timeme bantfwana  
tidzandzane<sup>109</sup> went while meme<sup>110</sup> the bantfwana<sup>111</sup> to the  
tiyanabo lendlunkhulu. "Unatsiswa ngu Ma Gungubeyane  
ndlunkhulu.<sup>112</sup> "He was given milk to drink by  
lubisi." Kani sekufa kwakhe lomntfwana.

Gungubeyane. "That was how the umntfwana<sup>113</sup> died.

Nakusakhakwa ke Nkhosi, sekuchamuka Ndawo

While they were crying Nkhosi,<sup>114</sup> Ndawo Shongwe, of Gciza,

Shongwe, wa Gciza, naba boMpunzane. Hha!

boMpunzane,<sup>115</sup> arrived. Hha! He praised the inkhosi,<sup>117</sup>

Uyabonga, uyabonga, uyabonga utsi, "Hha, nilibele,

praised, and praised and said, "Hha",<sup>118</sup> the people of Mbekelweni

e Mbekelweni nitfukutselelwe nine kutsi wa netfuka

132 are silly we are angry because we are told that you insult



115. boMpunzane - 1. This is used collectively to refer to Mpunzane and the other members of his family.
116. Hha! - See note 37.
117. inkhosi - See note 33.
118. Hha - See note 37.
119. umatfwana - See note 103.
120. Hhawu - See note 10.
121. tindvuna - 1. The assistants of tikhulu or chiefs in matters of administration who also have their own privy and general councils in the different localities in a country.
122. boMbovane - 1. This is used collectively here to refer to Mbovane and the others.
123. Hlubi - See note 68.
124. ndlovukazi - See note 87.
125. Hha! - See note 37.
126. Sha! - 1. This is an interjection used here to convey a warning.
127. lishiliba would be nuka - 1. A siSwati proverb used to mean an outbreak of fighting, whereby there would be mass killing.
128. ndlovukazi - See note 87.
129. Malangeni - See note 86.
130. Hawu - See note 26.
131. Nkhosi - See note 6.
132. Tinceku - 1. The assistants of an inkhosi or the queen mother, or any influential person.
133. ndlovukazi - See note 87.
134. Nkhosi - See note 6.
135. awu - See note 4.



Mbandzeni, nitsi ubulel' umntfwana." Hhawu! Ubashiya  
 Mbandzeni, you say he has killed the umntfwana.<sup>119</sup> Hhawu!<sup>120</sup>  
 tinduna laph' eNkhanini kuboMbovane, ayagijima,  
 He left the tinduna<sup>121</sup> at Nkhanini with boMbovane<sup>122</sup>, they ran  
 Hlubi wekunene, aya kubo. Kuyawutsi endlovukazini,  
<sup>123</sup> Hlubi of the right hand, to their family's homestead. They said.  
 Hha! sha! awati, usalibele kutawusa kunuka lishiliba  
 to the ndlovukazi,<sup>124</sup> Hha! sha!<sup>125</sup> You don't know, you're still  
 laph' ekhaya."<sup>126</sup>  
 foolish, by dawn the lishiliba would be nuka<sup>127</sup> here at home."

1. Mhm.  
Mhm.
2. Nakabuya lendlovukazini yetfukile, eMalangeni, "Hawu,  
 When they returned from the astonished ndlovukazi,<sup>128</sup> the  
 kwente njani?" Akwatiwa lutfo. Soyetiko kuphekiwe  
 Malangeni<sup>129</sup> said, "Hawu,<sup>130</sup> what has happened?" Nothing was known.  
 Nkhosi itekudla, itsi, "Ngipheni kudla."<sup>131</sup>

He went to the fireplace while they were cooking Nkhosi to eat,  
 he said, "Give me food."

1. Lo...lo...  
The one... the one...
2. Lo...lo...lo, Ndawo.  
The one... the one... the one, Ndawo.
1. Ndawo.  
Ndawo.

2. "Nembala tinceku itsite indlovukazi ngipheni kudla."  
 "Tinceku,<sup>132</sup> the ndlovukazi<sup>133</sup> has said give me food." Then  
 Nembala ke sebayamupha ke Nkhosi ke salu, lenyama  
 they left Nkhosi<sup>134</sup> they, the meat. He ate, and ate, and ate.  
 ke. Uyadi, uyadi, uyadla. Utsi, "awu senginishiyile,  
 He said, "awu,<sup>135</sup> you have left me, I'm going to the lulaleni,<sup>136</sup>  
 ngiye lulaleni, kutawusa kunuka lishiliba. Owu  
 by dawn the lishiliba would be nuka<sup>137</sup>. Owu<sup>138</sup> three men



136. ulaleni - 1. The new site while in the process of being erected after moving from an old site or tindzala. When finished this becomes the homestead, the likhaya or umuti.
137. lishiliba would be nuka - See note 127.
138. Owu - See note 98.
139. Hawu! - See note 26.
140. Hha! - See note 37.
141. Wo - See note 34.
142. LaNtonga - 1. The name of a woman whereby the prefix la- is followed either by the name or the surname of her clan, or by her father's proper name.
143. Nkhosi - See note 6.
144. umntfwana - See note 103.
145. mkhulu - 1. This literally means, my grandfather.  
2. This is used here to address a younger man by an old man.
146. LaMgangeni - 1. A name of a woman and the prefix la- is followed by the name of her father.
147. Hawu - See note 26.
148. lokwanyana - 1. This has no meaning, but, is used here either to show that speaker has forgotten something or that that is unimportant.
149. imphi - See note 5.
150. hloma - 1. This verb means that an army or a libutfo is ready for war in terms of most preparations.
151. lishiliba would be nuka - See note 127.



kuchamuk' emadvodza aba matsatfu, achamuka kule Nyakeni.  
arrived, they came from Nyakeni. "Hawu! Hha when  
"Hawu! Hha nawu, nawu na nihlangane naye laphayi  
when you came across him didn't you see him?"  
anikamboni?" Simbonile, uhamb' ukhuluma yeduwana."  
We saw him, he talks alone."

"Kunjani?"

"How is he?"

"Wo sibon' kubasw' umlilo nje esangweni tsine kasati.  
"Wo we saw the burning fire at the entrance we didn't  
kutsi kwente njani sabe sengca, eMbekelweni.  
know what had happened and we went past, Mbekelweni.

Soyabaleka ke lola Ntonga Nkhosi, ubaleka la  
La Ntonga then ran away Nkhosi, ran away having  
akakhuluni nemtswana kutsi kucabene ngani,  
not talked to the umtswana that, why had they clashed,  
Mbandzeni, mkhulu. Kubaleka ke lola Mgangeni,  
with Mbandzeni, mkhulu. La Mgangeni ran away.

1. Ihm. Ubalekiswa ligama la M. —

Ihm. She was made to run by the name of M. —

2. La Ndawo,  
Of Ndawo,

1. La Ndawo.

Of Ndawo.

2. Shongwe. Hawu ucinisile kantsi.

Shongwe. Hawu he was telling the truth.

1. Ubalekiswa kokutsi e, ilokwanyanana, imphi iyahloma  
She was running away because, e, the lokwanyana, the  
e Mbekelweni.

imphi hloma at Mbekelweni.

2. Utsi kutawusa kunuka lishiliba, i Mbekelo kutawutsi

165 He said by dawn the lishiliba would be nuka, on



152. Mbekelo - 1. The short form of the name of the place, Mbekelweni.
153. Lobamba - 1. One of the numerous complementary regiments or (ematiko) of the Ndlovu libutfo or age regiment of king or (inkhosi) Mbandzeni.
154. awu - See note 4.
155. babe - See note 29.
156. tindvuna - See note 121.
157. boMbovane - See note 122.
158. Enhhe - See note 39.
159. Wo - See note 34.
160. lishiliba would be nuka - See note 127.
161. Lusushwane - 1. The Little Usutu river.
162. Hawu - See note 26.
163. make - 1. Literally, my mother.  
2. However, this is used here to refer to a queen mother.
164. hawu - See note 26.
165. make - See note 163.
166. ndlovukazi - See note 87.
167. Hlub' - See note 68.
168. inkhosi - See note 33.



mbo! Utsi ke kulobamba, "awu nitawulunga lamuhla, the Mbekelo!<sup>152</sup> He said to Lobamba,<sup>153</sup> "awu<sup>154</sup> you will naninyini."<sup>1</sup>

be okay today, what are you?"

1. Manje ke babe, ulikhuluma leligama leli, sewu, le... Then babe,<sup>155</sup> he talked about this, he, that... and naletinduuna bombovane kabe abati lutfo.

the tinduuna<sup>156</sup> bombovane<sup>157</sup> didn't know anything.

2. Enhhe, sewuchanuka nekujaka nje kokutsi, "wo, Enhhe,<sup>158</sup> he arrived in a hurry that, "wo,<sup>159</sup> you are very kulibala nilibele, kutawusa kunuka lishiliba.

foolish, by dawn the lishiliba would be nuke.<sup>160</sup>

1. Kwase kwentiswa njani ke?

What did they then do?

2. Soyabaleka ke, uyankhalimela Mbovane. Uwela She ran away, and Mbovane warned her. She ke Lusushwane. Uphindze Mbovane laph'eNshakabili, crossed the Lusushwane.<sup>161</sup> Then Mbovane at Nshakabili

uphindze, "Hawu make, hawu make, ndlovukazi, he again warned that, "Hawu,<sup>162</sup> make,<sup>163</sup> hawu,<sup>164</sup> make,<sup>165</sup> ndlovukazi,<sup>166</sup>

buy' ekhaya ba asikeva lutfo. Siva nje go back home we haven't heard of anything. We've nga Ndabazadudvu."<sup>2</sup>

heard only through Ndabazadudvu.

"Cha, ngeke mtaka Mngayi, ngeke mtaka Mngayi, "No, I won't Mngayi's child, I won't Mngayi's child, angaz' ukuthi ngiyaphi."<sup>3</sup> Sekuphinda kufika yena

I don't know where I'll go to." Then he also arrived, Hlub' e Mbekelweni, ufik' uyabonga, uyabonga Hlub'<sup>167</sup> at Mbekelweni, he praised the inkhosi,<sup>168</sup> he praise uyabonga.

181 him and praised him.



169. inkhosi - See note 33.
170. Mgwenya - 1. The name of the river next to the place called Ngwenyameni next to the Ngwavuma area, beyond the Lubombo.
171. liwe - 1. The area or land.
172. Hawu - See note 26.
173. Mgwenya - See note 170.
174. lashwa - 1. A verb meaning to be treated for some illness or anything by a traditional medical practitioner.
175. lashwa - See note 174.
176. Nkhosi - See note 6.
177. Hawu - See note 26.
178. Dlamini - 1. Literally, Eater at mid-day.  
2. However used here as a term of respect to a fellow Swazi, derived from the Swazi (inkhosi) Dlamini.
179. gogo - 1. Literally, my grandmother.  
2. This is however used here to refer to the queen mother.
180. ndlovukazi - See note 87.
181. phuma - 1. This verb means to leave.



1. Kufika bani?  
Who arrived?

2. Ndawo.  
Ndawo.

1. Mhm.  
Mhm.

2. Uyabonga, uyabonga utsi, "lapha khon' unyok' uwel"  
He praised and praised the inkhosi and said, "Your mother  
uMgwenya. Lelise la, letulu lihambile la. Hawu,  
has crossed the Mgwenya. The live up on that place has gone  
lalelani, utsini?"

"Hawu, listen to him, what is he saying?"

"Mine ngitsi lapha akhon' unyoko, uwel' uMgwenya."

"I'm saying that your mother has crossed the Mgwenya."

Ngi, lamanga langabywa.

I, the lies that cannot be bewitched.

1. Mhm. Langelashwa phela.

Mhm. That cannot be lashwa.

2. Langelashwa Nkhosi. "Hawu hambani niyewuhlola  
That cannot be lashwa Nkhosi. Hawu go and check if  
kutsi nangempela. Jubelani make abuye siterwukhuluma  
that is true. Go until you find my mother so that she  
Nembala bhibi kuTikhuba Magongo. Ngenhlankhla lembi  
may come back and we have a talk. Then they went in large  
baye batsi nganya leNkhaba, nakhona laphayi  
numbers led by Tikhuba Magongo. However due to bad luck they  
eNgwenya. Kukhandzeka kutsi kute labase bengca la.  
didn't find her at Nkhaba, and at Ngwenya. They found out that  
Tange bafuna ke Dlamini wekunene. Befika laku gogo,

no one had gone past that place. They didn't pursue them Dlamini of  
the right hand. They arrived to gogo

1. Manje londlovukazi lapha, iphuma nabani?

196 With whom did the ndlovukazi phuma with?



182. umphakatsi - 1. The homestead of the (sikhulu) or chief where men in the community assemble, Or 2. A royal village or ritual capital.
183. Nkhosi - See note 6.
184. umphakatsi - See note 182.
185. imphi - See note 5.
186. emabutfo - 1. The age regiments.
187. emabutfo - See note 186.
188. Nene - See note 65.
189. babenkhulu - 1. This is used here to mean my paternal grandfather.
190. umntfwanenkosi - 1. The (inkhosi's) or king's son.
191. Ihawu! - See note 10.
192. ingwenyama - 1. The king, among the Swazi or the king in council.
193. Nkhosi - See note 6.
194. Nkhosi - See note 6.
195. babe - See note 29.



2. Seyiphuma nemphakatsi nje Nkhosi, Mbovane wasala.  
She left with an umphakatsi<sup>182</sup> Nkhosi<sup>183</sup>, Mbovane remained.

1. Ngifuna lapho ke.  
I want on that.

2. Umphakatsi nje nemphi, emabutfo.  
The umphakatsi<sup>184</sup> and the imphi<sup>185</sup>, the emabutfo<sup>186</sup>.

1. Iphuma nemabutfo?  
Did she leave with the emabutfo<sup>187</sup>?

2. Nene. Wasala Mbovane, walala khonaph<sup>3</sup> esibayeri,  
Nene<sup>188</sup>. Mbovane remained, he slept at the kraal, watching  
agadze letinkhomo, babemkhulu.  
over the cattle, babemkhulu<sup>189</sup>.

1. Ihm.  
Ihm.

2. Sokufik<sup>3</sup> umntfwanenkhozi Longcang<sup>3</sup> utowuhlola.  
Then the umntfwanenkhozi<sup>190</sup> Longcang<sup>3</sup> arrived to check.

"Hhawu! ingwenyama uyayidzelela wena, uyi, uyijamele

"Hhawu<sup>191</sup>! you despise the ingwenyama<sup>192</sup>, you, you are  
mu, musa waMngayi.  
stubborn, Mngayi's son."

"Cha, Nkhosi."

"No, Nkhosi<sup>193</sup>."

"Phuma!"

"Leave!"

"Usengaphuma Nkhosi, losekufite wena." Letinkhomo

"He may still leave Nkhosi<sup>194</sup>, as you've arrived." The cattle  
sole tilasibayeri, atikaphumi. Soyaphuma ke, wena  
were still in the kraal. He then left, you of the right hand,  
wekunene ke, uhamba nakongcanga ke, ugubele  
he was going with Longcanga, who was on  
lihashi lokongcanga. Uhamba ke bab' uchuba

211 horseback. He went babe<sup>195</sup> he was herding the cattle



196. Babemkhulu - See note 189.
197. Inhi - See note 46.
198. Wu - 1. An interjection used to denote helplessness.
199. induuna - The singular form of tinduuna - see note 121.
200. kagogo - 1. A locative meaning the place where (gogo) or the queen mother administers or resides at.
201. ngwenyama - See note 192.
202. Owu - See note 98.
203. Hawu - See note 26.
204. khipha - 1. A verb meaning to order an army or age regiments to go and fight in a battle.
205. emabutfo - See note 186.
206. Nkhosi - See note 6.
207. khipha - See note 204.
208. imphi - See note 5.



letinkhomo ke uya nat' eMbekelweni, Babemkhulu,  
towards Mbekelweni. Babemkhulu.<sup>196</sup>

1. Inhhi.  
Inhhi.<sup>197</sup>

2. Wu, Mbovane nang' asakhona.  
Wu,<sup>198</sup> then Mbovane arrived.

1. Ufika netinkhomo.  
He arrived with the cattle.

2. Ukhandza kutsi kukhona mntfwane nduuna yakagogo.  
He found that there was the child of the induuna<sup>199</sup> of  
Ngwenyama utsi, "Owu! uphi make?"

kagogo.<sup>200</sup> The ngwenyama<sup>201</sup> said, "Owu!<sup>202</sup> where is my mother?"

Make ungehlulile, ngibatse akabuye, akabuye, make  
She's refused, when I asked her to come back, to come  
wangala, angati kutsi yini."<sup>203</sup>

back, my mother refused, I don't know why."

"Ngu Ndawo, utsit' akabaleke."

"Ndawo said she should escape."

"Hawu ingani nang' utse angikhiphe emabutfo

"Hawu<sup>204</sup> he was the one who said I should khipha<sup>204</sup>  
kutsi akayomncenga make ubuye sitewukhuluma."

the emabutfo<sup>205</sup> to coax my mother to come back so that we  
Sowubeka budlabha ke Nkhosi, sebayalwa. Lapho ke  
may talk." He talked in a haphazard manner Nkhosi<sup>206</sup> and they

naTikhuba kwambakalela khona. Kutsi, besuyikhiphe lani  
fought. That was when things went wrong for Tikhuba. That,

imphi, njengoba kutsitiwe phela abete kuyewuncengwa  
why had he khipha<sup>207</sup> the imphi,<sup>208</sup> as they had been instructed  
unina abuye batewukhuluma.

to coax his mother to come back so that they would talk.

1. Manje. Asibuyele emuva la, e I want him to

228 Now. Let us go back, e ngifuna abuyele emuva



209. Enhhe - See note 39.
210. mkhulu - See note 145.
211. Awu - See note 4.
212. babemkhulu's - See note 189.
213. Nkhosi - See note 6.
214. Ewu - 1. An interjection used to express a strong emotion, that is, dismay.
215. bom'sukusuku - 1. This is used collectively here to mean Msukusuku and company.
216. imphi - See note 5.



come back here at

le

2. Enhhe, mkhulu.

Enhhe<sup>209</sup>, mkhulu<sup>210</sup>

1. I want him to handle something here, there are Ngifuna asho lokutsite lapha, kunebantfu labamcoka very important people here, who led this war lapha, labakhipha lemphi lapha. E, lemphi yendloukazi here. E, that is, the queen mother's war, against alwa na Mbandzeni. Utawubala, e, loku. Munye wabo Mbandzeni, He will mention, e, this. One of them njengoba utawuva asho Mancibane. With who did as you will hear he will mention Mancibane. the ndloukazi phuma with, the person who Lendloukazi lapha labephetse letimphi lapha, led the imphi? iphuma nabani?

2. Awu, buwabeyintsanga, yababemkhulu Nkhosi, Awu<sup>211</sup>, the one who was of babemkhulu<sup>212</sup>'s age Nkhosi<sup>213</sup>, nguMancibane wa Ndlaphu wa Sobhuza. was Mancibane of Ndlaphu of Sobhuza.

1. Nabani?  
Who else?

2. Ewu! Bebabangenti, wena wekunene. Ngoba Ewu<sup>214</sup>! They were many, you of the right hand. Because boMsukusuku bese balimele. Khwabitsi wabuya, boMsukusuku<sup>215</sup> had got injured. Khwabitsi returned, emphini. from the imphi<sup>216</sup>.

1. Zibokwana?

245 Zibokwana?



217. chongo — 1. This is used here to refer to a bad leader.
218. Nkhosi — See note 6.
219. ndvuna — See note 85.
220. boMatinta — 1. This is used collectively here to show that Matinta was with a few others then mentioned.
221. boMagagajane — 1. This is used to show that Magagajane was with other people.
222. sibongo — The clan name.
223. Inhhi — See note 46.
224. imphi — See note 5.
225. Hawu — See note 26.



2. Zibokwana ke nguyena abenguchongo Nkhosi.  
 Zibokwana was the one who was the chongo Nkhosi.  
 Nguyey loyo wokusentela lesibhamu lesibi.  
 He was the one who made the deadly gun.

1. Ngisho kona phela.  
 I mean that.

2. Wa Nyamayenja.  
 Of Nyamayenja.

1. Ngisho ngoba phela, ndvuna phela, ngifuna  
 I mean because, ndvuna, I want to remind you,  
 kukukhumbuta nje, ngiko ngikhumbula nje kutsi  
 that is why I remember Sibhukwana because  
 loSibhukwana ngoba beba nalo Mancibane.  
 he was with Mancibane.

2. Ukhumbula kahle ke ngoba loSibhukwana ngulabe  
 You remember well because Sibhukwana was the  
 njenga naba boMatinta nabo Magagajane, nabo  
 one who was like boMatinta and boMagagajane, and  
 bomfokati wakaMgabhi, Fotini.  
 Fotini, the man of Mgabhi sibongo.

1. Inhhi. Asewuchubete ndvuna, ngifuna uyitsatse  
Inhhi. Continue ndvuna, I want you to tell  
 kutsi  
 that

2. Tonkhe!  
 All!

1. Iemph' iphuma nabani ke na?  
 the imphi was led by who?

2. Ngete satsini, nasashito sowushito. Ubatse  
 We cannot say anything, he meant what he said.  
 Mbovane, "Hawu, kufike bani kusho njalo?"  
 Mbovane said, "Hawu, who came to say that?"



226. Hawu - See note 26.
227. nduuna - See note 85.
228. Zinyane - See note 11.
229. hloma - See note 150.
230. hloma - See note 150.
231. phum' - 1. This verb is used here to refer to the sending out of an army or (emabutfo.)
232. ndlovukazi - See note 87.
233. hlomide - 1. This verb is used here to mean that an impi or army is already prepared to face an enemy, in terms of arms etc.
234. Ye - 1. An interjection used to denote that the listener follows the storyline.
235. Mkhontweni - 1. The name of a place.
236. Nkhosi - See note 6.
237. Inhhi - See note 46.
238. babe - See note 29.
239. ncha ncha ncha - 1. This is used like chongo: see note 217.
240. melapha - 1. This verb means to treat someone with traditional medicine for some ailment or disease.
241. Awu - See note 4.
242. Nkhosi - See note 6.



Utsi, "Hawu, uyasibambelela wena nduna, sowushito  
He said, "Hawu<sup>226</sup>, you are delaying us nduna<sup>227</sup>, Ndawo  
Ndawo." Sokuba sililo se, kudungisa kuyabalekwa  
has told us." They then cried and they ran away  
Zinyane.

Zinyane<sup>228</sup>.

1. Seyiyahloma, iya le.

It then hloma<sup>229</sup>, and went to that place.

2. Iyahloa, iphum<sup>230</sup> ilandzela, ndlovukazi, ihlomile.

It hloma<sup>230</sup>, it phum<sup>231</sup> and followed the ndlovukazi<sup>232</sup>, hlomile<sup>233</sup>.

1. I, ye Nkhanini.

It went to Nkhanini.

2. Ye.

Ye<sup>234</sup>.

1. Ye Mkhontweni.

It went to Mkhontweni<sup>235</sup>.

2. Angite ngati Nkhosi, ukhumbula kahl<sup>236</sup> impela,

I won't know Nkhosi<sup>236</sup>, you remember quite well,  
kuhlala ucoce nalabadzala kuhle, kukhumbula  
to stay and talk with old people is good, to remember  
Zibokwana.

Zibokwana.

1. Inhhi babe.

Inhhi<sup>237</sup> babe<sup>238</sup>.

2. Abenguncha ncha ncha. Mhm. Njongob<sup>239</sup> asabaleka

He was ncha ncha ncha<sup>239</sup>. Mhm. As he ran away like  
njenga loyo, Zibokwana. Lo asabuya muva,  
him, Zibokwana. As he came back, to hurt Bhunu  
atosilimatela Bhunu kumelapha, naselusa. Awu,  
while he melapha<sup>240</sup>, when he was herding livestock. Awu<sup>241</sup>, Nkhosi<sup>242</sup>,  
Nkhosi ke, nase Mbandzen<sup>243</sup> abakhalela kutsi

277 when Mbandzeni demanded to know that who said they



243. inkhosi - See note 33.
244. Wo - See note 34.
245. Hhawu - See note 10.
246. Nkhosi - See note 6.
247. live - See note 171.
248. Nkhosi - See note 6.
249. talukati - 1. Very old women.
250. Nkhosi - See note 6.
251. live - See note 171.
252. Nkhosi - See note 6.
253. live - See note 171.
254. Hhawu - See note 10.
255. Nkhosi - See note 6.
256. Dlamini - See note 178.



kushito bani kutsi mbulaleni make. "Kushito bani kutsi should kill his mother. "Who said you must kill my lomake mbulaleni, nibulal' inkhosi. Beninani kubulala mother, you've killed the inkhosi. You should have killed mine. Wo kantsi nami nitangibulala." Hhawu bahl' me instead. Wo you will also kill me." Hhawu they bahlupheka Nkhosi labalishumi namunye, leven. stayed and became desperate Nkhosi eleven of them, laba- Laba labeyeme live. Kepha Nkhosi ke, watsi, lishumi nakunye. Those people who are next to the live.

"Kahleni, kahleni, uphi Nyokane?"

But then Nkhosi he said, "Wait, wait, where is Nyokane?"  
"Ukhona."

"He is present."

"Mbiteri, umntfwana Mkhize."

"Summon him, the child of Mkhize."

Watsi ke talukati atiphumule ke Nkhosi live. He ordered the talukati to have a rest Nkhosi, on this

"Ningisite ke ningamenti lutfo. Baleka uye kuMabane live. "You must help me not to do anything to him. Escape

ke, Nkhosi nginanali live. Hhawu, sekulungile ke and go to Mabane Nkhosi I have the live. Hhawu, it's seningatentela ke." Ulandza baka Zibokwane, ukhuphukel' alright you may do that for yourself." He brought those of

eNgololweni, tinkhomo. Ukhandza Mbovane sowulele, Zibokwane, and he went up to Ngololweni, the cattle. He found weluse letinkhomo. Sekuyamangalisa ke Nkhosi.

Mbovane asleep, next to the cattle. He was surprised Nkhosi. Ne, netikhali tebantfu labalishumi namunye. Kodwa And, and the weapons of eleven people. But they also nabo bayamlandzela, Dlamini

301. followed her, Dlamini.



257. indlovukazi — See note 87.
258. lakhumalo — 1. The name of a woman, the prefix la- is followed by the woman's clan name.
259. Inhhi — See note 46.
260. Owu — See note 98.
261. Inhhi — See note 46.
262. Inhhi — See note 46.
263. khipha — 1. To issue the order that an army or age regiments should set out for a battle.
264. emajaha — 1. The young men who join the age regiments, or warriors.
265. Dlamini — See note 178.
266. Nkhosi — See note 6.
267. insimu — 1. Literally, a field.  
2. May be used to refer to an area.
268. Nkhosi — See note 6.
269. boZibokwana — 1. This is used to refer to Zibokwana and company.
270. boklwebe — 1. This has been used to refer to Klwebe and company.
271. Madvolomafisha 1. The Swazi queen mother who became the queen regent after the death of queen Sisile khumalo during the reign of (Inkhosi) or king Mbandzeni.



1. Base bashonaphi?

Where did they then go to?

2. Seba, seba, seba bulawa ngu Makhakhamela. Balandzela  
They were, they were, they were killed by Makhakhamela. They  
lo (coughing) indlovukazi lakhumalo.

followed that person (coughing) the indlovukazi lakhumalo.

1. Walandzelwa ngabaphi?

Who followed her?

2. Walandzelwa ngula labangwaza.

She was followed by those who stabbed her.

1. Bangwaza kani?

Was she stabbed?

2. Inhhi. Utsi, "Owu, kantsi nami nitangibulala, nibulala

Inhhi. He said, "Owu, you will also kill me, as you've  
make." Inhhi se bayamlandzela bayangwaza. laph?

killed my mother. Inhhi they followed her and stabbed her.

entasi nje ebe kwakhe Magongo. Inhhi. Nasi, ngatsi

Below the place where Magongo had set up his homestead.

na, Tikhuba naye wadzingiswa, wemukwa letinkhomo

Inhhi. We may say Tikhuba too was sent into exile,

ekhakhakhe laph? abebuyele khona. Ngeku khipha lamajaha

his cattle was withdrawn from his inlaws' homestead

kabi. Nguye Dlamini Nkhosi. Ngulapho ke Nkhosi batawutsi

where he had returned to. Because of khipha wrongly

ke ngukona loku ngasala nalensimi,

the emajaha. He was the one Dlamini Nkhosi. That is when

they said, I remained with the insimiyi.

1. Mhm.

Mhm.

2. Kuyintamane yetfu. Banyenti Nkhosi laba bo Zikokwane

That was our buck. Nkhosi bo Zikokwane and bo Mklwebe

nalabo Mklwebe, namuva ke nje ke ku Madvolomafisha.

327 were many, even back there to Madvolomafisha.



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