

Croxley

Exercise Book  
Skryfboek

J.D. 267

Name *S.B S. series. Tape No. 4*

Naam

Subject *Topic: history of Swaziland*

Vak

Place *Informant: Magonjeni Dlamini*

Plek

*DATES: 9/06/77 - 16/06/77*

Feint Ruling with Margin  
Dowwe Lineëring met Kantlyn

*Book 4*



ND eNaspoti LakaNgwane lenkhe ldo  
 at Nelspruit. That is for Kalligwana, all that is  
 DD Umuthi lapho Naspoti, kutsiwa yini, lokhona lapho?  
 the island which is at Nelspruit, is called that?  
 MA kutsiwa nje KutsiMsogwaba, sekwabitwa ngale  
 as called KutsiMsogwaba, it became called by  
 bits, e- ngaba, inkhosi ayiwa bekanga yona,  
 that name, because, the inkhosi, power  
 Umuthi qobizayo  
 Kutsi, not the real island.  
 DD kwabesekele nje.  
 it was being stretching.  
 MD kwabesekele nje bantwana.  
 it was children who were stretching.  
 DD qhubeka, inkhosi.  
 continue, inkhosi.  
 MA e. e kwabesekele nje bantwana kutsi, nase  
 yes, it was children who were stretching, as  
 tubeliwe emzweni base ngubwo uphuma  
 njalo being placed at a place each gets out  
 Umuthi uyakha, ngubwo uphuma umuthi uyakha  
 to land his homeland.  
 DD uena wekunene!  
 uena wekunene!  
 MD kaseMzantsi ke lapho lapho Sanyesuta  
 is at Mzantsi ke there from there, Mzantsi  
 ke Mzantsi ke, sawubuya ngaly-kekwake  
 came this side, but then it came through  
 ubuyela ngemva, ungona ngesikhala sobuho  
 the opening of the mountain at Buthe.  
 DD inkhosi!  
 inkhosi!



M.D. e-Naspoti. LakaNgwane lenkhe lelo.  
at Nelspruit. That is for kaNgwane, all that [country]

D.D. umuti lolaphe Naspoti, kutsiwa yini, lokhona lapho?  
the homestead which is at Nelspruit, is called what?

M.D. kutsiwa nje kukaMsogwaba, sekwabitwa ngaleli.  
it's called kaMsogwaba; it became called by  
bito, e- ngoba, inkhosi ayiwubekanga yona,  
that name, e- sum, because, the inkhosi<sup>17</sup>, never  
umuti gobolwayo himself put it, real homestead.

D.D. kwasekwenaba nje.  
it was being stretching.

M.D. kwabesekwenaba nje bantwana.  
it was children who were stretching.

D.D. qhubeka, inkhosi. continue, inkhosi<sup>18</sup>.

M.D. e-e, kwabesekwenaba bantwana kutsi, nase  
yes, it was children who were stretching, as  
babekiwe endzaweni base, ngubwo uphuma  
after being placed at a place, each gets out  
umuti uyakha, ngubwo uphuma umuti uyakha  
to build his homestead.

D.D. wena wekunene!  
wena wekunene!<sup>14</sup>

M.D. kuse Mjindini ke lapho. Lapho ke Sowuyesuka  
it's at Mjindini, ke there. From there, Mswati  
ke Mswati ke, sowubuya ngala; koduwake  
came this side; but then he came through  
ubuyela nge ntasi, ungena nge sikhala seBukumbu  
the opening of [the mountain] at Bukumbu.

D.D. inhhi!  
inhhi!<sup>15</sup>



45 khulekela'id? - 1. Salute a person from respect, as also kukhulekela does a man upon first arriving in a kraal. 2. humbly or respectfully request or beg a thing of a person.

46 hhawu! } - 1. of surprise or disbelief.  
variant. Hawu! } 2. of concern, disapproval or sorrow. 3. of pity or sympathy.

M.D. uhamba esikhaleni seBulembu, laphapha namhla  
He travelled through the opening at Bulembu,  
kutsiwa kuseBulembu, kusesikhaleni seBulembu.

D.D. kusesikhaleni seBulembu. Owu utsi Bulembu  
at the opening of Bulembu.

M.D. ungenakhona, ugondze eNdzingeni. Ufikre Ndzi.  
He entered through there, and went straight to  
ngeni ukhanda umuti waka Nhliziyo, waka-  
eNdzingeni. At Ndzingeni, he found a homestead  
Mavuso.

of Nhliziyo of Mavuso clan.

D.D. inhhi getanda, loku ngatutshuruchie libito leti  
inhhi<sup>13</sup> come to kill me, you have come to kill

M.D. Nhliziyo wakaMavuso wakhe umuti wakhe  
Nhliziyo of Mavuso clan, had built his homestead  
utsi kuseNdzingeni.  
Called eNdzingeni

D.D. Wo, laphre Ndzingeni kakusho kutsi libito lalemi-  
wo? there at Ndzingeni, it does not mean that  
Shi, lale Mishane?  
it is the name of a mission?

M.D. qha, ngumuti wemphakatsi  
No, it's a homestead of an umphakatsi<sup>44</sup>

D.D. qhubeka, nkhosi  
Continue, nkhosi<sup>21</sup>

M.D. empeleni wawakhiwe ngulengwazi yakaMavuso,  
In fact it had been built by the hero of Mavuso  
Nhliziyo. Uyefika uyakhulekela Mswati lapha,  
clan, Nhliziyo. Mswati arrived and khulekela'id<sup>45</sup>  
wefuk' uyamangala Nhliziyo kutsi: "hhawu!  
Nhliziyo was shocked and wondered: "hhawu!<sup>46</sup>



ngingeta ngitowekhulekelwa ngubani, ngiyini?  
Who is coming to khulekela<sup>45</sup>, who am I?

D.D "ngingenelwa silwane"  
"I am having an animal entering here."

M.D. "ngingenelwa silwane". Owu, utsike: "Cha,  
I am having an animal entering here". Owu<sup>3</sup>, he then  
ungesabi phela Mavuso, sitawuhlala, sitawuhlalisana  
said "No, don't be afraid, Mavuso, we will stay  
nje." "Hawu! Sitawuhlalisana, wase wahlalisana  
we will stay together". "Hawu<sup>46</sup>! (We will stay together,  
nabani? Kona nawutengibulala, unget'utengibu  
with whom did you ever stay [peacefully]? Even if  
lala ngetandla, loku ngakutfunyelwe libutfo leta  
you had come to kill me, you have come to kill  
kutengibulala." "Cha siketi kutakubulala". Wo chake  
me with your hands; it would have been better if  
uyakhweshake Nhliziyo ke, wakamavuso ke,  
your libutfo<sup>37</sup> had come to kill me!" "No we haven't  
sawakheceleni ke, iyangenake. and [inkhosi] got in.  
Come to kill you". Wo<sup>7</sup>, no, Nhliziyo then moved,

D.D ngobe phela nakuchamuka silwane  
Because, in fact, when an animal appears

M.D. Hha! Ungahlala yini?  
Hha! Can you stay?

D.D. e-ti, itokhuza, bochakidze, bavele badede  
e- [um] rock-rabbits, move away.

M.D. wen'wekunene! wen'wekunene! Buyahlalake  
wen'wekunene<sup>14</sup> wen'wekunene! Then bukhosi<sup>11</sup>  
bukhosike. Nguwoke lomuti wenzingenike  
stayed. It's this homestead of enZingeni  
lapho kubekwa uNyandza khona,  
where LaNyandza was placed.



<sup>47</sup> Live } - see glossary  
variant: ilizwe  
also give

variant: ilizwe

D-D nbn kuphela kwayo  
nbn<sup>34</sup> was the only one

M-D loyi lesuka naye la  
the one with whom he moved from there

D-D Wo! late bathule khonake. Tisike tindunak  
wo!<sup>9</sup> found and they grow up there. Then find

M-D ubekwa khonak'uta Nyandza ke  
LaNyandza was placed there.

D-D sekujikwa letulu  
after coming from up there.

M-D sekujikwa letulu. UBekwa khonake, lonkhe nje  
after coming from up there, she was placed there. All

ngekwati kwetfu tsine lelive, kusika ngeNkomazi  
the live<sup>47</sup> according to our knowledge, from

kubheka ngesteya, lakataNyandza bonake lepho kufi  
Komati [river] right across, belongs to laNyandza

D-D nbn! nbn! nbn! nbn!  
nbn! nbn! nbn! nbn!<sup>34</sup> build and intend

M-D likhona lelise Siphofaneni, lakataNyandza. Linyenti  
There is the one at Siphofaneni, that of laNyandza.

njike singalibala, koduwake tengabe ngilandza  
It's many, in fact, we can count it, but then

loko, ngoba angikacondeni nako.  
I won't narrate that, because I didn't intend to.

D-D Ngoyeva, nkhozi.  
I understand, nkhozi<sup>21</sup>

M-D uyahlalake uhaNyandza laph'eNdzingeni.  
Then laNyandza stayed there at eNdzingeni.

laph'eNdzingeni nje sekwabo kukaba Monile,  
There at Ndzingeni has become Monile's

ngoba lolaNyandza wafolintfombatana naye  
place, because this laNyandza, got a girl, too



kwaba kuphela kwayo  
and it was the only one. by there's Mshingishini

D-D nhn.  
the obo<sup>34</sup> a small mountain there

M.D. yahlalake, bathulela khonake. Titsike tindunake  
she stayed and they grew up there. Then tindunake  
"Owu, kepha loku sibletini laphremtini nyeyi  
said: "Owu<sup>3</sup>, but then, as we are sitting here  
angatsi ngabe kubonakale umuti wenkhosi kutawe  
at this homestead; it would be better if inkhosi's<sup>17</sup>  
ntiwa njani?" Tiyaphumake, titsi kubukabukake  
homestead is built. What is to be done?" Then

D-D indzawo they went out and surveyed,  
a place

M.D. tiyayibonake indzawo ke. Tibonake lapho kufu  
they then saw the place. They saw where  
nele<sup>kutsi</sup> kwakhiwe khonake, nembala uyakhiwake  
the homestead was to be built, and indeed,  
umuti; wekugala nj'umuti wa Mswati, uba  
the homestead was built. the first homestead of  
we Mshingishingini.

Mswati was at Mshingishingini.

D-D nhn! nhn! nhn! Le Mshingishingini ngumuti  
nhn! nhn! nhn! There at Mshingishingini is  
wenkhosi lowo?

the inkhosi's<sup>17</sup> homestead, that one?

M.D. ngumuti wenkhosi lowo, lowe Mshingishingini,  
it's inkhosi's<sup>17</sup> homestead, that one, that of

M.D. bhayi lo, wawusengakabi lengaphasi, uselange  
Mshingishingini, not this; it hadn't been down  
fulu, nawuse Ndzingeni nje, ubuka kutsi nakuya  
there, it was then on the top, in the direction of



eMshingishingini

D.D. of eNdzingeni, you would say there's Mshingishingini  
nayeintsafanyana lapha. there is a small mountain there.

M.D. kuphela nje nkhosi, nayeintsafanyana lapha!  
only that nkhosi<sup>21</sup> there, is a small mountain, yont!

lapha babakhe khonake. We Mshingishingini ke lowo  
where they had built [the homestead]. That is  
Lowe Mshingishingini ke, kutsiwa ke kutabanganya  
of Mshingishingini. That of Mshingishingini is said  
lapho to be Ngangaza's place

D.D. inbhi! inbhi!  
inbhi!<sup>13</sup> inbhi!

M.D. ngulapho wabangumuti lowabekwa, kwabekwa  
it is where it became a homestead, which was  
lenkhoskati e, unina waNgangaza, Ngangaza  
put and on the inkhoskati<sup>2</sup>, mother of  
waMswati

Ngangaza, Ngangaza of Mswati, was put.

D.D. nbn! nbn! nbn!  
nbn!<sup>31</sup> nbn!

MD kute phela sati kutsi loNgangaza abewabani,  
So that we know whose, was this Ngangaza;  
abe waMswati  
he was Mswati's [child]

D.D. nbn  
nbn<sup>34</sup>

M.D. abekwe la emtini wenkhosi, eMshingishingini  
having been placed at the inkhosi's<sup>17</sup> homestead

D.D. kengikwemuke kancane, nkhosi, at Mshingishingini  
let me snatch it from you a little, nkhosi<sup>21</sup>



M.D. Weni'wekunene!  
weni'wekunene!<sup>4</sup>

D.D. Utsintse lokwekutsi, uyafika, ufika le embhuleni  
you have touched that, he arrives, arriving at Mbhuleni

M.D. Weni'wekunene!  
weni'wekunene!<sup>4</sup>

D.D. Ubeka umuti kusala libutfo  
he put a homestead and a libutfo remained [there]

M.D. Weni'wekunene!  
weni'wekunene!<sup>4</sup>

D.D. lengitsandza kukuva, lamabutfo abengapheleli  
what I like, to know [is], didn't the emabutfo<sup>37</sup>

yini endleleni, ngaloku hamba abekwa, abekwa  
get used up, along the way and get finished, as a  
abekwa, noma abehamba nje abutfo endleleni,

result of this repeated placing, placing, placing of them,  
kutsiwe "ngobe wena naku ulibutfo ngenq  
or they were collected and incorporated along the way,

ebutfoweni?"  
saying that, "because you are a libutfo<sup>37</sup>, get in libutfo?

M.D. abenemabutfo lamanengi kakhulu, nkhosi  
he had many emabutfo<sup>37</sup>, Dkhosi<sup>21</sup>

D.D. Wo!  
wo!<sup>7</sup>

M.D. abesamanengi kakhulu kuMswati emabutfo  
the emabutfo were too many of Mswati,

ngobe emabutfo aMswati, sitawufika lapho  
because Mswati's emabutfo, we will come <sup>where</sup> there,

sitawabala khona, sitawubaliNyatsi  
we will count them, we will count inNyatsi

D.D. Chubeka, nkhosi nalena sike...  
Continue, Dkhosi<sup>21</sup>, with this one, ...



M.D. e-e- sitawubalinyatsi intsanga yakhe  
yes, we will count INyatsi, his contemporary.

D.D. nhn  
nhn<sup>34</sup>

M.D. besesibala nalamanye. Abemanengi  
and then count others, as well. They were too  
kakhulu, ngoba ule nje unemabutfo nje, nala-  
many, because, as he was there, he was with  
ngekhaya kunemabutfo emabutfo  
emabutfo<sup>37</sup>, even this side, at home there were

D.D. nalangekhaya kuselelamanye  
even this side, at home some had remained.

M.D. kuselelamanye. Ule nje abenengi. kakhulu  
Some had remained. Indeed, there were too  
emabutfo  
many emabutfo<sup>37</sup>

D.D. nhn! nhn.  
nhn! nhn<sup>34</sup>

M.D. <sup>awu</sup> nempelake, sewakhiwe ke we Mshingishingini  
awu<sup>3</sup>, indeed, having been built of Mshingishingini,  
ke, awu, kudzabuka newe Mgungundlouu  
awu<sup>3</sup>, that of Mgungundlouu also dzabuka<sup>15</sup>,  
ke, wakabo Myanga  
that for Myanga's.

D.D. angiwati ke lowase Mgungundlouu  
I don't know that of Mgungundlouu.

M.D. nawuse Ndzingeni nje, utsi shelele ungatsi  
when you are at Ndzingeni, you go in the direction  
ubheka empumalanga ngemwago nje  
of the east, by road.

D.D. nhn, nawubheka ka, ngaka mntfanenkhozi  
nhn<sup>34</sup>, going in the direction of, next to mntfanenkhozi<sup>42</sup>



<sup>48</sup> kabe means at so-and-so's place, usually using the mother as the reference.  
e.g. Kabo Magudvulela = siblings of Magudvulela, as begot by his mother, not those of another wife, of the same husband.

<sup>49</sup> ka in/at e.g. kaManzini = in Manzini; kaNdwandwa = at Ndwandwa's place

M.D. nawubhek'eBhalekane  
going in the direction of Bhalekane.

D.D. nhn  
nhn<sup>34</sup>

M.D. e.e. nawusuka nje eNdingeni ubhek'eBhalekane  
yes, just when you leave Ndingeni, going in the direction of Bhalekane.

D.D. nawubhaka ngakaGija?  
going in the direction toward Gija's?

M.D. nawubhaka ngakaGija, utawushesha bese uyabona nje, bayakutjengisa "naku", kuseMgu  
going in the direction of Gija's, you will soon see, they will show you, "its here!" It is at ngundlowu eMgungundlowu.

D.D. ngiyeva, nkhozi  
I hear, nkhozi<sup>21</sup>

M.D. enhhe, kukaboMyangake lapho. E - kuphindze enhhe<sup>13</sup> it is kaboMyanga, there. E - sum; again kuphuma wakaboNdwandwa e - wakabo - there got out [a homestead] of kaboNdwandwa, Magudvulela, e - sum; kabo<sup>48</sup>Magudvulela.

D.D. nhn  
nhn<sup>34</sup>

M.D. Kutsiwake wakaNdwandwa, njoba nawufika it is said, it's ka<sup>49</sup>Ndwandwa, as when you nje lapha kulelilase Mshingishingini, utawuva arrive there at Mshingishingini, you will hear batsi lapha ngesheya kaNdwandwa ngye people, saying there, across kaNdwandwa



D.D. wo!  
 M.D. enhhe, ngukabo Magudwulela ke lapho, lotala  
enhhe<sup>13</sup>, it is kabo<sup>48</sup> Magudwulela there, who begot  
 nangumntfwanenenkhusi Mancibane. Sihhatsi  
 this matfwanenenkhusi Mancibane.

D.D. wo!  
 M.D. enhhe. Owu, kuphuma newe Muwembili, wakabo Msuduka  
enhhe. Owu<sup>31</sup>, that of Muwembili, that of kabo Msuduka

D.D. ngi<sup>30</sup> wati ke lowa Se Muwembili  
 I know that of Muwembili

M.D. enhhe, nkhusi, e kuphuma ke weNtandweni,  
enhhe<sup>13</sup>, nkhusi<sup>21</sup>. e-[um] then got out that of

D.D. wakabo Mabhedla ke, lo lengikhukume ngaye kutsi  
 eNtandweni, kabo<sup>48</sup> Mabhedla, this one, about whom I am  
 wajika 'lekube Sutfu watsabuya, abuya lapha  
 talking, saying he returned from the Sotho, and on coming  
 atawucitso umuti wemphucumphucwini  
 here, destroyed the homestead of eMphucumphucwini

D.D. nhn! nhn! nhn!  
nhn! nhn! nhn<sup>34</sup>

M.D. enhhe, wakabo Mabhedla ke lowo, kwakutsi wa  
enhhe<sup>13</sup>, that of kabo<sup>48</sup> Mabhedla was called  
 kuseNtandweni.

D.D. nhn  
nhn<sup>34</sup>

M.D. e. Kuphuma we Vusweni, wakabo Mfokati,  
 e-zung then got out that of Vusweni, of kabo<sup>48</sup>  
 lowe Vusweni ke phela, wakabo Mfokati nguye  
 Mfokati, This one of Vusweni, of kabo Mfokati, is



D.D. lo, unina longuMathangatha  
this, whose mother was Mathangatha

D.D. nhn! nhn! Ngiyakhumbula, ngiyayikhumbula  
nhn<sup>34</sup>! nhn! I remember, I remember the inkhosikati

M.D. inkhosikati nawuyitsintsa kuleso Sikhatsi  
when you touch her, at that time.

M.D. enhhe, nkhozi. E-Lapho kwakuphets'indvuna  
enhhe<sup>13</sup>, nkhozi<sup>21</sup>, E-Zum there, the indvuna

M.D. lengu Mfundza waka Ginindza, e-leyayi  
who was in charge was Mfundza Ginindza,

D.D. suka lapha kaNgwane yayawubekwa kutsi  
who had come from here kaNgwane<sup>5</sup> and was

M.D. iyewuphatsa, busengakayi bukhosi  
intalled so that he could be in charge before bukhosi<sup>22</sup>

D.D. nhn! nhn! nhn!  
nhn! nhn<sup>34</sup>! nhn! went there.

M.D. lo Mfundza Ginindza ufika kugala, naseku-  
this Mfundza Ginindza arrived first; when

D.D. khishwa lenkhosikati nye, Mathangatha Soyawu-  
this inkhosikati<sup>8</sup>; Mathangatha, was [taken out

M.D. bekwa laphendvuneni, ubekwa ngoba uyitiwa  
to this place], she was placed where the indvuna<sup>6</sup>

D.D. lendvuna, isuke lapha kaNgwane  
was; she was taken there, because this indvuna<sup>6</sup> was known,

D.D. nhn. she had come from here, kaNgwane<sup>5</sup>.  
nhn<sup>34</sup>

M.D. e Sekuphuma ke weNkamanzi; eNkamanzi,  
e-Zum then got out that of eNkamanzi; that of

M.D. wakaboGija. Njongoba<sup>phela</sup> uyati, nkhozi kutsi  
eNkamanzi was of kabo<sup>us</sup>Gija. As you know, nkhozi<sup>21</sup>, that

kukhori. iNkamanzi lela, lelapha ngaka Zombodze  
there is iNkamanzi which is here, which is there next  
to Zombodze.



D.D e- angiyati ke leyo, bengati kutsi eNkamanzi  
e- [um] I don't know that one, I know [only]  
M.D kule

that at eNkamanzi is there, yonder.  
M.D. Wati leya le le?  
you know the one which, is there, yonder?

D.D e.e-  
yes  
M.D kantsi phela yinye; banye labantfu  
yet, indeed, it is one; the people are one.

D.D Wol!  
Wol!  
M.D. ngoba lo Gija nalo Heleba, banye labantfu  
because this Gija and this Heleba, are one these people.

D.D Wol!  
Wol!  
M.D. e.e- Soloku yiNkamanzi naleyo  
yes, it is still iNkamanzi even that one,

D.D nhn! nhn! nhn!  
nhn! nhn! nhn!  
M.D. uyaphumake lowakabo Gija ke, e- kabo Heleba  
then the one of kabo Gija, kabo Heleba, got out.

D.D nhn  
nhn  
M.D. Kuphuma weTudlawini, wakabo Mphathwa  
then got out that ofTudlawini, of kabo Mphathwa

D.D nhn  
nhn  
M.D. lapha eMphondla, enhhe. Yonkhe ke lemiti,  
here at eMphondla, enhhe<sup>13</sup>. All these homesteads,  
ngibala imiti leyabe seyathiwa le  
I am counting homesteads which were later built there.



D.D Soloyakhiwa yinkhosi  
they were also built by the inkhosi<sup>17</sup>

M.D Soloyakhiwa yinkhosi  
they were also built by the inkhosi<sup>17</sup>

D.D Sifiso, asisiphindze sifiso, e kwenaba kwakutsi  
the will, let us repeat the will, e-sums it is to

D.D ngihlale ngenebe ngingatsi nangitsi ngiyenaba  
stretch, so that I can stay [with my legs] stretched,

M.D ngikhahlele umuntfu  
to avoid finding myself kicking a person, when I stretch,

M.D Weni wekunene! kwenaba  
weni wekunene!<sup>18</sup> It is [the will] to stretch [oneself]

D.D e. lesifiso, ugawalisa sifiso lasitsetse  
e-sums this will, he was fulfilling the will which he

D.D kubani?  
had taken from who?

M.D lasitsetse kuSomhlolo uyise, longuyenesuka  
which he had taken from Somhlolo, his father, who

D.D eShiselweni, watowufika la, avele acondze  
was the one who left Shiselweni, and came here,

D.D kuklasela, adzise, enabe  
with the intention to blasela<sup>18</sup>, to increase [his land]

D.D Chubeka, nkhosi  
Continue, nkhosi<sup>21</sup>

M.D. Weni wekunene, Awu, sesiyesuka ke lapto ke  
weni wekunene<sup>18</sup>. Awu<sup>3</sup>, we then moved from there,

D.D sesiya kuwe Mekemeke. lowe Mekemeke ke,  
and went to you, Mekemeke. That [homestead] of

D.D ufana natowe Mbhuleni na Bawe Mjindini  
Mekemeke, is like that of Mbhuleni, and that of Mjindini.

D.D nhn! nhn!  
nhn! nhn<sup>34</sup>!



M.D. ngobe eMekemeke nakhona, kwabe sekufuna because at eMekemeke, too, there was need for ka kutsi kube khona loyawuphatsa, abekwe the presence of someone who was to be in charge yinkhosi, e- kube neMabutto. were to be present, too, having been installed by the inkhosi<sup>17</sup> eZunj and eMabutto<sup>37</sup>.

D.D. laph' eMekemeke ke sekukuphi? there at Mekemeke is where?

M.D. eMekemeke ke namuhla sekwaba ngale at Mekemeke today it has become that side kweludabeka. Nawuphuma ngeligede nje lapha of the boarder. When you get out by the gate, kuleli laka Shongwe here, that of the Shongwe.

D.D. lapha kaShongwe? here at kaShongwe?

M.D. enhhe, nawuphum'egedeni lapha kaShongwe enhhe<sup>13</sup>, when you get out of the gate, here, ukamb'ungatsi uya eMialalane kaShongwe, you go as if you are going to Malalane

D.D. nhn nhn<sup>34</sup>

M.D. ngalapha ngesandele ngulapho kwakwathe on the left-hand-side is where the homestead umuti weMekemeke 'khona. of eMekemeke had been built,

D.D. Chubeka, nkhosi Continue, nkhosi<sup>24</sup>

M.D. le Mekemeke nje lonkhe lona lelo it is for Mekemeke, all of that

D.D. e nhn! nhn! nhn! nhn! nhn! nhn!<sup>34</sup>



M.D. kuyakhona leMalalane. E-e- nkhosi, faphoke up to eMalalane, yes, nkhosi<sup>21</sup>, there at eMekemeke ke, sekufuneka ke longaya ayowu Mekemeke, there was a need for someone phatsa ke; kutfolokala ke kwekutsi nguMonile, who could go to be in charge. It was found that lowakataNyandza  
it was Monile, that of taNyandza.

D.D. wo!  
wo!<sup>7</sup>

M.D. seveleke uyatsaffwa ke laphendzingerike he was then taken from there at eNdzingeri.

D.D. nhn.  
nhn<sup>34</sup>

M.D. nayulaNyandza sowuyahamba uyawuhlala even Rev. taNyandza went to stay with a nemntfwana le eMekemeke. Takabo Monile child, there, at eMekemeke. That [land] is for nje lona lelo, leMekemeke, njongoba ngishito kab<sup>48</sup> Monile, that of eMekemeke, as I have said kutsi lonkhe lelisika ngeNkomazi, laka taNyandza that all that which cuts with the Komati [river] is taNyandza.

D.D. kuyevakala, nkhosi  
it is heard, nkhosi<sup>21</sup>

M.D. Angiganeke ngemiti yaMswati. let me finish by the homesteads of Mswati.

D.D. e-e- nkhosi, ungakagani, bengisatsandza yes, nkhosi<sup>21</sup>, before you finish, I like to hear, kuva lapha, nkhosi, bengisi utawutsints'umuti here, nkhosi<sup>21</sup>, I thought you would touch the e Khavolayinga homestead in Caroline.



M.D. Kuyuphona le Malabane. E. e. Ekhesi, Kaphoke

It was made, that of Lalyandza  
M.D. Kuyuphona le Malabane. E. e. Ekhesi, Kaphoke  
It was made, that of Lalyandza

D.D. 1901  
M.D. Suvoleke Nyakafwa ke LaphelNdirigants  
It was then taken from there at Malabane

D.D. 1901  
M.D. Noy Nlalungaba sawuyabamba uyayumbaba  
It was then taken from there at Malabane

D.D. Kuyuphona le Malabane  
It is made, that of Lalyandza

D.D. 1901  
M.D. Angigwe ke Noy Nlalungaba  
It was then taken from there at Malabane







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