

Sm Ngul Hlubi, lotalwa ngulolomdzala
 It is Hlubi, who is born of the eldest,
 ulomakhetfwa languyena Gobocwan
 that is Lomakhetfwa¹¹⁵. who is the one Gobocwane¹¹⁴
 wafike wakhetfa yena. loku ushwa
 gave out (handed over) as he was bunt
 ngulona loweto ngebuhlanti yena
 by the one who came to be inhlant¹⁰⁵

3 Umshiselani?

She bunt her for what?

Sm Umshusa utsi ngivile itse lenye
 She bunt her saying I heard ^{from} a certain
 indvodza yelibandla lekubantfwana
 man of libandla¹²¹, there, where the
 bentkosi, nengoba abeyise tjuwala le
 princes are. As she ~~take~~ had taken
 kubantfwana bentkosi. ^{utsi ngivile}
tjuwala¹²² there, to the ^{princes} ~~princes~~. She said,
 kutsi sitawutulawa tsime. kani.
 I heard that we are going to be killed.
 manye nakivile utsi ka lomuni
 yet. Now, when Hlubi's mother heard
 Wakhlubi Sitawutulawa sorenini.
 that she said what wrong have we done
 Senteni? Utsi lo awu ngaphandle
 that we will be killed for, what have we done?
 Singakamfumbatsisi lilahle lona
 this one said awu, unless we make this one
 Sitawutulawa. Ubona sonyakhalaka
 hold an ember, we will be killed.
 She then saw her crying

122. This one - it refers to the
other one.

Sowutawutsatsa umbita atsi

It was then that she took an earthen-
 ngingeke ngikwati kufumbatsisa
 were ^{pot} saying I will not be able to force
 umntfwanami lilahle ngingamane
 my child hold an ember. I would rather
 ngife. Ukh aliswa ngililo-ke lekutsi
 die. That is what made her ^(the other one) to cry,
 ngingamane ngife. Mangife naye
 that I, I would rather die. If I die with
 umntfwanami kungabe kulungikel
 my child it would be ~~stay~~ all
 utsi lo ngive lenye indodza itsi
 right. This one ¹²³ said I heard a certain man
 nasumfumbatsise lilahle singetle
 saying if we force the child hold
 Sabulawa. Uyala lo khoma lapho
 an ember we won't be killed. This one
 kukanye uyakhala-ke lo. Masekhala
 refused there and there. At once this one
 utsi-ke lo ngingamane ngitsatse
 cries. This one said I would rather
 umbita ngiyemfuleni usall ukwenta
 take an earthenware pot and go to the
 ngingamboni. Mabebuya le emfuleni
 river and you remain doing it in my
 uyagujina lomfwana ukhangabela
 absence, not seeing him. The child ran
 umna Sowumfumbatsise leli lahle
 to meet his mother. She had already
 forced him (the child) to hold the ember.

ngilapho ke alawuywa lamankhosikati.
It was then that the mankhosikati⁷ who
lahamba naye lonabothubi. Manjena-ke
were going with Hlubi's mother heard about
masekuyawumiswa inkhosi.

it. Now, when the king was to be installed
sokubonakala kutsafwa Dambuza
it was seen that, Dambuza of the
waka Mhlanti Sowuba ngu Dlamini
Mhlanti¹⁰⁵ was taken. Then he became

ngaloko ngoba abengakameli Kutsi
[^{was} named] Dlamini because of that. Because
abe nguye Sokutsi lo Hlubi sowu-
he was not supposed to be the one.

nkwa batfwa kutsiwa akaphume
Hlubi was then given people and ^{was} told
ngelubombo lwakwanye -

to leave by way of the Lubombo of -
lonake - usuyagijima usuhlangabeta

This one then ran to meet his
umama lomafwana yilapho
mother, the child. It was then that
batawubona khona lomuti

they saw that is the residence [People
nemankhosikati labehamba naye
living in the residence] and the Mankhosikati⁷

aye naye le emfuleni. Masekukutu-
who had gone with to the river.
na lo Hlubi atsi lapha make

When this Hlubi was talking,
saying mother, here

124. Ngwasa - In Swazi

125. Sowudla ngalesi - this is translated as he uses this one [meaning hand] when eating. The use of spoons when eating is a recent thing in Swazi ~~land~~ custom. The bare hand was used when drawing food from the dish to the mouth. Customarily, the right hand is the hand that is supposed to be used.

126. wo! - an exclamation.

sengiskule ngishisua ngumake ncanl
 I am burnt, my ^{little mother (268)} ~~auntle~~ burnt me.
 ungefungifumbatsise ilahle ucall
 She forced me to hold an ember. She first
 walitsatsa walitsi walitsi wase
 took it and did like this then
 Sowulibeka lapha kimi Sowuyaliba-
 She put it here, in me, then she
 mba mayena-ke nasebatsi
 held it now, when they wanted
 sebayakumenta lskwakubo batka
 to do on him their own things, then
 Ngwane sebakhandga Umntwana
 of Ngwane. They found that the
 Sewulencete Sowudla ngalesi¹²⁵
 child was left handed, he was using this
 wa. cha sebatatsa wakakhl-ke
 hand. Wo¹²⁶ no, they then took that of
 Dzambile babeka yena. Lapha-ke
 [child] Dzambile and installed him.
 xani sebayati mitsi lentfo yentive
 Yet, here, they know that the thing
 inguye lo. Betakutsi bahambile
 was done by her. After Mamba and
 Bomamba nahlubi ahambile,
 Hlubi had gone,
 babuye mayi bamfungete. babingete ubuse
 they came back and swear at him
 wena lapha. Unga fumba umuti
 saying you cannot reign here.
 you can take stealthily the

127 Lamtsetfwa - daughter of Mtsetfwa.

see n. 84.

~~128 Maguza -~~

128. Manguza - not clear what it refers to, it could be a name of a person or a name of a place.

129. libullo - see glossary.

~~130. Ittungwa -~~

waHlubi uwufumbe wena
 residence of Hlubi while you are an
 uyinhlanti kube sekuba ngumel
inhlanti¹⁰⁵ and think you can be the
 sewutosibusa la Tsina asiseto
 one to rule over us here. As for us, we
 tinhlanti. Kutsi uLozizingili lotalwa
 are not tinhlanti¹⁰⁵. Then Lozizingili¹¹⁹ who
 ngulamtsetfwa sowuyayihlomisa - le
 is born of Lamtsetfwa¹²⁷ went to his
 uLozizingili ekhahomina
 mother's people at Manguza¹²⁸ and said
 kaManguza sonkhe lisive
 there, let us take up arms. The whole
 sakaManguza lapha bakam
 Manguza clan, where the
 tsetfwa basive khona, sowuyayihlomisa
 Mtsetfwa¹²⁷ people are a clan. He then united
 sewutsatsa nalaba laba lapha
 them to take up arms. He also took
 yamkhukhula la-ke unkhukhula
 those who are here. It swept him from
 unomphelwane lelobutfo abenalo
 here. It swept him with that libutfo¹²⁹
 unkhukhula nalo kudze kudze
 that was with him. It swept him to as
 Kuntungwa uyabaffumake¹⁰⁸ labaya
 far as Kuntungwa. He then sent
 kuMamba labaya kuHlubi
 some to Mamba and some
 [persons] to Hlubi.

1. Swazika - name of a place

132. Tebonzeni - name of a place; the name of the area at present occupied by the Ndlele's in southern Swaziland, on the Ngwedze river, about 4 km north-east of present-day Mkhoseni.

269 Ngwavuma river: rises north of Nhlangu and flows due east, draining much of southern Swaziland. It breaches the Lubombo about 25 km south of Big Bend.

270 Phongole R: rises in the Drakensberg mountains south and west of Piet Retief and runs eastwards almost parallel to the southern border of Swaziland. It flows through the Lubombo mountains to join the Usuthu river and to form the Maputo R.

baka Mamba-ke. Kugucika, Hlubi
 The Mamba people went at Gucika¹⁰⁷ and
 ula Etibonyeni. Lapha akhe khona
 Hlubi was at Etibonyeni¹³² where had
 uyefika utsi ayilome, yahloma-ke
 built [a residence]. When he arrived he
 Maphloma-ke yehla igetgwavuma
 said let it [impi⁴¹] take up arms. After
 yawuphuma esikheleni elubonyeni
 which it went down along the
 igetgwavuma igondza emagwaneni
 Agwavuma²⁶⁹ [river] until it crossed the
 uela. Lumphongo, yakhandza
 Lubombo through the igwavuma^{bread}
 emagwaneni akusenamifu.

It went straight to Mangwaneni.
 lasebezwa ngabo labasikati kutsi
 and crossed the Lumphongo²⁷⁰ [river]. When
 awu impi yakhona le. Sebahamba
 it reached Mangwaneni it found
 etinyaweni layoke, sebahamba
 no one. They heard from the females
 etinyaweni tabaka Mamba.

that awu¹³⁵ the impi⁴¹ went this way.
 Sebasembili baka Mamba, bayawufika
 Then they followed in its foot steps
 le bakhandza yalwa bayefika
 They followed on the footsteps of the
 bayatselaka kuba ngulaphu isukaka
 Mamba people. The Mamba people were
 ahead. When they arrived, they found
 it fighting. When they arrived, it was there

um tsaka - ke Dlamini, kabe
that it took Dlamini. After they took
bamtsetse bangabe kasambuyisela
hini, they did not bring him back
lapha eManguweni, sebakuphuka
to Manguweni they went up with
naye bambeka eLubomjani
hini and put him at Nyawo

Lubombo of Nyawo.

5 yena loloshisive?
hini who is bunt?

sm Cha
no

5 ngumuphi lelebabuya naye?
who is the one they came back with?

sm babuya nalo waka
they came back with this one of -

2 wakanhlanti
of the nhlanti 105

sm wakanhlanti
of the nhlanti

2 lolotsetse umnatsabo
The one who took his brother -

uphinde ukhipha impi yokumsika
he again sent out the impi to
inlekele
assist him.

3 Lo Dlamini?
This Dlamini?

Sm Lo Dlamini nalo Mamba
This Dlamini and this Mamba.

5 Nabafika-ke?
When they arrived? ~~where?~~

Sm nabafika-ke naye bayamcabela
When they arrived with him, they
Bayamakhela, uyakha-ke uyahlala-ke.
built him a residence, and he settled
la eluboyeni uthe. lo
down here, on the Lubombo. She had
uLamdzebeli lolamelusi ngumfati
Married Lamdzebeli. ^{51 34} This Lamelusi
waDlamini lolala lortgwan
She is a wife of Dlamini who begets
ngati kanyalo-ke. Loke sekutsi
this Ngwane. I know that is how I know
nakulahlwa tintsambo taDlamini
it. The residence came down after
ubese uyehla-ke umuti. Sowehla-
the process of taking off the mourning
ke uyakwakhela ekhatsi
dresses after the mourning period for
kwenzimvubu nenkotjane
Dlamini. They came down and settled
ku Matsapha, Malapha-ke, uapha
between Mzimvubu ³⁹ [river] and Hcotjane ²⁵⁵
ku Matsapha-ke awu kubonakale ekhatsi
[river] at Matsapha ⁵². When it was
at Matsapha it was seen that it
was a forest.

135. Mzisanu - presumably the Mansangu river which rises in southern Swaziland and flows east and then southwards across the border to join the Phangole.

136. emahutfo: see glossary

umkhuhlane mkhulu kakhulu,
and fever was very high.

uyakhuphuka-ke losowya
It then went up to Zombodze,
Kazombodze-ke. le emzisanl
at Mzisanl¹³⁵. Then it

Sowuyakha-ke, Sowukhulela
settled down [was built]. He then grew up
Krona-ke loku abeloku emzisanl
there since ^{he} had ~~was~~ all along been

Sowuyalusa sowenta laMagwadda
small [young]. He then began to look after
ke lapha emabutto, ematje phansi⁵⁰
livestock and ~~he~~ so he did this Magwadda
kwalo lelitye. lili lekutsiwa
hul. He made it into mabutto¹³⁶ with stones
ngumdvungunye kutsiwa
below this rock. The one which is called
Ngumgwane linye

Akwungunye abo also called ngwane.

3 Mine ngifile angikwa-ke lapho
I am unfortunate, I did not get it
lokusho kutsi mine ngitanwile
there. which means I will keep on
ngiyivula ngiyivula la anuwile
turning [the tape recorder] it on and on.
le

Can you open it [turn it on] for us.

sm ngiyaphila ngiphindze ngibuyelle
I will stop here and start

137. Umntfwana ÷ literally, the term is translated as child.

However in the case of the royal family this is a title that is given to the son of the king who is an heir to the throne.

Prior to the designation of the heir, all the children of the king are called bantfwana. After the heir has been designated, the title of umntfwana is reserved for him alone.

emwa , phela
afresh , from the [start] back.

3 Kwentwa njalo

That is how it is done.

Sm ya ; ngiphindze ngibuyelle
ya : 9 again go

emwa , ngiphindze ngiyisuse
back and again , start it afresh
Kangako 8
as before.

5 Khona itonambitseka

So that it ^[stony] maybe tasty.

Sm Manjena-yena-ke. Sesilapha
now , as we are here
etjemi , manjena.
on the rock. now.

1 Phela nyengoba Umntfwana

As the child [Prince] is umntfwana ¹³⁷

Alala nye cala lapha rayiphuma
requesting you, start here, when the

umpi ilandzela lomntfwana
umpi ⁴¹ followed the [umntfwana ¹³⁷]

umlandza
to fetch him [get him back].

Sm ya
yes

1 awuchaze lapho-ke lomntfwana ¹³⁷

Is that ^{the} ~~best~~ [the ^{umntfwana} ¹³⁷]

ngulo ~~obuswe~~ i yini?

Can you explain that?

sm Samlandza le, kwefika batca
 We fetched him there. The Mamba
 Mamba le kurungwa lapha ase
 people arrived at Htungwa¹⁰⁸ where
 ase aychlonise ubozi¹¹ingile
 Loziyingili had made it [impi⁴¹] to take up
 yalwa naye babaleka naye
 arms and it fought with him. They
 babaleka babaleka le nyakatho
 ran away with him towards the North
 le kurungwa manje-ke
 to Htungwa¹⁰⁸. Now, those who arrived
 lebefika tengala batlandza well
 first found that it has surrounded
 inkakile le bakamamba, tsine
 him. then, those were the Mamba people.
 baka Hlubi sifike nuwa
 We of Hlubi arrived later, we
 Sakhandza, kwaba yilapho,
 found, it was then, at our
 sekutselaka kwetfu sitakhefula
 arrival that we swept them.
 Sesiyamtsatsa-ke asisamubuyisele
 then we took him. We did not take
 eMavani, sitakungqumeka la
 him back to Mavani²⁶⁵. We then put
 etulu elubonyeni, uyahlala-ke
 him up on the Lubombo. He stayed
 elubonyeni ule yela khona
 on the Lubombo until he
 died, ~~as~~ then, that is *

- an exclamation.

The first of these was the Monarda
 people arrived at Httingen
 [to take up
 some and of fought with some they
 on busy with them towards the North
 to Httingen Now those who arrived
 first found that it was surrounded
 from then, there were the Monarda people
 We of them, arrived later, we
 found, it was then at our
 arrival that we swept them
 Then we took Amn. We did not take
Amn back to Monarda. We then put
 him up on the Lubomdo. He stayed
 on the Lubomdo until he
 died.

Mamini, mabesebelahle tintsambo
 Mamini. After the process of undressing
 mosi, uyesuka-ke^{uyehla} umuti utokwaka
 the mourning dresses was over the
 ekhatsi kwenzimvubu nincotjane
 residence moved^{down} to settle between
 lesiganga libito laso nguMatsapha
 the Mzimvubu³⁹ and ncotjane²⁵⁵ [rivers].
 lapho ususwa yini, sokugula
 What moved it here, is sick
 Umkhublane lapho ubese
 of fever. Then it
 uyakhuphuka-ke sownya le
 went up [moved] up
 ngokulu le lenzisane kaZombodze.
 to Mzisane¹³⁵ at Zombodze.

3 wo usuka babe lekuMatsapha
wo¹³⁸ it moves from Matsapha
 lencotjane
 at ncotjane

5 lenzimvubu
 at Mzimvubu

sm yente - nye lenicifula, lesiganga
 the rivers are like so. the area
 silapha ekhatsi, chlangana
 is here, in between. A far down
 entasi lapha seyiyawungena
 where it is about to
 ePhongolo
 enter the Phongolo²⁷⁰ [river]

139. Are they this side - this expression is in most times used by Swazi people when distinguishing the location of an area, a river or a mountain and any other phenomena whether it is within the boundary of Swaziland or without. Also, further, it distinguishes the the location of a phenomenon in respect to another phenomenon. For example 'which side is it on'. Usually on 'this side' when discussing places in the same context means to the right of the phenomenon concerned.

134 eBetheni: probably Florence Mission school, south west of Hlabisi

lengeshya kweluphongolo noma
On the other side of the
mshya ngalo?

Luphongolo [river] or this side?

sm mshya lo
on this side.

incotjane ungakuphi Umzimvubu
Where about is the ncotjane and
Ungakuphi
the Mzimvubu?

sm incotjane isuka la
the ncotjane starts here.

5 Umzimvubu avusiso unfula
Is not the Mzimvubu a river
wale kazulu?
in Zulu land?

sm incotjane isuka la eBetheni
the ncotjane starts here at Betheni 134

1 Mani akukavakali kahle la
Unfortunately it was not clear here,
abuta unntfwanenkosi kutsi
The prince is the where about
le ncotjane nalomzimvubu
of the ncotjane and the Mzimvubu
ungala yini?
Are they this side ¹³⁹?

sm ngitsi ungala
I say ~~it~~ it is this side.

1 kwelwanyana?
f ? o o---f?

Sm kweluphongolo of ^{the} Luphongolo.

1 kweluphongolo noma ungall ^{of the} Luphongolo or on the kweluphongolo other side of the Luphongolo.

Sm ungala kweluphongolo over this side of the Luphongolo.

3 kweluphongolo? ^{of the} Luphongolo?

1 mahl (3 see)

Sm uyabona-ye, uwela incotjane you see you cross the incotjane mawehle la kalondeli. khamba when you have gone down via Londeli's khona ku Matsapha uwela place at Matsapha. You cross the incotjane base uwelala eHtungwa. Incotjane and come over to Htungwa.

3 lentungwa ingamshiya ngalona? Is the Htungwa over this side?

1 intungwa kuphi, ingala where is the Htungwa. Is it over ka Ngwane? this side in Ngwane's place?

Sm intungwa ungala ka Ngwane The Htungwa is over this side in luphongolo - lungala ku ka Ngwane Ngwane's place. The Luphongolo is on that side of Ngwane's place

141. Manziwayo - a name of a river
marked on the map as Manziwayo

142. Hluti - name of a ~~place~~ ^{small}
town in southern Swaziland

143. Mahlabatini - name of a place

144. Mtshalige - name of a river

145. Ndzulu - name of a place

Sekulapho-ke ngezoba Ungubuta
 then it is here, as you are asking me
 lapho, Umzimvubu ule
 here. Mzimvubu, until
 kungeni Manzayiwako nantsho
Manzayiwako¹⁴⁴ enters. This river
 umpula losuka esifutshel
 starts next to Court at Hluti¹⁴²
 emkantolo nantsho. Igu Manzayiwako
 now, that is called Manzayiwako
 lowo. Losuka wethula utshi
 the one which runs down [south]
 wewuka wewuke ethula bese utshi
 until when it is near Mahlabatsini¹⁴³
 nawuyonufika emahlabatsini bese
 then it runs to the
 utshi - Sowuya emzimvubu-ke.
 Mzimvubu and then they
 Seyihlangana sowuyatselaka
 meet. It then empties into
 emzimvubu. Umzimvubu intshalitse
 the Mzimvubu. Another name for
 ye uyibuka ngala, kwala,
 Mzimvubu is Mshalitje¹⁴⁴. They are this
 ngala wona. Ungawwela mawusaka
 side, from this point we are. You
 ngaka ngelapha nge Nzazule ule
 can cross it when you are from
 Sowungenakumatsapha sowuphindze
Nzazule¹⁴⁵ then you come to
Matsapha⁵² then you again

wewela incotjane mawuya le
cross the incotjane when going
eHtongwa
to Htongwa

1 ghubeka babe
continue babe

3 Sowusuka lapha emkhatsini
Then the residence moved from
Wencotjane emzimvubu -le
between incotjane and Mzimvubu
lomuti yenzoba usuka lapha
as it was from there,
etulu elubonyeni, lona bonilapha
up on the Lubombo, this one
elubonyeni libito wawunalo,
which was on the Lubombo had
kwakungukuphi?
a name, what was it called?

sm kusenkhadini

It was ^{is} ~~at~~ nkhanini

1 lapha etulu elubonyeni
here, up on the Lubombo

3 wo
wo [exclamation]

sm Haya kusenkhadini etulu
yes, it is nkhanini ^[that is] up on
elubonyeni. lotawutala
the Lubombo. This is the one
ko Zombodze. wakalamindebeli
[residence] which gave birth to
Zombodze [which] of lamndzebeli ⁵⁵

3 Lozombodze nguye lowakhwa
 Is this Zombodze that was
 lapha lincotwane nentzimvubu?
 erected here in Incotwane and Mzimvubu

Sm ya:
 yes

3 lapha nasekusukwa sekuyiwa
 here, when moving to ...
 le...

Sm emzisangu

Mzisangu?

3 emzisangu

Mzisangu?

Sm ya
 yes

3 Sekuyabani-ke lapho?

who went there?

Sm Sekuyalomuti lapha ukhushulwa
 It was the residence and it ^{was} moved
 ngumkhuhlane
 by fever.

3 wo---

wo...o

Sm Sowukhupukela le enkha --

It went up to nkha --

3 Lolokhushulwa ngumkhuhlane

who is moved up, [what is

ngubani ke?

his name]?

146. Awa - an exclamation.

147. Magulundru - name of a person

148. Bhadzini - name of a place.

149. Ngogweni - name of a place

Sm Mgunye Hgwane usengumfwana
It is Hini Hgwane, he was but
kodwa

he was a (kid) young child.

3 Mgu ndwungunye?
He is ndwungunye?

Sm ya ngu ndwungunye usengum
yes, he is ndwungunye, he is still
mfwana. Lapho acale kuvelusa
a young child. While he started to
khona kulemzisane lapha
look after livestock is at Mzisane
atakudlalela kulo lelitje entle
huh where he played on the rock.
lamabutfo ticheme ticheme
He made separated groups of
ticheme ticheme.
Mabutfo.

5 Le Ngogweni kufika banike?
Who arrived at Ngogweni¹⁴⁹?

Sm I senhla Ngogweni
Ngogweni shesifas upward.

3 Kute lofika eNgogweni?

Is there no one who comes to Ngogweni?

Sm awu ngu Magubulundvu lolle
awu¹⁴⁶. It is Magubulundvu¹⁴⁷ who
eNgogweni eBhadzini
is at Ngogweni at Bhadzini¹⁴⁸

3 Kute bukhos' lobutsintzana
Is there no royalty that is
connected with

Mogogweni. Bugena khona
Mogogweni. It only ends
lapha emzisanu?
here at Mzisanu?

Sm Live kona ngalo lonkehe leli.
The ~~at~~ Land [Pala] is also this one.
Kodwa umphakatsi wencwala
but the residence where incwala¹⁰
ngukhona lapha.
[was] is danced is this one here.

5 Lemogogweni?
Is the Mogogweni?

Sm Uka
It is here

3 La emzisanu?
here in Mzisanu

Sm ya
yes

3 La kutsiwa kuka zombodze?
here, where it is known as Zombodze?

Sm ya Ngula sekutakufa yena
yes: It is here where Ngwane
Ngwane. Sokutaleka ulobamba.
died. Then Lobamba as a result was born.

3 wo: Ngwane utala Lobamba
wo: Ngwane begets Lobamba²⁵⁶

5 Ghubeka babe
Continue babe

Sm Muni ngati kunjalo-ke ulobamba
That is how I know. Lobamba

150 Mbilaneni - (variant: Mbilane) a
lully area in Southern
Swaziland, site of the royal
graves of Ngweni III; Sobhuza II

131 eZikotheni: area in the Shiselweni district
a few kilometers east of present-day
Mhlasheni

-ke sekufe Ngwane Ngwane
erected after the death of Ngwane.
use Mbilaneni lesezikhotheni.
Ngwane is [was buried at] in Mbilaneni¹⁵⁰
Ngwane.
which is in Zikhotheni

3 Wokugala loNgwane lezikhotheni
Is Ngwane the first one at Zikhotheni
Sm wokucala
He is the first one

3 usembilaneni lesezikhotheni
Is he in the Mbilaneni which is
Ngwane?
at Zikhotheni, this Ngwane?

Sm ya
yes

3 akunjalo akunjalo.
It is not like that, it is not like that.
wo kodwa naye ntsi Ngungwane
wo. by the way you also call him
& cha-ke-ke velle ngifanelle
Ngwane. No, I am supposed to
Kuduka neba boNgwane
to make error because there are two
bobabili Ngulo sezikhotheni ntsi
Ngwanes. It is the one who is at
NguNgwane loAdvungunye
Zikhotheni, you call him Ngwane. This
NguNgwane lesitsi NguNgwane
Advungunye is [also] Ngwane. The
Ngwane who one whom we call

Collection Number: A2760

Collection Name: Swaziland Oral History Project, 1967-1993

PUBLISHER:

Publisher: Historical Papers Research Archive, University of the Witwatersrand

Location: Johannesburg

©2016

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document forms part of a collection, held at the Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa.