

PAGES
32
BLADSYE



*2nd copy
to
Mantlaku
of same
interview*

Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name *Bonner Series*
Naam
Subject *Maboya Fakudzé Ginindza*
Vak

Place _____
Plek

DATE:

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 1
JD. 267

2nd Interview.

interviewer

informant

: 1 = 1
: Maboya Fakudze = M.F

Footnotes

1 umuti — } see glossary.

variants: umuzi

plurals: imiti

imizi

2 chitwa

variants chitwa

} — v. the passive voice of the verb chitsa / chitwa, meaning:
1. Scatter abroad in a blameworthy manner; hence, waste, throw away, as one's money (acc.) or property; 2. throw out or away, as water from a dish, or potatoes from a basket (only of such things as can be scattered abroad. 3. spill, as any liquid; spoil, render useless wantonly; destroy, as any article; 4. abolish, do away with, as any obnoxious custom. 5. cast out, expel, as an undesirable servant; disperse, rout, as an enemy.

3 imphi

variant: impi

} — n. 1. army, i.e. fighting force of the tribe collected for action; 2. whole of any particular fighting excursion undertaken by that force, i.e. war. 3. any particular engagement in that war, i.e. battle. 4. foe, adversary, hostile person.

Footnotes

4 Ka Zulu } — literally: place of the Zulu people.
variant: KwaZulu } Swazis use the term Kazulu to refer to the entire area to the immediate south of Swaziland, while in South Africa KwaZulu is the name of the Zulu 'homeland' area within Natal.

5 ohu — (interjection) 1. is that so? Really?
2. yes! (I understand or agree).

6 live } — see glossary.
variant: izwe }

1. Umuti lolowacifwa ngulemphi yakaZulu
the umuti² that was cifwa² by the imphi³
ngabe wamubitwa ngekutsi yini?

2. ngu Madlolo.
it's Madlolo.

1. e Madlolo kraal that [some of the
e- [um] ngumphakatsi waka Madlolo lolo —
information (the English translation) has been cut
[lesilungu sikhishiwe kulomshini wekutsatsa, loko
out and part of the siswati has been affected]
kwente kutsi nalesiSwati sibahle singevakali kabte]
Ase ubuyele emuva ke lapho, utsi imphi
Go back [please] to the point about the coming
yakaZulu⁴ yayita la ilinge lokutsi vele
of the Zulu⁴ imphi³. You say it used to come
ingobe lelive, koduwa bekluleke?
and try to conquer this country but failed?

2. nhn
nhn⁵

1. ngetikhatsi, ngetikhatsi ngetikhatsi
at times, at times, at times.

2. nhn
nhn⁵

1. e, yibeke ke —
e- [um] then put it —

2. babeta lapha; beta lapho bafune kutsi
they used to come here; they used to come and
bayalingoba lelive ngoba phela batsi
wanted to conquer this live⁶, because they say
bayindlu yemandla, bakhulu bona, banyenti
that they are the house of power, they are

7 Mbuluzi } — river. Draining much of
variants: iMbuluzi } North-central Swaziland by
Umbeluzi } means of its two main branches
the Black Umbeluzi and the
White Umbeluzi, it leaves the
country at Umbeluzi poort near
Goba, Mozambique. From there it
flows north and east a short
distance to Delagoa Bay. Historically
the Swazi have begun their
annual ritual, the Ncwala, only
after sending designated men
with sacred containers to carry
water from the Umbeluzi (and
three other sources) back to the
royal village. [Grotzinger, J. J.,
Historical Dictionary of Swaziland,
The Scarecrow Press, Metuchen,
1975.]

8 Malandela —

9 inkhosi ? — see glossary.

variant: inkosi
plural: emakhosi
amakhosi
also bukhosi

10 eShowe —

"bakini } — your ^(plural) people, clansmen and women
wakini } and/or members of your family.
wakini — your (singular) people, thing, etc.

12 Wo! = (interjection), expressing amazement (whether of admiration or displeasure) regret, grief, etc. hence. Oh! Alas! etc. 2. In SiSwati it could also mean: 'I see or I get it/I understand' and in this sense, it is usually a response to somebody's point

kakhulu futsi

big themselves, they are many as well,

- 1 the Zulu army. lomuti wona, konje lemphi yaka Zulu. By the way, where did utsi ngabe wawundzawonaphi? fona labawo you say the umuti¹ was, exactly? The one shisa? they burnt?

- 2 ungesheya kwe Mbuluzi ngesheya kuMalandela
it is across Mbuluzi⁷, across Malandela⁸, at kuMagangeni, kuMalandela.
Magangeni, at Malandela.

- 1 bengitsi utsi u, wawukhona lapha sikhona, I thought you said the umuti¹ that was burnt lomuti lowashiswa baka Zulu? by the Zulu was here, where we are?

- 2 wenkthosi?
the inkhosi's⁹?

- 1 nkn-nkn?
nkn-nkn⁵

- 2 wawulapha phansi la eShowe
it was down here, at eShowe¹⁰

- 1 bakini labaqalisi, lapha, ungabakhumbula bakini" who first [came] here, can you remember kutsi wo, kwake kwa, lowanikwa lendzawo them, say wo¹², there once was, the one who yinkthosi ngubani, ngoba wena sawuyintan was given this area by the inkhosi's⁹ is so-and-
lelwana? kwaba ngubani kwasekuba ngubani?
so; you are now descendant? It was who and who?

- 2 leya?
that one?

¹³ Gininda } — a Swazi clan-name. Those
variant: Ginindza } who speak in Zulu dialect say
'Gininda', but those who speak
in SiSwati say Ginindza!

¹⁴ umtsetfo also ngemtsetfo — umtsetfo
translates as 'law', but could
also be meant to refer to a
customary practice or a thing
or procedure posing as a
tradition. ngemtsetfo, therefore,
could mean: 1. by law; according
to the normal procedure or
customary practice

¹⁵ babemkhulu } — see glossary.
variant: ubabamkhulu }

1 cha utsi, njengokuba wena phela
 No, [he] is saying, as you are a descendent
 Sowuyintalelwane, inkhosi yanika bani kugqela
 [of the first man], to who did the
 leliive
 inkhosi⁹ give this liive⁶ for the first time?

3 kulaba bakaGininda
 among the Gininda¹³ [people]

1 kulaba bakaGininda
 among the Gininda [people]?

3 ungazi ukuthi ngubani, nabani nabani?
 Do you know^{so} as to say it was so-and-so?

1 beseke sekuta bani, ngabe phela ngemtsetfo
 and then so-and-so followed, because
 wakitsi nakunikwe wena, e-sekunikwe
 according to our mtsetfo¹⁴, if you have been
 bantfwabakho, nabo setayawukhula basiphatse
 given something, it has been given to your
 lesikhundla take over that position.
 children as well, they, too, will, upon growing up

2 babemkhulu _____
 babemkhulu¹⁵ _____

1 um, his grand, grand father is Sifundza.
 e- mkhuluwakhe ngu Sifundza.
 Bese?

then?

2 bese kuba ngu Langa
 then it was Langa

1 um, then Langa, bese kutsi Langa sawutale
 e- bese kuba ngutanga. Then Langa begot
 bani?
 who?

16 ya — an Afrikaans word for yes, which seems to have become part of English and SiSwati.

17 umntfwanenkosi — see glossary

variant: umntanenkosi

plural: kantfwabenkosi

2. utala Mmemezi

he begot Mmemezi

1 Langa gave birth to Mmemezi. Mmemezi ke Langa watala Mmemezi. Mmemezi then sawutala bani?

begot who?

2. Siphso

Siphso.

1 e Mmemezi birthed Siphso. Wo, wetsiwa e [sum] Mmemezi watala Siphso. Wo¹², this ngayenje lo?

one was named after him?

2. Nguye vele.

it's him indeed.

1 ya. E. bese Siphso sawutala bani?

ya¹⁶. E-[sum] then Siphso begot who?

2. Cha angati.

No, I don't know

1 sekuba, sekuba nguwe. Uyise wa Mfundza then, then it's you. Do you know who ngabe uyamati kutsi ngubani nabashoko?

Mfundza's father was, from what they told you?

2. Nabashoko batsi uyise wa Mfundza ngu- what they said was that Mfundza's father mntfwanenkosi Maleki

was mntfwanenkosi¹⁷ Maleki

1 e- the father —. Maleki abetalwa e-[sum] uyise —. Maleki had been nguyiphi inkhosi?

begotten by which inkhosi?

2. ngumnakabo Somklolo.

He was Somklolo's brother.

18 umphakatsi } — see glossary;
variant: umphakathi

1 he was the brother of — Kwakungu-abengumnakabo —. Was it Maleki or Maleki yini, noma nguMfundza longuyena? It was Mfundza who was the one given wanikwa lendzawo leseyiphetfwe baka— this area which is now under the Ginindza Ginindza?

people?

2 Kwakungu Mfundza

It was Mfundza.

1 It was Mfundza. Ngabe loMaleki yena Kwakungu Mfundza. Where was this Maleki, abekuphi? Kukhona yini live labeliphetse himself? Was there a live⁶ of which he noma, babeseleningi noma basebakuphi? was in charge, or they were still in South?

2 babesukeningizimu. or they were where? they were coming from the South.

1 — emphakatsini, kwakute indzawo — at the umphakatsi¹⁸, was not there an labenikwe yona?

area that had been given to him?

2 Kwakute.

there wasn't.

1 ngabe kukhona yini lokunye longase is there something else you want to say ukusho ngalomntfanenkosi? about this umntfanenkosi¹⁷?

2 Maleki?

Maleki?

1 e-e

yes

19 awu!

variants: 'emw, Ouw

2 — (interjection) 1. of sudden

surprise 2. of surprised
interrogation

3. in some contexts this
word is non-influencing

2. awu, kute.

awu¹⁹, there isn't.

1. nothing more. E - Mfundza yena abeduumile kute lokunye. E - um Mfundza, himself, yini, e - apha keme?

was he famous, e - um highly esteemed?

2. kakhulu, abetsi uSomhlolo kuMfundza, very much. Somhlolo used to say to Mfundza "mnakethu."

"My brother"

1. yes, he was fame. Ngabe kukhona lokunye yebo, abeduumile. Is there anything else

longakukhumbula lokumayelana naye lomfundza? Bakhona yini labanye bakaGinindza do with Mfundza? Were there other Ginindza

lababeduumile ngenca yemusebenti letsite, people who were famous. Certain labawentako bawentela bukhosi?

works which they did, doing them for kingship?

2. —

1. No —. Utsi ke manjena ke sawucedzile. Cha —. He is saying, now he has finished.

ke. Sekusele kutsi ke umnike libito lakho all that is left is for you to give him your neleyikhlo, wo, nelibito lemuti lapha

name, and your fathers; wo¹² and the name utalwa khona; nalowo ke labekutekela letindza of the homestead where you were born, as ba.

well as the name of the person who told you these stories.

20 habe } — see glossary.
variant: ubaba }

21 libutfo } — see glossary.
variant: ibutho }

22 indlavela } — a libutfo of Mswati, largely
variant: Ndhlavela } made up of men born roughly
between 1856 and 1866. (Some
sources give indlavela as a unit
of Mbandzeni's libutfo (SWAOT
Mkhonta, Ham. (Sam Mkhonta, I),
edit, pp. 17, 25))

23 wakitsi — [see footnote 11]. kitsi — means
'our'. 'Wa' is singular 'wakitsi'
means some person or thing for
us, for our use, for our place, etc.

24 Madlolo —

25 tindzaba — 1. stories 2. News 3. important
affairs, such as National issues,
H. history, in the sense of 'old
stories'.

2 ngubabe.
it's babe²⁰

3 first of all, your name.
Kwekugala, libito lakho.

1 libito lakho?
your name?

2 Bulawako
Bulawako.

1 his name is Bulawako Ginindza
libito lakhe ngu Bulawako Ginindza

3 and libutho?
libutho ke?

1 libutho lakho ngubani?
what is your libutho²¹

2 yi Ndlavela
it's Ndlavela²²

1 LiSaba. Wo, libito lalomuti ke? wakini.
LiSaba. Wo¹², the name of the umuti, then? wakini!

2 wakitsi?
Wakitsi²³

1 e-e-
ye

2 kuse Madlolo
it's at Madlolo

1 Madlolo
Madlolo

3 _____

1 wawutekelwa ngubani ke letindzaba?
who was telling you the tindzaba²⁵?

2 ngubabe
it's babe²⁰

26 Nyatsi — a libutfo formed during the reign of Mswati II, largely made up of men born between c. 1835-1846

27 indwuna } — see glossary
variant: induna
also ndwuna

28 Nkhanini } — according to Matsebula, the
variant: Nkanini } royal residence of Nkhanini was built shortly after the death of Mswati in 1868, as the seat of the Ndloukati, Sisile Khumalo. Ludwonga's royal residence erected at the junction of the Kobamba and Mbabane-Manzini roads; at present the site holds the Swazi National offices. Isaac Dlamini, the king's official tape-recorder was based at Nkhanini (S.W.O.H.P., Ham (Sam Mkhonta, D), edit. notes. p. 38)

29 Lodungandaba — literally translates as: 'the one who disturbs the peace' of indzaba²⁵ or hridzaba²⁵

30 Fakudze — a common Swazi clan-name. The informant was a Fakudze indwuna of Nkhanini, a hereditary office.

1 angubani yena?
being who, himself?

2 Maphakla
Maphakla

1 e- his father, Maphakla
e- [um] myse wakhe ngu Maphakla.

3 what was his father's regiment?
kwakunguliphi libutfo leyise?

1 e- uyikho abelibutfo?
e- [um] your father was [a member of] which
2 yiNyatsi libutfo?
it's iNyatsi²⁶

1 He was iNyatsi
abeyiNyatsi

END

1 e- kunjalo nduwana yeNkhanini solo
e- [um] it is so, nduwana²⁷ of Nkhanini²⁸, we
siyaqhubeka ngawo emakhosi. lamukla vele
are still continuing with the emakhosi²⁹. Today,
phela babe sitase sicoca tonake, sowusitefele
indeed, babe²⁰, we will be talking about those
ke tenkosi Mswati, takhe utodungandaba
[old stories], please tell us about King Mswati
waso Mpondweni; sowukusitsatsele nje kusuka
about Lodungandaba²⁹ of Mpondweni; take
kwakhe nje, kutalwa kwakhe totike kuhambe
it for us right from the start of his life up;
ke, nami sengitawuhambe ngibutake lapho
I will occasionally pose questions where
kufanele khona, Fakudze.
I feel like, Fakudze³⁰

³¹ INgwenyama — (also Ngwenyama). Literally, "The Lion," the traditional name given to the King of Swaziland. The Ngwenyama is more than just the leading political figure, the monarch. He physically represents the nation in all its vitality. He is to be kept from any association with death. As ruler, he shares power with the Ntloputazi to whom he owes his own choice as INgwenyama. Nevertheless, his ruling power is greater than hers. He presides over the highest court, controls the age regiments, has the power to distribute Swazi land, and is the nation's leader in rituals, especially the iNcwala. (Grotperov, J. S., Historical Dictionary of Swaziland, The Scarecrow Press, Metuchen, 1975.)

³² Mswati [II] — Son of Sobhuza I who took over as a successor to Sobhuza I when he died. Mswati II was the father of King Mbandzeni.

³³ Somkhlolo — another name of Sobhuza I, father of King Mswati II.

Footnotes

34 Zwide — The [King] of the Ndwandwe
variant; Zidze) people in the early nineteenth
century. Strong militarily, Zwide
was able to challenge King
Sobhuza I in a dispute over
maize fields near the Pongola
River. Sobhuza, threatened by Zwide
with invasion, backed off. Neverthe-
less, Sobhuza's settlement and also
his residence at Shiselweni were
attacked and burned by Zwide
and his men. Zwide later agreed
to Sobhuza's request for one of his
daughters for his bride and to be
mother of his heir. The choice was
Thandile or Tsandzile, later as ~~Ndwandwe~~
to be called kaZidze. [Grottel, J.J.,
Historical Dictionary of Swaziland,
pp. 1 and 194.]

35 Ngwane II } — one of the most important of
kaNgwane } the early Swazi rulers, settling
his people in the area now
called Swaziland during the
mid-eighteenth century. The
terms kaNgwane (land of
Ngwane) and bakaNgwane (people
of Ngwane) which are still
applied to Swaziland today refer
back to Ngwane II. kaNgwane has
3 senses of meaning today: 1. as

a synonym for Swaziland. It means 1, the place (or country) of Ngwane, 2, the area around Lobamba, where the royal power really sits 3, a territory in the Republic of South Africa, which is mainly inhabited by Swazi people who got cut off during the demarcation of the political boundaries. This territory was declared Independent and was given to the inhabitants by the Government of the Republic some years ago.

36 eLusaseni. — a royal residence for a young Swazi Crown Prince. The name ceases soon after the Prince is made king, and, according to modern Swazi practice, the residence assumes a new name which is usually determined by the kingly name which the new king takes, e.g. Before the coronation of Crown Prince Makhosetive, his residence was called eLusaseni. After Coronation, the same residence assumed a new name. Since the kingly name is Mswati, the residence became eLudzidzini and Mswati II had a residence called eLudzidzini.

37 Manzelwandle —

38 gogo — see glossary

39 Lazidze - Daughter of Zidze (also Zwide), chief of the Ndwandwe peoples, and the main wife of King Sobhuza I. Also known as Thandile, she was chosen at about the age of ten to be Sobhuza's wife. As the mother of Mswati II, she became a very important Ndlovukazi and resided at Ludzizini. Before bearing Mswati she had a girl, Mzamose. Her influence on Swazi history continued during the reigns of her grandsons, Ludwonga II and Mbandzeni, as her advice was frequently sought. [Grotzinger, p 70]

40 simemetelo - an announcement.

F. wena wekunene! sikhule seva kutsi INgwenyama
 you of the right-hand! When we grew up, we
 Mswati italwa ngu Somkhlo, Sobhuza
 heard that the INgwenyama³¹ Mswati³² was born
 wekugala, Utalwa yintfombatana ya Zwide,
 of Somkhlo³³, Sobhuza the first. He was born of
 Ika Mangobe, Ekutalweni kwakhe ke,
 a girl, [daughter] of Zwide³⁴ at ka Mangobe,
 baka Ngwane kwabafokotisa kakhulu, ase-
 At his birth, it pleased the Ngwane³⁵ people a
 Lusaseni. Balungisa ke ngelisiko labo, bonq;
 great deal; at that time he was at Lusaseni³⁶. They
 ngebudzala babo kwabakuhle, wena weku-
 then did things as their custom dictates, and it
 nere. E-wakhula ke. Ekukhuleni kwakhe, nasa-
 was nice, you of the right-hand. E-[um] he
 lungisiwe ngebutana, amu, kukhanganisa
 then grew up; in his growing up, he was prepared
 laba bekhabinana ke labefika na Manzelwandla
 [ritually] for [the kingship], in his boyhood. His
 Asemncane ke, Nkhosi; asesematsangeni. Sekusuka
 maternal uncles mixed [some herbs] which were
 ke yena gogo we Mswati, uka Zidze
 brought by Manzelwandla³⁷. While he was still very
 uhlabela ingoma yekuffokota, yendzabuko
 young, still in his mother's lap, gogo³⁸ of the
 yakubo; e-lesimemetelo ke semntfwake
 Swazi people, La Zidze³⁹ sang a song that
 sesiduuma na Mandanda lesibayeni. Thawu,
 expresses joy, a traditional song that at her
 use Lusaseni, nelilanga usengakaliboni. Ujabulela
 home they used to sing. The simemetelo⁴⁰ of/about

41 Hhawu! } (interjection) 1. of strong dis-
variant: hawu } approval, regretful surprise
e.g. Don't! You mustn't
2. of great surprise, wonder.
3. of concern, pity or sympathy.

42 lalalering — all the actions and songs
or words that go with the
comforting of a baby; trying
to get it to be quiete or
to go to sleep.

Kutsi umntfwana! umntfwana! Owuyababita
 the child was made popular by Mandanda in
 ke laba bo Manz'olwandle ke, wena weluhlanga,
 the kraal, Hhauu! he is atefusaseni, he has not
 bayahamba ke - bayawukhemanti el'wandle.
 seen even the sun. He [Mandanda or Lazidze]
 bayabuyake bayalungisake. Solo am lalatele
 was happy for the child, a child! a child! He
 ngalemvumo walomkhosi wemakhosi, Hhauu
 then called these, Manz'olwandle [and others]
 sabesisingene khatsi ke, uzuyakhula ke. Owu!
 you of the reed. They went to fetch water
 bayatseleka ke labete kudza dze wabo, baklu-
 from the sea. After returning home, they then
 shwa ke ngunasibheva sa Senzangakhona sa,
 made preparations. All the time, she was lalatele⁴²
 wa Jama, Shaka. Awu, kubakukhuleke emakhosini
 it [baby] with/by the special songs [that were
 eNalouu yetangeni, Owu, sebatiphatsela kahle
 sung for Ndwandwe royalty]. Owu! those who
 ke lo Mswati, umshana wabo, nabo se babongi-
 had come to their sister eventually arrived; they
 le kutsi 'Owu, kani sibantfu sibili layinkho-
 were being ill-treated by Senzangakhona's son,
 sini', njengoba site satsintsa lokutsi badzak
 Jama's, [Dandy] Shaka. Awu! It became nice
 lapha ekutsenini bogogo, kulemphanze
 to the emakhosi of the elephant of etangeni,
 ya Dlamini, ya Ngwane wa Dlamini. Uyakhulak
Owu! they treated Mswati well, their nephew.
 uLodungandaba uyasentjiswa ke, kubatfonjiswa
 They, too, had thanked, saying 'Owu', we are people

43 bhal — interjection, expressing surprise

44 Yanga — a variant spelling of Yanga, who, in this context, is supposed to have been Zwede's father

45 eMbelebeleni — Sonkhlo's resident or umphakatsi. Prince Mfanasi-bili's father, Makhosikhosi also had an umuti called eMbelebeleni.

46 umbhiduo — literally means, ^{edible} vegetables.

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ke, hha! bayamelaphake ngobe, Sukani!
indeed to the king. As we have touched on the
Sukani! [to children] bayamelaphake, bamcinisa
point that they [the Ndwandwes] are very in their
kani sebatamentela bukhosi lobunemandla,
being gogo³⁸, in the root of Dlamini, of Ngwane
bakhe uyise wabo Zidze kayanga-towuwa
of Dlamini. Then Lodungandaba²⁹ grew up; he
ke, zinyane, kutsi 'Ngulodungandaba
was worked on, and after he went through the
waseMbelebeleni', ngobe similo sathe sasinga
ceremony for coming of age, hha!⁴³ They doctored
tsandzi kuklalwenje kungakaphumimphi
him, because, get away! get away! [saying
iyocalata lapho umbhiduo ungakhona. Aww!
this to children], they doctored him, strengthening
awu! awu! Uyakhulake. Ngekuhlasele ke tibe
him. By so doing, they built for him bukhosi⁹ which
kubanga boMaweme naMzila, bomsa watanga
would have the power of that of Zwide³⁴ of
awu, iyefikake inyatsi emashobake, nkhosi,
yaNga⁴⁴. As you hear, young one, when they say:
iyakhlaselake kaThongala. Losekuphindze
& He's Lodungandaba²⁹ of eMbelebeleni⁴⁵, it's
kwesibili, kantsi wethuswe yaseTubuya. Seku
because his personality did not like peace; he wanted
phuma leya kaMjazi, kaTobela. Seyiyakhlaselake
to occasionally send his imphi³ to go and look for
ize iyawufika, yendula kaTobela iya
umbhiduo⁴⁶. Awu! awu! awu! He then grew
kaThulwane; lesitsi tsine nani, bantwana,
up. Maweme and Mzila disputed [kingship], both

47 klasela — v. Go out to war; invade, any particular locality (ku or loc.); go, or come, against with the purpose of fighting, attack, as any particular person or people.

48 Lubuya. battle/war/river — river which runs between Mtsambama and Mawukutfu Hills in the Shiselweni district, about 11 km north-east of Hlathikulu village (Matsebula, History, p. 25).
2. Battle of Lubuya — fought on its banks between the Swazi, commanded by Mngayi Fakudze and the Zulu, led by Masiphuka Ntshangase in c. 1836, which resulted in a Swazi victory.

49 wekunene } — sometimes prefixed by weng meaning "you (single) of Dine bekunene literal translates as "you" (more than one) of the right hand."

50 nkhosi (Dlamini) — The ruling clan of Swaziland, the Royal House. The Sibongo or clan name Dlamini (variant: Dhlamini) is actually the name of the clan which rules Swaziland. The prefix Nkosi/nkhosi is used as a royal sibongo and is added as an

acknowledgement that this clan produces royalty, Nkhosi is also used as a sibongo by several other Swazi clans which are actually subdivisions of the Dlamini clan. For example, the Nkhosi Gwindza and the Nkhosi Mamba, among others, were created in order to allow the king to marry a woman who otherwise would have been of his own clan, a Dlamini (Grotzinger, J. S., Historical Dictionary of Swaziland, p. 122).

bendlovukazi, kuse Rustinburg. Kuyaklaselwa
 of Langa.⁴⁴ The Nyasi got there and klasela'id⁴⁷
 njete, Sigcino ke lawo Makhosi eta nekukha
 at Kathangala. And, secondly, after being frightened
 kanipha Kubo; aletsa tinkhomo tekutsi 'awu!
 by the Lubya⁴⁸ battle, then went out the imphi³
 wasicedza wena wekunene, asikhalsane?
 of Mjaji of Tjobela. It klasela'id until it passed
 Lokuvake, nkhozi batsi 'Ngulodungandaba
 Tjobela and reached at Thulwane's, which we
 was Mbelebeleni? nekutsi 'Mswati akabulali,
 say it is at Rustinburg. At last those kings came
 uyakhiphita?, soloke tisho tebakaNgwane,
 with cleverness; they brought cattle to say: 'awu!
 e- ngekubona emandlakhe nekuphumelela
 you have finished us, you wekunene⁴⁹. Let us
 kwabo, Dlamini; nabatfunyiwe 'phindze
 leave [peacefully] side by side? As you hear, nkhozi⁵⁰
 babuye nemabuya kunene. Abeyinkhozi,
 they say 'It's Lodungandaba²⁹ of Mbelebeleni⁴⁵.
 awu, vele lesincobi, ngobe wakhlasela bono,
 as well as saying: 'Mswati doesn't sleep, he destroys',
 nalapha ka Mabhoko, nalapha ka Mlambo,
 they are sayings of the bakaNgwane³⁵ because of seeing
 base bayetfuka kutsi 'Wobogu! Kants'ema-
 his power and successes. When sent away, they would
 swati anjanina?' Wena wekunene,
 return with loot. He was a successful king because
 awu, nine! utabelo, Bhengu utabeloka atsatsa
 he klasela'id⁴⁷ ka Mabhoko as well as ka Mlambo. They
 kukhala kwebantfwana [umntfwana uyakhala]
 then got frightened saying: 'Oh! How are Swazis?' you,
wekunene⁴⁹! 'awu!¹⁹, you! She [will] always take Bhengu cries

51 make } see glossary.
variant: Umama

52 hhal — an interjection

Angati nokutsi make wena wekunene, malume
of children [a child is crying]. 'I don't know if
angati kutsi make nitamkhandza akhona
you will find make⁵¹ present at home wena
yini ekhaya. Bayamhlupha le, ekhaya; nami
wekunene⁴⁹ unde, I don't know if you will find her present

nje ngrlapha nje sengesaba kubuyela?
at home. They are troubling her there at home; I, too, am

kusho banike? here because I'm afraid of returning.
Who says that?

M.F. kusho (to Bashele)
It's this (Bashele).

utpela bani?
telling who?

M.F. utowubik'e Ngwenyameni, kuMswati
she had come to report to the Ngwenyama³¹ Mswati

utowubika kwekutsi lodzadzze wabo, hha!
had come to report that his sister, hha⁵² this,
lo, unina!
his mother!

M.F. e-e, unina
yes, his mother.

lodzadzze wabo —
sister of — — —

M.F. dzadzze wabo Malunge
sister of Malunge

dzadzze wabo Malunge uyahlupheka le
Malunge's sister is suffering there at kaMlambo,
kaMlambo

M.F. wen' wekunene. Laphasekattfukutsela khonake
wena wekunene⁴⁹. That was when ledungandaba
of Mbeledeni, 29

53 Siklati } a herb, either in isolation
variant: isiklazi } or in a mixture of water and
other medicines, used for
ritual strengthening or for
protecting one's person
against any harm, or for luck.

nkhosi, Kodungandaba was e Mbekebeleni;
 got angry, nkhosi⁵⁰. he got angry because of
 asatfukutselela umntfwana dzadze wabo
 the hardships to which his sister's child was subjected
 kuchwepheskwa. Asayikhiphak' i Nyatsi ngesikhatho.
 to. He then sent out iNyatsi during the time of
 tsi selichwa, ngaNhlangulamacembe, May.
 severe cold, in May (Nhlangulamacembe).

I nhn
nhn⁵

F. Kantisi naku, sikhatsi sabo salelichwa leli-
 then came the time when it was freezing; they
 kugogobala, ngcogwane snow.
 were really feeling cold, freezing; lichwa

I nhn.
nhn

F. uyesukake gogo wakhe lotala uyise
 then his gogo³⁸ who begot his father, made
 wenta ke siblatike, uyasinatsake.
 a siblati⁵³ and drank it.

I gogo wabani?
gogo³⁸ of who?

F. gogo waBashele
gogo of Bashele.

I ya!
 ya!

F. nhn. Unabo Bashele
nhn⁵ Bashele's mother.

I gogo waBashele?
gogo of Bashele?

F. e e Nene ke. Sowuphumela ngaphandle,
 yes [you of the] right hand. Then he got

54 talukati? - very old women
singular salukati

55 Dlamini — [I] The founder of the royal clan of Swaziland, the Nkosi Dlamini. A leader of the Bemba-Nguni people. He probably lived during the fifteenth century, generally south and east of the Limpopo River. More warlike than any of his predecessors as leader of the Bemba-Nguni (among whom was Ngwane I), he conquered and absorbed a number of other clans near the Lubombo Mountains. He died of smallpox and was buried at the southern end of the Lubombo range in the Nyawo area. [Grotperter J.J., Historical Dictionary of Swaziland: The Scarecrow Press, Metuchen, 1975.

Dlamini II — An early leader of the Bemba-Nguni group that was later to be called the Swazi. According to one semi-official genealogical table, he was preceded by Ngwane II and succeeded by Nkosi II. This might have been in the early seventeenth century or so.

III — A leader of the Swazi people in the first half of the eighteenth

century, immediately preceding the dynamic Ngunane III, Dlamini was not the rightful heir to the throne of his father Ludwonga I. His half-brother, Hlubi should have been the successor but was eliminated because Swazi custom does not allow an heir to have full brothers, as Hlubi did, (Grottel, p. 27-28)

56 hha! — an interjection, having the same meaning and effect as ah!

57 gidza? — see glossary
variant: gida

58 Ludzidzini? — a number of important royal residences with this name are known to have existed. According to Matsebula, (New edition, p. 9) it was the name of Mswati II's national umphakatsi, and the residence of his mother Tsandile. This Ludzidzi was situated at Ludzeludze, half-way between Zombodze and Matsapha schools (p. 31). The name Ludzidzi is also the name of the new king of Swaziland, Mswati III's royal residence just south-east of Jobamba in central Swaziland.

uyangaphandleke netalukati. Siwa kutsi sase-
 outside with talukati⁵⁴. We hear that
 siphupha. Awu! Iyesuk'i Nyatsi ke, khawu,
 [a Salukati] then dreamt. Awu!¹⁹ the INyatsi
 kugongobala kwaba ngetuly.
 then got caught by severe cold.

I kwentiwa ngulelichwa?
 it was caused by this severe cold?

F. e-e kwentiwa ngulokushaywe ngule—
 yes, it was caused by, it was beaten by—
 nako kwaklela. Akamtsandzi lom ntfwanenka.
 If, too, made arrangements. She/he doesn't
 si; utsandza lomunye. Somebody else.

like this umntfwanenkho¹⁷, she/he loves,
 I kahle ke, sergitsi kubekabeka kancane. E—

Can you just wait, let me say something
 there was one sister of this one—

a little bit. Kwakukhona munye dzadzewabo,
 — [too faint, not audible] nangu —

— [akuwakali kahle]

F. awu! Itsiyangeri Nyatsi wena waNgwane
 awu!¹⁴ When the INyatsi²⁶ entered you, of Ngwane³⁵,
 wa Damini, awu! Seyeklulwa kugongobala;

of Damini⁵⁵, awu!¹⁴ It was weakened by the
 bayitfolakahle. Bayabuya, babuya nembiko

severe cold. On their return, they came back with the
 wekutsi 'Hha! useklulile, sicoshwe lichwa.

report that: 'Hha!⁵⁶ he has defeated us; the cold
 uyatfukutselake utodungandaba. Utsi nasan-

has beaten us? Lodungandaba²⁹ became very
 cedzincwala eLudzidzini, sowushisenalu-

angry. When he gidzaid⁵⁷ the incwala at Ludzidzini⁵⁸