

PASS MARK

BONNER SERIES.

SUBJECT : SWAZI HISTORY.

INFORMANT : MABOYA FAKUSZE

DATE :

PLACE : LOBAMBA

BOOK 1.

**scribbling book/kladskrif**

**feint/breëlyn**

**PAGES 72 BLADSYE**

MANUFACTURED IN R.S.A.

39220

P.A.

S.A. 114

VERVAARDIG IN R.S.A.



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3. INFORMANT 2 : A man - counter no. -



NOTES CONTINUED:

15. bantfwabenkhosi - 1. This refers to the children of a king.
16. indivuna - 1. A headman or councillor.
17. Ngwane - 1. This may either refer to one of the early Swazi kings or  
2. May refer to the Swazi people.
18. mtukulu - 1. A grandchild.
19. Gudunkomo - 1. This may refer to Magudus which is in northern Zululand.
20. Ndwandwe - 1. The people belonging to the Ndwandwe clan which was once a kingdom.
21. Ijadvu - 1. A dance party of young girls.
22. Hlubi - 1. This is used here as a term of respect usually used to address a member of the ruling Dlamini clan, as in this context, meaning a direct descendant of Hlubi, an early Swazi king.
23. Umhlanga - 1. The annual Reed-dance ceremony in Swaziland whereby only young girls participate.
24. gidza'd - 1. To engage in traditional dance.
25. esangweni - 1. The place where men meet around a fire in the evening.  
2. Main entrance  
3. Front gate of a cattle byre.



## NOTES :-

1. bekwa'd - 1. Installed, appointed to a position of authority.  
2. Placed or put
2. Enhhe - 1. Yes, of course.
3. tigaba - 1. Parts, sections or portions of a story.
4. Hawu - 1. An interjection used to express amazement and interest in the subject.
5. ewu - 1. An interjection used to express dismay.
6. emaNgwane - 1. The Swazi people
7. iNgwenyama - 1. The way the Swazi inkhosi is addressed, as a term of respect.
8. Somhlolo - 1. One of the early Swazi king, also known as Sobhuza I.
9. khaleka'd - 1. This here means needed, required  
2. Literally, cried, complained.
10. gogo - 1. The term used here to refer to a queen mother, as a sign of respect.  
2. Literally, my grandmother.
11. Zwide - 1. The Ndwandwe king, before the Ndwandwe kingdom was defeated by the Zulus.
12. Janga - 1. This refers to Langa, an early Swazi king. This here is in the Ndwandwa language, whereby they substitute 'l' in words with "y".
13. Ngwane - 1. This here refers to the Swazi people.
14. kaNongoma - 1. A place in modern day Natal, about 40 kms south of Maguduy.



1. kuMswati, kusukela phasi kufika kwenina, toti  
About Mswati, from the arrival of his mother  
ayobekwa. Enhhe, letinye tigaba ke nani sesitawuhle  
until he was bekwa'd. Enhhe, I would keep asking  
003 ngihambe ngibuta njeke Fakudze. Singesusa phasi  
about other tigaba Fakudze. We may start  
nje kufika kwenina.  
from the arrival of his mother.

2. Hawu, wena wekunene, kuva kwetfu Mswati,  
Hawu, you of the right hand, what we heard about  
ewu, kwahamba sikhatsi lapha eNgwenyameni  
Mswati, ewu, it was after some time during the  
yemaNgwane, Somhlolo. Kwakhalaka gogo wabo  
time of the emaNgwane's iNgwenyama, Somhlolo.  
Kwase kutfunywa emadvodza ke kuZwide,  
They khalaka'd their gogo. Men were sent to Zwide,  
kaJanga. Kuyawufunwa gogo wabo, webaka-  
of Janga. To look for their gogo, of the Ngwane  
Ngwane, kaNongoma. Ahamba nendvuna  
people, at kaNonongoma. The bantfwabekhosi  
Dzinile Nkhambule, labo bantfwabekhosi. E,  
went with the indvung, Dzinile Nkhambule. E, after  
sebefikile ke, hawu kuba kuhle njeke ngoba  
their arrival it was okay because Ngwane was a  
Ngwane phela ngumtukulu lapha eGudunkomo  
mtukulu at Gudunkomo, among the Ndwardwe  
kubakaNdwardwe. Sekwentiswa lijadvu ke  
people. A lijadvu was performed Hlubi. Girls  
Hlubi. Tintfombatane ke tiyagcetjwa kahle ke  
were well prepared. As our eyes are used to  
Njenge mehlw' etfu asetayele ngemhlanga.  
the Umhlanga. They gidza'd at the esangweni.



26. Babemkhulu - 1. My grandfather  
2. May also refer to my great grandfather.
27. inkhosi - 1. A king,  
2. A paramount chief or chief.
28. Mnguni of Gudu - 1. This is a praise name used to refer to the Ndwandwa people literally meaning Nguni person of Maguduu.
29. umphakatsi - 1. A royal village or ritual capital.
30. sigodlo - 1. A king's private enclosure with huts for queens and children.  
2. A palace.
31. libandla - 1. A council.
32. kaZidze - 1. Literally, that of Zidze the siSwati language, or Zwide.



Tiyagidza ke esangweni. Sokusuka ke indvuna  
 Then the indvuna went to kneel in front of the  
 ke iyawuguca endvuneni. Itsi, "Babemkhuly, ngita  
indvuna. He said, "Babemkhuly<sup>26</sup>, I come and say  
 nekwekutsi sesimbonile gogo, sal' usibika  
 that we've seen gogo, you may report us to the  
 enkhosini." Hawu, bese iyakhweshakhwasha  
inkhosi<sup>27</sup>. Hawu, he moved to the side and sat  
 ihlala phasi. Seyibuye iyahamba ke indvuna ke,  
 down. The indvuna went to report to Zwide at  
 iyabika ke kuZwide, esangweni nje, bantfwana  
 the esangweni while children were playing. Hawu  
 badlala. Hawu, wera wekunene, "Batsi Mnguni<sup>28</sup>  
 you of the right hand, They say, Mnguni of Gudu,  
 we Gudu, sebamfolile gogo wabo." Hawu  
 that they have found their gogo." Hawu, the  
 kubuya ke lendvuna yakhona ke, yaZwide,  
indvuna of Zwide returned and said that they  
 kutsi akakhonjwe ke atewubonaka<sup>29</sup> ebaleni.  
 should point in order that she may be seen in the open.  
 Kugcwele ke umphakatsi nesigodlo kwesabeka,  
 The umphakatsi<sup>29</sup> and the sigodlo<sup>30</sup> were full, they swarmed  
 kusikitela. Sebayasukuma ke. loDzinile Nkhambule  
 with people. They stood up. Dzinile Nkhambule stood up  
 ke nabasukuma nje phasi nendvuna  
 together with the indvuna, and the libandla<sup>31</sup> of  
 nalelo bandla ke langale kaZidze, nale lalapha  
kaZidze<sup>32</sup>, and that of our place, that of Zwide  
 kitsi, leli leli lakaZwide lita ngemuva.  
 followed behind. Dzinile went while showing the  
 Uhamba ke loDzinile wente nje inkhaba.



33. make - 1. A term of respect used to refer to the queen mother or the king's wife.  
2. Literally, my mother.
34. Tsandzile - 1. The Swazi queen mother, also known as laZidze, a daughter of Zidze or Zwide.
35. Owu - 1. An interjection used to convey surprise.
36. bakaNgwane - 1. This refers to the Swazi people named after one of the early Swazi kings, Ngwane.  
2. In another sense, this may refer to the people belonging to the South African homeland, next to present-day Swaziland, kaNgwane.
37. Ndvungunye - 1. The Swazi king who succeeded king Ngwane, and the father of Somhlole or Sobhuza I.
38. emaSwati - 1. This refers to the Swazi people found in present-day Swaziland.
39. likhetfo - 1. May refer to a group of men selected to accompany a new bride to her new homestead, in this sense.
40. Hhawu - 1. An interjection used to convey surprise.
41. vunula<sup>2</sup>d - 1. This here means adorned in Swazi traditional attire for a special occasion.
42. khulekela<sup>2</sup>d - 1. To call out owner's name at his gateway as a sign of respect and to announce your presence.



Bayacoca ke nalandvuna, yaZwide. Natsi iguca  
He talked with Zwide's indvuna. Then he knelt down  
ngemadvols utsi, "Nangu make lesimbbonako."  
on his knees and said, "Here is the make we see."  
Ikhomba lTsandzile. Owu bayabuya ke.  
He pointed at Tsandzile.<sup>34</sup> Owu<sup>35</sup> they returned. Owu  
Owu kuyajatjulwa ke. Tiyakhululwa ke  
there was rejoicing. The girls were set free. The sun  
tintfombatana ke. Liyashona. Ngakusasa ke  
set. The next day provision was prepared for them.  
balungiselw<sup>32</sup> umphako ke. Sebaya va le lisa laba  
The bakaNgwane<sup>36</sup> said goodbye. He said, "Owu  
bakaNgwane. Sowutsi, "Owu sibongile, nibofike  
we thank you, you should convey our thanks, that  
nibonge, kutsi waNdvungunye, siyabonga."  
you person of Ndvungunye<sup>37</sup>, we thank you." They  
Nangempela ke bahamba kahle ke, batawufika  
indeed went well, and arrived at this place.  
Ia. Bahamba kahle ke. Hawu kuba kuhle  
They went well. Hawu that was okay. After his  
ke. Ekufikeni kwakhe ke, kuba kuhl<sup>3</sup> ekhaya  
arrival, everything at home was okay, hawu, hawu  
ke, hawu, hawu enaSwat<sup>38</sup> abona gogo!  
the enaSwati saw gogo! They came with a big  
Eta nalelikhu — lu likhetfo lekwesabeka.  
(likhetfo<sup>39</sup>) Hhawu<sup>40</sup> they found Ngwane too having  
Hhawu naNgwane bakhandza nay<sup>3</sup> uvunul<sup>42</sup>  
uvunula<sup>41</sup>. They gidza<sup>3</sup>d Nkhosi, they khulekela<sup>3</sup>d  
uyesabeka. Uyagidza ke Nkhosi ke, kuyakhulekelwa,  
and went into the esibayeni<sup>43</sup>. It was well, and  
kungenuw<sup>3</sup> esibayeni ke. kuba kuhle ke, ngakusasa  
the next day it was the sigu<sup>44</sup> of the emfuleni.



43. esibayeni - 1. A locative meaning at the cattle kraal, also used as a traditional forum.
44. siga - 1. In this sense may either mean custom or  
2. Song or chant.
45. emfuleni - 1. The place near a river where the bridal party stays just before the traditional wedding or the "umtsimba".
46. Nkhosi - 1. A term of respect usually used to address members of the ruling Dlamini clan, as in this sense. Literally, you of royal personage.
47. tikhukulu - 1. The animal given to the bride's party at the emfuleni - see note 45, usually a goat, by the bridegroom's family.
48. Zidze - 1. The siSwati name meaning Zwide.
49. bukhati - 1. This may refer to the relationship between the wife and husband's parents.
50. bothobohobo - 1. This is used collectively as shown by the prefix bo- to refer to thobohobo and others.
51. buncane - 1. Literally, youthfulness.
52. buntfwana - 1. Literally, youthfulness.
53. Inhi - 1. This means yes, of course.
54. umuntfu - 1. Literally, this means a person.  
2. Here, to belong to someone such as relationship between wife and husband.
55. laZidze - 1. This refers to the Swazi queenmother Tsandzila, the prefix "la-" is followed by the name of her father, Zidze.



4  
ke kuba nguleso siga semfuleni. E, kuba  
E, that was how it was Nkhosi<sup>46</sup>, the tihhukulu<sup>47</sup>  
kuphela ke Nkhosi ke, tihhukulu ke nekudla  
and the food, and other things, thereafter they  
ke naku, nalokunye, kubuywa ke skutawugidwa  
gidza. Enhhe. It seemed that Zidze<sup>48</sup> was still  
ke. Enhhe. Lo, lo Zidze lona kubuteka sengatsi  
young. There were those who were older than him.  
yena use, mncane. Sekukhona lalabadzala  
Hawu indeed that is because Zidze was still  
kunaye. Hawu vele labo sekwentime kutsi  
being prepared, and they were the people who  
usalungiswa Zidze, bona ke sengubona  
would keep the bukhati<sup>49</sup>. Like bothhobohobo<sup>50</sup> and  
batawubamba lobukhati. Njengabo  
others Nkhosi, because the buncane<sup>51</sup>, the  
nabothhobohobo, nalabanye njeke Nkhosi,  
buntswana<sup>52</sup> causes problems. It would have been  
buncane, buntswana buyahlupha. Bekukhle  
better if I tell you well about the names of  
kuba ngikucocela kahle ngalamagam?  
the children. Inhhi<sup>53</sup> Nkhosi, of Somhlolo, except for  
alabantswana. Inhhi Nkhosi, baSomhlolo,  
the one I'm staying with, as I'm staying with  
ngaphandle kwalengihleti naye nje, longihleti  
Msukusuku, Ncaba. Enhhe Nkhosi. Indeed then  
nawe, Msukusuku ke, Ncaba. Enhhe Nkhosi.  
Nkhosi Zwide succeeded and became an  
Nangempela ke Nkhosi ke, aphumelele ke,  
umuntfy<sup>54</sup>, that is, laZidze<sup>55</sup>, to Somhlolo.  
kuyawuba ngumuntfy Zwide, ungatsi



56. Whihl; - 1. A siSwati term of respect meaning to give birth.
57. Cebisa - 1. The son of Ndvungunye who died before he was born.
58. Ngwane - 1. Here this refers to Swazi king Ndvungunye, Ngwane's son and successor.
59. Ndzimane - 1. The proper name of Cebisa - see note 57.
60. bekwa'd - 1. This here means buried.  
2. Literally, placed, put.
61. Iijaha - 1. Literally, a fully grown young man.  
2. This here refers to the Swazi king Mswati.
62. hlona'd -
63. bakaNgwane - 1. This here refers to the members of the ruling Dlamini clan.  
2. In a different sense, may mean the Swazi people.
64. cina'd - 1. This here means to be determined.  
2. Literally, strong, hard, firm.
65. catseka'd - 1. One of the treatments given to a patient by a medical doctor, whereby an enema is given.
66. live - 1. This here refers to the Swazi king Samhlobo.  
2. Literally, land, area or population.
67. miswa'd - 1. This here means installed or appointed.  
2. Literally, to stand up.
68. balekile - 1. This here means dead.  
2. Literally, escaped, ran away.



la Zidze kuSomhlolo, Inkhhi. Bon' atsi hhihli  
Inkhhi. Then she hhihli<sup>56</sup> and that was like  
 sekuphindze kusibuyisela le kuCebisa  
Cebisa<sup>57</sup> of Ngwane<sup>58</sup>. Enhhe, he was called Ndzimane<sup>59</sup>  
 waNgwane. Enhhe, kutsiwa ke ngu Ndzimane.  
Owu, they prepared well, and it was bekwa'd<sup>60</sup>  
 Owu kulungiswe kahle ke, kubekwe kahle  
 at its place. Then Hlubi of the right hand, then  
 endzaweni yako. Hlubi wekunene, bese ke  
Nkhosi after some time the lijaha<sup>61</sup> came  
 Nkhosi kuhamba hamba emvakwako  
 along. The one who hloma'd<sup>62</sup> during a bad  
 sekuchamuka lona ke lelijaha ke.  
 day. The lijaha came along. Owu the  
 Mababal' ahlohe ngelusuku lolubi.  
bakaNgwane<sup>63</sup> cina'd<sup>64</sup>, they indeed worked, they  
 Sekuchamuka lona ke lelijaha. Owu,  
catseka'd<sup>65</sup> and did everything, yoy of the right  
 bacine ke bakaNgwane, ba, sebent' impela  
 hand. Then after the live<sup>66</sup> had, passed, <sup>that is</sup> Somhlolo,  
 bacatseke benteni, bacatseke benteni, wena  
 he was then miswa'd<sup>67</sup>. That was while he  
 wekunene. Loku ke nase kwengce live ke  
 was young and the inkhosi had balekile<sup>68</sup>  
 ngaSomhlolo ke, sokumiswa yena ke.  
 from the earth. Ewu, the boys she  
 Atakutsi ke asemncane, inkhosi ke seyibalekile  
 came with from Zidze, Makhasane  
 emhlabeni. Ewu nabo bafana lesuka nabo  
Mangatsi, the father of boMkhiphizo<sup>69</sup>.  
 kuZidze, Makhasane Mangatsi, uyise



69. boMkhiphizo - 1. This is used collectively as shown by the prefix "bo" - to refer to Mkhiphizo and the other children.
70. Nene - 1. This is a term of respect used like Nkhosi in note 46.
71. boNgwabandla - This is used collectively to refer to Ngwabandla and others in similar circumstances.
72. Ndlouu - 1. A term of respect used here like Nkhosi in note 46.  
Literally meaning, you of the elephant.
73. nanatela'd - 1. To extol, praise, support verbally.  
- 2. To say one's sinanatelo or extended clan praise name.
74. Lusaseni - 1. The homestead built soon after the end of the mourning period following the death of a Swazi king. This becomes the new place of a <sup>new</sup> king. (J.S.M. Matsobane)
75. lugagane - 1. Low thorn trees. ?
76. butisisa -
77. Awu - 1. An interjection used to express surprise.



wabo Mkhiphizo.

1. Wo, besuka nabo ku Zidze.

Okay, they came together from Zidze.

2. Nene. Njengabo Ngwabadla Kuna labanye  
Nene. Like bo Ngwabadla. There were  
nje.

others.

1. Wo, ngulabeta nala Zidze laba?

Okay, did those come with la Zidze?

2. Wena we Ndlovu. Ngu Mdukula nje, ngu Madukula

You of the Ndlovu. It was Mdukula, Madukula

Mangatsi, lomkhulu. Uyananatela ke,

Mangatsi was the important one. She nanatela<sup>73</sup>d

use Lusaseni. Uyananatela ke lo Mabane.

while she was at Lusaseni. She nanatela<sup>74</sup>d Mabane.

1. Wo, lola \_\_\_\_\_.

Okay, la \_\_\_\_\_.

2. lola Zidze.

La Zidze.

1. Udlalisa lomntfwanakhe.

She played with her child.

2. Nene, lapha lugagane kutse ngci. Uhleli,

Nene, the lugagane<sup>75</sup> was all over the place. She

lapha ke njenganangu gogo wakho, nanangu  
stayed like your gogo here, and your aunt.

anti wakho. Uhabela leli lelicalwa ngu

She sang the (song) begun by Mandanda

Mandanda natsi. Nase wuyibutisisa ke.

and us. Then when you butisisa<sup>76</sup>

Awu, ngu Mbhangadla ke sat' Mkhiphizo tsine

084 Awu, he was Mbhangadla we knew Mkhiphizo.



78. pum! - 1. This is used to signify great noise that makes a pop sound.

79. egumeri - 1. A locative meaning at the reed screen around a hut.

80. wela<sup>3</sup>d -

81. sinandelo - 1. An extended clan praise name.

82. elwandle - 1. A place near Manzini where the Mkhathjwa clan is found.

83. bhudvu! - 1. This is used to denote something happening suddenly.

84. ima<sup>3</sup>d - 1. To rely.

2. Literally to lean on, or to use as support when standing up.



nawe ke. Hawu uvakale pum! unanatela  
Hawu then they heard pum! he nanatela'd  
lonina lengekhatzi. Aba, sowubatifumele ke laba  
his mother from inside. He had already sent  
ke baka Manzelwandle Ndwardwa. Manzelwandle  
those people of Manzelwandle Ndwardwa.

Nkhosi lotala Madumane, lotala Mgabhi,  
Manzelwandle Nkhosi who bore Madumane,  
Mgabhi lotala Madumane. Madumane lotala  
who bore Mgabhi, Mgabhi who bore Madumane  
Hluhluba.

Madumane who bore Hluhluba.

1. Usabasho kahle, besita kubo labo. Akasekho.  
You mentioned them well, we were coming to  
E, he mention, he mention now  
those. He's not there. E, ubala, ubala nyalo.
2. Sesikhohlw' emuva njengoba usho,  
We forget the past as you say,
  1. Did you record all this?  
Ukutsatsile konkhe loku?
  2. sesisitakala ngaMakhasane, sina laph'  
we were helped by Makhasane, we waited  
egumeni. Kuwela Makhasane ngale sinanatelo  
next to the egumeni. Makhasane wela'd by  
semntfwan' akhala. Sekufika laba belwandle  
the sinanatelo of the crying child. Then the  
ke, sebabuya kuyawukh' emanti elwandle.  
people of elwandle came, from drawing sea water.  
Hhawu budvu! sesima ngabo kuze kube  
Hhawu budvu! we've ima'd by them up to this  
ngulamuhla. Enhhe. Owu nabefika ke,  
day. Enhhe. Owu when they arrived,



85. tindvuna - 1. The plural form of the noun indvuna - in note 16.

86. boSandlane - 1. This is used collectively as shown by the prefix "bo" - to refer to Sandlane and others.

87. wu! - 1. An interjection used to convey sudden fear.

88. sibaya - 1. A cattle kraal also used as a traditional forum.

89. sicabo - 1. Literally, beginning

90. memeta - 1. Literally to call out loudly at someone usually at a distance.

91. kucuma - 1. Literally, to grumble.

92. Ndlozini - 1.

93. untfwalo - 1. The possessions carried by a bride to her new home.

2. Literally, load.

94. boMgidla - 1. This is used collectively as shown by the prefix "bo" - to refer to Mgidla and the others.

95. Lobamba lomdzala - 1. Present day Makhanya an area between Manzini and Lobamba in central Swaziland.

2. Literally, Old Lobamba.

96. Lydzidzi - 1. The new royal village which also becomes a new site of ritual headquarters after the new king is installed and the lusasa - in note 74 disappears. (J.S.M. Matsebula.)



sekuyalungiswa ke, sokufuniswa ke tindvuna  
 preparations were made, then the tindvuna<sup>85</sup>  
 ke, boSandlane ke, kutsi awu, "Tfwalani ke  
boSandlane<sup>86</sup> were funiswa that awu, "Carry,  
 wu! sijabule nje siyabhaca nabetako."  
wu!<sup>87</sup> we're happy but we hide when they come."

Batsi bangangen' esibayeni, nabatsi  
 Then after they had gone into the sibaya<sup>88</sup>  
 bambeka phasi, bese sesiyacala ke. Lesicalo  
 when they put him down, it started. The  
 saMashimpilila, Hlubi, ngutesimemeta  
sicalo<sup>89</sup> of Mashimpilila, Hlubi, is that which  
 lomntfwan' akhala. Nene. Nalokucuma  
memeta<sup>90</sup> the crying child. Nene. Even you  
 kuwenu laph' eNdlozini nguloku kwaMakhasane  
kucuma<sup>91</sup> at Ndlozini<sup>92</sup> is that of Makhasane  
 Manyatsi. Nene. Lowavele wahamb' embili  
 Manyatsi. Nene. The one who went in front,  
 atfwel' umtfwalo watsandzile. Man' angibati  
 carrying the umtfwalo<sup>93</sup> of Tsandzile. But I  
 ke Nkhosi laba, boMgidla.

don't know boMgidla<sup>94</sup>, Nkhosi.

1. Manjena ke,  
Now then,
2. Se, wubelekwa lapha kuLobamba lomdzala,  
He was born at Lobamba lomdzala<sup>95</sup>, and the  
 sekycatjwa Ludzidzi. Kucatjwa Ludzidzi ke,  
Ludzidzi<sup>96</sup> was catjwa'd. The Ludzidzi was  
 eLudzidzini. E Hhilili.

catjwa'd, at Ludzidzini<sup>98</sup>. At Hhilili<sup>99</sup>.

1. Wo kusho kutsi, yen' utalelwe la kaLobamba lomdzala  
 Okay does it mean that he was born at Lobamba  
lomdzala.



97. catjwa<sup>3</sup>d - 1. To set up a new homestead at a new site.
98. Ludzidzini - 1. This noun means the same thing as the Ludzidi in note 96.
99. Hhilili - 1. The name of a place, probably present day Mahlanya named after one early Swazi king, Hhili. (J.S.M. Matsebula.)
100. umuti - 1. Village or  
2. Literally, a homestead.
101. gidza<sup>3</sup>d - 1. To celebrate.  
2. Literally, to participate in traditional dance.
102. incewala - 1. The annual first fruit kingship ceremony.
103. yima<sup>3</sup>d - 1. This here means stopped.
104. umvumo - 1. This may refer to a slow ceremonial dance song.
105. Mlangeni - 1. This term is used like Nkhosi in note 46.
106. by, Ndwardwe - 1. This noun because of the prefix "by" - means that which is according to the custom of the Ndwardwe clan.
107. hamba - 1. This here means a noun  
2. Literally, go.
108. bekwa<sup>3</sup>d - See note 1.



2. Nene.

Nene.

1. Sekucatjwa ke loLudzidzi ke.

Then the Ludzidzi was catjwa'd.

2. Inhhi.

Inhhi.

1. Sengumuti wakabo.

That was the umuti<sup>100</sup> of his family.

2. Sengumuti wakabo, Nkhosi, Inhhi.

That was the umuti of his family, Nkhosi, Inhhi.

1. Ngulapho asatawugidza khon' incwala ke.

That was where he gidza'd<sup>101</sup> the incwala<sup>102</sup>.

2. Ngulapho atawugidza khon' incwala ke.

That was where he gidza'd the incwala.

Seyiyema ke, ina, leyi yakitsi yekhabo

Then it was stopped, that of Ngwane's family

Ngwane seyikhweshela emuva. Sekuma le,

was stopped and set aside. Then that one

ngokujabulisa, ngoba lomumo wayo

yina'd<sup>103</sup>, because it brought happiness, because

unjengemagagasi asotwandle, Nkhosi. Inhhi,

its umumo<sup>104</sup> was like waves in the sea, Nkhosi.

yas' iba ligugu kakhulu. Konkhe ke

Inhhi, it became a big treasure. All that was

sekykhuliswana naloku Ngwane, uMlangeni,

khuliswana that of Ngwane, the Mlangeni<sup>105</sup>, and

naloby, Ndwandwe, waka Mandlakazi. Losolo

the bu<sup>106</sup>, Ndwandwe, of Mandlakazi. As still Nkhosi

ke Nkhosi kwahanjwa ke ngala Ludzidzini.

that is how it has hamba<sup>107</sup> here at Ludzidzini.

1. Enhhe. Nango ke Mswati, enhhe, uyabekwa ke

125 Enhhe. Then Mswati was bekwa'd<sup>108</sup>, were there



109. bo Malambule - 1. This here refers to Malambule and others then mentioned, as shown by the use of the prefix "bo" - .



10  
Mswati lona, bakhona yini labanye bantfwang  
other children, his brothers, who were there  
bonnakabo, labebakhona lapho kuleso sikhatsi,  
at that time, those left by Somhlolo?  
labe bashiywe ngu Somhlolo?

2. Bebakhona Nkhosi.

They were there Nkhosi.

1. E, ungasibalela ke bonnakabo bebakhona  
E, can you mention his brothers who were  
kuleso sikhatsi, bantfwa baSomhlolo, bobani  
there at that time, Somhlolo's children,  
nabobani, nabobani?  
who were they?

2. Kuyahlupha Mgadlala, Bothhobohobo,  
That is a problem Mgadlala. They were  
naboMgidla.

bothhobohobo and boMgidla.

1. Those were the sons of Somhlolo.  
Labo beku madvodzana aSomhlolo.

2. Nabo Malambule, Msukusuku, nabo e...  
And boMalambule, <sup>109</sup>Msukusuku and bo e...  
Mgidla ngimshito  
I mentioned Mgidlala.

1. Umshito Mgidlala.  
You mentioned Mgidlala.

2. Inkhi, Nkhosi. Bese kuba ngu Ndwandwe.  
Inkhi, Nkhosi. Then it was Ndwandwe,  
Msukusuku ngimshito.  
I mentioned Msukusuku.

1. Umshilo.

135 You mentioned him.



110. hha - 1. An interjection used here to express an awareness of having made a mistake.
111. bekiwe - 1. This verb means the same thing as bekward - in note 1.
112. lilawu - 1. A king's administrative capital.  
2. In another sense, a boys' hut in a homestead or  
3. warriors' hut in a king's kraal.
113. nceneka - 1. To be ill at ease.
114. giyela<sup>3</sup> d - 1. May either mean to dance in front of a dancing regiment, according to B. A. Marwick, or to perform traditional men's solo dance.  
2. To apportion.
115. Nkomazi - 1. The Komati river, passing through the northern part of Swaziland, south of Piggs Peak under the Hhohho district, to the part of South Africa north eastern to Swaziland.
116. vusa<sup>3</sup> d - 1. To restore  
2. Literally, to awaken.
117. kaNgwane - 1. The Swazi kingdom or the Swazi nation.  
2. May also refer to the South African homeland next to Swaziland.
118. kaHhohho - 1. The place under the Hhohho district in the northern part of Swaziland.



2. Sowelanywa ngu Dlakadla, e, banyenti mane  
Then Dlakadla came after him, e, they are  
kwenta buntswana, inhhi.

many but that is because of buntswana, inhhi.

1. Sesingashiya.

We may leave that.

2. Nene.

Nene.

1. E, nango ke uSomhlolo, hha, nango ke  
E, Somhlolo then, hha<sup>10</sup>, Mswati then was  
Mswati ke, abesavel<sup>2</sup> abekiwe ke lapha,  
already bekiwe<sup>11</sup> at this place, he opened  
sowuvula ke incwala ke lapha. Nesuka ke  
the incwala at this place. When he left this  
lapha ke sewakha muphi ke umuti, losowakhiwa  
place which umuti did he set up, that which  
nguye ke lilawu lakhe?  
was set up by him, his lilawu<sup>12</sup>?

2. Nasesuka ke lapha ke, solo wanceneka  
When he left from this place he was still  
ngalokugiyelwa ngu Zwide. Sowuklasela  
nceneka<sup>13</sup> because Zwide had giyelad<sup>14</sup> him. He  
ke, uwela iNkomazi. Wabes<sup>2</sup> y jawwusa  
attacked and crossed the Nkomazi<sup>15</sup>. He  
lilawu lakhe lelidzala lakaNgwane, kakhohho.  
vusa<sup>16</sup> his old lilawu of kaNgwane<sup>17</sup> at kakhohho<sup>18</sup>  
Ahlasele ke. E, awu sekusuka ke, laba  
He attacked. E, then awu those found by  
labakhandwe ngu Somhlolo batihlalele le,  
Somhlolo staying at that place, Nkhosi, came  
Nkhosi ke, sebeta ke bacela, wera wekunene,  
and asked for, you of the right hand,



119(b) libutfo - 1. Subjects.  
2. An age regiment or age-grade.

119. emakhandzambili; - 1. The original inhabitants found by the Nkholi Dlamini clan when they reached Swaziland.

120. Mgwanya - 1. The name of passing through Nelspruit in the Republic of South Africa on the northern part of Swaziland.

121. tfuka'd - 1. To be startled or frightened.

122. sitfunti - 1. Dignity, prestige  
2. Literally, a shadow.

123. busa'd - 1. Reigned, ruled.

124. lashiwe - 1. To be doctored by a traditional medical practitioner.

125. emabutfo - 1. The plural form of the noun libutfo - in note 11(b) part 2.

126. Eyi - 1. An interjection used to express greatness, or to be more in number, in this sense.

127. lucucaba - 1. Many.



12  
lesibabita ke tsine ngekutsi ngemakhondzambili.  
those we call the emakhondzambili. They became  
Sebaba libutfo, nabo ke sebalibutfo. Ngobe  
a libutfo. Because he went as someone  
abehamba yena angulotawuwela u--u Mgwanya  
who would cross the Mgwanya. Because his  
Ngekutsi besoloku wetfuta, loyise le. Yena  
father had tfuka'd at that place. He then crossed  
ke asa, wabese uwela leNkomazi. Lapho  
the Nkomazi. That was where his sitfunti was.  
sitfunti sikhona. Naye lesihlala ubusa kakhulu.  
He too busa'd a long time at that place. E,  
khona. E, awu sibheva ke, sewelashiwe  
awu the sibheva, Mswati had been lashiwe.  
Mswati. Ngalo emabutfo akaphumi  
The emabutfo had not set forth to attack  
kuyawuhlasela. Ukhala tingembeti, ahleli  
He cried while he was sitting alone. They  
yedwana. Kuphunywe ke kuyowuhlaselwa  
set forth to attack. Hawu that was a  
ke. Hawu ngulelimhlophe ke. Wena wekurere.  
white one. You of the right hand.

1. U-----u-----as' usho ke Fakudze, usitjele  
Tell us ----- Fakudze that Mswati had  
ke emabutfo aMswati kutsi ke abe  
how many emabutfo?  
mangaki?

2. Eyi, kwakulucyaba Mlangeni.

Eyi, that was a lucyaba Mlangeni.

1. Inhhi phela ungasibalela ngaba sijeva kutsi  
167 Inhhi you may mention because we heard



128. Ticheme - 1. The smallest regimental age group made up of a squad of eight to twenty men whose essential part is to stand together in a dance, or to form a working team. (Kuper)
129. Inyatsi - 1. Swazi king Mswati II's main age regiment
130. Iulwimi - 1. A description given to an age regiment.
131. Lochege - 1. An age regiment of Mswati II made up of those <sup>born</sup> between the years 1846 and 1856.
132. Giba - 1. An age regiment of Mswati II made up of men born between 1866 and 1871.
133. Malindane - 1. An age regiment of Sobhuza II largely made up of men born roughly between 1924 and 1929.
134. Magogodvob - 1.
135. Tamaku - 1.
136. Balondoboz - 1. An age regiment which according to this informant belonged to Mswati II.  
2. An age regiment of the early Swazi king Sobhuza I.  
3. The main age regiment of Swazi king Sobhuza II.
137. emahinca -
138. inphi - 1. A battle.



kukhona, kwakukhona neTicheme.

that there was the Ticheme.<sup>128</sup>

2. Inyatsi, e, kwakukhona lulwimi uLochequ,  
The Inyati,<sup>129</sup> there was the lulwimi,<sup>130</sup> the Lochequ,<sup>131</sup>  
naGiba njenga rangu Malindane. Njongoba  
and Giba<sup>132</sup> like this Malindane.<sup>133</sup> As that is different

nje kwehlukene ngoba naye waphuma  
because he too set forth (to attack) long ago,

kadzeni, (uyatleka) enhhe. Inyatsi, ineTicheme  
(laughing) enhhe. The Inyatsi, had the Ticheme

neMagogodvolo, ngulabadzala. E, kuneTicheme  
and the Magogodvolo,<sup>134</sup> they were the old ones.

neTamaku. Koduwa ke nase kuWasela  
E, there was the Ticheme and the Tamaku.<sup>135</sup>

Mswati ke Inyati naLochequ. E,  
But when Mswati attacked it was the Inyatsi

kwakukhona nelibutfo kuMswati leBalondoloz,  
and Lochequ. E, Mswati also had the Balondoloz<sup>136</sup>

longangaMalindane kuSomhlolo. E, sibala  
libutfo, of Malindane's age to Somhlolo. E,

lamagama nje Nkhosi, ngenahinca, ngenahinca,  
we mention the names Nkhosi, those were the

ngenahinca, ngenahinca. Njongoba nje wati  
enahinca,<sup>137</sup> the enahinca, the enahinca, the enahinca.

lapha ngakini.

As you know at your place.

1. Manje ke Fakudze ke ase ungikhanyisele  
Now Fakudze clarify: which is the imphi<sup>138</sup>

ke: imphi ke lapha kaNgwane ke leyatiwako  
of Mswati that is known here at

ke leyase yahlaselwa ke nguMswati ke,  
kaNgwane, you must also say that which



139. sive - 1. A clan or nation.
140. timphi - 1. The plural form of the noun imphi - in note 138.
141. khukhula ngoco - 1. Literally, destructive
142. umbango - 1. Succession dispute  
2. Literally, to clash.
143. lichegu - 1. An old man over sixty five years of age.
144. talukati - 1. Old women.
145. Nkhanini - 1. An area next to Lobamba
146. emeSwati - 1. The way old Swazi people refer to the Swazi people.
147. mbula the ingubo - 1. A siSwati expression of respect meaning to seek assistance from a king or from the person in authority.



wahlasela ke, usho nekutsi abehlasela siph  
sive<sup>139</sup> did he attack, which was the  
sive ke, nguyiphi?

imphi?

2. Ewu, tikhona nje timphi lapha kuMlambo  
Ewu, these are the timphi<sup>140</sup> of Mlambo of  
waNciliba. Lenkhulu kakhulu khukhula ngoco  
Nciliba. The very important one khukhulangoco<sup>141</sup>  
ngeyembango e, waMawewe naMzila. Lapho  
was that of the umbango<sup>142</sup> of Mawewe and Mzila.  
kwasal' inkhukhu nelichegu lelingasasukum?  
That was where a chicken, a lichegu<sup>143</sup> who couldn't  
ekhaya netalukati. Kwaphuma khukhula  
stand up and the talukati<sup>144</sup> were left. Khukhula  
ngoco, lapho. Lapho sekuyawuhlaselwa.  
ngoco set forth. To attack. That was the one  
Ngiyona yaba nekuhlasela lokukhulu ngoba  
which attacked heavily because Mandlakezi  
Mandlakezi mkhulu. E, ngunaba ke laNkhanini.  
was important. E, those are the people of  
Inkhi. Ne.

Nkhanini<sup>145</sup>. Inkhi. And

1. Manjerna, leyomphi ke kwakwente njani  
Now, what had happened during that imphi  
ngoba kutsiwa yimphi yaMawewe naMzila  
because they say it is the imphi of Mawewe and Mzila.  
Kwakwe, yini, emeSwati abesangeraphi ke  
What was, why did the emeSwati<sup>146</sup> intervene  
kuleyomphi?

during that imphi?

2. Dwu! Mawewe wetakwembul' ingubo. Bandlelela  
198 Dwu! Mawewe came to mbula the ingubo<sup>147</sup>. His



148. bukhosi - 1. Literally, Kingship or  
2. Chieftaincy.

149. dlelefa'd - 1.

150. menyetwa'd - 1. Literally to call from a  
distance.

2. This may also mean in this  
context the process of doctoring  
an army, so that it will be strong.

151. lungiswa'd - 1. To prepare, usually by  
doctoring



bukhosi bakhe, kudzadzenwabo kuye Tsandzile.  
bukhosi<sup>148</sup> dlelela<sup>149</sup> d him, to his sister Tsandzile.

Wase Tsandzile uyamcela ke kutawucaca  
 Tsandzile then asked to talk to him. She said,  
 naye. Sowutsi, "Nang' umntakababa. Bamenz'  
 "Here's my father's child. They do this and that  
 ukuthi, nokuthi. Sithini na? Hawu singase  
 to him. What do we say? Hawu we may see  
 sibabone." Sokumenyetwa lenphi ke Nkhosi,  
 them." The imphi was menyetwa<sup>150</sup> Nkhosi, it  
 iyalungiswa ke, ilungisw' emandla. Ihamba  
 was lungiswa<sup>151</sup> d, its strength was lungiswa<sup>150</sup> d. It  
 iyawuhlasele. Awu, yahlasele<sup>151</sup> Inyatsi.  
 went to attack. Awu, the Inyatsi attacked.

1. E, kwehlulwa bani ke?  
 E, who was defeated?

2. Awu.

Awu.

1. Kwehlulwa yena?  
 Was he defeated?

2. Wasale wa, naye wahamba, wakhweshela.  
 He finally went away, and moved aside.

1. Kenja ngubani?  
 Who was that by the way?

2. Loyi, kwa, kwahamba Mzila kaJanga.  
 Mzila of Janga went away. Mzila  
 Wahamba neMzila, wankhweshela.  
 went and moved aside for him.

1. Ngololowa, loloweta lapha kusho kutsi  
 Okay, was <sup>Mawewe</sup> the person who came to this  
 nguMawewe?  
 place?



152. Phuthukezi - 1. This refers to Portuguese East Africa.

153. enaphukuzi - 1. The Portuguese people in Africa.

154. dliwa'd - 1. To take <sup>or raid</sup> usually livestock either with or without the knowledge of the owner, as during a battle.

155. ligandelo - 1.

156. infukwane - 1. Royal herds of cattle kept for ritual purposes.

157. Golotsha - 1. Literally, to skip.



2. Ngu Mawewe loloweta lapha.

Mawewe came to this place.

1. Lolomphi kuyevakala kutsi yate yayawufika

Because it was heard that the inphi went to Phuthukezi, <sup>152</sup> and that <sup>153</sup> the emaPhuthukezi even kuyingena?

tried to intervene?

2. Yaye yafika, yadla tinkhomo, yatsatsa

It went to that place, the cattle were dliwad,

tinkhomo teligandelo tekuklasela khona

the cattle of the ligandelo <sup>155</sup> were taken in order to

kuMzila kaJanga. E, te, ngingabekisa kuwe

attack Mzila of Janga. E, I may estimate

njenge mfukwane. Lapho iNyatsi

to you like the mfukwane. <sup>156</sup> That was where

itawukhanda teluswe nguMathendelekwana

the Inyatsi found (the cattle) <sup>being</sup> herd by Lubibi

naLubibi. Jas' iyatitsatsa. Sowutawutsi

and Mathendelekwane. It took the cattle. Then

ke, Ma, loMathendelekwana atitsatfwa

Mathendelekwana said those were not taken, they'd

leti, tijefika nje. Awu kuphi, kubobani!

just come. Awu where, to who! The Inyatsi took

Inyatsi yatitsatsa. Sebayamlimata ke. Jon'

the cattle. They hurt him. The Inyatsi.

Inyatsi.

1. Balimata bani, loMathendelekwana?

Who did they hurt, was it Mathendelekwana?

2. Golotsha, Mathendelekwana. E, awu naLubibi

228 Golotsha <sup>157</sup> Mathendelekwana. E, awu Lubibi too



158. phindze! - 1. This here means nothing came out of something.  
2. Literally, again.
159. sibaya - 1. A cattle kraal.
160. shaya'd - 1. To play an instrument.  
2. Literally to beat, strike.
161. impalampala - 1. A traditional signal horn.
162. khotsa - 1. This refers to grazing livestock.  
2. Literally, to lick.
163. Ngungunyane - 1. According to Myburgh, a descendant of Mzila.  
2. While according to Matsebula, a descendant of Somcuba, a grandson of Msuthu, Somcuba's son, who became a chief in the Lydenburg district.
164. tfunuka - 1. Literally, hurt an old wound or irritate.



17  
ke ubatse, ubatse, hhawu phindze! Beluse  
tried and tried, hhawu phindze<sup>158</sup>! They were herding  
letinkhomo. Nabatikhipha esibayeni, lena kuMzila  
the cattle. When they took the cattle from the sibaya<sup>159</sup>,  
Bashay' impalampala kucala laphayi. Sebayavula  
from Mzila. They first shaya<sup>160</sup>d the impalampala<sup>161</sup>. When  
tilandzela bona, lapho kunetjani khona.  
they opened, the cattle followed them, to where there  
Tiyewukhotsa khona. Setiyabuya ke lapha  
was grass. In order to khotsa<sup>162</sup>. Then the cattle were  
ke kitsi. Wakhwasha Mzila naye usahlasela  
brought to our place. Mzila went aside while  
lenbili. Mawewe wasala ke kuze kube  
he attacked at the front. Mawewe<sup>has</sup> remained  
ngunamuhla ke. Lapho emaphuthukezi atawutsi  
up to this day. That was when the emaphuthukezi  
"Hhawu kantsi yini?" Asancobe kadzeni  
said, "Hhawu what is that?" Ngungunyane<sup>163</sup> had  
wona, Ngungunyane. Ngobe sikhatsi  
already been defeated. Because the time when  
soluncoba Ngungunyane siphashane,  
Ngungunyane was defeated was long ago,  
siku 15 century. Wena wekunene. Nekuhlaselela  
in the fifteenth century. You of the right  
ke.

hand. And the attack too.

1. Sengiyayiva ke.

I now understand this.

2. Awu, ngukona lokutsi inkhosi itawutfunuka,  
Awu, that was why they said the inkhosi  
itawutfunuka. Sekuphuma leny' imphi. Iyawuhlaselela  
would tfunuka<sup>164</sup>, would tfunuka. Another imphi



165. kathobela - 1.

166. limala'd - 1. This here means to be defeated in a battle.

2. Literally, to be hurt.

167. buya'd the emabuyate - 1. A siSwati expression meaning to have been on the losing end during a battle, literally meaning to come back with nothing.

168. Zombodze - 1. The name of the area next to Lozitha and Lobamba beyond the Mdzimba mountain, under the Manzini district.

169. khalela - 1. To mourn

170. tindlovu - 1. This may be the name given to the battle.

2. Literally, elephants.

171. Wulu - 1. According to Bonnes p. 114 - the battle between the Swazi and the Pedi in 1869, whereby the Swazi were defeated.

172. Dlanini - 1. The earliest Swazi king.

173. Mshadza - 1. The 1879 Swazi - Pedi war.



kuMjaji kaThobela. Inhi. Iyalimala ke ibuya  
 set forth. To attack Mjaji at kaThobela.<sup>165</sup> Inhi,  
 emabuyate. Enhe, nayits' ibuyile leyakucala.  
It limala'd,<sup>166</sup> and buya'd the emabuyate.<sup>167</sup> Enhe, when  
 Januva sekusuka induna yaka Zombodze,  
 the first one had come back. During the last one,  
 Matsafeni Mdluli. Ngunasafile, muva,  
 the Zombodze<sup>168</sup> induna, Matsafeni Mdluli  
 Lodungandaba wase Mbelebeleni! Sekuyawukhala,  
 started. That was after the death of Lodungandaba,  
 kuyawukhalelwa yera Mswati. Kutsiwa  
 of Mbelebeleni.<sup>169</sup> That was in order to khalela Mswati.  
 leyomphi ke nguyiphi ke?  
 Which imphi is that one?

2. Yetindlovu.

That of the tindlovu.<sup>170</sup>

1. Kutsiwa leyomphi?

Which imphi?

2. Yetindlovu.

Of the tindlovu.

1. Akusiyo leyewulu?

Is it not the one of Wulu?<sup>171</sup>

2. E, cha. yuDlamini.

E, no. That was of Dlamini.<sup>172</sup>

1. YeMshadza leyo.

That one is that of Mshadza.<sup>173</sup>

2. YeMshadza leyo.

That one is of Mshadza.

1. YeMshadza leyo. Leyewulu, ngiyo leleshiwo  
 That one is of Mshadza. The one of Wulu, is the  
 yinduna.

257 one mentioned by the induna.



174. babe

- 1. A term of respect used to address an older man usually of my father's age.

175. Aji

- 1. Literally, my father.  
- 1. An interjection used to express emphasis.

176. kaThulwane

- 1. The area of the Thulwane people which lay on the Limpopo river in the present-day Transvaal.



2. Cha. Ngu, le. Ngi takucalela lekucaleni.  
No. It's that one. I'll start from the beginning.

1. Jebo babe.  
Yes babe.

2. E, nayifikile ke imphi yetindlovu kantsi  
E, after the imphi of the tindlovu had  
Matsafeni se \_\_\_\_\_  
come yet Matsafeni had \_\_\_\_\_

1. Cha. Seyitawonakala phela. Ngoba cala  
No. That would be wrongly presented now. Because  
usho leta Mswati letinguye Mswati, mbamba  
you must first mention those (timphi) of Mswati  
ute ugcine ngayo le, ngoba lologyishoko  
indeed and end with this one, because the one  
phela abesafile sebayomkhalela.  
you mention Mswati had already <sup>khalelad him.</sup> died, they

2. Wancoba, wancoba Mswati.  
Mswati became victorious.

1. Nguyiphi ke, asibale ke letimphi takhe,  
Which one was that, let us mention his timphi  
ke kutsi kwakungubani?  
that which was it?

2. Ji Nyatsi ke, nala Mahinca. Ja Mjaji kaThobela.  
The INyatsi, and the Mahinca. That of Mjaji at  
Ayi agijime ngematubane ke Ngwane waye  
kaThobela. <sup>175</sup> Ayi Ngwane ran fast until they  
wafika ke Nkhosi kaThulwane. Etinsukwini  
arrived Nkhosi at kaThulwane. <sup>176</sup> Nowadays we  
talamuhla sitsi \_\_\_\_\_  
say \_\_\_\_\_

1. Kute imphi Mswati lase ayikhipha aletelela.  
269 Was there no imphi that Mswati sent out



177. kaMajaji - 1. The area whereby the Phalaborwa people under Majaji settled beyond the Great Letaba River in the lowveld of the eastern Trans-Vaal. (Bonner, 114.)

178. Sithobela - 1. According to the index Thobela was the name of Majaji's father who lived in the eastern Transvaal: see note 177.

179. live - 1. Place, area, territory.  
2. In another sense, nation.

180. Lydenburg - 1. A place in the Transvaal next to Zoutpansberg and Middleburg.

181. khonta'd - 1. To seek political asylum.  
2. Literally, to serve, worship, pay allegiance to and also  
3. to greet.



emaBhunu?

to assist Boers?

2. Owu, kukanyenti Nkhosi, kakhulu kuDlamini.  
Owu, that was many times Nkhosi, especially during <sup>Dlamini's</sup> time.

1. Cha, kuMswati.

No, during Mswati's time.

2. KuMswati Nkhosi ngule yakaMjaji kaThobela.  
During Mswati's time Nkhosi that was the one of Mjaji at <sup>kaThobela.</sup>

1. Abelekelele emaBhunu kuleyo?

Did he assist the Boers during that one?

2. Nene. Loku kwakusolo kuhletiswene kahle.  
Nene. At the time when they lived well alongside <sup>each other.</sup>

1. Ngoba ikhona Mswati imphi layikhiphile  
Because there was an imphi that Mswati  
kusekhona yena. Jelekelela emaBhunu. Kweta  
sent out during his time. In order to assist the  
wona emaBhunu la, latewucela bunini, akhe  
Boers. The Boers came to this place, to  
bunini.

establish good relations.

2. YakaMjaji naSithobelo.

That was of kaMjaji<sup>177</sup> and Sithobelo.<sup>178</sup>

1. Lelive nje lelinda telilapha labatsi kuseLydenburg.  
That live<sup>179</sup> at that place called Lydenburg.<sup>180</sup>

Ngilo Mswati lapha atsi emaBhunanini, "Hlalani  
That was where Mswati said to the Boers,  
lapha nina, senibahlabo bami."

"Stay at this place, you're my friends."

2. Nene.

Nene.

1. Bakhontile, bavele bakhonta kuMswati, emaBhunu

281 The Boers khonta'd<sup>181</sup> to Mswati.



182. beSutfu

- 1. The Sotuo speaking groups found in Swaziland by the ruling Dlamini clan or

2. The Sotuo ethnic group found in present day Lesotho.

183. emaNgisi

- 1. The British people.

184. bekela

- 1. To tell, account

2. Literally, to place something for someone else.



2 Ngiyakwati, Dlamini wekunene.

I know about that, Dlamini of the right hand.

1. Inhhi Fakudze. Ngibuta ke kutsi nguyiphi ke

Inhhi Fakudze. I'm asking that which was the

leyomphi Fakudze, ke lapho ke Mswati

imphi Fakudze, whereby Mswati assisted the Boers?

elekelela emaBhunu? Lelesiyishoko yaMbandzeni

The imphi of Mbandzeni we mention was only

yinge, yambandzeni nebeSutfu ngulapho

one, that of Mbandzeni and the beSutfu<sup>182</sup> was

yemaNgisi leyo. Angitsi uyabona ke,

that of the emaNgisi.<sup>183</sup> As you see, that was

nguleyetindlovu.

that of the tindlovu.

2. Leye kukhululwa nguMatsafeni. Wase

The one which was sent out by Matsafeni.

Matsafeni \_\_\_\_\_

Then Matsafeni \_\_\_\_\_

1. Hhayi kuMbandzeni phela leyo.

No that was during Mbandzeni's time.

2. Cha babe, cha babe, cha, cha, cha babe.

No babe, no babe, no, no, no babe.

1. Phela leyo nguMatsafeni, lapha kwakute

But during that one it was Matsafeni, there was

inkhosi phela kuleyo. Sitakuta kuleyo.

no inkhosi during that one. We would come

Ngitakubekela kahle kutsi ke kwahamba

back to that one. I'll bekela<sup>184</sup> you that how did

njani. Ngisafuna kutaMswati, ngoba lele, le,

it go. I want (the timphi) of Mswati, because

leyaMatsafeni sowufile Mswati.

292 during the one of Matsafeni, Mswati was dead.



185. tfwele - 1. In this sense to wear.  
2. Literally to carry something.
186. tintsambo - 1. This here refers to mourning clothes.  
2. Literally, ropes.
187. phela<sup>2</sup>d - 1. Died  
2. Literally, finished.
188. elokwanyeni - 1. This is used to show that the speaker is trying to recall the name of the place under discussion.
189. khombeka - 1. Pointed at.
190. Veshe - 1. This refers to Vondaland in the Northern Transvaal in South Africa.
191. phu - 1. A word used to lay more emphasis.



2. Ngu Dlamini, ngu Dlamini.

That was Dlamini, that was Dlamini.

1. Akusiye Dlamini. Angakabekwa nekubekwa

That was not Dlamini. Mbandzeni was not Mbandzeni.

even bekwa'd.

2. Ngu Mswati.

That was Mswati.

1. Cha kwakungula Zidze lapho.

No that was laZidze.

2. Nene.

Nene.

1. Live letfwele tintsambo.

The live had tfwele<sup>185</sup> the tintsambo.<sup>186</sup>

2. Nene.

Nene.

1. Ngulapho kwaphela khona bantfwabenkhusi,

That was when the bantfwabenkhusi phela'd<sup>187</sup>

kuleyomphi. Naba bantfwabenkhusi, nabaya

during that imphi. The bantfwabenkhusi, who

lababa lapha e, elokwanyeni, nako lapha

belonged to, elokwanyeni,<sup>188</sup> at

2. Lentsaba yakhona ayikhombeki.

The mountain of that place cannot be khombeki.<sup>189</sup>

1. Kenje ngukuphi lapha e, cha, nankhu umuti

By the way where is that, e, no, the umuti

2. EVeshe. Ngiyo ke.

At Veshe.<sup>190</sup> That was the one.

1. Ngiyo ke leyomphi. Nakuphela bantfwabenkhusi

That was the imphi. When the bantfwabenkhusi

phu!

phela'd phu!<sup>191</sup>



192. BoMsukusuku - 1. This is used collectively here as shown by the prefix bo- to refer to Msukusuku and the others.
193. Tikhali - 1. Spears, assegais, weapons.
194. lihawu - 1. A shield usually for dancing.
195. Sandla - 1. Manner  
2. Literally, a hand.
196. sincele - 1. The wrong way.  
2. Literally, the left hand.
197. khuta'd - 1. To warn against, object.
198. utq - 1. To tell a story  
2. Literally, bring.
199. fukamela - 1. To go into seclusion for ritual purposes when an impi or warriors set forth to fight in a battle, usually done by a mature king.
200. inkunzi - 1. In this context, the king.  
2. Literally, an ox.
201. enhlambelweni - 1. Sacred enclosure within royal cattle-byre.



3. Babakhona boMsukusuku.

BoMsukusuku<sup>192</sup> were there.

1. Enhhe. Kwafa boMsukusuku kuleyomphi.

Enhhe. BoMsukusuku died during that imphi.

leyo. Kwabuya tikhali. Kokutsi, "Owu, nati

Tikhali<sup>193</sup> were brought. That, "Owu, there are

tikhali tami," kwatsatfwa lihawu kwambonywa

ny tikhali, a lihawu<sup>194</sup> was taken to cover

ngetulu. Ngayo ke leyaMatsaferi leyo.

at the top. That was the one of Matsaferi.

Leyaphuma ngesandla lesingasiso.

The one which set forth through the wrong sandla<sup>195</sup>

2. Nene.

Nene.

1. Enhhe. Yaphuma ngesincele leyo ngobanalaZidze,

Enhhe. That one set forth through the sincele<sup>196</sup>,

wayekhuta nalaZidze leyomphi.

because laZidze too khuta<sup>197</sup> that imphi.

206 2. Uta nayo Makhungu wezintaba!

You uta<sup>198</sup> with it Makhungu of mountains!

1. Wayekhuta kokutsi, "Nitsi lenphi ayiphume

She khuta<sup>199</sup> that, "You say the imphi should

lena njena, itawufukanyelwa ngubani

be set forth, who would fukamela<sup>200</sup> it because

njengoba inkunzi<sup>201</sup> ifile, mine kangingen<sup>202</sup>

the inkunzi has died, and I don't go into

ehlambelweni."

the ehlambelweni<sup>201</sup>."

2. Kangikaludli lubisi.

I haven't eaten the milk.

1. E, "Cha angingen<sup>203</sup> ehlambelweni. Lo imphi

310 E, "No I don't go into the ehlambelweni.



202. Cungelwa - 1. This refers to the cunga ceremony whereby the king eats the luselwa - a special pumpkin which has been specially prepared for him, marking that fruits of the new season may be eaten.

203. cungla - 1. A verb meaning the same thing as cungelwa in note 202.

204. tibongo - 1. Praise names.



iyacungelwa. Itawucungelwa ngubani lera na? Because an imphi is cungelwa. Who would angela

Tatsi tindvuna, "Cha, tsine sibona kutsi imphi this one?" The tindvuna said, "No, we see that iyewugeza tikhali, iyawukhalel' inkhosi."

the imphi should wash the tikhali, to khalela the inkhosi.

Bajakeni ke, bajake kokutsi njengoba nangy.

They were rushing because as Mswati was not Mswati angekho, batewutfola tinkhomo

there, they would get cattle, in order to phela, batewukwati kuhlephulelana tinkhomo.

divide the cattle among themselves. That was

Kuphel' into leyayijakiwe.

the only reason they were in a rush.

2. (Uyahleka.)  
(Laughing.)

1. Bengisafuna nje leti Fakudze ta, tevele, I wanted those Fakudze of, those of tawu, takhe Mswati kusekhona yena.

Mswati, when Mswati was still alive. Then

Uma nase wukhohliwe utsi owu, "Cha

when you have forgotten say owu, "No

taba tinengi, ngingek ngatati ngenagama

they were many, I cannot know the

ato, ngenagama ato,

names of the timphi."

2. Usho ma, kuncono tibongo.

You mean, the tibongo are better.

1. Cha sengisho timphi, Fakudze.

No, I mean the timphi, Fakudze.

2. Owu angati lutfo Hlubi wekunene.

320 Owu I don't know anything Hlubi of the right hand



205. tidla - 1. This means the same thing as dliwa'd in note 154.

206. tidlite - 1. Raided.  
2. Literally, eaten.

207. Hula - 1. According to Matsebula, the Mhuluhulu mountain or the Hula on the north western part of Swaziland, next to Kennedy's Vale in the Republic of South Africa.

208. sibheva - 1. A great, strong or a powerful person.



1. Lalela Fakudze. Ngitakukhumbuta yinye ke,  
 Listen Fakudze. I'll remind you about one among  
 kuletimphi. Uyayikhumbula nansi imphi  
 the timphi. Do you remember the imphi sent out  
 leyakhishwa nguye Mswati, nayo leyayiyinkhulu  
 by Mswati, the imphi which was very great?  
 kabi? E, aphume onkhe, enabutfo. Sekuyenteka  
 E, all the enabutfo set forth. It happened  
 bayatidla tinkhomo kubeSutfu. Batidlile nansi  
 that they tidla<sup>205</sup> the cattle from the beSutfu.  
 imphi yakitsi ifike iyalala. Nayilele kufika.  
 After they had tidlile<sup>206</sup>, our imphi came and slept.  
 inja, tifike tibiwa yinja, tihamba nenja.  
 While they were asleep, a dog came and stole  
 Uyayikhumbula kambe! Leyekulala le, leluHulu.  
 them, they went away with a dog. Do you  
 (Uyahleka). Jabani leyomphi, akusiye yakhe  
 remember that one? The one when they slept at  
 Mswati?

Hulu<sup>207</sup> (laughing.) Is that imphi not of Mswati?

2. Cha. Ngu Madlenya.

No. That was of Mbandzeni.

1. Ye. Ya Mbandzeni, wena sowusho naku Mbandzeni.  
 Of. That was of Mbandzeni, you mean during Mbandzeni<sup>25 time</sup>

2. Inhhi Nkhosi.

Inhhi Nkhosi.

1. Wo.

Okay.

2. Hawu. Mswati abesibheva kakhulu.

Hawu. Mswati was a great sibheva.<sup>208</sup>

1. Enhhe. Chubeka Nkhosi. Do you still want him

335 Enhhe. Continue Nkhosi. Usafuna asho



335 to say something. P

Iutfo yini?

(Kukhona lokhulumela phasi ngesingisi, kute

Someone is talking in an inaudible tone

kuphele iinterview ku counter no. 518.

in English, until the end of the interview

742 at counter no. 518.