

PAGES
32
BLADSYE

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SIZE A4 (297 x 210mm) GROOTTE

Name Banner Series
Naam

Subject History by Mathosini Dlamini
Vak

Place also by Shongwe
Plek

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 3
JD. 267

~~1000~~ - *Utricularia*

Utricularia

Utricularia

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Utricularia is a genus of bladderworts. It is an important component of about 3000 species. The most important form, *Utricularia* is a mountain.

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16 Ngombangomba —

17 Nyangana —

18 Veshe —

19 Tomshiyo —

20 Gweva —

21 UBombo } [mountains] A range of
variants: Lubombo } mountains running along
Lebombo } the eastern edge of the
lowveld. Broken only by the
gorges of three major rivers
it is an impressive escarpment
of about 2,000 feet. One
important town, Sifeki is in the
mountains.

22 Ulodeya } — from "Kudzela ukudela"
variants: Ulodele } meaning to be prepared to
Ulozela } sacrifice oneself for something
also: Madeya } "Ulodeya/la" is the person who
does that.

M.D. after this Mbayimbayi. Nho? Is it on?
Emvakwalo Mbayimbayi. Nho? Sowukwile?

P.B. (nho).

(nho⁵).

M.D. Ngombangomba zemithi yaka Nyangana;
Ngombangomba¹⁶ of medicines of Nyangana¹⁷
Magobizibhla lonjengowase Veshe, magobizi-
the one who bends trees, who is like that
khlabla lonjengewakatomshiyo. Gweva longashi,
of Veshe¹⁸, the one who bends trees, who is
indlu zisha; Mkhashimbana Kawungakanani,
like that of Tomshiyo¹⁹. Gweva²⁰ who does
nangentendeni yesandla wawungalingana.
not burn white huts/houses burn; Mkhashimba
Makunguzi UBombo kuvele izikhakhalala.
na, you are not that much, even
Ngwenya Kaziboni ngoba kusebusika, kuseklobo.
in one's hand you could fit. The one who
Londeya Mzimba awushiye kubafokazana.
peeps over the UBombo²¹, thereby causing several
Madeya kaNdaba, wadelizintaba. Hlung' elimnyama
[mountain] gaps to appear. Crocodiles which do
nguleli ka Maja, alingeyukudliwa mhlambi
not see, because it is "winter; it is "summer.
wezinkomo, aliyawudliwa mhlambi wezi-
Ulodeya²² [his] body and leave it to
nyamazane. Nithiza qombe lenyamazane;
commoners. Madeya²² of Ndaba²³ he/she
bhami simbobo mbili kumatangeni. Malayida
dela'd²² mountains. Hlungu²⁴ that is dark what
kuutse, unjenge mefiso. Emkhatsini wemefiso
is of Maja²⁵, it was not going to be eaten by

23 Ndaba —

24 Blungu — a place or area which is thickly covered with good, overgrown-grass, ^{which is} usually used for grazing purposes.

25 Maja — probably Maja I a Mamba inkhosi who was the father of Bhokweni, but son and successor of Mbatjane I.

26 Withiza } break something (such as a stick)
variant: Witsita } into shivers

27 qombe —

28 eMalangeni — 1. Swazi currency 2. members of Dlamini royal clan, who are of royal blood.

2. members of those clans which trace their histories back to the Dlamini clan.

29 layida — to strike (particularly) a matches to make fire.

30 Nkhosi! — 'hail Your Majesty/or Your Lordship,' This is a 'royal salute which is sung by a bard or praise-singer whenever he/she finishes the praises of a King or chief or Indlovukazi (see glossary)

31 Ngwane — I an early leader of the Bemba-Nguni peoples, and a predecessor of Dlamini I

II One of the earlier rulers of the Dlamini branch of the Bemba-Nguni peoples, later called the Swazis. He ruled possibly during the early seventeenth century, although dates

akungulobovana; matsandza ku cedeza cedza. flocks of cattle, it was not going to be eaten by uvula lombhokadvo zibovu, ziphishekile.

flocks of games. Withiza²⁶ qombe²⁷ of Ugwaze indvodza beyidzinga, kunaloku ba-games. Gun which has holes among eMalangeni²⁸ beyidzinga nayizolo. Nkhosi! Ngu Mbambayi. The one who layida's²⁹, thereby causing a flame Ngukaphoke. who is

to come about, like a matches. Among matches, it Nyokandze wa Ngwan' uloqulwa we ziboya; bhavu was a reddish one, the "liker" of finishing la Mshweshwe. Mbilini lowabonwa langa.

[Something] gradually. The "opener" of red Umaphambana nengalo ka Sobhuza; kwakungu-grinding stones, being bussy. You stabbed a yena 'ngalo mathata. libhekephi letentiwa

man which was being wanted more than he baka Madala; ukhal' ube yongo bafe ngumona. was wanted the previous day. Nkhosi³⁰! It is

ukhandwe ngamatje oka Sobhuza; ukhandwe Mbayimbayi [the one just praised]. Tong ngamatje was 'owu yagungubala. Logunguluzi

snake of Ngwane³¹ the one who is beaten, wakuman ceba ngayindaba. Mgudlu kawubanjwa of hairs; bath of Mshweshwe³² Mbilini³³ who was nokubanjwa, uyawubanjwa yishumi lamadada.

seen by lilanga³⁴. The one who goes against Nkhosi! Wena ukunene! Now, you want ingalo³⁵, of Sobhuza³⁶; it was really the 'ngalo³⁵ me to do this thing?

mathata³⁷. Where have they gone to those which been stoned. He has been stoned and then became proud. The one held up by ten men. Nkhosi! You ukunene! Ufuna ngente (okw)?

of early Swazi rulers are very much in doubt.
A successor to Mswati I, he preceded
Dlamini II as ruler.

Ngwane III - one of the most important of 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 III.
Bringing his people northwest from the
Pongola River, he built his tribal
capital at a place he called
Zombodze, his administrative center he
named Hhohho. He then expanded his
following by conquering and absorbing
nearby clans. He died around 1780,
and was buried on a hill called
Mbilaneni, now an important burial
place of kings.

Ngwane IV. - Another title of King Sobhuza I

Ngwane V. - Another title of King Bhunu.
[Grotzinger, J. J., Historical
Dictionary of Swaziland, The
Scarecrow Press, Metuchen, 1975,
pp. 116 - 117.]

32 Mshweshwe —

33 Mbilini

— eldest son of King Mswati II, his mother was la Makhasiso, chief wife at the royal household at Hhohho. He left Swaziland in a furor when his younger brother, Ludvonga, was named as heir to the throne instead of himself. Mbilini and a group of followers traveled around the perimeter of the country, finally settling in the north of Zululand. Mbilini then led cattle raids across southern Swaziland, especially against the people of Mshiyane. The first was successful, but a second one was not, only angering some Boers. A Boer protest to the British ultimately resulted in a British soldier at Ncaka shooting Mbilini dead in about 1879. [Grotzinger, J.J., Historical Dictionary of Swaziland, p. 97—98]

34 Lilanga — 1. Sun 2. Swazi title for their King.

35 Ingalo —

36 Sobhuza [I] — also known as Somhlolo, was a Swazi King whose son and heir was Mswati II.

[II] — also known as Nkoffotjeni or Mong, was the heir of King Bhunu [Mahlakohla], and he was born in 1899 and died in 1982.

37 Makhata —

were done by the Malladla people; the one of Sobhuza has struggles against wounds brought about by affairs. You, Mgudlu can only be

³⁸ Ndurungunye } — also known as Zikodze
 variant: Ndurungunye } The son of King Ngwane
 Ndurungunye } III, who died in about 1780,
 Ndurungunye ruled the
 Swazis until he was struck
 by lightning in about 1815
 and died. His mother,
 Lamntzebele or Lakubheka,
 had her residence at (old)
 Kobamba, while the King's
 administrative capital was
 at Shiselweni. A strong ruler,
 he began an embryonic
 Swazi army and used it to
 secure his father's conquests
 and absorb additional
 tribes. Likewise, his son and
 successor, Sobhuza I,
 increased the prestige of the
 ruling Dlamini's. [Grottel,
 P. 114-115.]

³⁹ Mzinsangu — [River] a place and a
 river that is located in
 Southern Swaziland about
 14 km South of Mkhoseni
 hills.

⁴⁰ Live } — see glossary
 variant: Izwe
⁴¹ Bayethe! — (interjection) hail, your Majesty!
⁴² Waphakathi! — see glossary.

P.B. nhr.
 nhr.
 M.D. Ndurungunye. Sihlangu kuhuhumba noMzinsangu.
 Ndurungunye³⁸. Shield that goes down with the
 sikhumba nje sidlamadoda Kanye nama-
 Mzinsangu [River]³⁹; as it goes down, it eats men
 dodana. Songo lingase nelive lingiyingile,
 and sons. Songo lingase even live⁴⁰ has
 umatingela lihlatsi, lihlatsi laseliyamlandulela,
 perplexed me. The hunter of a forest, the forest then
 lathi 'Kanginanyamatane ke mine, ngitingelwa
 declined, saying 'I don't have games, myself; I
 ngu Zikodze waNgwane.' Ulo makhwela
 am being hunted by Zikodze³⁸ of Ngwane³⁸. The
 wengwe, wena wakhwel' izintaba; Masisi-
 climber of leopards, you, who climbed mountains;
 mba longangamathunz' ezintaba. Nawe ke
 The one who scurries along who is of the size of
 wena ugawulako, ugawule Ngogweni, Uboyi-
 mountain shadows. Even you, who is chopping [trees],
 gawula ushiye imithi ibemibili; wenzele
 who is chopping at Ngogweni. Leave out two
 khona azawuphumula okaNdaba, Bayethe!
 trees, so that the one of Ndaba may rest under
 Wena waphakathi!
 them, Bayethe⁴¹! You, Waphakathi⁴²
 Ludonga lwa Mavuso luhambe luyabuyeki.
 Ludonga⁴³ of Mavuso⁴³ goes to and from. The
 mahlala othandeni lwenyathi wenzele
 one who sits on the skull of a buffalo, doing that
 amaqhawe enyathi khona azakubalekela.
 in order that the heroes of the Nyathi⁴⁴ may

43 Ludonga } — [I] A son of the Ngwenyama,
variant: Ludvonga } Mavuso I, Ludvonga served
as Ngwenyama of the Swazis
in the early eighteenth century.
He became ruler only because
of the actions of the mother
of his brother, Magudulela.

[II] the son of Mswati II, he was
chosen to succeed his father as
Swazi King. He was seventeen
years old at the time in 1868. His
mother, Sisile Khumalo became
Ndlouukazi, and his uncle, Prince
Ndwandwa served with her as
regents. Ludvonga died four years
later without an heir. Prince
Ndwandwa was accused of having
him murdered and was clubbed
to death on orders from the
Lusendwa (Council). Ludvonga was
buried at Dlangeni on the Mdzimba/
Mdzimba mountains. [Grotzke, 1960.]

44 INyathi } — Mswati II's libutfo (see glossary)
variant: INyatsi } which comprised of men born
roughly between 1834-44.

45 Gwalagwala — 1. loury [bird] 2. fether of a loury [bird]

46 Mavuso [I] — A king of the Bemba-Nguni peoples, probably in the late 17th Century. The descendants of his people became known as the Swazis.

47 indlandlana —

48 eNgoye —

49 eNgomane —

50 Jojo —

51 eKuphileni —

52 Mpukumpuku —

53 Mlangeni } — The name for the plural: Malangeni } collective body of Abantwana } amalangeni } ba makhosi ("children of the } eMalangeni } kings"). These are district chiefs from the elder male line of the Nkhosi-Dlamini. [Grottel, 187]

Gwalagwala laMavuso lingamdlonga wengwe run away from him. Gwalagwala⁴⁵ of Mavuso⁴⁶ nguwe ngonyama, Mashaya indlandlana it has a leopard's mane, it is [mane] of kubheje amahlathi ase Ngoye. Sengathi a lion. The beater of indlandlana⁴⁷ causing lentabi. yase Ngomane iyawudliwa ngu Jojo forests of eNgoye⁴⁸ to become red. It seems kubafana beKuphileni. Cikilizane longayikun as if this ox is of eNgomane⁴⁹, it is to be eaten fa, nakuloywa mitsi, uyawubulawa yizi-by Jojo⁵⁰ among boys of eKuphileni⁵¹. The small nkhliziyo ezimbi zabathakathi. Ngumpukumpuku finger that will never die of witchcraft using kaMavuso ngokweswela izinsiba zokuphapha medicine, but will die because of bad hearts kub'abenenziba zokuphapha abeyakwendela of witches. It's Mpukumpuku⁵² of Mavuso⁴⁶ because egangen'ezikude (Zabo Ziziba). Woza Godoza of lacking fethers for flying. Had he fethers Mlangeni uyithabath'inkhonyane; uyawuzala for flying, he would have gone to faraway inkhonyane embalabala. INkhonyane embalabala places of Ziziba to beg [for food]. Come ayingeyaka Ndongande waNgwane. Sophia-Godoza, Mlangeni⁵³, and take a calf; you will nga abantu beza ngezindwendwe nkhunzi beget a calf which has many colours. The multi-lenga inkhontweni. Bayekele ke Ludonga coloured calf belonged to Ndongande of Ngwane⁵¹ bazawudlal'umkhosi waMeSwazi bazawudla- We/It will scramble for people who come in lines, bull which ran into a spear. Leave them, Ludonga⁴³ so that

54 dlala — 1. play 2. perform 3. be involved or take part in a ceremony or act.

55 Umkhosi — 1. an occasion 2. A ceremony 3. an event.

56 Lusekwane — see glossary.

57 Igula
variant: ligula } —

58 Dlambedlu — special royal cattle, used for ritual purposes.

59 Mkhondweni —

60 Umsumpetazana —

61 Blatjwa — 1. literally, stabbed
2. to slaughter a beast
3. to pierce something with a pointed weapon, such as a stick, knife, etc.

62 Shhishhi — name of a person,

63 Sola'd — 1. suspected 2. blamed

64 Inkosi
variant: Inkhosi } — see glossary.

lusekwane. Wagaq'igula lakho wabanjengenku they can dlala the Umkhosi of the Swazi; Lusekwane nzi yaso Dlambedlini. Kan'uyinkunzi yase You took your igula onto your shoulders, like Mkhondweni. Nyamazare lebovana umsumpe a bull of Dlambedlu; whereas you are a kazana; ihlatjwe nguShhishhi Kwabaka-bull of Mkhondweni. Game that is reddish, khumalo. Nani maDlamini, nani makhumalo an umsumpetazana. It has been blatjwa by sinisolile thina Meswazi; niye nayizala Shhishhi among the khumalo [people]. Even you, inkosi nase niyazi bulalela. Sesiyawesabo Dlamini [people]; even you khumalo [people], umhlane wakho Jojo; wabeleka emathola we have sola'd you, we Swazi [people]; you abamabili. Lase elidala liyagquma liyali-did beget the inkosi and then killed him for balekela elincane laguqa ngamadalo; yourselves. We now fear your back, Jojo; on it, you elincane lalinguyete Ndongande waNgwana. Carried two calves; then the elder one burst up, Hlosi ngamehlo asemhlubulweni; wafund the young one knelt on its knees. The young one ukukhasa, ukhasela izinkomo zikatomkha was Ndongande of Ngwane. Hlosi by/are eyes hliso. Besethembe phela Ndongande sithi of one's flank; he learnt how to scramble, Likadekade liyadla, sebalambile abafana scrambling for cattle of tomkhahliso. We were bentkosi Sesuthi thina 'mkhonto wodi hoping, Ndongande, that the Likadekade eat,

⁶⁶ uDidi — } name of a royal village or
 variant ludzidzini } umuti of Queen mothers
 during the reign of Swazi
 Kings whose kingly names
 were Mswati. In this
 context, it seems to be
 referring to King Mswati II

⁶⁷ Lonconobezela } kunobetela (verb)
 Kunconobetela } to pour into another container
 Variant: ukunconobezela } a liquid that is almost
 finished in the first
 container. Such a liquid
 usually flows slowly,
 hence one has to be
 patient and steady when
 pouring it.

⁶⁸ ekufinyeni — literally meaning 'A place
 where a nose is blown'.
 This was Mswati II's umuti
 (see glossary) in central
 Swaziland, near the site of the
 University of Swaziland,
 (uyengo Campus). He later
 moved this umuti to Hhohho,
 where it became Mswati II's
 administrative centre. [Matsebula
 J.S.M., A History of Swaziland,
 2nd edit., p. 38]

Lonconobezela longasiwo amanzi oku-
 The boys of the king are hungry; we are full, we
 hlalelwa! Abeyawuhlalelwa ngu Jojo kuba-
 spear of u Didi⁶⁶. Lonconobezela⁶⁷, though^{being} not
 fana beku finyeni. (Wavum'indabusha
 water to be waited for! He was going to be
 mtaka Ndaba; ayephi eMaSwazi eliphatha
 waited for, by Jojo among boys of ekufinyeni⁶⁸.
 Ndaba. Wagiya amagonso amade, wavu-
 You accepted an indabusha⁶⁹, son of our
 nywa ngu Mphotholozzi (wakabuthalikazang.
 father's house, where are the Swazi of the
 Mahlakhandeni lwenyathi wenzela
 Iphathandaba⁷⁰. You made long jumps, when
 amaqhawe eNyathi khona azokubaleke
 giyazing⁷¹; you were supported [in your performance]
 la. Mququzi welithambo inkomo —
 by Mphotholozzi of (Buthalikazang) [place or
 uzozikhona. Ugeza ngenyongo wenzela
 people]. The seater on the forehead of an
 amakhosana ageze ngezintelezi,
 inyathi⁷², so that those [people] of eNyathini⁷³
 Mabusa ngendlala, amakhosi abusa nge-
 would run away from him. You, who ququda's⁷⁴
 nala. Mphuklase longampondo zamaguqa;
 a bone, a cow — (present). You
 zitheziphukla abejo —. Latelani ning
 bathe with bile so that amakhosana⁷⁵ may bathe
 bafana bakatobamba naku kuyaguduz'endlini!
 with izintelezi⁷⁶. The one who busa's⁷⁷ with/by
 Yingwe iqhoba libhubesi, uMaphaklane
 famine, whereas Kings busa⁷⁷ with/by nala⁷⁸.

69 indabusha —

70 liphathandabs —

71 giya
Kugiyu
variant: ukugiyu } — to make occasional rhythmic jumps when performing a certain Swazi dance; this is usually done on certain occasions, such as in Wartimes, feasting occasion, etc.

72 inyathi
variant: inyatsi } — 1. buffalo. 2. see footnote #44 (above) for the second meaning.
As part of ritual, Swazi Kings are said to sit on buffalo foreheads.

73 eNyathini
variant: eNyatsini } — 1. to/at, INyatsi (Regiment/libutfo) see footnote #44 above, 2. An area ruled by a section of the Dlamini royal clan. This area is in Southern Swaziland, about 25 Km South-east of Hlatikhulu Town.

74 ququda
UKuququda
variant: Kuququdza } — to munch away at any hard audible thing, e.g. a bone.

75 amakhosana } — see glossary.
variant: tinkhosana.
singular: lithosana

76 izintelezi } (a) medicine, either roots,
variant: tintseleti } leaves or a mixture of water
and crush roots, used ritually
for strengthening oneself, or
to acquire dignity.

77 busa's } — busa is a verb, Kubusa
Kubusa } is a state of busing, which
variant: ukubusa } means 1. rule, as a ruler does,
2. reign, as a king does.
3. enjoy life, live comfortably.

78 iniala — the state of abundance of food
grown, as after a good rainy
season in Swaziland.

79 Mphuhlase }

80 phukla }

81 Hlatjwako } — one of Swazi clans.

82 Zindayi }

83 khweshelana } — to give way to someone, something reciprocally.

84 Izindaba

variant: indzaba

Singular: indzaba

indaba

— see glossary

elephant. You put, without making it sit precariously, it won't be smoked. You wore two blankets: one of a leopard,

85 umthunduluka — a bush that produces fruits which become red in colour when ripe, and it is usually bitter in taste when not ripe.

ozelwe kahlathjwako. Nam _____ kubekake, Mphuhlase⁷⁹ who has/is no horns of cattle, nkhonyane yendlouu. Wabeka ungewagha of young cattle; as they phukla⁸⁰ _____.

kelisa kungesiwamabele ezindayi. Watsi Listen, you, boys of Lebamba [place], there is a mgeleza ngeke zifuthwe zaku — disturbing noise inside the house/hut! It's a wembathizingubo zabambili; enye yayiyengus leopard crushing a lion. Maphahlane who has enye yayiyengwenyama. Zakhweshelana 'been born into a Hlatjwako⁸¹ [family or clan], ngomsifa wona wawu _____.

Nam _____ putting/installing, then calf of an wena waphakathi, Bayethe!
 not being sorghum of Zindayi⁸². Mgeleza said those of the other, of a lion. They khweshelana⁸³ by/with tails that was waphakathi⁴²! Bayethe⁴¹!

M.D. Mbandzeni: Labheja lazona izindaba! Mbandzeni. It [sun] reddened^{up} and harmed the Labheja lakushawukusa kwadabuka, kwathi mountains! It reddened up, as though it were at Kusemini laliwashisa amadoda, liwashisa noon, and it burned up men, burning them up phezulu. Madeya kandaba wadeyizindaba Madeya²² of Ndaba²³, he dela'd²² izindaba⁸⁴ wabona madoda akubhilinge la. Inkomo and saw men; they turned against you. A ekhwele phezu kwendlu kabo Mabhebha Cow which climbed up a house/hut at the place Umthunduluka wabhej egargeni ezikude of Mabhebha. An umthunduluka⁸⁵ that became red

86 Indlavela —

87 hloma'd — see glossary

88 Inhlambelo — a small enclosure made up of poles, which is erected inside the cattle byre. This small one is specifically for the /q King when performing Kingly rituals.

89 Izulu } — see glossary
variant: litulu }

90 enkhundleni } — see glossary
variant: enkundleni }
also inkundla }
inkundla }

91 emkhontweni —

92 Lugobhozi } — probably from kugobhota
variant: lugobhosi } meaning to flow as blood
does, after one has been injured.

93 uMujiji —

94 +iNjojela —

zaku — , was uyabona okaNdaba
then the one of Ndaba²³ saw that
kuthi a! konakele. Inkomo zifike ngayi-
ah! something has gone wrong. Cattle arrived
zolo, kwasa iNdavela iqhazile, yabaqazwa
the previous day, and the following day iNdavela⁸⁶
nguMambane wathi 'ha Dlamini, iNdavela
had done well; it was even praised by Mambane
ayikahlomi nekadzeni, kuba iklomite, inhlome
who said, 'ah Dlamini! The iNdavela⁸⁶ has
nangamaqhahla enhlambelo? Ungabowa-
so hloma'd⁸⁷ that it has hloma'd even by
buka ke Dlamini lamahlaha atakubalekela.
Poles/legs from iInhlambelo⁸⁸? You, Dlamini;
IZulu lidumile enkhundleni, emkhontweni,
don't look at these poles, because they will
kwasa kunezindaba, siye sabona nalugo-
dodge and run away from you. Izulu⁸⁹ has
bhozi lukaMavuso selugobhozela. Dilima
thundered at enkhundleni⁹⁰, at emkhontweni⁹¹, and
Songo — Utsengu Mujiji netiNjojela
the following day there were izindaba⁸⁴; we have
watsi sibhejane siyakwesula tingembeti.
seen even lugobhozi⁹² of Mavuso, gobhozela ing
waphebla life kwawutsa umlilo. Sikhakha
Chilimasongo — He bought uMujiji⁹³ and iNjojela⁹⁴
saselukhalweni kuMagobhozi; ungabasigawuki
and said Sibhejane⁹⁵ is going to wipe tears from
uyawubona ngezinkonjane kuyaluka, nana-
his face. You bored a rock and fire came out. A tree,
mukha loku ziyayaluka. Mamba sikhwele,
belonging to a mountain gap at Magobhozi's place.

as Sibhejane —

Almond — see glossary

Amulet — a small enclosure
made up of pebbles which
is erected inside the shell
here the shell one is
specifically for the
knee when passing
through the water

Apple } see glossary
stone }
shell }

Antenna }
antenna } see glossary
antenna }

Antenna —

Antenna }
antenna }
antenna }
antenna }
antenna }

Antenna —

96 Mamba — 1. a Mamba person, is one who either resides in the area under the jurisdiction of Mamba rules or whose surname is Mamba;

2. 1-Mamba n. Generic name for several varieties of venomous viper, of similar form and habits, having long slender bodies capable of standing erect, small undulating necks and long narrow heads with prominent eyes (especially when excited).

97 imizathiyi

98 amaduna } — see glossary
variant: emaduna }

99 yembul'ingubo ngingene } 1. literally meaning 'lifting up the blanket of the king'. This is a Swazi way of saying one appeals to the king against certain sentences passed on him/her.

2. yembul'ingubo Ngingene } let it/him/her lift up the blanket so that I may enter. This is a re

100 isikhenkenene — a big, powerful animal, e.g. a bull

ngemizathiyi emibili. Kuye kwakhuphuka intu-dont chop it; [if you do] you will see swallows flying ngu neyanga. Nakeyonkhungwana ayitsenga aimlessly; even now they are flying aimlessly. Mamba, amaduna, amaduna akondaba. Imbuzi we climbed up by two imizathiyi. A cloud of fog bayibambile entandweni yalatelela, waphuma rose. Even that fog was for buying amaduna umageca abekezela; abona ukuba Mshiza of Ndaba. A goat has been caught at will and kaMavuso wonakele ukuba akhwele it listened. Mageca came out perseveringly; izintaba zaboMabhula, zaboMazubha and seeing that Mshiza of Mavuso has been nezabo Mashwila; Wathi kubeSutfu, 'yembuli harmed, to climb mountains of Mabhula, of ngubo ngingene, ngibalekela isikhenkenene Mazubha and of Mashwila. He said to the sikababa sikaMavuso, engaze ngaqibela? Sotho, 'yembul'ingubo ngingene and run Ngezulu kuhagabala ingani byaduma away from an isikhenkenene of baba, of eMashisini; asukanentombi zawonwela Mavuso, before I cover it up? by/with izulu ziyam yobayobela. Zamthela ngezimnyama, gathering clouds in preparation for rain; by the ngejuba — ngejoja eli way, it is thundering at eMashisini; they/it went

off with girls of hair that are troublesome. they wathi uyadlala Dlamini lothi uyabusa lose threw him/her with black one, with ijuba — by/with

102 Maholoba

103 buhobe

a certain type of food that looks like porridge

nhlambelweni. Maholoba ngelifu elimklo-
goja that is

phe lembeth izintaba; kube lalembethe
and said, Dlamini is dlalasing⁵⁴ the one who
mina mfokazana angingeze ngakuthola
says he is busing⁷⁷, who is in enhlambelweni⁸⁸.
nekukuthola. Wena wakhanda beSutfu
Maholoba¹⁰² by a white cloud that wears
bapheke buhobe wabakhandeake Dlamini
mountains; if it had worn me, commoner, I
wabakhandeanisa. wabuchitha
wouldn't have found it at all. You, who found
Dlamini wabusakaza, kwagenuka amagama
Sotho people holding buhobe¹⁰³; you found them,
kubesutfu, akubanga kusasala lutho,
you Dlamini, and you really found them.
kuselizimpakla, zasala zenzani, zasala
You split it [buhobe], Dlamini, you scattered it.
zibahawula, nalamuhla lokhu, ziyaba-
reed screen for the Sotho fell over, and nothing
hawula. talakakhe Mngabasha, nalingeba
remained, only clothes are left - what are they
likulungele. Walibukele kuden i kuNdongande
[clothes] going to do, they will only remind them
waMauso waNgwane, baphakathi, Makhathe
of the [feverish] deeds, thereby hurting them; even
mela, baka Ngwane bakhwel izintaba, lu-
today, they are still hurt by memories of these.
ndle luyadikiza. Ngithe ngiyefik emakha-
Sleep well, Mngabasha. The wound is okay for you.
ndzeni ngathi ngiyambonga Dlamini bingi-
You looked at it, at a distance that on Ndongande

¹⁰⁴ makhandzeni — see glossary

¹⁰⁵ ligwayi lekumbelwa } literally meaning tobacco that did not grow there naturally, but has been planted there. Mbandzeni had not been an heir apparent at birth, but had, in his teens, been chosen by Lamgangeni from among 'ordinary' princes, and made king after the death of King Ludvonga.

¹⁰⁶ Indlowu — elephant. In Swaziland, an elephant has symbolical meaning, which stands for greatness, in terms of power.

¹⁰⁷ Nkhomazi } a river which cuts through the Northern part of Swaziland
variants: Nkomanzi
Komati

¹⁰⁹ impicabahloli — a puzzle or problem that is not easy to solve.

¹¹⁰ Lakubheka — mother of Ndungunywe (or Zikodze), son of Ngwane III. Her other name was Lamndzebele, because she was a daughter of Kubheka Mndzebele.

khalel'izinyembezi, bebathi ngikubongelani of Mauso¹⁰⁶ of Ngwane³¹. They are inside, wena Dlamini Toku uligwayi lokumbelwa. Makhathamela, the Ngwane³¹ people, they are climbing Ifulathel indlowu yaNgwane yayowukhola up mountains, the sea is moving around. When, umfowabo ngesheya kwaNkhomazi. after arriving at the makhandzeni¹⁰⁴, I attempted to Wahlangana ne praise Dlamini, they cried tears before me. They were Lesinye sathi yinkinga, lesinye satsi saying why am I praising you, Dlamini, because yimpicabahloli. Lesi sigace you are ligwayi lekumbelwa¹⁰⁵? Ngwane's³¹ umkhonto, sakatakubheka. Besinguwe ke indlowu¹⁰⁶ has turned its back and has gone to makhathamela owakhathamela izinkomo check his brother across Nkhomazi¹⁰⁷ [ivezi]. zikaVezi. Mkhono unezikhwepha kusuka you met with ezansi nolwandle kuyawufika phezu said it's a problem, another one said it's eMdzimba. Inggulungulu lengu Dlamini an impicabahloli¹⁰⁸. This It has a ngiyibone ngekuhuba izinkomo, ngibone spear on its shoulder, that of lakubheka¹¹⁰. You iziqhuba ihamba inkwamuza, ngathi makhathamela¹¹¹, who kakhamele¹¹¹ cattle for ngu Dlamini ke leyo Ngqulungulu. Ungaba vezi¹¹². Arm that has strength to travel from zidla phela Dlamini lezo nkomo zigodile down at sea to up on Mdzimba¹¹³. An

111 makhakhamele — an ambitious person who reaches out for things that are bigger or beyond him/her. Kukhakhamele is to reach out for something.

112 vezi —

113 mdzimba } — Mountains: a series of
variant: Medimba } elevations south of Mbabane
in the Midveld, about halfway
to Manzini. Caves in the
mountains are the gravesites
of some of the Swazi kings.
The royal villages are also
usually located near the foot
of these mountains. The
impenetrable nature of these
mountains made them
natural Swazi strongholds
when the Zulus attacked
the Swazis, only to give
up and go home. [Grottel,
S.J., p. 98.]

114. ingqulungqulu } — a bird of bad
variant: ingqulungqulu } omen

115. Injobo —

and I forgot to say 'Bayethe!' and I heard izindaba

P.B. imithi yeKuphahlana, Amagqaba ayinkojo-
ingqulungqulu¹¹⁴, which is Dlamini. I have
ngani lezankomo ngezaboMashwila;
seen it driving cattle; it was walking gallantly,
ngibonile ke Dlamini asawubashaza, aphungu,
and I said: "That is Dlamini, that ingqulungqulu¹¹⁴.
enhlambeleni ngakhokhwa kuthi 'Bayethe!'
Don't eat those cattle, Dlamini, they are carrying
ngathi, ngezawizindaba. Makhasaba nge-
medicines for prodigious deeds, under their
Injobo zawo. Ungasitholisa Mshiva
arm-pits. Those cattle are for boMashwila. I saw
Iesa. Bayethe! Weni omuhle

Dlamini, walking confidently out of inkhambek⁸⁸,
kakhulu. You who is most handsome!
Scrambler with Injobo¹¹⁵ for _____. Find for us

P.B. [laughing] E-zumj, Msipha was living where,
Juyahleka, E- Masipha abekhalakufhi?
did he have an area, his area with down
Abenayo yini indzawo yakhe, ngaku Mahamba,?
near Mahamba, was it or...?

M.D. e-zumj his... Oh no!
e- yakhe... Wo, cha!

P.B. did he have an area or?
Abenayo yini indzawo noma?

M.D. at that time?
Ngalesosikhatsi?

P.B. yes
yebo.

M.D. he was resident at the King's Kraal
abekhalak emtini wenkhosi

P.B. at the King's kraal, --
emtini wenkhosi --

M.D. but he just went there, you know. e-

kepha wayanje lena, uyabona -- e--

P.B. just free?
makhala?

M.D. e- [um] that's right! ya!
e- yeboke! ya!

P.B. I see, which King's kraal was he was
Ngiyabona, Kwakungumuti wayiphi inkhosi, abe
resident at...?
hlala e-?

M.D. Well this, this was um, eNkhanini, before.
e- lapho kwaku, kwakuse Nkhanini, kugala.

P.B. Now, um, so it was, was it Ndlaphu who
nyalo, e- lokusho kutsi, Kwakungu Ndlaphu
was first placed at [interrupted]
yini lowagala wabekwa e- [uyaphatamsela]

M.D. That's right! Ndlaphu
Yeboke, uqinisile! Ndlaphu,

P.B. Ndlaphu was placed there after; so he
Ndlaphu wabekwa lapha emva kwakube;
escaped from being killed, then he went to
lokusho kutsi waphunyula ekubulaweni, wase
the royal kraal, to the inkhosikati's
sowuya emtini wenkhosi, emtini wenkhosi
kraal, um, and then he was after that
kati, e-, kwaseke, emvakwaloke, wase
he was placed in that area?
sowuyabeka kuleyo ndawo?

M.D. e- [um], in fact, Ndlaphu
e- eqinisweni, Ndlaphu

P.B. enhe.

enhe²

M.D. um... ke, that's right!

e-abe, yebo-ke!

P.B. enhe.

enhe²

M.D. um-- I may have made a mistake here.

e- ngakhe kube ngente siphosiso lapha.

I think e- I am not sure whether Ndlapu Ngiyacabanga, e-, anginaciniso, noma Ndlapu e- sum, that's right that is the first e- ya! e-e, Nguye umuntu wemukala person who was allocated in that area.

Kunikwa live kuleyandzawo, Uqini sile. E- That's right. And with, then which is two, loku-ke, kwaseke; babili, e- emadvodzan e- sum two sons. Oh ya! lamabili. Wo ya!

P.B. Who was Mbayimbayi's mother?

Kwakungubani unina wa Mbayimbayi?

M.D. e- sum Mbayimbayi, e- Nkambule, a

e- Mbayimbayi e- Nkambule, abewaka-

Nkambule.

P.B. Nkambule. Mancibane's mother was...?

Nkambule. Unina wa Mancibane kwaki...?

M.D. e- sum

e-

P.B. you are not sure, now, I should ask

awucondzi kahle, manie, angibute

M.D. [laughs] you know Mbayimbayi's mother
[uyakleka] uyamati yini unina wa Mbayimbayi.

116 Nkambule } — clan-name in Swaziland whose history and origin is traceable to Sotho groups who were found by the Dlamini-led group, residing in Swaziland.

P.B. enhe
enhe²
 M.D. was Nkambule. The Nkambules at e-, at abewaka Nkambule, laba baka-Nkambule e-, the bottom of e- is that right, at Mkhondo, phansi kwe, e- ngabe ngukhona yini; you know - - -
 e-Mkhondo, uyati - - -

P.B. oh yes! I have been there.
 Wo yebo! Ngike ngafika lapho.
 M.D. you have been there! She came from there. Uke wafika lapho! Abewekughamuka lapho-ke. She was a sister to Mbandzeni's mother Abengudzadze wenina waMbandzeni.

P.B. oh yes! yes, that's right. _____
 Wo yebo! yebo, liciniso _____
 M.D. oh no! There is e-Mbandzeni; e-sum khayi cha! Kwaku e-unina waMbandzeni. Mbandzeni's mother was a Nkambule e-unina waMbandzeni abewaka Nkambule. woman.

P.B. yes.
 yebo.
 M.D. e-sum not actually Madvolomafisha, e-khayi-ke la Madvolomafisha, Madvolomafisha - - -
 Madvolomafisha - - -

P.B. was she a Nkambule, was Madolomafisha a abewaka Nkambule¹¹⁶ yini; ngabe Madolomafisha Nkambule or not? abe waka Nkambule¹¹⁶ yini noma cha?

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