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1. INTERVIEWER : PRINCE MAKHUNSU - counter no. 306

2. INFORMANT 1 : MABOYA FINKWIZE - counter no. 303

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

2.

NOTES CONTINUED:

15. bantfwabenkhozi - 1. This refers to the children of a king.

16. indvuna - 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 "j".
13. Ngwane - 1. This here refers to the Swazi people.
14. kaNongoma - 1. A place in modern day Natal, about 40 kms south of Magudvuy.

1. kuMswati, kusukela phasi kufika kwenina, toti About Mswati, from the arrival of his mother ayobekwa. Enhhe, letinye tigaba ke nami sesitawuhle until he was bekwa'd. Enhhe, I would keep asking 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. Kwakhaleka gogo wabo time of the emaNgwane iNgwenyama Somhlolo. Kwase kutfunyw' emadvodza ke kuZwide, They khaleka'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 kaNongoma. The bantfwabenkhosi Dzinile Nkhambule, labo bantfwabenkhosi. E, went with the indvuna 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 Ndwandwe kubakaNdwandwe. Sekwentiswa lijadvu ke people. A lijadvu was performed Hlubi. Girls Hlubi. Tintfambatane ke tiyagcetjwa kahle ke, were well prepared. As our eyes are used to Njenge mehlu' etfu asetayeke 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. Mguni of Gudu - 1. This is a praise name used to refer to the Ndwendwa 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 igawuguca endvuneni. Itsi, "Babemkhulu, ngita
indvuna. He said, "Babemkhulu²⁶, I come and say
nekwekutsi sesimbonile gogo, sal' usibika
that we've seen gogo, you may report us to the
enkhosini." Hawu, bese iyakhweshakhwasha
inkhosi²⁷. 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, wena wekunene, "Batsi Mguni²⁸
you of the right hand, They say, Mguni of Gudu,
we Gudu, sebantfolile 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 atewubonakal' ebaleri.
should point in order that she may be seen in the open
Kugcwele ke umphakatsi nesigodlo kwesabeka,
The umphakatsi²⁹ and the sigodlo³⁰ 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 libandla³¹ of
nalelo bandla ke langale kaZidze, nale lalapha
kaZidze³², and that of our place, that of Zwide
kitsi, leli leli lakaZwide lita ngemva.
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. Owy - 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 Somhlolo 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'd - 1. This here means adorned in Swazi traditional attire for a special occasion.
42. khulekela'd - 1. To call out owner's name at his gateway as a sign of respect and to announce your presence.

Bayacoca ke nalendvuna, yaZwide. Natsi iguca He talked with Zwide's indvuna. Then he knelt down ngemadvola utsi, "Nangu make lesimbbonako." on his knees and said, "Here is the make we see." Ikhomba loTsandzile. Owy bayabuya ke. He pointed at Tsandzile. Owy they returned. Owy Owy 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' umphako ke. Sebayavalelisa laba The bakaNgwane said goodbye. He said, "Owy bakaNgwane. Sowutsi, "Owy sibongile, nibafite we thank you, you should convey our thanks, that nibonge, kutsi waNdvungunye, siyabonga." you person of Ndvungunye, we thank you." They Nangempela ke bahambe kahle ke, batawufika indeed went well, and arrived at this place. la. Bahamba kahle ke. Hawu kuba kuhle They went well. Hawu that was okay. After his ke. Ekufikeni kwakhe ke, kuba kuhl' ekhaya arrival, everything at home was okay, hawu, hawu ke, hawu, hawu emaSwat' abona gogo! the emaSwati saw gogo! They came with a big Eta nalelikhu - lu likhetfo lekwesabeka. (likhetfo) Hhawu they found Ngwane too having Hhawu naNgwane bakhandza nay' uvunul' vunula'd. They gidza'd Nkhosi, they khulekela'd uyes abeka. Uyagidza ke Nkhosi ke, kuyakhulekelwa and went into the esibayeni. It was well, and kungenw' esibayeni ke. Kuba kuhle ke, ngakusasa the next day it was the sign 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. tihhukulu - 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. bothhobohobo - 1. This is used collectively as shown by the prefix bo- to refer to Hhobohobo and others.

51. buncane - 1. Literally, youthfulfulness.

52. buntswana - 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.

ke kuba nguleso siga semfuleni. E, kuba E, that was how it was ⁴⁶ Nkhosi, the ⁴⁷ tihhukulu kuphela ke Nkhosi ke, tihhukulu ke nekudla and the food, and other things, thereafter they ke naku, nalokunye, kubuywa ke ⁴⁸ kutawngidwa gidza. Enhhe. It seemed that Zidze was still ke. Enhhe. Lo, lo Zidze lona kubuteka sengatsi young. There were those who were older than him. yeha use, mncane. Sekukhona lalabadzala Hawu indeed that is because Zidze was still kunaye. Hawu vele labo sekwentiwe kutsi being prepared, and they were the people who usalungiswa Zidze, bona ke sengubona would keep the bukhati. Like bothhobohobo and batawubamba lobukhati. Njengabo others - Nkhosi, because the buncane, the nabothhobohobo, nalabanye njeke Nkhosi, buntswana causes problems. It would have been buncane, buntswana buyahlupha. Bekukhle better if I tell you well about the names of kube ngikucocela kahle ngalamagam' the children. Inhi Nkhosi, of Somhlolo, except for alabantswana. Inhi 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, umuntfu, that is, laZidze, to Somhlolo. kuyawuba ngumuntfu Zwide, ungatsi

56. hhihli - 1. A siSwati term of respect meaning to give birth.
57. Cebisa - 1. The son of Nduungunye who died before he was born.
58. Ngwane - 1. Here this refers to Swazi king Nduungunye, 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. hloma'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 Somhlolo.
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, Inhhi. Bon' atsi hhihli Inhhi. Then she hhihli⁵⁶ and that was like sekuphindze kusibuyisela le kuCebisa Cebisa⁵⁷ of Ngwane⁵⁸. Enhhe, he was called Ndzimane⁵⁹ waNgwane. Enhhe, kutsiwa ke ngu Ndzimane, Owu, they prepared well, and it was bekwa'd 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 Iijaha⁶¹ came Nkhosi kuhamba hamba emvakwako along. The one who hloma'd⁶² during a bad sekuchamuka lona ke lelijaha ke. day. The Iijaha came along. Owu the Mababal' ahlohe ngelusuku lolubi. bakaNgwane⁶³ cina'd⁶⁴, they indeed worked, they Sekuchamuka lona ke lelijaha. Owu, catseka'd⁶⁵ and did everything, yoy of the right bacine ke bakaNgwane, ba, sebent' impela hand. Then after the live⁶⁶ had passed, Somhlolo^{that is} bacatseke benteni, bacatseke benteni, wena he was then miswa'd⁶⁷. That was while he wekunene. Loku ke nase kwengce live ke was young and the inkhosi had balekile⁶⁸ ngaSomhlolo ke, sokumiswa yena ke. from the earth. Owu, the boys she Atakutsi ke asemncane, inkhosi ke seyibalekile came with from Zidze, Makhasane emhlabeni. Owu nabo bafana lesuka nabo Manyatsi, the father of boMkhiphizo⁶⁹ kuZidze, Makhasane Manyatsi, 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. boNgwabadla - This is used collectively to refer to Ngwabadla and others in similar circumstances.

72. Ndlovu - 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 ^{new} king. (J.S.M. Matsobane)

75. lugagane - 1. Low thorn trees.

76. butisisa -

77. Awu - 1. An interjection used to express surprise.

waboMkhiphizo.

1. Wo, besuka wabo ku Zidze.

Okay, they came together from Zidze.

2. Nene. Njengabo Ngwabadla Kuna labanye Nene. Like boNgwabadla. There were nje. others.

1. Wo, ngulabeta nala Zidze laba?

Okay, did those come with laZidze?

2. Wena weNdlovu. NguMdukula nje, nguMadukula You of the Ndlovu. It was Mdukula, Mdukula Mangatsi, lomkhulu. Uyananatelake, Mangatsi was the important one. She nanatela'd useLusaseni. Unanatelake loMabane. while she was at Lusaseni. She nanatela'd Mabane.

1. Wo, lola _____.

Okay, la _____.

2. lola Zidze.

LaZidze.

1. Udlalisa lomntfwanakhe.

She played with her child.

2. Nene, lapha lugagane kutse ngci. Uhleli Nene, the lugagane was all over the place. She

lapha ke njenganangu gogo wakho, nanangu stayed like your gogo here, and your aunt anti wakho. UWabela leli lelicalwa ngu She sang the (song) begun by Mandanda Mandanda natsi. Nase wuyibutisisa ke.

and us. Then when you butisisa

Awu, nguMbhangedla 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. egumeni - 1. A locative meaning at the reed screen around a hut.

80. wela²d -

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

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

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

84. ima²d - 1. To rely.
2. Literally to lean on, or to use as support when standing up.

nawe ke. Hawu uvakale pum! unanatel⁷⁸a
Hawu then they heard pum! he nanatel⁷⁸a²d
lonina lengethatsi. Aba, sowubatifunele ke laba
his mother from inside. He had already sent
ke baka Manzelwandle Ndwandwa. Manzelwandle
those people of Manzelwandle Ndwandwa.

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. Sesikhohlw² emuva njengoba usho,
We forget the past as you say,

1. Did you record all this?
Ukutsatsile konke loku?

2. sesisitakala ngaMakhasane, sina laph²
we were helped by Makhasane, we waited
egumeni. Kuwela Makhasane ngale sinanatelo
next to the egumeni⁷⁹. Makhasane wela²d⁸⁰ by
semntfwan² akhala. Sekufika laba belwandle
the sinanatelo⁸¹ of the crying child. Then the
ke, sebabuya kuyawukh² emanti elwandle.
people of elwandle⁸² came, from drawing sea water.
Hhawu budvu! sesima ngabo kuze kube
Hhawu budvu!⁸³ we've ima²d⁸⁴ 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. sicalo - 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. umtfwalo - 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 londzala - 1. Present day Matlanya an area between Manzini and Lobamba in central Swaziland.

2. Literally, Old Lobamba.

96. Ludzidzi - 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.)

8
sekuyalungiswa ke, sokufuniswa ke tindvuna preparations were made, then the tindvuna ke, boSandlane ke, kutsi awu, "Tfwalani ke boSandlane were funiswa that awu, "Carry, wu! sijabule nje siyabhaca nabetako." wu! we're happy but we hide when they come."

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

don't know boMgidla, Nkhosi.

1. Manjena ke,
Now then,

2. Se, wubelekelwa lapha kuLobamba londzala, He was born at Lobamba londzala, and the sekycatjwa Ludzidzi. kucatjwa Ludzidzi ke, Ludzidzi was catjwa'd. The Ludzidei was eLudzidzini. E Hhilili.

catjwa'd, at Ludzidzini. At Hhilili.

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

97. catjwa'd - 1. To set up a new homestead at a new site.

98. Ludzidzini - 1. This noun means the same thing as the Ludzidzi 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. Masebula.)

100. umuti - 1. Village or
2. Literally, a homestead.

101. gidza'd - 1. To celebrate.
2. Literally, to participate in traditional dance.

102. incwala - 1. The annual first fruit kingship ceremony.

103. yima'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. bu, Ndwardwe - 1. This noun because of the prefix "bu" - means that which is according to the custom of the Ndwardwe clan.

107. hamba - 1. This here means a note
2. Literally, go.

108. bekwa'd - See note 1.

2. Nene.

Nene.

1. Sekucatjwa ke lohudzidzi ke.

Then the Ludzidzi was catjwa'd.

2. Inhhi.

Inhhi.

1. Sengumuti wakabo.

That was the umuti¹⁰⁰ 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'd¹⁰¹ the incwala¹⁰².

2. Ngulapho atawugidza khon' incwala ke.

That was where he gidza'd the incwala.

Seyiyena ke, ima, ley, 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 lomvumo wayo

yima'd¹⁰³, because it brought happiness, because

unjengemagagasi asolwandle, Nkhosi, Inhhi,

its umvumo¹⁰⁴ 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 Mlangeni¹⁰⁵, and

naloby, Ndwardwe, waka Mandlakazi. Losolo

the bu, Ndwardwe¹⁰⁶, of Mandlakazi. As still Nkhosi

ke Nkhosi kwahanjwa ke ngala Ludzidzini.

that is how it has hamba¹⁰⁷ here at Ludzidzini.

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

125 Enhhe. Then Mswati was bekwa'd¹⁰⁸, 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 Mswoati 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, BoHhobohobo, That is a problem Mgadlala. They were nabomgidla.

boHhobohobo and boMgidla.

1. Those were the sons of Somhlolo.

Labo beku madvodzana aSomhlolo.

2. Nabo Malambule, Msukusuku, nabo e - -

And boMalambule, ¹⁰⁹Msukusuku and bo e - -

Mgidla ngimshito

I mentioned Mgidla

1. Umshito Mgidla.

You mentioned Mgidla.

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'~~ warriors' hut in a king's kraal.

113. nceneka - 1. To be ill at ease.

114. giyela² 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. vusa² 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 buntfwana, inhi.
many but that is because of buntfwana, inhi.

1. Sesingashija.
We may leave that.

2. Nene.
Nene.

1. E, nango ke uSomhlolo, hha, nango ke E, Somhlolo then, hha, Mswati then was Mswati ke, abesavel² abekiwe ke lapha, already bekiwe 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, losowakhina place which umuti did he set up, that which nguye ke lilawu lakhe?
was set up by him, his lilawu?

2. Nasesuka ke lapha ke, solo wanceneka When he left from this place, he was still ngalokugiyelwa ngu Zwide. Sowuklasela nceneka¹³ because Zwide had giyelad¹⁴ him. He ke, uwela iNkomazi. Wabes² yawuvusa attacked and crossed the Nkomazi¹⁵. He lilawu lakhe lelidzala lakaNgwane, kaHhohho. vusa¹⁶ his old lilawu of kaNgwane¹⁷ at kaHhohho¹⁸ 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, wena wetunene, and asked for, you of the right hand,

119(b) libutfo - 1. ^{Subjects} An age regiment or age-grade.

119(a) 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.

lesibabita ke tsine ngekutsi ngenakhandzambili. those we call the emakhandzambili. 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 le Nkomazi. 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 tinyembeti, ahleli. He cried while he was sitting alone. They

yedrwana. Kuphunywe ke kuyowuhlaselwa set forth to attack. Hawu that was a

ke. Hawu ngulelimhlophe ke. Wena wokuwene. 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, kwakulucucaba Mlangeni. Eyi, that was a lucucaba Mlangeni.

1. Inhhi phela ungasibalela ngaba sijeva kutsi 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. lulwimi - 1. A description given to an age regiment.
131. Lochequ - 1. An age regiment of Mswati II made up of those ^{born} 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. Magogodvolo - 1.
135. Tamaku - 1.
136. Balondolozzi - 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. impi - 1. A battle.

kukhona, kwakukhona neTicheme.

that there was the Ticheme.¹²⁸

2. Inyatsi, e, kwakukhona lulwimi uLochequ, The Inyatsi,¹²⁹ there was the lulwimi,¹³⁰ the Lochequ,¹³¹ na Giba njenga rangu Malindane. Njongoba and Giba¹³² like this Malindane.¹³³ As that is different nje kwehlukene ngoba naye waphuma because he too set forth (to attack) long ago, kadzeni, (uyahleka) enhhe. Inyatsi, ineTicheme (laughing) enhhe. The Inyatsi, had the Ticheme neMagogodvolo, ngulabadzala. E, kuneTicheme and the Magogodvolo,¹³⁴ they were the old ones. neTamaku. Koduwa ke nase kuWasela E, there was the Ticheme and the Tamaku.¹³⁵ Mswati ke Inyatsi naLochequ. E, But when Mswati attacked it was the Inyatsi kwakukhona nelibutfo kuMswati leBalondolozzi and Lochequ. E, Mswati also had the Balondolozzi¹³⁶ longanga Malindane kuSomhlolo. E, sibala libutfo, of Malindane's age to Somhlolo. E, lamagama nje Nkhosi, ngenahinca, ngenahinca, we mention the names Nkhosi, these were the ngenahinca, ngenahinca. Njongoba nje wati emahinca,¹³⁷ the emahinca, the emahinca, the emahinca. lapha ngakini. As you know at your place.
1. Manje ke Fakudze ke ase ungikhanyisele. Now Fakudze clarify: which is the impi¹³⁸ ke: impi ke lapha kaNgwane ke leyatiwato of Mswati that is known here at ke leyase jahlaselwa 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 sphi
sive¹³⁹ did he attack, which was the
sive ke, nguyiphi?

imphi?

2. Ewu, tikhona nje timphi¹⁴⁰ lapha kuMlambo
Ewu, there are the timphi of Mlambo of
waNciliba. Lenkhulu kakhulu khukhula ngoco¹⁴¹
Nciliba. The very important one khukhula ngoco,
ngeyembango e, waMawewe naMeila. Lapho
was that of the umbango¹⁴² of Mawewe and Meila.
kwasal² inkhukhu nelichegu¹⁴³ lelingasasukum²
That was where a chicken, a lichegu who couldn't
ekhaya neta lukati. Kwaphuma khukhula
stand up and the talukati¹⁴⁴ were left. Khukhula
ngoco, lapho. Lapho sekuyawuhlaselwa.
ngoco set forth. To attack. That was the one
Ngiyona yaba nekuhlasele lokukhulu ngoba
which attacked heavily because Mandlakazi²
Mandlakazi mkhulu. E, ngunaba ke laNkhanini.
was important. E, those are the people of
Inkhi. Ne _____

Nkhanini¹⁴⁵. Inkhi. And _____

1. Manjera, leyomphi ke kwakwente njani
Now, what had happened during that imphi
ngoba kutsiwa yimphi ya Mawewe naMeila
because they say it is the imphi of Mawewe and Meila.
Kwakwe, yini, emeSwati abesangeraphi ke
What was, why did the emeSwati¹⁴⁶ intervene
kuleyomphi?
during that imphi?
2. Dwu! Mawewe wetakwembul² ingubo. Bandlelela
198 Dwu! Mawewe came to mbula the ingubo¹⁴⁷. His

148. bukhozi - 1. Literally, kingship or
2. Chieftaincy.

149. dlelela²d - 1.

150. menyetwa²d - 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. lungiswa²d - 1. To prepare, usually by
doctoring

15
bukhozi bakhe, kudzadzenwabo kuye Tsandzile.
bukhozi¹⁴⁸ dlelela¹⁴⁹ d² him, to his sister Tsandzile.

Wase Tsandzile uyamcela ke kutawucaca
Tsandzile then asked to talk to him. She said,
naye. Sowutsi, "Nang' umntakababa. Banenz'
"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 imphi ke Nkhosi,
them." The imphi was menyetwa¹⁵⁰ d² Nkhosi, it
iyalungiswa ke, ilungisw² emandla. Ihamba
was lungiswa¹⁵¹ d², its strength was lungiswa² d². It
iyawuklasela. Awu, yahlasel² 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 ^{Mawewe} the person who came to this
nguMawewe?

place?

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

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

154. dliwa'd - 1. To take ^{or raid} usually livestock either with or without the knowledge of the owner, as during a battle.

155. ligandelo - 1.

156. imfukwane - 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. Lolemphi kuyevakala kutsi yate yayawufika. Because it was heard that the inphi went to Phuthukezi ¹⁵² and that the emaPhuthukezi ¹⁵³ even kuyingena? tried to intervene?

2. Yaye yafika, yadla tikhomo, yatsatsa. It went to that place, the cattle ¹⁵⁴ were dliwad, tikhomo teligandelo tekuklasela khona the cattle of the ligandelo ¹⁵⁵ 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 imfukwane ¹⁵⁶. That was where itawukhanda teluswe nguMathendelekwana the Inyatsi found (the cattle) ^{being} 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 ¹⁵⁷ Golotsha, 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.

ke ubatse, ubatse, hawu phindze! Beluse tried and tried, hawu phindze!¹⁵⁸ They were herding letinkhomo. Nabatikhipha esibayeni, lena kuMzila the cattle. When they took the cattle from the sibaya,¹⁵⁹ Bashay' impalampala kucala laphayi. Sebayavula from Mzila. They first shaya'd the impalampala.¹⁶⁰ 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.¹⁶¹ Then the cattle were ke kitsi. Wakhwasha Mzila naye usahasela brought to our place. Mzila went aside while lembili. Mawewe wasala ke kuze kube he attacked at the front. Mawewe ^{has} remained ngunamukha ke. Lapho enaphuthukezi atawutsi up to this day. That was when the enaphuthukezi "Hawu kantsi yini?" Asancobe kadzeni said, "Hawu what is that?"¹⁶² Ngungunyane had won, Ngungunyane. Ngobe sikhatsi already been defeated. Because the time when sokuncoba Ngungunyane sikhashane, Ngungunyane was defeated was long ago, siku 15 century. Wena wekunere. 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, 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 Bonner p. 114 - the battle between the Swazi and the Pedi in 1869, whereby the Swazi were defeated.

172. Dlamini - 1. The earliest Swazi king.

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

kuMjaji kaThobela. Inhhi. Iyalimala ke, ibuya set forth. To attack Mjaji at kathobela¹⁶⁵. Inhhi emabuyate. Enhhe, nayits' ibuyile leyakucala. It limala'd¹⁶⁶, and buya'd the emabuyate.¹⁶⁷ Enhhe, when Jamuva sekusyaka induna yaka Zombodze, the first one had come back. During the last one, Matsafeni Mdluli. Ngunasafile, muva, the Zombodze¹⁶⁸ induna, Matsafeni Mdluli Lodungandaba wase Mbelebeleni! Sekuyawukhala, started. That was after the death of Lodungandaba kuyawukhalelwa yena Mswati. Kutsiwa of Mbelebeleni¹⁶⁹! That was in order to khalela Mswati. leyomphi ke nguyiphi ke? Which imphi is that one?

2. Yetindlovu.

That of the tindlovu¹⁷⁰.

1. Kutsiwa leyomphi? Which imphi?

2. Yetindlovu.

Of the tindlovu.

1. Akusiyo leyewulu?

Is it not the one of Wulu¹⁷¹?

2. E, cha. yaDlamini.

E, no. That was of Dlamini¹⁷².

1. YeMshadza leyo.

That one is that of Mshadza¹⁷³.

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.

2. Literally, my father.

175. Aji

- 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 letaMswati, 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 ^{khalelad him.} died, they, n

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 Aji agijine ngematubane ke Ngwane waye kaThobela. Aji ¹⁷⁵ Ngwane ran fast until they wafika ke Nkhosi kaThulwane. Etinsukwini arrived Nkhosi at kaThulwane. ¹⁷⁶ 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. (Bomer, 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 ^{Dlamini's 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 ^{kaThobela:} Mjaji at

1. Abelekelele emaBhunu kuleyo?

Did he assist the Boers during that one?

2. Nene. Loku kwakusob kuhletiswene kahle.

Nene. At the time when they lived well alongside ^{each other.}

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 kaMjaji¹⁷⁷ and Sithobelo¹⁷⁸.

1. Lelive nje lelinda telilapha labatsi kuseLydenburg.
That live¹⁷⁹ at that place called Lydenburg¹⁸⁰.

Ngulo Mswati lapha atsi emaBhununini, "Hlalani That was where Mswati said to the Boers, lapha nina, seni bahlabo bami."

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

2. Nene.

Nene.

1. Bakhontile, bavele bakhonta kuMswati, emaBhunu.

281 The Boers khonta'd¹⁸¹ to Mswati.

182. beSutfu - 1. The Sotho speaking groups found in Swaziland by the ruling Dlamini clan or
2. The Sotho 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.

- 21
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 was yemaNgisi leyo. Angitsi uyabona ke, that of the emaNgisi. 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 you that how did njani. Ngisafuna kutaMswati ngoba lele, le, it go. I want (the imphi) 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'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 ¹⁸⁵tfwele the ¹⁸⁶tintsambo.
2. Nene.
Nene.
1. Ngulapho kwaphela khona bantfwabenkhasi.
That was when the bantfwabenkhasi ¹⁸⁷phela'd
kuleyomphi. Naba bantfwabenkhasi, nabaya
during that imphi. The bantfwabenkhasi, who
lababa lapha e, elokwanyeni, nako lapha
belonged to, elokwanyeni, at
2. Lentsaba yakhona ayikhombeki.
The mountain of that place cannot be khombeki.
1. Kenje ngukuphi lapha e, cha, nankhu. umuti
By the way where is that, e, no, the umuti
2. E Veshe. Ngiyo ke.
At Veshe. That was the one.
1. Ngiyo ke leyomphi. Nakuphela bantfwabenkhasi
That was the imphi. When the bantfwabenkhasi
phu!
¹⁹¹phela'd phu!

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. utu - 1. To tell a story
2. Literally, bring.

199. fukamela - 1. To go into seclusion for ritual purposes when an imphi 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.

BoMsukusuku¹⁹² were there.

1. Enhhe. Kwafa boMsukusuku kuleyomphi. Enhhe. BoMsukusuku died during that imphi. Ieyo. Kwabuya tikhali. Kokutsi, "Owu, nati Tikhali¹⁹² were brought. That, "Owu, there are tikhali tami," kwatsatfwa lihawu kwambonywa ng tikhali," a lihawu¹⁹⁴ was taken to cover ngetulu. Ngiyo ke leya Matsaferi leyo. at the top. That was the one of Matsaferi. Leyaphuma ngesandla lesingasiso.

The one which set forth through the wrong sandla¹⁹⁵

2. Nene.

Nene.

1. Enhhe. Yaphuma ngesincele leyo ngoba nalaZidze, Enhhe. That one set forth through the sincele¹⁹⁶, wayekhuta nalaZidze leyomphi. because laZidze too khuta'd¹⁹⁷ that imphi.

206 2. Uta nayo Makhungu wezintaba! You uta¹⁹⁸ with it Makhungu of mountains!

1. Wayekhuta kokutsi, "Nitsi lenphi ayiphume She khuta'd that, "You say the imphi should lena njena, itawufukanyelwa ngubani be set forth, who would fukamela¹⁹⁹ it because njengoba inkunz' ifile, mine kangingen' the inkunzi²⁰⁰ has died, and I don't go into enhlambelweni."

the enhlambelweni²⁰¹."

2. Kangikaludli lubisi. I haven't eaten the milk.

1. E, "Cha angingen' enhlambelweni. Lo imphi

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

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, batewutfo la tinkhomo there, they would get cattle, in order to phela, batewukwati kuhlephulelana tinkhomo divide the cattle among themselves. That was Kuphel' intfo 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 ngemagama they were many, I cannot know the ato, ngemagama 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. Hala - 1. According to Matsebula, the Mhuluhulu mountain or the lulu 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 yinge ke, Listen Fakudze. I'll remind you about one among kuletimphi. Uyayikhumbula wansi imphi the timphi. Do you remember the imphi sent out leyakhishwa nguje Mswati, wayo 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 wansi that they tidla²⁰⁵ the cattle from the beSutfu, imphi yakitsi ifike iyalala. Nayilele kufika. After they had tidlite²⁰⁶, 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). Yabani leyomphi, akusiye yakhe remember that one? The one when they slept at Mswati?

Hulu²⁰⁷ (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's time.

2. Inhhi Nkhosi.
Inhhi Nkhosi.

1. Wo.
Okay.

2. Hawu. Mswati abesibheva kakhulu.
Hawu. Mswati was a great sibheva.²⁰⁸

1. Enhhe. Chubeka Nkhosi. Do you still want him
335 Enhhe. Continue Nkhosi. Usafuna ash

335 to say something?

Iutfo yini?

(Kukhona lokhulumela phasi ngesingisi, kute
(Someone is talking in an inaudible tone
kuphele iinterview ku counter no. 518.

742

in English, until the end of the interview
at counter no. 518.

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