

S.O.H.P. HISTORY by MACHONANI D1 2017/3

# Indlowukazi } — see glossary  
variant: Indlowukati }

5 Madvolomatisha } — or Tibati, a  
variant spelling: Madolomatisha } queen mother after  
the execution of Isigangweni  
(Sisile Khumalo) during  
the reign of Mbandzeni.  
She was a Nkhambule  
woman, mother of prince  
Togcoqco and sister  
as well as co-wife of  
Nandzi, the biological  
mother of Mbandzeni.

Matsebula, J.S.M., A History  
of Swaziland, p. 55,  
Second Edition

M.D. hid himself behind the grass and, in this way, when the ——— looked at him, looked njalo, kwatsi ——— bambuka, bawcinga for him, e- they found, they couldn't see bangete bamfola, base sebacabanga him; they thought, therefore, he had been kutsi kumbe umitwa tingwenya swallowed by crocodiles,

P.B. enhe!  
enhe!

M.D. or had been dead.  
 noma-ke ufite

P.B. enhe!  
enhe!

M.D. and so they just marched on; the warriors baseke sepayachubeka bayahamba, just marched on. E- and then in the lamabutfo lahlonile achubeka ahamba. process e- women came, the local women, kwase-ke sekuta bafati bakuleyondzawo, came round to fetch water beta batawukha emanti.

P.B. enhe  
enhe

M.D. and they, Ndlaphu produced himself up kwase Ndlaphu sawuyafiveta, uyavumbuka.

P.B. enhe.  
enhe

M.D. and then the women ran away to report in labafati babese bagyirira bayaw. bitela

children. he told him, they were not involved  
bakhe; babengetho Kulombango. Kepha ke  
in this dispute at all. But Mswati's warriors  
emabuffs a Mswati, etulu kwemaggu  
e-, on the Mahamba hills,  
ma, aku Mahamba

P.B. enhe!  
enhe!

M.D. killed Msipha.  
afike ambuka Msipha.

P.B. I see!  
Ngiyabona!

M.D. my grand, grand father.  
Mkhulu, Mkhulu wami

P.B. I see!  
Ngiyabona

M.D. and this man, Ndlapfu, escaped e- but  
Kepha ke lendvodza leng Ndlapfu, yaphu-  
he had \_\_\_\_\_ a spear in his stomach  
nyuda, asa \_\_\_\_\_ sikhali esiswini sakhe

P.B. enhe!  
enhe!

M.D. which he pulled away and threw away  
lasimanyula wasilakha, kwatsi lamafumbu  
and the intestines came out of him, e-  
akhe aphuma wawaphatsa ngetandla,  
he was holding them, and he jumped into  
wase sawusuka ligonso ungena esitibeni,  
the pool, swimming pool,  
esitibeni setubhukusha

P.B. enhe!  
enhe!



myself. E- of course Ndlaphu had his own  
Ndlaphu abenetingani takhe futsi.  
lovers,

P.B. enhe  
enhe<sup>+</sup>

M.D. from whom he produced his own children,  
latala, Kubo bantfwana lababangebakhe.

P.B. I see!  
Ngiyabona!

M.D. e- and these were Manzi, e- the reigning  
e- labantfwana ke bo Manzi, lesikhulu  
chief, of course, Mancibane, and then Jaha  
lesibusako nye manje, Mancibane, na Jaha  
and then the present one, Gawulela. E  
kanye mlona lokhona, Gawulela. E-  
other ones are the Nkosi, not very far from  
labanye ke baka Nkosi; abekho khashane  
here. E- Now e- Msipha and Ndlaphu e-  
Kunalapha lasikhona. E- bo Msipha na Ndlaphu  
as brother, during the reign of Mswati e-  
umnakaba, kwabulawa bantfwabentkosi kabi-  
many of bantfwabentkosi<sup>3</sup> were killed  
nyenti, ngesikhatsi Kubusa Mswati [II]

P.B. (Why)  
labulawelani?

M.D. because of the suspect that, and the  
Kwakungaba kwakusolwa kutsi, futsi  
Indlovukazi, Madvolomafisha e- had, in fact,  
Indlovukazi, Madvolomafisha abeshito  
asked the e- Mswati not to kill these, his  
KuMswati Kutsi angabubulali, labantfwana

3 bantwabentkosi

variant: abantabentkosi

Singulu: umntwabentkosi

umntanentkosi

see glossary

e- and e-. My grandfather is, e-, therefore,  
 e- mkhulu wami mine, waphuma ku Msipha,  
 comes from Msipha e- who, if were not  
 le, kube kwakungayi ngelisiko leMaswati,  
 for the Swazi custom,

P.B. enhe

enhe<sup>2</sup>

M.D. e-, would not have been born  
 e- ngabe akazange atalwe.

P.B. yes!

yebo!

M.D. e- but then, of course, as we say it ourselves,  
 e- kephake, njengoba natsi siso

P.B. enhe

enhe<sup>2</sup>

M.D. 'Ndaphu entered Msipha's house and produced  
 'Ndaphu wangena endlini ya Msipha wase  
 Mbayimbayi who is my grandfather. E- and then  
 sawutale Mbayimbayi, lekungu Mkhulu wami.  
 Mbayimbayi's son is Mantjoza,  
 E- indvodzana ya Mbayimbayi ngu Mantjoza

P.B. enhe!

enhe!

M.D. whose other two names are; Ndabankulu  
 lamanye emabito akhe ngu Ndabankulu  
 and Mkhumbuzi  
 kelinye ngu Mkhumbuzi

P.B. I see!

Ngiyabona!

M.D. e- and then, of course, e- Ndabankulu's son is  
 e- indvodzana ya Ndabankulu ngami.



M.D. Msipha is the son of Sobhuza I, although  
 Msipha yindwodzana ya Sobhuza wekugab,  
 the then monarch, of course, was Mswati.  
 Kephake inkhosi ngalesosikhatsi kwinkungu  
 Mswati

P.B. ya!  
 yeta!

M.D. e- Msipha had a younger brother, Ndlaphu  
 e- sumi Msipha abenemaakabo lomncane, Ndlaphu

P.B. enhe!  
 enhe!

M.D. e- but Msipha, unfortunately, had no issue  
 e- sumi Kephake Msipha, ngenhlanhla lembi,  
 at all,  
 abengenakusho lutfo.

P.B. I see! I see!  
 Ngiyabona! Ngiyabona!

M.D. he died before he married, although he  
 wafa angakateki, nomanjeke abenato  
 had ladies who had fallen in love with  
 tintfombi labetsandzana nato, e- sumi  
 him, e- so that when he died, Ndlaphu, his  
 ngoba uma asafa, Ndlaphu, umnakabo,  
 brother, got married to these ladies  
 wabese sowuteka keto tintfombi.

P.B. enhe!  
 enhe!

M.D. e- and, therefore, any children from him were  
 e- sumi, ngako ke labanifwana labatala  
 not his, according to our custom, they belong  
 abebangasibo bakhe belaba Msipha, nalotus  
 to Msipha, although Msipha, actually had died.  
 ye Msipha abesafile.



Footnotes

<sup>1</sup> Mswati — It seems, from this context, that the king Mswati referred to is Mswati II, son and successor of Sobhuza I.

2. ehhe } — 1. yes 2. that's it 3. I see  
variant: ehhe } H. I agree.

Topic / Subject : History

Interviewer : Philip Bonner = P.B.

Informant : Makhosini Dlamini = M.D.

DATE :

PLACE :

PAGES  
32  
BLADSYE

Croxley

Exercise Book  
Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Banner series  
Naam

Subject History by Makhasini Dkmin  
Vak

Place also by Shengwe  
Plek

DATE:

Feint Ruling with Margin  
Dowwe Lineëring met Kantlyn

Book 1

J.D. 267



Bonner Series  
History by Makhosini Dlamini (Prince  
and a certain Mr. Shagwe

Bonner's interview

(southern class compiled)

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Section One

History by Makhosini Dlamini

Bonner series

n/d  
Makhosini Dlamini

to do this type of work  
Kwenta lomsebenti lonjengalona

P.B enhe,  
enhe2

M.D e- because he was a very good poet, poet;  
Ngoba abeyimbongi lekwati kakhulu  
and at home, of course, at home he was  
kubonga. Nekhaya, phela, abengumlimi  
a good farmer, a good businessman. As a  
lophumelelako. U Somabkizimisi lonemphu-  
farmer, he used to grow tobacco, Cotton,  
melelo. (Njenge) mlimi, abevatne kulima  
maize and all sorts of \_\_\_\_\_. He had  
ligwayi, Kotini, umbila, malokunge \_\_\_\_\_  
a new irrigation furrow which he requested  
waba nemsele wekunisele (lomusha) lawuwa  
to His Majesty e- that the furrow be  
enkhosini, kutsi akheliwe wona. tokuze

Constructed for him; e- the reason why  
acele enkhosini kwaba kutsi nga 1935  
he approached His Majesty was because, e-  
kwaba nesomiso lesibi kabi. Komfula  
in 1935 there was a serious drought e-  
labewusebentisa ekuniseleleni teligwayi  
and the river he was using for irrigating  
lakhe waciske washa. Komlimi  
his tobacco e- was almost dry, and the  
lomblophe welibhunu labakhe enkla  
Dutch farmer who was right on top used  
kwakhe [tata] abewasebentisa on the  
all this water, e- and therefore my father  
lamanti, wase-ke babe wami →

did e- whatever were expected of them by  
 yini labekubheteke kutsi bakwente,  
 the king. But one of the main things, that  
 kusho inkhosi, Lokunye babe wami labekwe  
 of course, my father used to do e- um, one  
 nta kubonga; abeyimbongi. Abekwati  
 thing, he was a poet, Swazi poet; he was  
 kusho ibonga.  
 able to sing praises

P.B. enhe.  
 enhe<sup>2</sup>

M.D. and, for this reason, he was, he used to  
 Ngaleso sizatfu, abevame kutlungwa  
 be sent to these burial places to send  
 lalapha kungawatiwa khona, basebukho  
 cattle for offering; you know, there are  
 sini } kutsi amikise tikhomo. Uyati,  
 occasions when it is felt that we should  
 kubokhe kuba khona tikhatsi lapho kubonakali  
 offer sacrifices to the dead, and these cattle  
 kutsi kufanele kumikiswe tiphokulabafu,  
 are given over, and reports are made also  
 letinkhomo-ke, tiye timikiswe khona. Kuye  
 whatever good there is, in the country—  
 kubikwe futsi noma yini lenkile aweni  
 all the wishes of the people e- e- pronounce  
 tonkhe tifiso tebantfu tatibikung,  
 there, request some aid to the madloti<sup>s</sup>  
 kucelwe nelusite emadlotini kutsi  
 to help the country, and my father used  
 asite belive. Babe wami-ke abevame



8 emadloti

variant: amadloti

singular: lidloti

} — see glossary



area, my father, in those day, of course  
 emadvodza lamancane abevakashela  
 young men visited \_\_\_\_\_ to stay with  
 Kuyowuhlala nenkhosi lapha.  
 the King here; My father was, therefore, living  
 Babewami abekhala nendlovukazi,  
 with the Queen mother, labotsibeni, e-  
 utabotsibeni, ka Zombodze; abesendlu-  
 Zombodze; e- and he was therefore in the  
 nkhulu, asebenta, alima, kantsi njalo  
 indlunkhulu<sup>6</sup> house hold, work, ploughing and  
 uma abitwa abejoyina emabutho uma  
 then when called upon he would join amabutho  
 ayo emasimini, njalonyalo.  
 to the fields, and so on;

P.B. enke.

enke<sup>2</sup>

M.D. and later on, when <sup>of course</sup> he took over from  
 Kuhamba kwahamba, wase sawutsatsa  
 my father he, my, my grandfather, he became  
 lesikhundla emva kwekuba asafile  
 e- one of the Counsellors and the Supporters  
 nkhulu, waba ngulomunye wabeluka  
 of the Indlovukazi, and he would accompany  
 Indlovukazi. Abavame kuhamba nayo  
 fier up here, when the present King was a  
 bete lapha, ngesikhatsi lenkhosi lekhone  
 minor, e- [umi] to all the important occasions,  
 iyincane, baye kuyo yonke imikhosi  
 and when they were at home, e- [umi], they  
 lemcoka. Uma basekhaya, babenta noma,

6 INDlunkulu  
variant: INDlunkulu

} — literally "the great house". This is the most senior house of a polygamous husband. The wife in this house is usually the chief wife.

7 amabuthe  
variant: emabutfo

} — see glossary

P.B. Where the Inkhosikati was?

lalapho kwunalenkhosikati khona?

M.D. That's right, where inkhosikati was located.

yebo, lalapho kwakunalenkhosikati?

P.B. I see!

khona.

Ngiyabona!

M.D. And, that must have been e- it's by, if

lokoko ngiyacabanga kutsi kwenteka,

one traces history, it must have been, say

uma sekubukwa emilandweni, kwenteka

about 1880, something like that; I am not

ngabo 1880, into-nye lenjalo; angina-

quite sure about that.

ciniso ngaloko.

P.B. I see.

Ngiyabona.

M.D. e- it's difficult to say exactly what time.

e- kulukhuni kusho ngesiciniseko kutsi

then my grand father remained there, e-

kwakukunini. Mkhulu wami-ke wasala

and then, of course, e-um] he had finished

lapho. Abesacedzileke kulwa — nako

fighting —, that was the main thing.

lokumcoka.

P.B. enke.

enke<sup>2</sup>

M.D. e-um] when my father, of course, after the

uma ke babe wami asatsatsa sikhundla

death of grand father, took over, e-um, whilst

emva kwekufa kwamkhulu wami, wahlala

my grand father was occupying that particular

kuleyondzawo. Babe wami kulawo malanga



distribution among these, his \_\_\_\_\_ wives  
Kutirika banthu, bafati bakhe \_\_\_\_\_

P.B. enke  
enke<sup>2</sup>

M.D. and a certain area in the Southern District,  
Kwabakhona indzawo leyankwa umfati  
Shiselweni, had been allocated to um, um,  
waka Jele lena eShiselweni. Mbayimbayi  
a Jele woman, who is e-um, no  
yena abesavele anikiwe yatakhe  
that is a Jele woman and, therefore,  
indzawo.  
Mbayimbayi had already been allocated an  
area

P.B. enke.  
enke<sup>2</sup>

M.D. and then the Indlowukazi<sup>4</sup>, in trying to settle  
yase-ke Indlowukazi itama kucedza  
the dispute, said: 'OR no, you shouldn't  
lomsinawo, itsi: 'Hayi, anisuwucabana.  
quarrel; you go to your area in the Shiselweni,  
Wena hamba uye endzaweni leseShiselweni  
which lies e- near the Ingwawuma river,  
leseceleni kule Ingwawuma, eMatsintima.  
at Matsintima, Matsintima is a mountain. E  
Matsintima yintsaba. Wase-ke babe, mkhulu  
umj and then my father, my, my grandfather  
wami sowuyahamba uya kuleyondzawo.  
moved to that area.



came from the king, now this was Mbandzeni  
esut enkhasini, eta kuye amklasela,  
who attacked him.  
abesuka kuMbandzeni

P.B enhe!  
enhe!

M.D He suspected that his brother must have  
wasola ku umnakabo ngahle kube  
reported him to the king,  
wamceba enkhasini

P.B enhe!  
enhe!

M.B e-zumj because when he was attacked, his  
Ngoba uma aklaselwa (Mancibane) lomna-  
brother was not attacked, that is, Mbayimbayi  
kabo yena, Mbayimbayi, akazange aklaselwe  
was not attacked, and, therefore, said "How is  
Nabe somutsi: "Kwentlwa yini lokutsi mine  
if that I, am attacked and you are not  
Ngahlaselwe, wena ungete waklaselwa?  
attacked?" And in those days, they were  
Kuleto tikhatsi bobabili babebadubuli  
both good gunners, and zumj, they started  
labahamba embili base sebayacabana,  
quavelling. And Indlovukazi<sup>4</sup>, Madvolomafisha<sup>5</sup>  
Indlovukazi Madvolomafisha watsi: "thayi  
said: "No, you should not quavel." According  
anisuwucabana. Ngemtsetfo weSwati  
to Swazi law and Custom, certain lands,  
nangemasike, kuba khona live noma  
e- areas, are reserved by His Majesty for  
tindzawo letigcinwa yinkhosi, gentle

P.B. enhe!  
enhe!

M.D. and then ENkungwini for Mbayimbayi e-[um],  
Kuphindze futsi kukhona ENkungwini  
my grandfather.

P.B. [umuti] wa Mbayimbayi, mkhulu wami  
I see

Nguyabona!

M.D. But these two brothers quarrelled.

Kepha-ke labantfuabendvoda bacabana.

P.B. I see Now \_\_\_\_\_, when they were both,  
Nguyabona, Manje \_\_\_\_\_, bababili bebatime  
they, both were independent to each other  
le nje, kungekha lophansi kwalomunye,  
or . . . . . [interrupted]

noma . . . . . [uyaphatamseka asikhulumani]

M.D. There were, there were independent,  
bebakhululekile, bebakhululekile!

P.B. They were independent?  
bebakhululekile?

M.D. they were independent; each had his own  
bebakhululekile; nguloyo abenemuti  
homestead  
wakhe.

P.B. oh I see!  
Nguyabona!

M.D. they were independent. E-but, for some reason  
bebakhululekile. Kepha ngesizathu lesitsite,  
e-[um] Mancibane suspected that, in fact,  
Mani ne waba nekusola; empeleni,  
Mancibane was attacked; um, Certain warriors  
Mancibane wahlaselwa; emabutfo lahlomile

M.D e - it was quite a number, e-  
e kwakulidanzana impela.

P.B. |

M.D. that's right, yes, that's right. And then of  
uginisile, uginisile. Futsi-ke phela  
course, it was during these, e-umj  
kwakusikhatsi lababuya ngaso emphini  
after the return from the war that they were  
lokutsi bavumelana kuteka ngoba kulawo  
allowed to marry, because in those days  
malanga Bebahlala  
dute nase lundzi, and they were staying  
somewhere near lundzi e-, in Ngubane's  
ya Ngubane  
area.

P.B. enke.

enke?

M.D. our homestead is ENkungwini, Nkungwini,  
umuti wefu ubitwa rgekutsi kuse-

'in the mist'

Nkungwini, Nkungwini, ekhatsi enkhu-  
ngwini?

P.B. yes,  
yebo!

M.D. um and there, he was established. There  
lapho ke wafike wapha. Kwakukhona  
was the lundzi, the main homestead for  
lundzi, lokwukungwona miti le ikhulu  
Mancibane  
wa Mancibane.



ask e- what importance, what importance  
uze ufike ekutseni bamcoka ngani (emila-  
in history, they played? In those days e-  
nduweni. Kuleto tinsuku, akukunyenti  
not very much is known of these, except  
lokwasitwako ngalaba [bantfu] ngaphandle  
that they were heroes,  
Kwekutsi bebangemaghaume.

P.B. I see!  
Ngiyabona!

M.D. e-, two of them, they were heroes, and  
e- bona bababili bebangemaghaume.  
from him, therefore Mbayimbayi was born  
mbayimbayi watalwa naye [Mlaphu],  
and, e- who, in fact, is the son of Msipha.  
longuyena ngekweni cifo abeyindvodan  
He is also a known hero  
na ya Msipha. Naye lithawe klatiwako

P.B. enhe!  
enhe!

M.D. during the reign of Mswati, he was among  
Ngesikhatsi Kubusa Mswati III; abengula-  
the warriors that went out, expanding the  
munye alamabutfo laphuma aqhuba umbuso  
Swazi Kingdom  
wema Swati.

P.B. I see!  
Ngiyabona!

M.D. e- as you might have learnt of these....  
e- Mengoba nje encenye someva ngabo

P.B. | Do you know the names of any ?  
uyawati emabito a \_\_\_\_\_ ?



the neighbouring village that somebody was  
labanye bomkhelwane kutsi kunemuntfu  
in the river

lapha emfuleni

P.B. enhe  
enhe<sup>2</sup>

M.B. and the local people came, and he was  
base sebayetake labantfu bakulendawu  
crying for help. They came and pulled him out  
lomuntfu akhala acela lusito. Bafike bime  
and saw that he had escaped from the army.  
nyula lamantini, babona lokutsi uphunyute  
They sat of dug a fetch and hid him there;  
kutempi. base sebemba umgodzi bamfihla  
and then reported to the Indlovukazi, Queen  
Khona. Emva kwaloko babikela indlovukazi,  
mother, Madvolomafisha<sup>5</sup>, to say that somebody  
Madvolomafisha (kutsi) umuntfu longu Ndlaphu  
by the name of Ndlaphu had been e-, is  
utfolakele asatakufa, kaphake usaphila  
in a point of death, but still alive here

P.B. enhe!  
enhe!

M.D. and the Queenmother, Madvolomafisha<sup>5</sup>, ordered  
kwase kutsi indlovukazi Madvolomafisha  
that he should be brought back home, at  
yatsi [Ndlaphu] akabuyiswe ethaya,  
the royal kraal. That is how he escaped  
emtini wenkhesi. Wasindza kanzalo  
death. E- now your question goes on, to  
ekupeni. E- {um} umbuto watho ubamba

Shiselweni area, it was an area that was set  
 Kunenzawo leyabelwa eceleni yabekelwa  
 aside for the inkhosikati" (La) Jele  
 inkhosikati (La) Jele

M.D. that's right! yes  
 ucinisile! yebo

P.B. was it the same one as the mother of  
 ngulonina wa Ndlaphu yini, noma sengulo-  
 Ndlaphu or was it a different one?  
 munye [olowanikwa lendzawo]?

M.D. it was a different one  
 Kwakungulomunye lowo?

P.B. that was a different one?  
 Kwakungulomunye lowo?

M.D. ya.  
 ya.

P.B. ok I see. And was there any relationship  
 wo, ngiyabona. Kwakukhona yini budlelwane  
 between the two?  
 emkhatsini walabantfu lababili?

M.D. yes.  
 yebo

P.B. What was it?  
 Kwakuyini?

M.D. they were sisters  
 bepatalwa ndzawongwe, lomunye ake dzadze

P.B. sisters?  
 bebebodcadze?

M.D. yes  
 yebe

P.B. I see! And after, and how; I am not  
 Ngiyabona! Emva, kwaseke sekwenteka

" iNkhosikati

variant: iNkosikazi

plural: emakhosikas  
: amakhosikazi

— See glossary.



M.D. Some of the Zwane e- queens, e they  
lamanye emakhosikati aphuma kuyo  
come from that area  
yona lendzawo

P.B. I see. Now um, the mother of Msipha and  
Ngiyabona. Manje-ke, unina wa Msipha  
Ndlaphu — do you know her name and  
na Ndlaphu — uyalati libito lakhe  
sibongo?  
nesibongo?

M.D. e- um she was a Jele  
abewaka Jele.

P.B. Jele?

Jele?

M.D. Jele, ya.

Jele, ya

P.B. that was the mother...?  
lowo kwakungunina...?

M.D. ya, that's right

ya, kunjalo

P.B. Oh I see. And so um, it was her, was  
wo, ngiyabona. Kwakunguye, ngabe  
it her who was also given <sup>an</sup> area in  
kwakunguye yini lowanikwa indzawo  
shiselweni  
eshiselweni?

M.D. - um

e-

P.B. was it the mother of Ndlaphu that was  
ngabe kwakungunina wa Ndlaphu yini lobwa-  
given, who was; you said that in the  
nikwa, lowa; utsite lena eshiselweni

M.D. the Zwanes fell under him,  
laba baka Zwane babese babaphansatke.

P.B. enke  
enke<sup>2</sup>

M.D. they have just now been allocated  
basandzakunikwa leyondzawo kutsi  
that area as their own area,  
isale ibaphansi kwabo.

P.B. I see!  
Ngiyabona!

M.D. it wasn't their own area before  
kwakungestiyo indzawo yabo ngapha  
mbilini.

P.B. I see, I see!  
Ngiyabona, Ngiyabona!

M.D. But [um] the Zwanes of course, in that,  
kepha-ke baka Zwane, ngalo kutsi, kwatsi  
when my father was just near in that area,  
babe wami asisecedeni kwaleyandzawo,  
Nkurgwini<sup>10</sup>,  
eNkurgwini<sup>10</sup>

P.B. enke!  
enke!

M.D. married one of the Zwanes  
wateka muniye walaba baka Zwane

P.B. yes!  
yebo-ke!

M.D. and from here, it is where some of the  
lamanye emathosikati aphuma khang  
e- queens come from  
lapha.

P.B. I see!  
Ngiyabona!

<sup>10</sup> Nkungwini — } — name of an area  
variant: Nkhungwini } which was ruled by Prince  
Makhosini Dlamini as  
a chief. It is about  
10 Km South of Hlatshikhulu  
town in the South of  
Swaziland.



<sup>10</sup> Nkungwini — } — name of an area  
variant: Nkhungwini } which was ruled by Prince  
Makhosini Dlamini as  
a chief. It is about  
10 Km South of Hlatikhulu  
town in the South of  
Swaziland.

P.B. oh I see!

wo, ngiyabona!

M.D. is the son of Sobh. and, therefore, a brother  
yindvodzana ya Sobh. Juzo, ngako-ke  
to Mswati

ngumnakabo Mswati [II]

P.B. oh I see!

wo, Ngiyabona!

M.D. that's right

yebo, Kutarjalo

P.B. I see!

Ngiyabona.

M.D. and Ndlaphu was allocated that area by  
Ndlaphu waphakelwa leyandzawo,  
the indlovukazi

aphakelwa yi Ndlavukazi#

P.B. ya

ya.

M.D. and, therefore, it was by the permission

Ngako-ke kwaya ngemvume.

P.B. I see!

Ngiyabona!

M.D. of the king,

yenkosi.

P.B. I see!

Ngiyabona

M.D. Mswati, that Ndlaphu went and put up

Mswati, lokutsi Ndlaphu ayekuyokwetha  
there

lapha.

P.B. oh I see!

wo, Ngiyabona!

M.D. ya  
yebo

P.B. (right) E-[um] now, the other thing, is this  
(Kilungile). E- lokunge ke ngunduku,  
area where they were both placed  
kulerdzawo talapho babekwa khona babibili

M.D. ya  
ya

P.B. I was told by the Zwane people  
Ngatjelwa banifu baka Zwane

M.D. nhn  
nhn?

P.B. that um, it used to be, it used to be the,  
Kwakuvame kutsi, Ndlaphu abavame  
Ndlaphu used to live in that area?  
Kuhlala kuleyondzawo?

M.D. Ndlaphu, yes  
Ndlaphu, yebo

P.B. Is that, is that (today)?  
loko, loko ngabe (kulamukla)?

M.D. yes, yes.  
yebo, yebo

P.B. and so, it was after the, after Mswati  
Ngabe kusho kutsi kwaba emva kwekube  
had fought with Ndlaphu, that Mbayimbayi  
Mswati asalwe na Ndlaphu, lokutsi  
and Mancibane were placed in that area?

Mbayimbayi na Mancibane babekwe kuleyondzawo?  
M.D. no, um, no, Ndlaphu, Ndlaphu um is  
khayi! Ndlaphu, Ndlaphu yindvodzana  
the son of Sobhuza  
ya Sobhuza.



अन्हो - (interjection) 1. is that so?  
really? 2. yes! (I understand  
or agree).

e- and with missionaries  
abebambisana nahulumende, kanye nebemishini

P.B. he was the — kind of man!  
abengu — muntfu fa

M.D. [laughs]  
[Hyah-leka]

P.B. Now, can I ask you one or two questions,  
Manje, asengikubufe imibutange, munye  
there is this quarrel between Mancibane and  
noma mibili; kunalokucabana emkhatsini  
Mbayimbayi  
wa Mancibane na Mbayimbayi

M.D. Mbayimbayi and Mancibane, yes.  
Mbayimbayi na Mancibane, yebo.

P.B. was this before, I am told that Mancibane,  
loku kwenteka ngembali yini, ngiva kutsi  
e [um] when taMgangeni was killed  
Mancibane, e- uma utamgangeni abulawa

M.D. yes  
yebo

P.B. Mancibane fought on the side of taMgangeni  
Mancibane walwa welekele utamgangeni

M.D. yes  
yebo.

P.B. now, was this quarrel between Mancibane  
manje, ngabe lokucabana emkhatsini  
and Mbayimbayi before that or after that?  
wa Mancibane na Mbayimbayi kwenteka

M.D. e- [um] I think it must have been after.  
e- Nangicabanga, kufanele kube abesebe-  
[Sekulwe noma kusengakulwini]

P.B. after that? wile [wafa utamgangeni]  
emva kwaloko?

asked that the furrow be constructed for him  
sowucela kutsi ambelwe umsele.

P.B ya  
ya.

M.D. there were possibilities of e- getting the  
Kwakungenteka-ke kutsi lomsele usuke  
furrow from the Nsongeni river. This was  
emfuleni in Nsongeni - fokwe kwenteka,  
done, e- very fortunate to us who are  
lokwasisita kakhulu tsine lesphitako  
living today, because the furrow is very  
lamuhla, ngoba lomsele sowulusita  
useful now, I am using that furrow  
kakhulu manje. Ngijawusebertisa lowo  
\_\_\_\_\_ ; and we have now a branch of the  
msele \_\_\_\_\_ ; Nyilo sasimencehwe  
Chinese working there, e- they went to  
yema Shaying lasibenta lapha Bahambi  
\_\_\_\_\_ vight for the first time  
bayo kwekucala

P.B really? [laughing]  
impela? [uyahleka]

M.D. e- in that area, so that he left a fortune  
kuleyondawo, ngakoke wasishiyela  
for us; we make use of it. Well apart from  
lifa tsine, sijawusebertisa. Ngaphandle  
that, he was a statesman, a historian; he knew  
kwaloko, abergumunifw ichloniphokile  
all about his country, and apart from that,  
emangweni, awati umlandwe. Abe ati  
he co-operated with the e- government  
konthe ngelwe lakhe Ngaphandle kwabke



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Book 2

JD. 267

23 Ndaba

24 Klungu — a place or area which is thickly covered with good, over-grown grass <sup>which is</sup> usually used for grazing purposes.

25 (Maja) — probably Maja I a Mamba inkosi who was the father of Bhekweni, but son and successor of Mbatjane I.



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Book 3  
JD. 267



P.B. But e-um  
Kepha, e-

M.D. I haven't seen the document  
Anakake ngilibone leliphepha;

P.B. would you be interested to see it?  
ungatsandza yini kulibona?

M.D. I would!  
Ngingatsandza!

P.B. Should I send it to you?  
Ngibolufumela kuwe yini?

M.D. yes  
Yebo

P.B. I will send you a copy on that.  
Ngitakutfumela kunye [lokubhalwe] ngaloko.

M.D. yes. How long are you staying?  
Yebo. Utawuhlala sikhatsi lesingakanani?

P.B. well, because I have lost my transcripts now,  
e ngoba sengifakelwe ngemabhuku  
I am going to have to be for a very short  
ami, sengitawuhlala (sikhatsi) (lesingane)  
period. I will work \_\_\_\_\_ ; get myself  
kakhulu. Ngitawusebenta \_\_\_\_\_ ; ngitame  
some more money, and then I am hoping  
kufola imali ngengete lena, beseke ngiyese  
to come back in about 6 months time or  
mba ngitawubuy emvakwetinyanga letisi  
about 12 months time to complete my work  
thupha [6] noma letilishumi nakubili  
here.

[12] ngitawucedzela lomsebenti wami.  
M.D. I see. Well, I was going to \_\_\_\_\_  
Ngiyabona. E- bengitsi ngitawu \_\_\_\_\_

P.B. Did you hear, um, have you heard of any  
Uke weva, e- wake weva yini ngata-  
body else being involved, any other chiefs  
banye bantfu, letinye tikhulu letangena  
you know?  
ekhatsi nab?

M.D. no, I haven't.  
Cha, angikake

P.B. because that is quite an interesting ---  
ngoba loko kuyangjabulisa ---

M.D. [laughing]  
[uyahleka]

P.B. Um. What was the origin of the quarrel with  
e- kwasuswa yini, lokucabana na Fokoti,  
Fokoti, is it known,  
ngabe kuyatiwa yini?

M.D. I don't know.  
Angati

P.B. you don't know. There are one or two  
awati, kukhona linye noma mabili  
documents, about this, which throw a little bit  
emaphepha lakhulumo ngako loku, sibintsa  
of light on this,  
kancane ngako, akhanyise.

M.D. nkn!  
nkn!

P.B. you know, the missionari wrote something  
uyati, ema Mishinariy abhala lutfo  
about this at the time  
ngaloku, ngesikhatsi kwenteka.

M.D. oh yes!  
wo ya!

P.B. yes  
yebo

M.D. yes,  
yebo

P.B. I see. Um, when I was down at Mkhosheni,<sup>14</sup>  
Ngiyabona. Uma ngise Mkhosheni, entansi le,

M.D. right,  
Kulungile,

P.B. the people at Esk,  
labantfu labase ' Esk,

M.D. Ezikhoheni?  
at Zikhoheni<sup>15</sup>?

P.B. Ezikhoheni,  
Ezikhoheni,

M.D. yes  
yebo

P.B. the Shemane people,  
baka Shemane bantfu

M.D. oh, down below, um...  
wo, entansi lapha, e...

P.B. ya. Now they said they had also become  
yebo. Batsi nabo balwa kuleyomphi  
involved in that battle, too

M.D. I see!  
Ngiyabona!

P.B. the Shemane people, did, have you heard of  
laba baka Shemane bantfu wake wayiva  
that story?

M.D. yini leyondzaba?  
no! I don't know  
Cha! Angiyati.



14 Mkhlosheni

1. Mountains in the Southern part of Swaziland, about 25 km south of Hlatikhulu town in the Shiselweni region.

2. Mission station established near the Mkhlosheni mountains is also known by this name.

15 EziKhoteni — area about three kilometers east of present-day Mkhlosheni in Central Southern Swaziland. A section of the Ndwandwe people presently have a chieftain in this area.

M.D. and Msipha died on a mountain, just  
Msipha wafa wafela etuly entsabeni  
on the Mahamba mountain  
kuMahamba.

P.B. I see! Near the old Mission Station?  
Nqiyabona! Eceleni kwalesi khonkiso semishini?

M.D. that's right! Above there.  
uqinisile! Ngenkha kwalapho.

P.B. I see!  
Nqiyabona!

M.D. yes  
yebo

P.B. because they actually went to the missionary  
Ngoba bacandza khona kuleMishini,

Isn't it?  
akunjalo?

M.D. that's right! yes  
uqinisile! Yebo.

P.B. I see. Do you know the names of any, were  
Nqiyabona, Uyawatiyini emabato alabanye,  
any other umntwanenkosi's involved in this,  
kwaku khona yini labanye banfwabenkosi  
besides Msipha and fokoti, do you know  
labangena nabo kulokulwa ngaphandle kwa-  
the names of any of the other  
Msipha na fokoti, uyawati yini lamanye  
umntwanenkosi  
emabato ebanfwabenkosi labebasekhatsi?

M.D. well, I do not know anybody, except e-um  
e-angati lomunye ngaphandle kwa-  
Ndlaphu, who escaped.  
Ndlaphu lowabaleka, waphunyula.

M.D. oh no, not those days!  
awu cha, khayi kulawo malanga!

P.B. I see!  
Ngiyabona!

M.D. not in those days!  
khayi kulawo malanga!

P.B. I see!  
Ngiyabona!

M.D. it had not been allocated.  
yayisengakabiwa, isengakanikwa muntfu.

P.B. I see. When Mswati attacked Msipha, e-um  
Ngiyabona. Uma Mswati akhasela Msipha,  
was this, I have heard that there was a  
kwaku-, e- ngike ngeva lapha kutsi  
number of quarrels between Mswati and  
kwaba nekucabana lokunyenti emkhatsini  
his brothers;  
wa Mswati nalabomnakato.

M.D. enke.  
enke<sup>2</sup>

P.B. there was one between Mswati and Malambule,  
kwabakhona kucabana emkhatsini wa Mswati  
and one between Mswati and Fokoti  
na Malambule, nalokunye emkhatsini wa Mswati  
na Fokoti.

M.D. yes, that is one,  
yebo, ngulokake!

P.B. that was the one, the Fokoti one?  
nguloko, lokwa Fokoti?

M.D. ya, that's right! Fokoti ka Dlowunga  
yebo, uginisile! Fokoti ka Dlowunga?

P.B. I see!  
Ngiyabona!



messenger sent there

lowatfunywa

P.B. enke.

enbe<sup>2</sup>

M.D. must have come to that particular induna  
wacandza kuleyanduwa wafike unsi  
to say that: 'Well I am bringing here  
'Ngiteise umntfwanenkosi' sibanibani  
umntfwanenkosi<sup>3</sup> so-and-so.'

lapha

P.B.

ya

yebo

M.D.

and His Majesty, he is now going to  
beseke inkhosi, base-ke lowomuntfu

control this area, and therefore the area from  
sowuphatsa lendzawo. kusukela lapha,  
there fell under the jurisdiction of my grand-  
lendzawo yaba setandleni tamkhulu wami  
father, Mbayimbayi; and, therefore, no more under  
Mbayimbayi, yaphuma etandleni taleyo  
the direct control of the, of that particular  
nduuna.

induna<sup>12</sup>

P.B.

oh I see!

Wo, Ngiyabona!

M.D.

yes.

yebo.

P.B.

So, it was never under the inkhosikati herself  
lokusho kutsi ayizange seyiphatlwe ngule  
that area?

inkhosikati lugobo lwayo lendzawo?

any body, but it was controlled by the induna<sup>12</sup>  
 nama lamunye umuntfu, yayiphethwe yinduna  
 of the king.  
 yentkosi -

P.B. I see!

Ngiyabona!

M.D. it was controlled by Jangisa Khumalo, who  
 yayiphethwe ngu Jangisa Khumalo, labayi-  
 was the Induna of the king, such as  
 nduna yentkosi, njenge Phuhlaphi<sup>13</sup>  
 Phuhlaphi is

P.B. I see!

Ngiyabona!

M.D. ya. That induna was in charge of that particular  
 yebo. Leyonduna yayiphethwe leyondzawo.  
 area; it had not been allocated to anybody, and  
 yayisengakanikwa muntfu, yayingaphansi  
 therefore it sat under the jurisdiction of the,  
 kwesandla senkosi kulawomalanga,  
 of His Majesty, the king in those days,

P.B. enhe  
 enhe<sup>2</sup>

M.D. through that particular induna  
 igadume nguleyo nduna

P.B. I see!

Ngiyabona!

M.D. and therefore when Mbayimbayi was sent to  
 ngakoke, uma Mbayimbayi asamikiswa kule  
 that area, e-sunj who ever was a  
 ya ndzawo, e-, noma ngubani lowo

<sup>12</sup> Induna  
variant: Induno } — see glossary

<sup>13</sup> Phuhlaphi Nsibande  
variant: Sibandæ } — an induna  
of Zombodæ  
(Shiselweni)  
royal residence. He  
soon became a chief  
but still retaining the  
position of an induna



sure what the normal thing is here, wouldn't  
angati kahle lapha kutsi lo kwetayelekile yini,  
it have been a normal thing for the e-  
ngabe kambe kwakwetayelekile kutsi  
for the sons of that Jete woman to have  
emadvodzana emufati wakafele aphafe  
controlled that area under normal circumsta-  
leyandzawo yase Shiselweni; loko kwake-  
nces at Shiselweni, how would that, did,  
nqa; kwentetanini. I emadvodzana akhe  
What happened to her sons when Mbayimbayi  
Ngesikhatsi Mbayimbayi aletfwa kulaya  
was placed in that area?  
ndzawo?

M.D. When Mbayimbayi, when Mba, oh yes!  
uma Mbayimbayi, uma Mba, wo, yebo!  
in that area, no; e-[um] in that area, that  
kuleyandzawo, cha; e- kuleyandzawo,  
particular which I said.  
leya lengatsi mine

P.B. yes, enke.  
yebo, enke<sup>2</sup>

M.D. is one of those areas which was reserved  
ngulenywe yaletindzawo letabekelwa  
e-[um] for distribution  
kunikwa [bantfu].

P.B. enke  
enke<sup>2</sup>

M.D. by the King. That area was controlled,  
[banikwe] yinkhosi. Leyandzawo yayiphetfwe  
not e- by Mbayimbayi at that time, or by  
yinduuna ngalesikhatsi, khayi Mbayimbayi

Gwalagwala laMavuso lingamdlonga wengwe  
 run away from him. Gwalagwala<sup>45</sup> of Mavuso<sup>46</sup>  
 nguwe ngonyama, Mashaya indandlana  
 It has a leopard's mane. It is [?] mane of  
 kubheje amahlathi ase Ngoye. Sengathi  
 a lion, the beats of indandlana<sup>47</sup> causing  
 lentabi ya Ngomane iyawudliwa ngu Jojo  
 forests of Ngoye<sup>48</sup> to become red. It seems  
 kubafana bekuphileni. Cikilizane longayiku-  
 as if this ox is of Ngomane<sup>49</sup>, it is to be eaten  
 fa, nakuloywa mitsi, uyawubulawa yizi-  
 by Jojo<sup>50</sup> among boys of ekuphileni<sup>51</sup>. The small  
 nkhliziyo ezimbi zabathakathi. Nqumputkumpuku  
 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 Mputkumpuku<sup>52</sup> of Mavuso<sup>46</sup> because  
 egangen'ezikude Zabo Ziziba. Moza Godoza  
 of lacking fetters for flying. Had he fetters  
 Mlangeni uyithabath inkhonyane; uyawuzala  
 for flying, he would have gone to <sup>far away</sup>  
 inkhonyane embalabala. Inkhonyane embalabala  
 places of Ziziba to beg [for food]. Come  
 ayinjeyaka Ndorigande waNgwane. Sophia-  
 Godoza, Mlangeni<sup>53</sup>, and take a calf; you will  
 nga abantu beza ngezindwendwe nkhuzi  
 beget a calf which has many colours. The multi-  
lenga inkhontweni. Bayekele ke Ludonga  
 coloured calf belonged to Ndorigande of Ngwane,<sup>31</sup>  
 baza: rudlal'umkhosi waMeSwazi bazawudla-  
 We/It will scamble for people who come in lines, of  
 bull which ran into a spear. Leave them, Ludonga<sup>43</sup> so!

45 Gwalagwala — 1. Loung [bird] 2. father of a Loung [bird]

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

47 Madlandama —

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 Nkhasi-Dlamini. (Gutpeter, 1977)



P.B. nko.

nko?

M.D. Ndungunye. Sihlangu kuhumba noMzinsangu.  
 Ndungunye<sup>38</sup>. Shield that goes down with the  
 sikhumba nje sidlamadoda Kanye nama-  
 Mzinsangu [River]<sup>39</sup>; as it goes down, it eats men  
 dodana. Songo lingase nelive lingiyingile,  
 and sons. Songo lingase even live<sup>40</sup> has  
 Umatingela lihlatsi, lihlatsi laseliyamlandulela,  
 perplexed me. The hunter of a forest; the forest then  
 lahi "Kanginanyamatane ke mine, ngitingelwa  
 declined, saying "I don't have games myself, I  
 ngu Zikodze waNgwane." Ulomakhwela  
 am being hunted by Zikodze<sup>33</sup> of Ngwane<sup>38</sup>. The  
 wengwe wena wakhwel' izintaba; Masisi-  
 climber of leopards, you, who climbed mountains;  
 mba longangamathunzi 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],  
 gwula ushiye imithi ibemibili; wenzele  
 who is chopping at Ngogweni. Leave out two  
 khona azawuphumula okantaba. Bayethe!  
 trees, so that the one of Ndaba may rest under  
 wena waphakathi!

them. Bayethe<sup>41</sup> You, waphakathi<sup>42</sup>

Ludonga lwa Mavuso luhambe luyabuyeki.

Ludonga<sup>43</sup> of Mavuso<sup>43</sup> goes to and from. The

Mahlala okhandeni lwenyathi wenzele

one who sits on the skull of a buffalo, doing that

amaqhawe eNyathi khona azakubalekela.

in order that the heroes of the Nyathi<sup>44</sup> mo

38 Ndvungunye } — also known as Zikedebe  
variant: Ndvungunye } The son of King Ngwane  
Ndungunya } III, who died in about 1700.  
Ndvungunye ruled the  
Swazis until he was struck  
by lightning in about 1815  
and died. His mother,  
Jamndzebele or laKubheka,  
had her residence at (old)  
lobamba, 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. [Grottel,  
P 114-115.]

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

40 live } — see glossary

variant: izwe

41 Bayethe! — (interjection) hail, your Majesty!

42 Waphakathi! — see glossary.

43 Ludonga

variant: Ludvonga

[I] A son of the Ngwenyama Mawuso 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 Ndlovukazi, and his uncle, Prince Ndwandwa served with her as regents. Ludvonga died four years later without an heir. Prince Ndwandwa was accused of having murdered and was clubbed to death on orders from the Lusendwa (Council). Ludvonga buried at Dlangeni on the Mchim Mdzimba Mountains. [Grotzels, p.

44 Nyathi

variant: Nyatsi

[I] Mswati II's libutfo (see gloss) which comprised of men born roughly between 1834-44.



akungulobavanga; matsandza ku cedeza cedza.  
 flocks of cattle, it was not going to be eaten by  
uvula lombhokndwa zibovu, ziphishkile.  
 flocks of games. Vithiza<sup>26</sup> gombe<sup>27</sup> of  
 Ugwaze indvodza beyidzinga, kunaloku ba-  
 games. Gun which has holes among Malampni<sup>28</sup>  
 beyidzinga nayizolo. Nkhosi! Ngumbambayi.  
 The one who layida<sup>29</sup>, thereby causing a flame  
 Ngukaphoke. who is  
 to come about, like a matches. Among matches, it  
 Nyokandze waNgwan' ulogulwa weziboya, bhavu  
 was a reddish one; the liker of finishing  
 la Mshweshwe. Mbilini lowabanwa langa. |  
 [something] gradually. The orange of red |  
 Umaphambana nengalo ka Sobhuza; kwakungu-  
 grinding stones being busy. You stabbed a  
 yena ngalo makhata. Ibhekephi letentiwa  
 man which was being wanted more than he  
 baka Mdladla; ukhal'ube yongo bafe ngumona.  
 was wanted the previous day. Nkhosi<sup>30</sup>! It is  
 ukhandwe ngamatje oka Sobhuza; ukhandwe  
 Mbayimbayi [the one just praised], long  
 ngamatje was'owu yagungubala. Logungukuzi  
 snake of Ngwane<sup>31</sup> the one who is beaten,  
 wakuman eba ngayindaba. Mgudlu kawubanjwa  
 of hairs; bath of Mshweshwe, Mbilini<sup>32</sup> who was  
 nokubanjwa, uyawubanjwa yishumi lamadoda.  
 seen by ilanga<sup>34</sup>. The one who goes against  
 Nkhosi! Wena ukunene! Now, you want  
 ngalo<sup>35</sup>, of Sobhuza<sup>36</sup>; it was really the ngalo<sup>35</sup>  
 me to do this thing?

makhata<sup>37</sup>. Where have they gone to those which  
 been stepped on he has been wanted and then become proud; the one  
 foot up by ten men. Nkhosi! You ukunene! Utuna ngame (20)?

26 Withiza } - break something (such as a stick)  
variant: Vitsita } into shivers.

27 qombe —

28 Malangeni — 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 laysda — to strike (particularly) a match  
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 inkhosi (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 date

of early Swazi rulers are now 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 Hhobho. 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.  
[Crotchet, 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 laMakhasiso, 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. [Grootpeter, 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 Sombhlo, was a Swazi King whose son and heir was Mswati II.

[II] — also known as Nkoffotjeni or Moya, was the heir of King Bhuniwe [Maklakahle], and he was born in 1899 and died in 1982.

37 Makhatla —

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

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M.D. after this Mbayimbayi, Nhn? Is it on?  
Emvakwalo Mbayimbayi, Nhn? Somukumile?

P.B. (nhn).

(nhn<sup>5</sup>).

M.D. Ngombangomba zemithi yaka Nyangana;  
Ngombangomba<sup>16</sup> of medicines of Nyangana<sup>17</sup>  
Magobizihlabla lonjengowase Veshe, magobizi-  
the one who bends trees, who is like that  
hlabla lonjengewakatomshiyo. Gweva longashi,  
of Veshe<sup>18</sup>. The one who bends trees, who is  
indlu zisha; Mkhashimbana Kawungakanani,  
like that of Tomshiyo<sup>19</sup>. Gweva<sup>20</sup> who does  
rangentendeni yesandla wawungalingana, I  
not burn while huts/houses burn; Mkhashimba  
Makunguzi UBambo kuwete izikhakhala, I  
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 UBambo<sup>21</sup> thereby causing several  
Madeya kaNdaba, wadelizintaba. Hlung' elimnyama  
[mountain] gaps to appear. Crocodiles which do  
ngulelika (Maja), alingeyukudliwa mhlambi  
not see, because it is "winter, it is" "summer,  
wezinkomo aliyawudliwa mhlambi wezi-  
Utodeya<sup>22</sup> [his] body and leave it to  
nyamazane. Nithiza qombe lenyamazane;  
commoners. Madeya<sup>23</sup> of Ndaba<sup>24</sup> he/she  
bhami simboba mbili kumatangeni. Malayida  
delaid<sup>22</sup> mountains. Hlung' that is dark which  
kuwutse, unjenge metjiso. Emkhatsini wemetjiso  
is of (Maja<sup>25</sup>), it was not going to be eaten by



16 Nyambangemba —

17 Nyangana —

18 Veshe —

19 Tomshigo —

20 Eweva —

21 UBombo  
variants: Tubombo  
Lebombo

— {mountains} A range of mountains running along 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  
variants: Uloдела  
Ulodzela  
also: Madya

— from "Kudzela kudzela" meaning to be prepared to sacrifice oneself <sup>or something</sup> for something. "Ulodeya/la" is the person who does that.