

S.O.H.P. HISTORY OF SWAZILAND by Maboya Fakadzo 1/2

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

17 umntfwanentkosi? — s.e. glossary  
variant: umntanentkosi  
plural: bantfwabentkosi

1 Cha utsi, njengokuba wena phela  
No, [he] is saying, as you are a descendent  
sawuyintalelwane, inkhosi yanika bani kugala  
[of the first man], to who did the  
believe

inkhosi? give this live<sup>6</sup> for the first time?

3 kulaba bakaGininda  
among the Gininda [people]

1 kulaba bakaGininda  
among the Gininda [people]?

3 ungazi ukuthi ngubani, nabani nabani?  
Do you know, <sup>so</sup> as to say it was so-and-so?

1 beseke sekuta bani, ngobe phela ngemtsetfo  
and then so-and-so followed, because  
wakitsi nakunikwe wena, e-sekunikwe  
according to our mtsetfo<sup>14</sup>, if you have been  
bantfwabakho, nabo sebayawukhula basiphatse  
given something, it has been given to your  
lesikhundla take over that position.  
children as well, they, too, will, upon growing up

2 babemkhulu \_\_\_\_\_  
babemkhulu<sup>15</sup> \_\_\_\_\_

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

2 besekuba ngu Langa  
then it was Langa

1 um, then Langa. Bese kutsi Langa sawutale.  
e- besekuba ngutanga. Then Langa bagot  
bani?  
who?

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

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

<sup>15</sup> babemkhulu } — see glossary.  
variant: ubabemkhulu }

kakhulu futsi

big themselves, they are many as well.

1 the Zulu army. lomuti wona, konje lemphi yaka Zulu. By the way, where did utsi ngabe wawundzawonaphi? Lona labawa you say the umuti<sup>2</sup> was, exactly? The one shisa? they burnt?

2 ungesheya kwe Mbuluzi ngesheya ku Mandela it is across Mbuluzi, across Mandela, at ku Magangeni ku Mandela.

Magangeni, a Mandela. 1 bengitsi utsi u, wawukhona lapha sikhona, I thought you said the umuti<sup>2</sup> that was burnt lomuti lowashiswa baka Zulu? by the Zulu was here, where we are?

2 wenkhasi? the inkhosi's?

1 nkn-nkn? nkn-nkn<sup>5</sup>

2 wawulapha phansi la eShowe It was down here, at eShowe

1 bakini labaqalisi, lapha, ungabakhumbula bakini" who first [came] here, can you remember kutsi wo, kwake kwa, lowanikwa lendzawo them, say wo<sup>12</sup>, there once was, the one who yinkhosi ngubani, ngoba wena sawuyintu was given this area by the inkhosi<sup>9</sup> is so-and-lelwana? kwaba ngubani kwasekuba ngubani? so, you are now descendant? It was who and who?

2 leya? that one?

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

8 Malandela —

9 inkhosi } — see glossary.  
 variant: inkosi  
 plural: emakhosi  
 amakhosi  
 also bukhosi

10 eShowe —

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

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

1 Umuti lolowacitfwa ngulemphi yakaZulu  
the umuti<sup>2</sup> that was citfwa<sup>2</sup> by the imphi<sup>3</sup>  
ngabe wamubitwa ngekutsi yini?

2 ngu Madlolo.  
it's Madlolo.

1 e Madlolo kraal that [some of the  
e- [um] ngumphakatsi waka Madlolo lolo —  
information (the English translation) has been cut  
[lesilungu sikhishiwe kulomshini wekutsatsa, loko  
out and part of the siSwati has been affected]  
kwente kutsi nalesiSwati sibahle singevakali kabhe]  
Ase ubuyele emvake lapho, utsi imphi  
Go back [please] to the point about the coming  
yakaZulu<sup>4</sup> yayita la ilinge lokutsi vele i  
of the Zulu<sup>4</sup> imphi<sup>3</sup>. You say it used to come  
ingobe lelive, koduwa behluleke?  
and try to conquer this country but failed?

2 nhn  
nhn<sup>5</sup>

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

2 nhn  
nhn<sup>5</sup>

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

2 babeta lapha; beta lapho bafune kutsi  
they used to come here; they used to come and  
bayalingoba lelive ngoba phela batsi  
wanted to conquer this live<sup>6</sup>, because they say  
bayindlu yemandla, bakhulu bona, banyenti  
that they are the house of power, they are



### Footnotes

2 umuti — } see glossary.

variants: umuzi  
plurals: imiti  
imizi

2 chitwa

variants chitwa

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

3 imphi

variant: impi

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

Footnotes

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

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

6 live } — see glossary.  
variant: izwe }



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Section One

History of Swaziland by Maboya Jakudze

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### Footnotes

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

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

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

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

37 Manzelwandle —

38 gogo — see glossary

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

40 simemetelo - an announcement.



1 angubani yena?  
being who, himself?

2 Maphahla  
Maphahla

1 e- his father, Maphahla

e- [um] uyise wakhe ngu Maphahla.

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

1 e- uyikho abelibutfo?

e- [um] your father was [a member of] which  
libutfo<sup>21</sup>?

2 yiNyatsi  
it's iNyatsi<sup>26</sup>

1 He was iNyatsi

END abeyiNyatsi

1 e- kunjalo nduwana yeNkhanini solo  
e- [um] it is so, nduwana<sup>27</sup> of Nkhanini<sup>28</sup>, we  
siyaghubeka ngawo emakhosi. Lamuhla vele  
are still continuing with the emakhosi<sup>9</sup>. Today,  
phela babe sitase sicoca tonake, sowusitetele  
indeed, babe<sup>20</sup>, we will be talking about those  
ke tenkhosi Mswati, takhe utodungandaba  
[old stories], please tell us about King Mswati  
waso Mpondweni; sowukusitsatsele nje kusuka  
about Lodungandaba<sup>29</sup> of Mpondweni; take  
kwakhe nje, kutalwa kwakhe totike kuhambe  
it for us right from the start of his life up  
ke, nami sengitawuhambe ngibutake lapho  
I will occasionally pose questions where  
kufanele khona, Fakudze.  
I feel like, Fakudze<sup>30</sup>

26 Nyatsi — a libutfo formed during the reign of Mswati II, largely made up of men born between c. 1835-1845

27 indwuna } — see glossary  
variant: indung  
also ndwuna }

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

29 Lodungandaba — literally translates as:  
the one who disturbs the  
'peace' of indzaba<sup>25</sup> or indzaba

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

2 ngubabe.  
it's babe<sup>20</sup>

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

1 libito lakho?  
your name?

2 Bulawako  
Bulawako.

1 his name is Bulawako Ginindza  
libito lakhe ngu Bulawako Ginindza.

3 and libutho,  
libutho ke?

1 libutho lakho ngubani?  
what is your libutho<sup>21</sup>

2 yi Ndavela.  
it's Ndavela<sup>22</sup>

1 LiSaba. Wo, libito lalomuti ke? Wakini.  
LiSaba, Wo<sup>12</sup>, the name of the umuti, then? Wakini<sup>11</sup>

2 wakitsi?  
wakitsi<sup>23</sup>

1 e-e-  
ye

2 kuse Madlolo  
it's at Madlolo

1 Madlolo  
Madlolo

3 \_\_\_\_\_

1 wawutetekelwa ngubani ke letindzaba?  
who was telling you the tindzaba<sup>25</sup>?

2 ngubabe  
it's babe<sup>20</sup>

20 babe } — see glossary.  
variant: ubaba }

21 libutfo } — see glossary.  
variant: ibutho }

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

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

24 Madlolo —

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

2. awu kute.

awu<sup>19</sup>, here is not.

1. nothing more. E - Mfundza yena abeduumile kute lokunye. E - [u-zi] Mfundza, himself, yini, e - apha keme "was he famous, e - [u-zi] highly esteemed?"

2. kakhulu abetsi uSomkhoto kuMfundza, very much. Somkhoto used to say to Mfundza "mna kethu."

"My brother."

1. yes, he was fame. Ngabe kukhona lokunye yebo, abeduumile. Is there anything else longakukhumbula lokumayelana naye lomfun you can remember which has something to ndza? Bakhona yini labanye bakaGinindza do with Mfundza? Were there other Ginindza lababeduumile ngenca yamusebenti letsite, people who were famous certain labawentako bawentela bukhosi? works which they did, doing them for kingship?

2. \_\_\_\_\_

1. No \_\_\_\_ . Utsi ke manjena ke sawucedzile Cha \_\_\_\_ . He is saying, now he has finished ke. Sekusele kutsi ke umnike libito lakho all that is left is for you to give him your neleyikho, wo, nelibito lemuti lapha name, and your fathers; wo<sup>12</sup> and the name utalwa khona; nalowa ke labekutekela letindza of the homestead where you were born, as ba.

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

<sup>19</sup> awu!  
variants: ewu, awu } — (interjection) 1. of sudden  
surprise 2. of surprised  
interrogation  
3. in some contexts this  
word is non-influencing

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

2. Kwakungu Mfundza  
It was Mfundza.

1 It was Mfundza. Ngabe loMaleki yena  
Kwakungu Mfundza. Where was this Maleki,  
abekuphi? kukhona yini live labeliphetse  
himself? Was there a live of which he  
noma, babeseleningi noma basebakuphi?  
was in charge, or they were still in South?  
2. babesukeningi zimu, or they were where?  
they were coming from the South.

1 — emphakatsini, kwakute indzawo  
— at the umphakatsi, was not there an  
labenikwe yona  
area that had been given to him?

2. Kwakute.  
there wasn't.

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

2. Maleki?  
Maleki?

1 e-e  
yes

18 umphakatsi } — see glossary  
variant: umphakathi }



2. utala Mmemezi  
he begot Mmemezi

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

2. Siphho  
Siphho.

1 e- Mmemezi birthed Siphho. Wo, wetsiwa  
e- [umi] Mmemezi watala Siphho. Wo<sup>12</sup>, this  
ngayenje lo?  
one was named after him?

2. Nguye vele.  
it's him indeed.

1 ya. E- bese Siphho sawutala bani?  
ya<sup>16</sup>. E- [umi] then Siphho begot who?

2. Cha angati.  
(No, I don't know)

1 sekuba, sekuba nguwe. Uyise wa Mfundza  
then, then it's you. Do you know who  
ngabe uyamati kutsi ngubani nabashoko?  
Mfundza's father was, from what they told you?

2. Nabashoko batsi uyise wa Mfundza ngu-  
what they said was that Mfundza's father  
mntfwanenkhozi Maleki  
was umntfwanenkhozi<sup>17</sup> Maleki

1 e- the father —. Maleki abetalwa  
e- [umi] uyise —. Maleki had been  
nguyiphi inkhozi?  
begotten by which inkhozi?

2. ngumnakabo Somhlolo.  
He was Somhlolo's brother.

'Angati nokutsi make, wena wekunene, malume  
of children [a child is crying]. 'I don't know if  
angati kutsi make nitamkhandza akhona  
you will find make<sup>51</sup> present at home wena  
yini ekhaya. Bayamhlupha le, ekhaya, nami  
wekunene<sup>49</sup> unde, I don't know if you will find her present  
nje ngilapha nje sengesaba kubuyela?  
at home. They are troubling her there at home, I, too, am,  
kusho banike? here because I'm afraid of returning.  
Who says that?

M.F. Kusho (o) Bashele

It's this (Bashele).

I utpela bani?  
telling who?

ii. F. utowubik'e Ngwenyameni, kuMswati

she had come to report to the Ngwenyama<sup>31</sup> Mswati

I utowubika kwekutsi lodzadze wabo, hha!  
had come to report that his sister, bha<sup>51</sup>, this,  
lo, unina!  
his mother!

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

I lodzadzewabo ---  
sister of

M.F. dzadzewabo Malunge  
sister of Malunge

I dzadzewabo Malunge uyahlupheka le  
Malunge's sister is suffering there at Kamlambo,  
Kamlambo

M.F. weni wekunene. Laphasekatfukutsela, khonake  
wena wekunene<sup>49</sup>. That was when lodungarchabe<sup>of Mbebelony 24</sup>

51 make } see glossary.

variant: Umama

52 hhal — an interjection

bendlorukazi, kuse Rustinburg. Kuyakhaselwa  
 of Langa.<sup>44</sup> The INyati got there and hlasele<sup>47</sup>  
 njike, Sigcino ke lawo Makhosi eta nekukha-  
 at kaThangala. And, secondly, after being frightened  
 kanipha kubo; aletsa tinkhomo tekutsi 'awu!  
 by the Lubyana<sup>48</sup> battle, then went out the imphi  
 wasicedza wena wekunene asihlalsane?  
 of Mijaji of Tjobela. It hlasele until it passed  
 Lokuvake, nkhasi batsi 'Ngulodungandaba  
 Tjobela and reached at Thulwane's, which we  
 was Mbelebeleni? nekutsi 'Mswati akabulali,  
 say it is at Rustinburg. At last these kings came  
 uyakhiphita?, soloke tisho tebakaNgwane,  
 with cleverness; they brought cattle to say: 'awu!  
 e- ngekubona emandlakhe nekuphumelela  
 you have finished us, you wekunene<sup>49</sup>. Let us  
 kwabo, Dlamini; nabatfunyiwe 'phindze  
 leave [peacefully] side by side? As you hear, nkhasi<sup>50</sup>  
 babuye nemabuya kunene. Abeyinkhosi,  
 they say 'It's Lodungandaba<sup>49</sup> of Mbelebeleni,  
 awu, vele lesincobi, ngobe wahlasele boni,  
 as well as saying: 'Mswati doesn't sleep, he destroys',  
 nalapha ka Mabhoko, nalapha ka Mlambo,  
 they are sayings of the bakaNgwane because of seeing  
 base bayetfuka kutsi 'Wobogu! Kants'ema-  
 his power and successes. When sent away, they would  
 swati anjanina?' Wena wekunene,  
 return with loot. He was a successful king because  
 awu, nine! utabelo, Bhergu utabeloka atsatsa  
 he hlasele<sup>47</sup> ka Mabhoko as well as ka Mlambo. They  
 kukhala kwebantwana [umntwana uyakhala]  
 then got frightened saying, 'Oh! How are Swazis?' you,  
 wekunene! 'awu' you! She [will] always take Bhergu wies

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

48 Lubuya. battle/war/river — river which runs between Mtsambama and Mavukutu Hills in the Shiselweni district, about 11 km north-east of Hlathikulu village (Matsebula, History, p. 25).

2. Battle of Lubuya — fought on its banks between the Swazi, commanded by Mngweni Fakude and the Zulu, led by Mosishe Ntshangase in c. 1836, which resulted in a Swazi victory.

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

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

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

ke, hha! bayamelaphake ngobe, Sukani!  
indeed to the king. As we have touched on the  
Sukani! [to children] bayamelaphake, bamcinisa  
point that they [the Ndwandwe] are very in their  
kani sebatamentela bukhasi lobunemantla,  
being <sup>gogo</sup><sup>38</sup> in the root of Dlamini, of Nguwo  
bakhe uyise wabo Zidze kaYanga-towuwa  
of Dlamini. Then <sup>Lodungandaba</sup><sup>29</sup> grew up; he  
ke, zinyane, kutsi Ngulodungandaba  
was worked on, and after he went through the  
waseMbelebeleni, ngobe similo sakhe sasinja  
Ceremony for coming of age, <sup>hha</sup><sup>113</sup>. They doctored  
tsandzi kuklalwenje kungakaphumimphi  
him because get away! get away! [saying  
iyocalata lapho umbhido ungakhona. Aww!  
this to children] they doctored him, strengthening  
awu! awu! Uyakhulake. Ngekuhlasele ke tye,  
him. By so doing, they built for him <sup>bukhasi</sup><sup>9</sup> which  
kubanga boMawewe naMzila, bomsa wakanga.  
would have the power of that of Zwide<sup>34</sup> of  
awu, iyefikake inyatsi emashobake, nkhasi,  
Yanga<sup>44</sup>. As you hear, young one, when they say:  
iyakhlasele kaKhongala. Losekuphindze  
He's <sup>Lodungandaba</sup><sup>29</sup> of eMbelebeleni<sup>45</sup>, its  
kwesibili, kantsi wethuswe yaseTubuya. Sit  
because his personality did not like peace; he wanted  
phuma leya kaMjazi, kaTobela. Seyiyakhlasele  
to occasionally send his <sup>imphi</sup><sup>3</sup> to go and look for  
ize iyawufika yendlula kaTobela iya  
<sup>Umbhido</sup><sup>46</sup>. Aww! awu! awu! He then grew  
kaThulwane, lesitsi tsine nani bantwana,  
up. Mawewe and Mzila disputed [kingship], both!

43 bhal — interjection, expressing surprise

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

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

46 umbhiduo — literally means <sup>edible</sup> vegetables.



Kutsi umntwana! umntwana! Owuyababita  
 the child was made popular by Mandanda in  
 ke laba bo Manzi'olwandle ke, wena ueluhlanga,  
 the royal, Hhawu! he is a tefusasoni, he has not  
 bayahamba ke bayawukhemanti elwandle  
 seen ever, the sun, He [Mandanda or Lazidee]  
 bayabuyake bayalungisake. Solo am lalatele  
 was happy for the child; a child! a child! He  
 ngalemvumo walomkhosi wemakhosi, Hhawu  
 then called these, Manzi'olwandle and others,  
 sabesisingene khatsi ke, uzuyakhulake. Owu!  
 you of the reed. They went to fetch water  
 bayatseleka ke labete kudza adze wabo, baklu-  
 from the sea. After returning home, they then  
 shwake ngunasibheva sa Senzangakhona sa,  
 made preparations. All the time, she was lalatele  
 wa Jama, Shaka. Awu, kubakukhale emakhosini  
 it [baby] with/by the special songs [that were  
 eNalouu yetangeni, Awu, sebatiphatsela kahle  
 sung for Ndwandwe royalty]. Owu! those who  
 ke lo Mswati umshana wabo, nabo sebatongi-  
 had come to their sister eventually arrived; they  
 le Kutsi 'Owu, kani sibantfu sibili layinkho-  
 were being ill-treated by Senzangakhona's son,  
 sini', njengoba sike satsintsa lokutsi badeka  
 Jama's, [namely] Shaka. Awu! It became nice  
 lapha ekutsenini bogogo, kulemphanze  
 to the emakhosi of the elephant of etangaeni  
 yaDlamini, yaNgwane waDlamini. Uyakhulake  
Owu! they treated Mswati well, their nephew.  
 uLodungandaba, uyasentjetha ke, kubatfonjiswe  
 They, too, had thanked, saying 'Owu! we are people,

41 Hhauw! } (interjection) 1. of strong dis-  
variant: hauw } approval, regretful surprise  
e.g. Don't! you must  
2. of great surprise, wonder.  
3. of concern, pity or sympathy.

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

M.F. wena wekunene! sikhule seva kutsi. Ngwenyama  
 you of the right-hand! When we grew up, we  
 Mswati Italwa ngu Somkhlobo, Sobhuza  
 heard that the INgwenyama<sup>31</sup> Mswati<sup>32</sup> was born  
 wekugala. Italwa yintfombatana ya Zwide,  
 of Somkhlobo<sup>33</sup>, Sobhuza the first. He was born of  
 Ika Mangobe, Ekutalweni kwakheke,  
 a girl, [daughter] of Zwide<sup>34</sup> at ka Mangobe,  
 baka Ngwane kwabafokotisa kakhulu, ase-  
 At his birth, it pleased the Ngwane<sup>35</sup> people a  
 Lusaseni. Balungisa ke ngelisiko labo, bonq;  
 great deal; at that time he was at Lusaseni<sup>36</sup>. They  
 ngebudzala babo kwabakuhle, wena weku-  
 then did things as their custom dictates, and it  
 nere. E wakhula ke. Ekukhuleni kwakhe, nasa-  
 was nice, you of the right-hand. E [um] he  
 lungisiwe ngebufana, quu, kukhanganisa  
 then grew up, in his growing up, he was prepared  
 laba bekhabinake labefika na Manzelwandle  
 [ritually] for [the kingship], in his boyhood. His  
 Asemncane ke, Nkhosi, asesematsangeni. Sekusuka  
 maternal uncles mixed [some herbs] which were  
 ke yena gogo we Mswati, uka Zidze  
 brought by Manzelwandle<sup>37</sup>. While he was still very  
 uhlabela ingoma yekufokota, yendzabuko  
 young, still in his mother's lap, gogo<sup>38</sup> of the  
 yakubo; e-lesimemetelo ke semntfwake  
 Swazi people, LaZidze<sup>39</sup> sang a song that  
 sesiduuma na Mandanda lesibayeni. Hhawu!  
 expresses joy, a traditional song that at her  
 use Lusaseni, nelilanga usengakaliboni. Ujabulela  
 home they used to sing. The simemetelo<sup>40</sup> of/about

M.F. wena wekunene! sikhule seva kutsi Ngwenyama  
 you of the right-hand! When we grew up, we  
 Mswati Italwa ngu Somkhlobo, Sobhuza  
 heard that the Ngwenyama<sup>31</sup> Mswati<sup>32</sup> was born  
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 ngebudzala babo kwabakuhle, wena weku-  
 then did things as their custom dictates, and it  
 nere. E wakhula ke. Ekukhuleni kwakhe, nasa-  
 was nice, you of the right-hand. E-tum he  
 lungisiwe ngebufana, qwu, kuhlenganisa  
 then grew up, in his growing up, he was prepared  
 laba bekhabinake labefika na Manzelwandle  
 [ritually] for [the kingship], in his boyhood. His  
 Asemncane ke, Nkhosi, asesematsangeni. Sekusuka  
 maternal uncles mixed [some herbs] which were  
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 expresses joy, a traditional song that at her  
 use Lusaseni, nelilanga usengakaliboni. Ujabulela  
 home they used to sing. The simemetelo<sup>40</sup> of/about

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

<sup>32</sup> Mswati II - Son of Sobhuza I who took over as a successor to Sobhuza I when he died. Mswati II was the father of King Mbandzeni.

<sup>33</sup> Sombhlo - another name of Sobhuza I, father of King Mswati II.

69 Nduodzana — see glossary

70 livusc —

M.F. wena wekunene! Ubaklasela, wena wekunene  
 you wekunene<sup>49</sup>! He klasela<sup>47</sup> you wekunene  
 kutsi baklolo beyise Sobhuza [I]. Babansi-  
 because they were relatives of his father, Sobhuza I.  
 Khwedlanake, Hlubi, sekutigcabha bona.  
 They had jealousy, Hlubi, that of pride.

1 nhn-nhn.

nhn-nhn<sup>5</sup>

M.F. sekuyeffukeka eSitweni, ngoba kuSomhlolo  
 the silo<sup>64</sup> was shocked, because in Somhlolo's  
 bebatselene emanti. Se "Hhawu! Kanise-  
 time they used to tsekland emanti<sup>65</sup>. E-  
 banjani? Kubaklasela kwabo, Nkhosi  
 'Hhawu'! What have they become? That's how he <sup>klasela them</sup>

1 Lokuvakala kwekutsi, nakuphela Mswati  
 as it is heard that "Mswati is a Livuso which  
 Livuso leladla umntwana esiswini,  
 ate a child still in its mother's belly, the  
 longaphand' asinde ngekuzibalekela, 'e- asusi-  
 outside one will escape by running away.'  
 tekele lapho kutsi kwakwentenani, ngoba  
 tell us about that as to what happened,  
 kuyevakala kwekutsi wababulala bomnakabe  
 because it is heard that he did kill his brothers

ngisho nemakhosikati lanetisu.

even pregnant emakhosikati<sup>66</sup>

M.F. wo, Nkhosi, bonina bebanenkhozi kaSomhlo  
 wo<sup>12</sup>, Nkhosi<sup>50</sup>, bonina<sup>67</sup> were troubled by  
 lo beklushwa sikhwele sekubekwa kwa-  
 sikhwele<sup>68</sup> at the time of Somhlolo, for/  
 Mswati, Mavuso.  
 of the installation of Mswati, Mavuso

64 Silo — a title given to the Swazi king  
The literal meaning is that of 'lion'

65 tsetelana emanti — literally translates  
as 'pour water for  
each other', it means  
the two parties are in  
good, friendly terms to the  
extent that they even  
help each other.

66 emakhosikati } — see glossary.  
Singular; ikhosikati

67 unina } — his, her, their mother(s)  
plural; banina

68 Sikhwele — 1. jealousy over something  
2. envy



M.F. e-e, ucinisile, inkhosi; ucinisile. Naseyifi-  
 yes, you are right, inkhosi<sup>50</sup>, you are right.  
 ke lapho ke Dlamini, yase ijevukala, njalo,  
 When it arrived then, Dlamini<sup>50</sup>, it was then heard  
 losowushito nje utsi wena "Hha-a-...!"  
 again, as you have said, (you say): "Hha-ab-...!"

1 Seyifikekuphike?  
 (Having arrived where?)

M.F. khona le kulamagceke lamahle "hha-a-...!"  
 There, yonder in the beautiful yards "hha-ab-...!"  
 hha-a-...!" kani seyiyayinika ngimi!  
 hha-ab-...!" incidentally, it was giving it  
 ngimi! kukhandzeka kutsi nguseklobo,  
 out; it's me! It's me! It was found that it  
 Hhawu yaphumelela iNyatsi. Yaphuma yaba-  
 was in Summer. Hhawu<sup>41</sup> iNyatsi<sup>42</sup> succeeded.  
 leka lendlu lenguyona bebayibeka bona.  
 The house which they were putting in charge  
 Yaye yafika inkhosi kule Mansemu, e-  
 got out and ran away. The king went as far  
 Hha-... . Lelenguyona betsandua ngulo  
 as Mansemu, e-sum Hha-... . The one which

was liked by this one

1 e-utsini fakudze, asesiphindzeke, uphe-  
 e-sum, what are you saying fakudze<sup>30</sup>, please  
 ndwule njoba mine ngibute kwekutsi  
 repeat it, answering, as I asked that: "The  
 'Laba, baka Madlenga Mswati sawubahlasela  
 Madlenga people, how did Mswati klasela<sup>43</sup>  
 njani  
 them?"

sekwane ngeNdlouana, February.  
 he burnt Lusekwane<sup>51</sup>, in February

1 nhn-nhn.

nhn-nhn<sup>5</sup>

MF. awu! velenje akakhanuki lutfo. Uyabesukda,  
 awu<sup>19</sup>! Indeed he doesn't want anything. He then  
 kuyawushayi Ndloulenkhulu Sowukhona le!<sup>60</sup>  
 dashed for them, by the time of Ndloulenkhulu  
 Ucutsa inkunzi tese, ihamb' iminyaka lesi-  
 he was already there! He plucked off a bull  
 hlana isekhaya, seyine mafindvo laphebu-  
 which had gone for five years still at homg-  
 sweni. Senguyona nasekuthantazwe, kuthant-  
 it had wrinkles on the face by then. It was  
 zwe, lakhova litulu lekudzidzini, seyivakala  
 the one which, after it has been prayed,  
 esibayeni itsi: 'Hha a-----! hha a-----!<sup>61</sup>  
 without the kudzidzini<sup>55</sup> rain falling, saying:  
 kuhamba kuyawurwura. 'Awu! yikhululeni!  
 'Hha ah-----! a ah-----!' When  
 yikhululeni!<sup>62</sup> Iyawugcogcako, tatike,  
 they were going kuyokuba<sup>62</sup>. 'Awu<sup>19</sup> set it  
 Hlubi wekuneneke. Seyiphuma k'inyatsi ke  
 free! set it free!' Those who<sup>63</sup> knowledgeable  
 ngemahencayo ichuba lelokwana. Laba  
 organized it, Hlubi<sup>63</sup> wekunene<sup>49</sup>. Then the  
 tawulalakhona batawubona ngayo kubhonsi,  
 Inyatsi<sup>26</sup> got out in its companies, driving it  
 ibhonsi bes'ikhaphansi: sebatawulala khona.  
 before them. It would indicate where they would  
 1 kakhle ke \_\_\_\_\_ Sleep by bellowing and sitting  
 stop for a while \_\_\_\_\_ down at a place,

59 Lusekwane — a bush that grows in the middleveld, whose leaves or (and) branches are used for building a king's inner kraal called inhlambela.

60 Indlovu lenkhulu —

61 Hha ah...! — the bellowing of a bull.

62 Kuyokuvu } — literally "going to hear"  
also: Kuyowuphempu } this refers to the practice by some Swazi people, namely of consulting a spiritualist to tell them what is wrong or what will happen in future.

63 Hlubi — a sidanatelo of the Dlamini people.

PAGES  
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BLADSYE

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# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Bonner Series  
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Subject Mabuya Fakudae, Gininda  
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Place \_\_\_\_\_  
Plek

DATE:

Feint Ruling with Margin  
Dowwe Lineëring met Kantlyn

Book 2  
JD. 267

uyangaphandleke netalukati. Siwa kutsi sase-  
outside with talukati<sup>54</sup>. We hear that  
siphupha. Awu! Iyesuk' Nyatsi ke, khawu,  
[a salukati] then dreamt. Awu!<sup>19</sup> the INyatsi  
Kugongobala kwaba ngetulu.  
then got caught by severe cold.

1 Kwentiwa ngulelichwa?  
it was caused by this severe cold?

MF. e-e kwentiwa ngulokushaywe ngule—  
yes, it was caused by, it was beaten by—  
nako kwahlela. Akamtsandzi lomntfwanenkha  
It, too, made arrangements. She/he doesn't  
si; utsandza lomunye. Somebody else.  
like this umntfwanenkhasi<sup>17</sup> she/he loves,

1 Kahle ke, sengitsi kubekabeka kancane. E—  
Can you just wait, let me say something  
there was one sister of this one—  
a little bit. Kwakukhona munye dzadzewabo,  
[too faint, not audible] nangu —

[akuwakali kahle]

MF. awu! Itsiyangeri Nyatsi wena waNgwane<sup>35</sup>  
awu!<sup>14</sup> When the INyatsi<sup>26</sup> entered you, of Ngwane,  
wa Dlamini, awu! Seyeklulwa kugongobala;  
of Dlamini<sup>55</sup>, awu!<sup>19</sup> It was weakened by the  
bayiffolakahle. Bayabuya, babuya nembiko  
severe cold. On their return they came back with the  
wekutsi 'Hha! useklulile, sicoshwe lichwa.  
report that 'Hha!<sup>56</sup> he has defeated us; the cold  
uyafukutselake utodungandaba. Utsi nasa-  
has beaten us? Ledungandaba<sup>29</sup> became very  
cedzincwala etudzidani, sowushisenatu-  
angry. When he gidzad<sup>57</sup> the incwala at tudzidani<sup>58</sup>

54 talukati? - very old women, plural  
singular salukati

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

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

Dlamini III - A leader of the Swazi people in  
the first half of the eighteenth

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

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

57 gidza? — see glossary  
variant: gidzi

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

- P.H.H.

nkhosi, Lodungandaba wase Mbekebeleni;  
got angry, nkhosi<sup>50</sup> he got angry because of  
asafukutselela umntfwana dzadze wabo  
the hardships to which his sister's child was subjected  
kuchwepheskwa. Asayikhiphak' i Nyatsi ngesikha-  
to. He then sent out i Nyatsi during the time of  
tsi selichwa, nga Nhlangu lamacembe, May.  
severe cold, in May (Nhlangu lamacembe).

I nhn

nhn<sup>5</sup>

F. kantsi naku, sikhatsi sabo salelchwa leli-  
then came the time when it was freezing, they  
kugongobala, ngcogwane, snow.  
were really feeling cold, freezing, lchwa

I nhn.

nhn

F. uyesukake gogo wakhe lotala uyise  
then his gogo<sup>38</sup> who begot his father, made  
wenta ke siblatike, uyasinatseke.  
a siblati<sup>53</sup> and drank it

I gogo wabani?

gogo<sup>38</sup> of who?

F. gogo waBashela  
gogo of Bashela.

I ya!  
ya!

F. nhn. Unabo Bashela

nhn<sup>5</sup> Bashela's mother.

I gogo waBashela?

gogo of Bashela?

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



53 Siklati

variant: isiklati

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

M.F. ngu Mbangi wemoya.

It's Mbangi wemoya.

I ya. The 'insila<sup>85</sup>' of ———, tapha Siwa  
yes, Insila ya ———, here we hear that  
kwekutsi Mswati watsi nasafile, kukhona  
after Mswati's death, there was an imphi which  
imphi leyaphuma. Uyayati yini leyomphi?  
set out. Do you know of that imphi?

M.F. Wena wekunene! yeti Ndlovu.

Wena wekunene<sup>49</sup>! It's the imphi of T. Ndlovu.

I nhn-nhn. Awusitekele ke ngayo.

nhn-nhn<sup>5</sup>, Can you tell us about it.

M.F. o!

Oh!

I yeboke babe.

yes, babe<sup>20</sup>

M.F. Kwatsi inkhosi, kusahletwe ekhaya kutfukutse—

just as inkhosi<sup>82</sup>, they were at home, being angry  
Iwe njeke, njenje kukhuphaka, kwase kufika  
with each other, then Matsafeni arrived. He then  
Matsafeni, owuyabonga esibayeni, atsi:  
sang praises in the cattle byre, saying: 'You are  
'Nikileti ningayi kuyawukhala?' Matsafeni  
sitting [ukhala] 'can't you go to mourn?' Matsafeni  
mdluli.

mdluli.

I nhn-nhn.

nhn-nhn<sup>5</sup>

M.F. Owu! Sike sakutsintsa ke kutsanti name

Owu!<sup>19</sup> We once contacted you of Sibendleni  
we Sibendleni.

ke ndwuna awuphindeo ke sowusitsi  
 sikhatsi — E-Now, ndwuna<sup>27</sup> can you please  
 phahla phela. Nansi phela inkhosi Mswati,  
 tell us a little bit. Here is inkhosi<sup>32</sup> Mswati,  
 oh no! Let me —

wo<sup>2</sup> khayi! Asengi —

M.F abencenekele kuklaselwa nguZulu.  
 he was worried that the Zulu might attack him.

1 wo! I have asked him why Mswati  
 wo<sup>4</sup> Sengimbutile kutsi kwanya ngani kutsi Mswati  
 decided not to —  
 angete e —

3 enhe.  
 enhe<sup>33</sup>

1 ndwuna, inkhosika, Mswati, oh no! —  
 ndwuna<sup>27</sup>, inkhosika<sup>40</sup>, Mswati<sup>34</sup> wo<sup>12</sup> khayi! —

Insila ya Mswati kwakungubani?  
 who was the insila<sup>35</sup> of Mswati?

M.F ngu Mhlaba Motsa  
 It's Mhlaba Motsa

1 Kwakungu Mhlaba Motsa.  
 It was Mhlaba Motsa

M.F nhn, umfana wamaphokethe  
 nhn<sup>5</sup> the boy of pockets

1 e-e- yambandzeni koduwa? Kwakungubani?  
 yes [an insila] of Mbandzeni? was who?

M.F cha! kuMswati  
 No! It's Mswati.

1 ngiyeva, yambandzeni koduwa kwakungu-  
 I hear, who was Mbandzeni's by the way?  
 bani?

83 enke — 1. yes 2. that's it! 3. I see  
variant: enthe } H. I agree.

84 Mswati — possibly Mswati II, son and  
successor of King Sobhuza I.

85 intsila (Zulu; intsila) — literally body dirt,  
dual tinsila) intimately linked to person even  
once removed, thus a powerful  
Contip. People known as tinsila  
are chosen from specific clans to  
protect the king against magic of  
this type. (S.W.O. H.P., Ham. (to judge  
Mamba, I), edit notes p. 30)  
There is a ritual transference of  
blood between the tinsila and the  
king. As a result their loyalty determines  
very directly the health of the king.  
It is their duty to watch and guide the  
princes and to report any hint of  
treason. (Kuper, African Aristocracy,  
p. 58). The tinsila have great  
administrative authority and are closely  
associated with the rituals of kingship.

enabe

imant: entbe

1. yes 2. that's it! 3. I see  
Hi I agree.

sa Mawati

possibly Mswati II, son and  
successor of King Sobhuza I.

ss insila

dual tinsila

(Zulu: intala) — literally body dirt,  
intimately linked to person even  
once removed, thus a powerful  
Courtier. People known as tinsila  
are chosen from specific clans to  
protect the king against magic of  
this type. (S.W.O.H.P., Ham (Togwaja  
Mamba, D), edit notes p. 30)  
There is a ritual transference of  
blood between the tinsila and the  
king. As a result their loyalty determines  
very directly the health of the king.  
It is their duty to watch and guide the  
princes and to report any hint of  
treason. (Kuper, African Aristocracy,  
p. 58). The tinsila have great  
administrative authority and are closely  
associated with the rituals of kingship.

I it is very important,  
kumcoka kakhulu.

M.F. ayingadzi

He was a guard at that time

I — a very important question, why are  
umbuto lomcoka kakhulu, wentsiwa  
you —

M.F. yini kutsi u —  
nkn, Khambi Makhungu wezintaba,  
nkn<sup>80</sup>, Khambi Makhungu of mountains,  
lonatsi sesiyakua, kwakungekho.

We, too, now hear that, it was not present.

I Should I say it? Khambi lona phela  
Ngisho yini? This Khambi was Mswati's  
abeyinduuna yaMswati lenkhulu, abewaka-  
induuna<sup>27</sup> the principal induuna<sup>27</sup>, he was of  
Sikhondze.

Sikhondze<sup>2</sup> dan.

M.F. — inkhosi, abesembili kuto tonkhe tinduuna,  
Nkhosi<sup>50</sup>, he was in the forefront of all the  
asamfana wenkhosi, esigodlweni Kathobho  
tinduuna<sup>27</sup>, somewhat a king's boy, in theobho,  
I kantsi vele yinduuna? esigodlweni<sup>21</sup>.

He was indeed an induuna<sup>27</sup>.

M.F. noma nini kuvokala ngaye kutsi inkhosi  
Every time, it was through him that it was  
itsini, yinduuna ngoqobo.

heard what the inkhosi<sup>52</sup> said. A real induuna

I The sun has gone now, Sir, I will just  
lilanga selihambile manje, mnumzane, sengi-  
put one question, sometime —. E-manje  
tawubuta munye nje umbuto, kulesinye

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

81 esigodlweni — see glossary.

82 inkosi

variant: inkosi } — see glossary.

siga ke etikhotseni, eNtintinyane kulakathoko  
 was taken to be done a siga<sup>2</sup> in the velt,  
 eMbangandaba. Nasekubonakala kutsi: "Hhawu  
 at Ntintinyane in the thohho area/District,  
 lenja le ingicedzelemakhosikati, iphika ku-  
 at Mbangandaba, when it transpired that:  
 ngiyenga<sup>3</sup>, sekutfunyelwimphi ke iyambamba  
 Hhawu<sup>4</sup> this dog is finishing up my  
 ke, nkhosi ke, iyakumbulalake, eceleni  
 emakhosikati<sup>6</sup> by deceiving me repeatedly, an  
 kweliduwadlana nje lineane; ngoba ube  
 imphi<sup>3</sup> was sent to him and it killed him,  
 nemanga, utsi inkhosi kayiphike kubulala  
 nkhosiso<sup>5</sup> near a small rock, because he lied,  
 tonkhe letinkhuni tenkhosi letifotwe  
 he said the king should continually kill all  
 \_\_\_\_\_ . Batnbulalela kuba nemacebo  
 the king's firewood — He was killed for deception

1 kuba ngunabo Mbandzeni  
 it was Mbandzeni's mother

M.F neneke!

[you of the right hand!]

1. ngunabo Mphatfwa

it's Mphatfwa's mother

M.F neneke!

[you of the right hand!]

1 Ngulababulawa labobantfu.

those are people who were killed.

M.F neneke! Banemjovo wekutsi "akusiko

[you of the right hand!] They had the influence

Kwakho loku. Akusiko kwakho, a

of saying: "this is not yours. It's not yours"



wase ukhonta inkhosikati, sowuyatigucula  
 and then khonta<sup>74</sup> inkhosikati<sup>75</sup>, and then, Hlubi  
 Hlubi, Sowutsi waka Sikhondze  
 he changed his surname into Sikhondze.

1 lokhambi?  
 this khambi?

M.F. Lo Khambi, Dlamini, Awu! Kantsi Khambi sigeba  
 This Khambi, Dlamini,<sup>50</sup> Awu!<sup>49</sup> Khambi is a  
 ngu. Utsatsa konkhe kuMswati kugala yena,  
 sigebengu.<sup>76</sup> He takes all Mswati's things first,  
 kadze kubakumikise, kuye nekudla, nekuce  
 before taking it to him [Mswati], including  
 le madvodzana. Angibuyeke, zinyane, kwefika  
 food; and sons. Let me come back, zinyane,<sup>77</sup>  
 induuna yeGundvini, uMombambo Mkhabela.  
 An induuna<sup>78</sup> of Gundvini arrived Lombamba.  
 Bevana e bazindlela inkhosikati, Nandzi  
 Mkhabela, They plotted against inkhosikati<sup>75</sup>  
 lotala Dlamini, Mbandzeni. Awu! Soya,  
 Nandzi, who begot Dlamini, Mbandzeni, Awu!<sup>79</sup>  
 wentiwa sigake kutsi uphingile, ka, yasi  
 A siga<sup>79</sup> was done to him, on the pretext  
 iNgwenyama, Mswati, 'niyati yini loku kanati  
 that he had committed adultery. The iNgwenyama,<sup>30</sup>  
 ngimbite emahlandla lamabili? Awu! Uyaphi-  
 Mswati said: "Do you know that I have  
 ka ke khambi Sikhondze naLombambo  
 called him two times? Awu!" Khambi, Sikhondze  
 Mkhabela. "Mtsatseni ke!" Nangempela ke  
 and Lombambo Mkhabela denied this. "Take  
 uyatsatfwake unabo Dlamini, e-uyawentiwa  
 him [you people]." Indeed, Dlamini's mother

74 khonta'd — see glossary

75 inkhosikati — see glossary.

76 Sigebengu — a thug or dishonest person.

77 Zinyane — literally translated means "calf"  
or simply young baby of an animal

78 indunya } — see glossary.  
variant: indung }

79 Siga — } 1. a strange, unusual thing  
variant: Isiga } 2. an event, an occasion.

M.F. letinye tindlu, esigodlweni,  
other houses at Sigodlweni.<sup>71</sup>

I wase ke Mswati ke somukhipha ke sibhongo-  
then Mswati took out all his anger by  
bhongo, kub'atibukale letindlu,  
destroying the houses.

M.F. Wena wekunene!  
wena wekunene!<sup>49</sup>

I Owulinga nekubulala lamakhosikati lankha  
who also tried to kill the emakhosikati<sup>66</sup> which,  
Nawo langenekhatsi kulombango;  
too, had entered into this dispute.

M.F. Wena wekunene!  
wena wekunene!<sup>47</sup>

I Lamanye lasetefwele.  
others were pregnant.

M.F. Wena wekunene! Kucwepheshana.

wena wekunene! Provoking each other.

I wo! Cha ngiyabona. Fakudze, kunenzaba  
wo!<sup>21</sup> No, I (thank you). Fakudze,<sup>30</sup> there is an  
lapha lekhona lapha, ledvumile nje leyatiwaka.  
indzaba<sup>72</sup> here, which is common, and known.  
Lendzaba ke lena yinkhulu kakhulu, unga-  
This indzaba is very big, can you tell it  
se sowuyitsi nje khakha, usitjele. Mswati  
to us a little bit, Why did Mswati kill  
wambulalelani Khambi?  
Khambi<sup>73</sup>?

M.F. wena wekunene, Khambi abengumuntfu  
wena wekunene. Khambi had been a person  
wekubuya nemphi lekubo Mawewe na Mzila  
who had come back in the company of imphi<sup>3</sup>

71 sigodlweni — see glossary.

72 indzaba — 1. a story 2. an important matter discussed. 3. an affair

73 khambi — name of a once most trusted attendant of Mswati II.

1 sekubekwa phela kwaLaZidze.

of the installation of LaZidze<sup>39</sup>

M.F. LaZidze, ngiyabonga babe, LaZidze.

LaZidze, thank you babe<sup>20</sup> LaZidze, it

kwase kuyetfukeka kutsi 'Ewu! Kantsi

was then shocking that 'Ewu!<sup>19</sup> How is it

kunjani! → Sowuyabahlaselake labake bo

by the way! He then hlasele<sup>47</sup> them, Malambule

nabo Malambule, e- nabo nabo Mgidla, nkhosi,

mother, and Mgidla's mother, Nkhosi<sup>50</sup>, e- sumi

e- nabo Sikwati. Babacanjwa ngemabutfo

as well as Sikwati's. They were named

nje, #lubi. Yindzaba yesikhwele, njebe nakubo

according to emabutfo #lubi<sup>63</sup>. The issue

laba bakitsi ndvodzana, labamhlophe, kwase

of Sikhwele<sup>68</sup>, because even among the whites,

kwenteka kuSolomoni, kuMswati —

ndvodzana<sup>69</sup>, it once happened to Solomon, to Mswati.

1 Cha — ngifuna leya Mswati.

No — I want that [story] of Mswati.

M.F. Sikhwele, nkhosi, kutsi kusale kutsiwa 'liuso

its Sikhwele<sup>68</sup>, nkhosi, which led to the saying

leledi umuntfu asesiswini; longaphandle wasi-

'liuso<sup>70</sup> which ate a person whilst in the womb;

ndza ngekuzibalekela. Sikhwele sekubekwa

the one who was outside escaped by running away

kwaLaZidze. Nhn-nhn.

it was Sikhwele<sup>68</sup> of the installation of LaZidze, yes,

1 So ke ngakoke, Mswati ke wabeseke, 'woj

and then Mswati. 'wo! It means that it

kusho kutsi kwakukhweleta leti letinye tindla?

was the other houses that were having 2

Sikhwele<sup>68</sup>?