

S. O. B. P. HISTORY OF SWAZILAND by Muboya Fakya 2/2

100 Makhungu — 1. name of one of Sobhuza II's sons
2. Literal meaning is fog.

101 bekutonduwa kubeking — was affected by his installation.

102 Fokoti — Mswati II's brother who, alongside Malambule, were involved in a dispute over kingship during the reign of Mswati, but it started during Mswati's minority. Fokotsi had been given an area to rule over, near Mahamba hills in Shiselweni. (J.S.M. Matsebula, A History of Swaziland, Longman, Cape Town, 1972 second edition, p. 35.)
Variant: Fokotsi

M.F. ayokondla bo Mantiweni, laphentsabeni
 and go to feed be²² Mantiweni, there on the mountain.

I Cha! Ngifuna lapha, asowume. besifuna
 No! I want [to know about] the white; we
 lapha, siyeva lapha kuMbandzeni,
 want [to know about], we know that kuMbandzeni⁹⁷

M.F. nhn.

I besifuna lapha, sifuna lapha kuMswati
 we wanted here, we want [to know] about
 kutsi urgene njani?
 Mswati's time, as to how this one came in?

M.F. O! wena wekunene ——— . Wo! Ngumntfana
 Oh! you wekunene⁴⁹ ——— . Wo! He's a
 na waSomkholo lu ——— , mane wena
 child of Somkholo lu ——— , but, you
 wekunene, laphakatsi angimati kutsi wakala
 wekunene⁴⁹ in the middle, I don't know as
 bani. Ngulaba, nkhosi, lababaneli wundo. Base
 to who his mother was, (among Somkholo's wives)
 bakaNgwane sebayababika kutsi Mswati
 It's those, nkhosi⁵⁰, who had a grudge. Then
 abamfuni, lapha batawutsi ke 'ngu lodungya-
 bakaNgwane³⁵ reported him, that Mswati is not
 ndaba?. Base babalekela kutsi sowutakuba
 wanted by these people, hence the saying
 hlasela. Kuhluphekiwe ke mntfana Mgcobe
 that he is 'lodungandaba'. They then ran
 ngobe asisati kutsi wakalabani Mgili.
 away, in case he hlasela⁴⁷ them. We are in trouble
 ngulabantfuabentkosi, njo'sikhulume kutsantsi,
 you child of Mgcobe, because we no longer
 know who Mgili's mother was. It's those bantfuabentkosi⁴²



98 bo — } — could be a prefix and mean:
variant. o } 1. so-and-so and company.
2. so-and-so viewed as a class
or member of a certain group.

99 Mbandzeni } — Mswati II's son who
variant: Mbandeni } became king after the death of
King Ludwanga; he was king
Bhunu's father.

PAGES
32
BLADSYE



Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Bonner Series
Naam
Subject Maboya Fakudze, Ginindza
Vak
Place _____
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Feint Ruling with Margin
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Book 3
JD. 267

MF nkhosi, Azange sesiklaselane nabo.
nho⁵ Nkhosi⁵⁰. We never klasela⁴⁷ each other

I Magwegwe muphi kari?
Which Magwegwe are you referring to?

MF akasiye waka Nxumalo, ka Mandlakazi?
Isn't he of Nxumalo [clan], at Mandlakazi's place?

I ufunake ngendwana Sandlane Zwane,
She/he wants to know about indwana⁷⁸ Sandlane
utsike asowusijele lapha kuMswati
Zwane, she/he is saying can you tell about
kutsi wangena njani ebuduneni?

MF wo! Indwana, nkhosi, beyinga conywa nje,
wo! An Indwana⁷⁸ would not just be co-opted, but
be yiye iyowucelwa kubo. kwentekile ke
they used to ask for him at from his parents.
nga Sandlane Zwane was ufika uba nentjele
In Sandlane Zwane's case it happened that
kuDlamini. Sowuhamba ke naye ngekungati
he was impressive to Dlamini. He then went
Hlubi, ngobe kungati kuyingoti. Sowulandza
with him due to ignorance, Hlubi⁹⁵, because
ke le! bo Mantweni; Sowubokleke akhe
ignorance is dangerous. He then fetched from
eba umkhono, zinyane, lowati Maboya
there yonder! be Mantweni; and occasionally
nje kagogo wakho.

stole an arm, you zinyane⁹⁰, as you know Maboya
I nho at your granny's ←
nho⁵

1 wo, yayiphethwe nguMngayi leyetubuya?

M.F. ^{wo²}nenene, that of tubuya was under the command of Mngayi?
[You] [wekubene⁴⁹¹]

1 it was Mngayi Fakudze
Kwakungu Mngayi Fakudze.

3 Oh I see!
Oh Ngiyabona

1 — leyamswati yagcinaphi langetulu?
how did Mswati's end.

M.F. awu bengitsi nkhosi, sicedzile kuMtsatse
^{awu¹⁹} ^{Nkhosi⁴¹} I was thinking that we have finished
naThulwane.
about Mtsatse and Thulwane.

1 kulungile impela. E- we have mentioned
indeed, it is alright. E- [um] sesikushito
this —
loku —

M.F. Mntfwanenkhozi kudzala loku. Nguko phela
Mntfwanenkhozi¹⁷ this is old. That is why
lo sikuchaza lamalanga kutsi bogogo
we are explaining about [the passage of]
laba bo Magwegwe
days, saying that these, bo Magwegwe are our
1 e-e bogog³⁵

M.F. ^{yes}sikhoniphana nabo kakhulu! kakhulu!
we respect each other very much! very much!
bonaboMabala
Mabala's mother.

1 nkn
nkn⁵

M.F. Nene, Hlubi wekunene, Zulu abefuna
Hlubi⁹³ wekunene⁴⁹, Zulu wanted to still the
lokuba lemfukwana.

imfukwana⁹⁴

1 Cha! cha! cha! Ufuna kuva kokutsi
No! No! No! [She] wants to hear
uyeva yini kokutsi babelwa njani, naseyi-
whether you heard how they used to fight
klangene vele matfupha, ibambana; nawu-
when combating; if you don't know say
ngati nje: angati? fakudze.

so, say 'I don't know' fakudze³⁰

M.F. Japha kitsi, zinyane, kafishane nje. Kwaku-
here at our place Zinyane, in short, there
sekhona emagogodvulo netamaku, Hlubi
were emagogodvulo⁹⁵ and tamaku⁹⁶, in those
wekunene -

days, you Hlubi⁹³ wekunene⁴⁹

1 Ngiyeva, fakudze. Ngifuna Fakudze kutsi
I hear, Fakudze³⁰. Fakudze, I want to know
yayilwa njani? Yaklangana ngetifuba
how they fought? It [Impki³³] met/collided
vele yabetsana nje ngetifuba?
on its chest?

M.F. Wena wekunene!
you wekunene⁴⁹

1 ngifuna lapho nje kuphela
I want [to know about] that only

M.F. nkn, yayiklangene ngetifuba sima-
nkos, it met by/on its chest

Mngayi.
Mngayi⁹⁷

93 Hlubi — 1. The rightful heir to his father
Ludvonga I as Swazi Ngweni ^{name}.
However, his mother had two
other sons, a pattern not accept-
able for Swazi Kings according
to Swazi custom. Thus Dlamini
III, his half-brother, became King.
This took place probably in the
late seventeenth or early
eighteenth century.
2. a sinanatelo, or ovaise-name
of the Dlamini people.

94 Imfukwana — special royal cattle,
used for ritual purposes.

95 emag-godvols — a certain species of frogs.

96 famaku } — small, short dogs which
singular. samaku } remain small even when
fully grown.

97 Mngayi [Fakudze] — leader of the Swazi
forces against the Zulus
at the battle of Lubuyi in
1854. (J.J. Grotzinger, Historical
Dictionary of Swaziland,
p. 38)

ludzaka zinyane lembube; baze befika
They then ate mud, [you] zinyane¹⁰ of a lion,
katomahashake (Kaluphinzike) kubuya
until they arrived at tomahashake, he never
laph'eludzidzini.
came back to eludzidzini.⁸⁶

I nkn.
nkn⁵

M.F. nkn. Ngu Matsafeni, ayibona yi---- i lokun-
nkn its Matsafeni, who saw the ----
na, ayibona icekelwa, ngoba kwakuseng-
this, he saw it being negotiated for,
kadliwa lubisi.
because lubisi⁹¹ had not been eaten then,

I nkn.
nkn

M.F. nkn, yeti Adlowu; ayigwele ematangen⁹²
nkn of Tindlowu⁹³. It was full of ematangen⁹²

I uyati yini kumbe kwakutsi lemphi yayilwa?
Do you know how the, kubuya imphi³ was fought,
ngani leyasetubuya?

M.F. awu! Ngwane ----
awu⁹⁴ Ngwane ----

I kulwa kwayo, kutsi batsi yayilwa itsini,
[I mean] how it fought, according to what you
yentanjani? Kukhona naye nyalo langi-
heard, how did it fight? There is something which
tjela kona, ngisi mine khayi akusilo
he/she, too, has just told me, and I am saying,
lianisa lelo?

‘No, that is not the truth?’

90 Zinyane

variant: lizinyane

- 1. a young one of any domestic animal in this group: sheep, cow, goat, etc.
- 2. any baby of any wild animal: - lions, leopards, buffaloes, etc.

91 Lubisi

- 1. MILK.
- 2. Name for a ritual cleansing ceremony, which is usually performed during the removal of mourning gowns. It usually involves swallowing a mixture of milk, crushed herbs and other ingredients.

92 ematangeni

variant: litangeni

- 1. Swazi Currency (plural)
- 2. a member of the Dlamini clan, especially the of the royal family.
- 3. any member of the cresting Nkhosini-Dlamini clan, who may today be Magongo, Mamba and Ndzimandee

1 nhn
nhn^s

M.F. Seyiyaphuma imphi, uyayalela Tsandzile
then an imphi³ got out, Tsandzile stepped it.

1 nhn
nhn^s

M.F. ya Seyiyaphuma, ayikabisaphuma ngesi
yes, it then got out, but not the right way at
Kunene, etudzidzini, ye, imphi yetiNdlouu.
etudzidzini⁸⁶, the imphi³ of Tindlouu⁸⁷. She
Sowutsatsake lesiphuku ke Hlubi usijikijela
then took the Siphuku⁸⁸ and threw it down,
phasi, utsi: "Shangatsi kungele kwobuya
saying "I wish no one may come back
namunye", Nangempelake. "Kantsi, Matsafeni
Indeed, "Oh Matsafeni had by then sent
utowuyena la sowukhiphe libutfo le
out a libutfo⁸⁹ there! It went to klasela⁹⁰
liyewuklasela lephansetintsaba? Bayefika
at the feet of mountains? When these ones
laba imphi yetiNdlouu ukhanda seba-
arrived, the imphi³ of Tindlouu⁸⁷, he found
Klangenie, baleri; nkhosi, sowutsi ke:
that the Peri people had merged and have
"nginanaba bakitsi" South Sotho
become one, he said: "I am with my folks" South Sotho

1 nhn.
nhn^s

M.F. bayabakaka ke, ngu Nkamane, lowabeka
then they were surrounded, it's Nkamane who
ngematubane washona khashane. Sebadla
ran away till he disappeared far away.

86 Ludzickini — 1. Tsandzile, Mswati II's mother's residence during the reign of Mswati
2. Even the resident of Queen Mother Ntombi is called by this name

87 Tindlovu

88 Siphuku — clothes worn by a Swazi Queen's mother (indlovukazi) made out of ox-hide.

89 libutfo? — see glossary
variant: ibutho
plural: emabutfo
: amabutfo

123 paternal aunts

ingwenyama isekhona; Kuase ke, lokutsi
mother (eNgamafu). The ingwenyama was still
ngutudvonga, kusekubelekweni kwakhe
alive. Then, his name Ludvonga [was given]
bakaNgwane bajabulile nje. Ebuntwaneni
because the bakaNgwane were happy at his
bakhe abengu Macaleni
birth. In his infancy, his name was Macaleni.

1 ligamalakhe?
his name?

M.F. Nenene! Lelilakini lekumiswa wasuba
Eyes, you of the right hand! When he was
ngutudvonga. Owu, waseke gogo ke,
miswa¹¹⁹ he then became Ludvonga, ¹¹⁹ Owu,
Indlovukazi laZidze, nasekonakele live
then gogo¹²⁰ Indlovukazi¹¹⁴ LaZidze¹²¹,
kuhamba kwentkosi lodungandaba,
when live¹¹² had certain things going
sekunikwa yena ke lelive, kubekwa
wrong, after the going away of lodungandaba
lotudvongake. Awu! asemuncane kusatsi-
ba, she was then given the live¹¹² Ludvonga
wa: 'Nkhosi!' nje, njobe phela kwakukho-
was installed. Awu! When he was still young,
nswa kugala. Sebatsi bayakleka laphayi
people were still saying: 'Nkhosi!' to him,
esangweni eludzidzini, sowuyawa. Owu,
as they used to wait for a long time
bekusuka ke umzindlo Kutsi: 'Uwiswa
in the past. As they bhele¹²² at the
yini? Emajakeni, Imphi? Kantsi, nkhozi,
entrance of eludzidzini, he fell. Awu¹¹⁹

literally meaning
119 miswad — (ku) miswad's is 'to be stood up'. It refers to the first step taken in the series of ceremonies performed when a king is being crowned or when he ascends the throne.

120 gogo } — see glossary
variant: ugogo

121 LaZidze } — la- means: 'daughter
variant: LaZide } of'; LaZidze refers, in this context, to the daughter of Zwide / Zidze, named Tsandzile, who became queen mother during the reign of Mswati II, her son.

122 Hlehla } — see glossary
Kuhlehla

ne, lamuhla babe sitase sitekeke yakhe
 today, babe¹⁷ we will talk about Ludvonga,
 babe Ludvonga. Ungatsi singaqala phansi.
 I wish we start right at the beginning, at his
 nje kuko kutalwa kwakhe naye, nekoko
 birth, and go on to talk about his mother,
 kutsi unina naye wentiwa loku lokwa-
 was she also subjected to what other emakhosi¹⁶
 kwentiwa lalamanye emakhosi yini?
 were subjected to? Please narrate it for
 AS'ungitekeleke nduna yakomkhulu
 me, Nduna²⁷ of Komkhulu¹⁸.

M.F. Wena wekunene! Nkhosi nasicocelwa,
 you wekunene¹⁹! Nkhosi²⁰, according to
 unabo Ludvonga ngutalMgangeni, Sisile
 what we were told, Ludvonga's mother was
 wakaKhumalo, waconywa, e- ngemadva
 talMgangeni, Sisile Khumalo; she was chosen
 dza anebantfwabentkosi, bantfwabentkosi¹⁷
 by men among whom were bantfwabentkosi¹⁷
 kwaphela tinyanya letisikhlanu sekumange
 including Msukusuku. Five months elapsed
 lwe kutsi bababulele endleleni. Nakuduu-
 since their departure, and it was thought they had
 lunga yesitfupha beva sebatseleka
 killed them on the way. Just when the six
 sebabonga esibayeni etudzidzini. Kwaba-
 month began, they arrived; they were heard
 kukleke nkhozi. E- lo abenabonaboGija,
 praising the kings in the cattle byre, it etudzidzini
 e- (eNgamanti). Ouu, kwefike kwaba kukleke
 It was beautiful Nkhosi²⁰. This one was with Gija's

117 babe } — see glossary.
variant: ubaba }

118 komkhulu — of the great one

Hlubi, akelashwa, akaloywa. Kwaba ku, bunene
 its to her, in Zidze, to whom she left
 nje bematangeni. Lilangeni, Hlubi, lalisanga
 this live¹¹ you, Hlubi, while Tsandzile¹³ was
 ka cocotfwa yinduuna; induuna yayikhoni-
 still alive. Things of this world, cunning, is not
 pha, njongobikhlonipha eNdloukazi.
 doctored, nor bewitched. It was the gentleness
 Ngenklankla lembi yetfuke, nasalijaka,
 of the eMatangeni only. The Hlangeni,
 ayintsanga yenu, yeboke siya, mine
 Hlubi, had not yet started to be controlled
 ngiyati kusukela nga 19 bari, kubo²²,
 by an induuna²⁷ an induuna²⁷ was still
 3, 4, 5, natsi nibancane kakhulu nafa-
 as respectful as he does to an INdlouka-
 ndziswa kufekla. Abasekho labo bantfu
 zi¹⁴. Unfortunately for us, when he was a
 tengababona ngemehlo, labadzala, kumisa
 njaka¹⁵, when he was of your age, yes I
 lobukhosi. E - wahamba ke lotudvonga,
 know myself from 19 what?, about 19²²
 uyahamba, angijube nkhosi, kuhamba, kuha-
 [3, 4, 5; when you were very young,
 mbe, kuseneliwunduu, kutsi nasekubekwa,
 you were taught to quibble. The old people who
 ulomawa waNgolotjeni
 put up bukhosi¹⁶. Then this Ludvonga went, and
 1 asiyekele Fakudze. Later lomawa of Ngolotjeni
 END let's stop it (fakudze) was installed.
 now 1 phela ndvuna solosisaqhubeka, wena wekune
 Ndvuna, we are continuing, you ukunene¹⁴¹

112 Live ? — see glossary.
variant: Izwe

113 Isandzile ? — Chief wife of King Sobhuza I
variant: Thandile and Queen mother during the
reign of her son, Mswati II.

114 Indlovukazi ? — Mother, either the
variant: Indlovukazi } natural one, or a
symbolic one, of a
reigning Swazi king. i.e. a Queen
mother.

115 Ijaha ? — see glossary.
variant: Ijaha

116 bukhosi } — see glossary.
variant: ubukhosi
also inkhosi
inkosi

Hhawu kuba kuhleke kuLankhosi, bahamba
 was. h. was chosen by a girl as lover when
 tingyanga letisiklanu. Kuyawuphengulwa.
 the lifetime of the king Thavusa, Mswati
 watsi _____ barkamuka naye eludaidi
 Zyoni Hlubi⁹³ wekunene⁴⁹, Hinguni⁴¹. It was
 ni, nkhosi; bukhati. _____ Hhawy, lokoke
 alright to Lankhosi¹⁰⁷. they travelled for five
 nkhosi singa sisayaphi nako, kwekutorzi -
 months, going uyawuphengula⁶². She/he said
 ndlu ngaye Macaleni, Ludvonga.

_____ They appeared with him/her at Ludaideni⁸⁶
 Nkhosi⁵⁰. bukhati¹⁰⁹ _____ We can't get
 anywhere with the hatred of a house Macaleni, Ludvonga⁸⁹

M.F. lwabiyindly lwabiyelela. Kubakuhle njete
 it fenced off a house properly. It was good
 enkhosini, ngoba wena welukhanga, inkhosi
 beautiful in the eyes of the king, because
 yayisonyelwa, yayingat someli. ngobe baka-
 you welukhanga¹¹⁰, a king used to have a girl.
 Ngwane safuna lolubisi lwemfukwana. Baha-
 chosen and wooed for him. because the Ngwane
 mbe bona bayawulobola unina, Hlubi wekunene,
 people wanted milk from 'Mfukwana'. They
 khayi yena lasima yedwa ongenambuzeli.
 went, themselves, to pay bride-price for his mother,
 u... lo Lakhumalo, LaMgangeni nguye utazi-
 you Hlubi⁹³ wekunene¹¹¹, not himself, this
 dze lashiya kuye Hlubi liwe asiphila,
 stander alone who has no-one to ask on
 Tsandzile. A... tintfo temklabeni ke, emacelo,
 his behalf. This... Lakhumalo, LaMgangeni,

106 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. [Grotzinger, J. J., Historical Dictionary of Swaziland, p. 914. I. 2. Also, this was another name of Mswati II. [J. S. M. Ntsebulu, p. 5. 1st edition.]

107 La Nkhosi — ka is a prefix which when put at the beginning of a proper noun, means 'daughter of so-and-so'. Nkhosi is part of a clan name in Swaziland (see footnote 50) and the whole word means 'daughter of [Mr.] Nkhosi'.

108 bukhati —

109 Ludivonga? — father of King Bhunu, and variant. Ludonga) Son of King Mswati II. Ludivonga's other name was Macaleni.

110 weliblanga? — [you] of the reed. also: Uchlanga)

111 Imfuk' : in a — special royal cattle for ritual purposes.

uSomhlolo _____
Somhlolo

I wentanani?
what did he do?

M.F. watsi Jojo wabaleka, nkhozi. Wafika
Jojo said, he ran away, nkhozi⁵⁰ he arrived
eMkhondvo wangakhuphuki. Nalambila naloku
at Mkhondvo¹⁰³ and never got up. Even today
_____, lotala Makhahleleka,
who begot Makhahleleka.

I Jojo?
Jojo?

M.F. Jojo.
Jojo.

I wabani lo _____ labebasaphotha lo Jojo?
who begot this _____ who were supporting Jojo?

M.F. kwakusete Muntfu. Kwasuk'eMatangeni
[In those days] there was no persons [there]. The
ayawumcela Kubo, ka Zulu, ngu Mntungwa,
eMatangeni¹⁰⁴ set off to ZkaZulu to ask for him;
Ngekuhamba hambake Dlamini, e-Kutsatsa
he's an Mntungwa. Then Dlamini set off
tintfombatana letinhle ekhaya, bo Msukusuku
home, taking home beautiful girls, namely
Dlamini wa Somhlolo wakatal'itakati nalabanye
Msukusuku Dlamini bo. of Somhlolo, by
Utalwa nguMgangeni. Ngebuncane ke, asimati
lawitakati, and others. He is born of
unina kutsi ngulabani. Wagonywa kusekhona
Mgangeni. As a result of our age, we are
inkhosi, Hlubi Wekunene, Mavuso Mswati
young], we don't know who his mother

103 Mkhondvo } River rising about thirty
variant: Mkondo } miles west of Piet Retief in
the Transvaal, this river
enters Swaziland north of
Mahamba in the south western
part of the country. It flows
northeasterly, picking up the
Ndlozane and Mozane rivers
as tributaries before it joins
the Great Usutu River south
of Sidvokodvo. The Mkondo
River is also known as the
Assegai River. J.J. Erostpeter,
Historical Dictionary of Swaziland,
p 104.

104 eMatangeni } - see glossary
singular: liTangeni

105 Matungwa - see glossary

Makhungu ezintaba, bekuto aduwa kubekwa

as we have spoken the day before yesterday,
 I utsi phe, utsi fokoti ke abecabene na-
 you sa, you say Fokoti¹⁰² had quarrelled
 Mswati; utsi ke bobanike labanye nabo laba-
 with Mswati; who else was involved in
 basekhatsi kulenzaba leyo, lobatiko?
 this matter, people you know of?

M.F. akasekho, koduwa sawunendvodzana.
 he is no longer present, but his son is.

I Cha! usho bomnakabo fokoti, utsi labanye
 No! She/he referring to Fokoti's brother
 lababekhona kapho, basekhatsi kulenzaba
 saying which other people were involved in this issue?

M.F. umnakabo fokoti, namba wani, ngu Jojo.
 the number one brother of Fokoti is Jojo.

I lomunye labesekhatsi?
 another one who was involved?

M.F. namba wani, vele ngewakabo Ma—
 [yes], the number one, indeed, he's a sibling of a

I Cha, ngisho mine labesekhatsi kulenzaba
 No, I mean people who were involved in the
 leya Fokoti.

Fokoti affair.
 M.F. Nkhosi, inkhosi kayitsandua ngumntfu.
 Nkhosi⁵⁵, an inkhosi is loved by no body. I
 Angati ngo Fokoti. Ngumntfwana wekotalwa
 don't know about fokoti. It's a child [of royal] birth.

I I know that he is of the royal blood—
 Ngrayati lokutsi, wekotalwa ebukhosini

M.F. Koya ngati kutsi watsatfwa bulima ba Jojo
 But I know that he was taken by Jojo's fullness.

A conflict later developed between King Mbandzeni and indlovukazi Sisile over a girl he married and by whom he had a son. When the son died, Sisile tried to flee the country accompanied by some royal soldiers. With great regret, Mbandzeni sent two emabutfo after her with orders to kill her, but only after removing the symbol of her royal office from her head. This was done as they caught her a little west of where Mbabane now is. [Grootpaten, J. S. A Historical Dictionary of Swaziland, p. 64]

1 seyiyahloma?

it's [imph³] then hloma¹⁵²?
M.F. iyahloma, phela imbandzela Ndloukazi i
it hloma'd, following Ndloukazi¹¹⁴ having
ihlomite.
hloma'd
| _____

M.F. angitengati, nkhosi, ukhumbula kahle impela,
I can't know, nkhosi⁵⁰, you remember well, indeed
Kuhlalucoca natabadzala kuhle, kukhu-
it's good to talk with old people; it's good to
mbula Zibukwana.
remember Zibukwana

nkhn-nhn, babe
nhn-nhn⁵ babe¹¹⁷

M.F. abengunch'anchancha! Nhn-nhn, tok'asaba-
he was very clever! Nhn-nhn⁵. He was away
lekake ngalelolanga, Zibukwana, lokwagbuya
on that day, that is Zibukwana; he later
muva atotilimatisela Bhunu ke lapho, Mase-
came back to Bhunu¹³³ when he
Aww! Nkhosi ke, nase Mbandzeni asabakhaleka
Aww! Nkhosi⁵⁰, when Mbandzeni complained
Kutsi 'kushito bani kutsi lomake mbulaleni? Nibula-
saying 'who said kill this make¹³⁴? You have
inkhosi, beninani kubulala mine, kantsi nami
killed an inkhosi¹¹⁶, so it means you can kill me,
nitangibulala? Hhawu, bahlupheka nkhosi labalisha
as well? Hhawu¹¹¹ they suffered, Nkhosi⁵⁰, who
mi namunye, leveni. Laba labeyeme live. Kepha i
were eleven, those who were on the edge

132 kloma } — 1. Aim, take up one's weapons
kloma (verb) } for a fight; aim oneself with,
as an assegai, 2. Stick in, so as
to stand, as a stick in the
ground, or a spoon in the thatch
of a hut

133 Bhunu — King, also known as Ngwareb
Mahlolohla, and Hhili, Son of
King Mbandzeni, who died in
October, 1889, Bhunu became
King of Swaziland and remained
so until his death on December
10, 1891. He was only 23 years
old at the time of his death.
During most of this time
effective government was in
the hands of his mother, Queen
mother and Regent Gwamile
Mduli also called Tabotsibeni.
His capital was at Zombodze,
his mother's home, but he later
set up his own royal village at
Ezabeni for administrative
purposes. He was the father of
King Sobhuza II. [J.J. Grottel
p. 11-12]

134 make } — 1. Natural Mother
variant mama } 2. Mother by levirate custom
3. any woman who is of one
mother's age
4. all sisters of one's mother are
called "mothers" as well.

M.F. waNyamayenja

of Nyamayenja, dog's meat.

I ngisho ngoba phela, nduuna phela ngifuna
I say this nduuna²⁷ because I want to
kukhumbuta nje, ngukona ngikhumbula
remind you that, I have just recalled
nyalo, to Sibhukwana, ngoba bebana loManci-
this Sibhukwana because they were with
bane.

Mancibane.

M.F. ukhumbula kahle ke, ngoba loSibhukwana
you remember well because this Sibhukwana
ngulababenjengana'ba boMadzinda
is one of those who are liked boMandzinda
naboMagagajani, nabo, bomfo kati waka-
and boMagagajani, as well as a certain
Mgabhi, Fotini, e-e-.

Mgabhi, Fotini, yes.

I asowuch be ke, nduunake, sifuna kuba
continue, nduuna²⁷, we want to hear
kutsi lemphi iphuma nabanike?
with whom did this imp³ go out?

M.F. Aww! Ngetesatsini, nasashito sowushito.
Aww! we can't know, once he says it, he
ubatse Mbovane 'khawu! kusho bani kusho
has said it [no change]. Mbovane¹³⁰ said:
njalo? Batsi 'khawu! uyasibambelela wena
'khawu' who said that? They said 'khawu'
nduuna, sowushito Ndawo? Sokubasililo,
you are delaying us you nduuna²⁷, Ndawo
sekuphunywa kuyabalekwa, zinyane.
has already said. Then it became a sililo¹³¹
and people got out and ran away, zinyane⁹⁰.

130 Mbovane [Fakudze] — variant spelling
Mbovanga. One of Swaziland's
most noted military leaders,
he was noted especially for
his leadership in the battle
at Sekhukhune's Stronghold
in 1879. In addition, he was
the lidvuna at the Adlouwka
zi's capital of Mkanini when
she (Sisile Khumalo) came
into conflict with King
Mbandzeni. Fakudze tried
to persuade her not to flee
the country with her royal
regiments as she indicated
she would do. When he found
her gone, however, he reported
it to the King, who sent
regiments out which captured
and killed her. [J.S. Girdle, p. 38]

131 sililo — mourning

M.F. a - live lakubo nkhosi, lebakakhumalo nje
a - the live¹¹² of them, nkhosi⁵⁰, of the Khumalo
nguka NTonga wabheja, lisentasi nKaZulu,
people it's Ka NTonga¹²⁶ of bheja, it's below/
Ka Nongoma. Li Kulaka Zulu.

South of KaZulu, at Nongoma. It's in Zululand.
I nhn. kusho kwekwekwekutsi, ngangulesi-
rho⁵. It means it's probably a descendant
tukulu, noma situkulwane sabo Mzilikazi
of Mzilikazi¹²⁷, or not?
yini?

M.F. bakanye, nkhosi.
they have a common ancestor, nkhosi⁵⁰
I wo, bakanye!
wo², they belong together!

M.F. nhn, ngoba Mzilikazi waMa... [end of tape side 2]
[end] uho⁵, because Mzilikazi¹²⁷ was Ma... [end of tape]
[side 2] Ngoba bo Msukusuku base balimele. Luthwabitsi
because Msukusuku and other had by their term,
wabuya emphini.
mixed. Luthwabitsi came back from emphini¹³².

I Sibhukwana?
What about? Sibhukwana?

M.F. Sibhukwana ke nguyena abenguchongu,
Sibhukwana, it's the one who had been
nkhosi; nguye loyo wekusentela lesibhamu
responsible for the making of the bad gun,
lesibi.

I Ngisho koda phela
That's what I mean, indeed.

126 KaNtonga

127 Mzilikazi

a 19th Century leader of a
Khumalo clan which broke
away from the control of the
Zulu King, Shaka and eventually
settled in what was then
known as Southern Rhodesia,
today known as Zimbabwe.

128 emphini?

variant: Emphi

1. at the battle field. 2. in War
3. at the War front.

Ndloumkazomkhulu atsi 'Hhawu, mine
 to e?, you of the right hand. Great Ndloumkazomkhulu¹¹⁴
 sengibhika kuwe kutsi ubuka utsini?
 said: "Hhawu¹¹¹, myself I am looking at you,
 Beseke, nkhosi ke, sowutsi 'Awu! Besiphe-
 wondering how you look at this?"
 tsene kabi laph'esigodlweni nanaboGija.
 said, nkhosi⁵⁰: 'Awu! we were not handling and
 Nguyena ngabe ngitsi nangu! Kephake
 other will have at 'sigodlweni' myself and
 Kuphatsana kabi kwetfu, Kungashiwongo
 Gija's mother. It's her whose name I would
 emakhaya, seningamane bonkhosi nani-
 be raising, saying it's this one! but then
 vuma ninginike nalibululu lakalakhambule
 due to our saw relationship, I suggest you give
 lelibovu, lelisemaffoleni, ngobe lona kalise-
 me this libululu¹²⁵ of lakalakhambule which
 namuntfu totangichochota, selafelwa ngu-
 is red, and among calves, because it has not
 nina? NguMbandzeni ke, nkhosi.

a person [mother] who can control me. His mother
 died? That, nkhosi⁵⁰ was Mbandzeni
 1 ya!
 ya!

M.F. wena wekunene.
 you wekunene⁴⁹

1 lolakhumalo ke lo, unina wakhe
 this lakhumalo this one, the mother of
 Ludvonga, lotamgangeri, Kubo kwakungu-
 Ludvonga, this tamgangeri, Where was her
 Kuphi?
 birth place?

129

125 libululu
variant: ibululu

Literally a puff-adder. It seems that
it's Mbandzeni who was referred to
as libululu, ^{probably} because of his character.

Owu kuba kuhleke kulaba baka Hadzebe,
 come in order to be seen. Owu the Hadzebe
 Nayitsi iyefik' intfombatana khawu, ikhanda
 people found this good. When the girl arrived,
 sekumnyama. Owu! Sekuyakhalwa sewubale-
 she found that he [Ludwanga] had died.
 kile.

I Sowubhubhile?

he had died?

M.F. owubhubhile, ngelilanga lesitsatfu. Sawu
 he had died, on the third day she was
 yatsatfwake uyawukhaliswa ekhobo Ngungu-
 taken and placed at Ngungunya, Nguduma-
 nya, Ngudumane Khumalo, le Sibuyeni,
 ne Khumalo's home, at Sibuyeni,

I Kuya lentfombatana?

this girl went there?

M.F. lekatangalibalele.
 at Tangalibalele's

I Nhn.
 Nhn⁵

M.F. losekukambake, nakubonakala kutsi: 'asiyeku-
 after some time, it was decided that: 'let
 lila'. Kukanjwe njeke, sike sakhuluma
 us go to mourn. Then, people went; we spoke
 kutsanti nemntwanenkosi Malunge. Alileke
 the day before yesterday with umntwanenkosi¹⁷
 njoba abeligcabi. Nekutsi asati wena weku-
 Malunge. He/she thus mourned, as he/she
 nene kutsi sitakwenta njani. Nayeke
 was ligcabi¹²⁴, saying: 'we don't know what

124 ligcabi



Kukhona labehambile ngekubhunguka waya
 there was suspicion: 'what makes him fall?'
 ngalopha kube Sutfu, sayotikhutfula. Sowubu-
 jet, okhasi²⁰ Someone had gone to the Sotho
 ya nesibhamu, lesibhamu siba sikhle. Bona
 people this side [to get something]. He then
 atsi uyasibuka buhle baso, usuke usisondae;
 returned with a beautiful gun. Just when he
 fa duutane laph-emehlweni sesiyambisha.
 Ludvonga [was admiring it, he brought it to
 Hhawu! Sowuba nekugula lokumatima,
 close to his eyes and it chalked him. Hhawu⁴¹ he then
 sawuyagula. Hhawu! Unani? Ubhidlika
 caught a disease. Hhawu! what is
 lempumulo. ^{!7 vot.}
 he suffering from? His nostrils swelled up and

1 Nhn.

Nhn⁵

M.F. awu kantsi leso si, loko kuhishwa sek-
 Awu¹⁹, that chalking killed him. Oh!
 tawusonela bese kuyambulala. Oboqu!
 There was his female father¹²³ Somnjalose
 Khantsi nangu uyise lomsikati, uSomnjalose;
 had to be chosen for a woman among
 abeyowuganelwa ku, kuLangalibalele
 Langalibalele Mtsimkhulu's children/subjects,
 Mtsimkhulu. Sawufike utsandzintfombatani;
 She then fell in love with a girl among her
 lekhhakhe; uyitsandzela loludvonga,
 in-laws, or behalf of Ludvonga, Macaleni,
 Macaleni. Owu, iyazelwake kutawubonwa
 Awu¹⁹, She [the girl] was requested to

2 asenimqhazele atekwati _____
[please] explain to him so that he may know.

mt. ngingu Mtjalela mine, uyangati? Ngiwaka Maziya
I am Mtjalela myself, do you know me? I
1 abutfolini? am of Maziya ^{Sukuma}
what libutfo²¹ are you?

mt. ngiwe Magawini. Ingatsi, ngiyi Ndlavela!
I belong to Magawini¹⁴⁷. It seems as if I am an
1 [kuyahle kwa] INdlavela¹⁴⁴!
[they laugh]

1 Tendzaba wayivaphi?
Where did you hear this indzaba¹¹³?

mt. yiphi?
which one?

1 lenkhuluma, umlanduwane^{landzala} waka Maziya,
this talk, the ^{old} umlanduwane of the Maziya,
wawuva kubani?
from whom did you hear them?

mt. kubabe.
from babe¹¹⁷

1 abutfolini? Ngubani libito lakhe?
of which libutfo²¹? What is his name?

mt. ngu Mphundle.
it's Mphundle

1 abutfolini?
of which libutfo?

mt. yi Ndlavela
it's indlavela¹⁴⁴

1 yi Ndlavela, Umphakatsi?
it's indlavela. [And] the 'umphakatsi¹⁴⁵?

mt. wakuphi?
of where?

m.m. Sowukimi nyalo?
you are on me now?

1 yebo babe.
yes, babe¹¹⁷

m.m. ngu Makhabane.
it's Makhabane.

1 khulumanje babe, ukhulume konkhe. Makhabane
speak babe, speak every thing. Makhabane
bani?
who?

m.m. Makhabane Maziya.
Makhabane Maziya.

1 ubutfo lini?
what libutfo²¹ are you?

m.m. ngi ligawu
I am a ligawu¹⁴⁷

1 lendzaba wayiva kubani?
from whom did you hear this indzaba¹⁴³

m.m. lendzaba ngayiva kulabadzala
I heard this indzaba from the elders.

1 bobani?
who?

END

2. asiniqhazele kuqala.
Let's explain to you first

1 libito lakho, babe?
your libito babe¹¹⁷?

2. yini ningqale nimaqhazele
why can't you begin by explaining to him.

1 libito lakho?
your name?

147 Ligavu } — a member of the libutfo
plural: Magavu } which comprise of people who
locative: E Magavini } were born c. 1890 and
1899.

L. ngiyiva kulabadzala.
I heard it from the elders.

I bobani?
Who?

L. bobabe, lesebafa
bobabe¹¹⁷, who has since died.

I ligama lakhe?
his name?

L. ngu _____
It's _____

P.B. libutfo lakhe?
his libutfo²¹?

I alibutfo lini
To which libutfo²¹ did he belong?

L. ayi Ndlawela
belonging to an Ndlawela¹⁴⁴

I ayi Ndlawela
belonging to an Ndlawela

P.B. and what's his kraal, umphakathi¹⁴⁵?
ligama lemphakatsi litsini?

I e umphakatsi walayikhaya wawu, ubitwa ngetu
e [um] umphakatsi¹⁴⁵ for this place is called
tsiwa yini, ligama lawo?
what, its name?

L. wakuphi?
of/for where?

I walayikhaya ka Maphungwane. libito lawo?
of/for this ikhaya¹⁴⁶ at Maphungwane, its name?

L. Ngutomagidli
It's Lamagidli

I ngutomagidli. lakho libito ngubani?
It's Lamagidli. Your name is who?

144 Indlavela — } — a libutfo of Mswati,
variant: Ndhlavela } largely made up of men
born roughly between 1856
and 1866 (Some sources
give Ndhlavela as a unit
of Mbandzeni). SWAPP,
Mkhonta edit, Hamilton series,
p. 17, 25 of Sam Mkhonta

145 Umphakathi } — see glossary
variant: Umphakati }

146 Ikhaya } — 1. literally means 'home'
variant: ikhaya } 2. figurative speech,
locative: ekhaya } meaning or referring to
one's country or place of
birth, or a place which
feels like home.

m.m — Maziya, Mqango, Mlangeni, Msimkhulu,
— Maziya, Mqango, Mlangeni, Msimkhulu,
wena wekusa kweNgongoni netilanga, nine
you of dawning of Ngongoni (and the sun), you
nagedza. Lubombo ngekukhletela. Maziya,
who finished Lubombo¹³⁷ by skirting it. Maziya.

1 — kangane, babe Maziya, kukhona yini
— just a little bit, babe¹⁴⁰ Maziya¹⁴⁰, is there
lokwatiwako ngeletibongo tonkhe taka Maziya,
anything like an explanation for the Maziya
lokunga, lokuyinchazelo yato?
tibongo¹⁴¹ which you know?

m.m lokuyinchazelo yaletibongo?
that which is an explanation for these tibongo?

1 e?
yes?

m.m, a, ngingabuye ngibuyete phansi le, ngiyokucha-
e¹⁴³, I may have to go back down there to
zela, phansi inchazelo, loku
explain, the explanation, as
baka Maziya baka Shiba; abatekwa
the Maziya people, the Shiba people,
they are not married.

1 bakabani sibongo sabo?
what is their sibongo¹⁴²

m.m, baka Mahlelela, loku kutsiwa baka Maziya,
they are Mahlelela; it's said we don't
asibateki.
marry the Maziya.

1 Lomkhehle, lendzaba wawuyiwa. kanjani?
Lomkhehle, how did you hear this indzaba¹⁴³?

139 Lubombo 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, Siteki is in the mountain. Along with a couple of border towns, notably Komabasha (Swaziland) and Nomabasha (Mozambique). [Grootpeter, J. J., 1950]

140 Maziya — one of the common Swazi clan-names.

141 Hbongo ? — see glossary
variant: Izibongo

142 Sibongo ? — 1. Clan-name 2. Surname.
variant: Isibongo 3. a present by which one says "Thank-you" for whatever services

143 Indzaba ? — see glossary.
variant: Indaba

Informant = Mathabane Maziya = M.M.

Interviewer = Philip Bonner = P.B

Informant = Tomthehle = T.

Informant = Mtjalela Maziya = Mt.

PAGES
32
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Subject Mabuya Fakudze, Ginindza
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DATE:

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book H
JD. 267

M.F. nhn-nhn. 'Wo, kantsi nami nitangibulala?
nhn-nhn⁵. 'Wo¹², you will kill me as well?
Nibulala make? — laphentansi, njobe kwakhe
you killed make¹³⁴ — down there, as Mabhoko

Mabhoko.
has built an umuti¹
1 nhn.
nhn⁵

M.F. naTikhuba naye wadzingswa, wemuka
even Tikhuba was expelled; he fled with
netinkhomo, ekhathakhe lapho ayakhona, ngoba
cattle to his in-laws where he went,
ukhipha lamajaha kabi. Nguye Dlamini, nkhosi.
because he was sending out the emajaha¹¹⁵
Ngulapho ke nkhosi batawutsi. 'Wo nibona loku
bably. It's him Dlamini⁵⁵ nkhosi⁵⁰. It's where
banyenti, nkhosi laba bo Zibukwane
nkhosi⁵⁰ they were to say: 'Wo¹² you do that
nalaba, bo Mhwebe: namuva ke njike
seeing that —. These bo Zibukwane are
ku Madvolomafisha.

many, nkhosi⁵⁰, as well as bo Mhwebe; and²
1 nhn. lately, Madvolomafisha,
nhn⁵

M.F. nhn.
END nhn⁵.

nkhosi ke, watsi 'Kahleni kahleni, uphi
 of live¹¹², but then, nkhozi⁵⁰, he said: 'Don't
 Nyokane?' Batsi 'ukhona?' 'Mbiteni umntfana-
 don't, where is Nyokane?' They said: 'He
 Mkhize? Watsi ke talukati atikhumbule ke, nkhozi ke,
 is present? 'Call him, child of Mkhize? He
 'Ningisiteke ningamenti lutfo? Balek'u Mabana,
 said talukati¹³⁵ should remember, nkhozi⁵⁰,
 nkhozi nanabo. 'Hhawu, sekulungile ke seningate-
 'Please help me: don't do anything to him?
 ntelake? Ulandzake _____, khuphuka le
 They were at Mabana, nkhozi. 'Hhawu,' it's
 embekelweni. Ukhandza Mbovane sowule
 alright now, you can do things for yourself.
weluse letinkhomo. Sekuyamangalisa ke, nkhozi.
 He was landzaring¹³⁶, coming up from
 Tikhali tebantfu labalishumi namunye.
 there yonder at embekelweni¹³⁷. He found that
 Koduwanake bamlandzela.

Mbovane¹³⁰ was now there yonder, herding 2

1 _____ (Cattle). Spears of eleven people
 but then they followed him/her.

M.F. Sowubulawa ngu Makhakhamela. Balandzela lo,
 She/he was then killed by Makhakhamela. They
 Indlovukazi, Lakhumalo.

were followed Indlovukazi¹¹⁴, Lakhumalo¹³⁸.

1 walandzelwa ngubani?

She was followed by who?

M.F. walandzelwa ngulaba labangwaza.

She was followed by those who stabbed her

1 bangwaza kani?

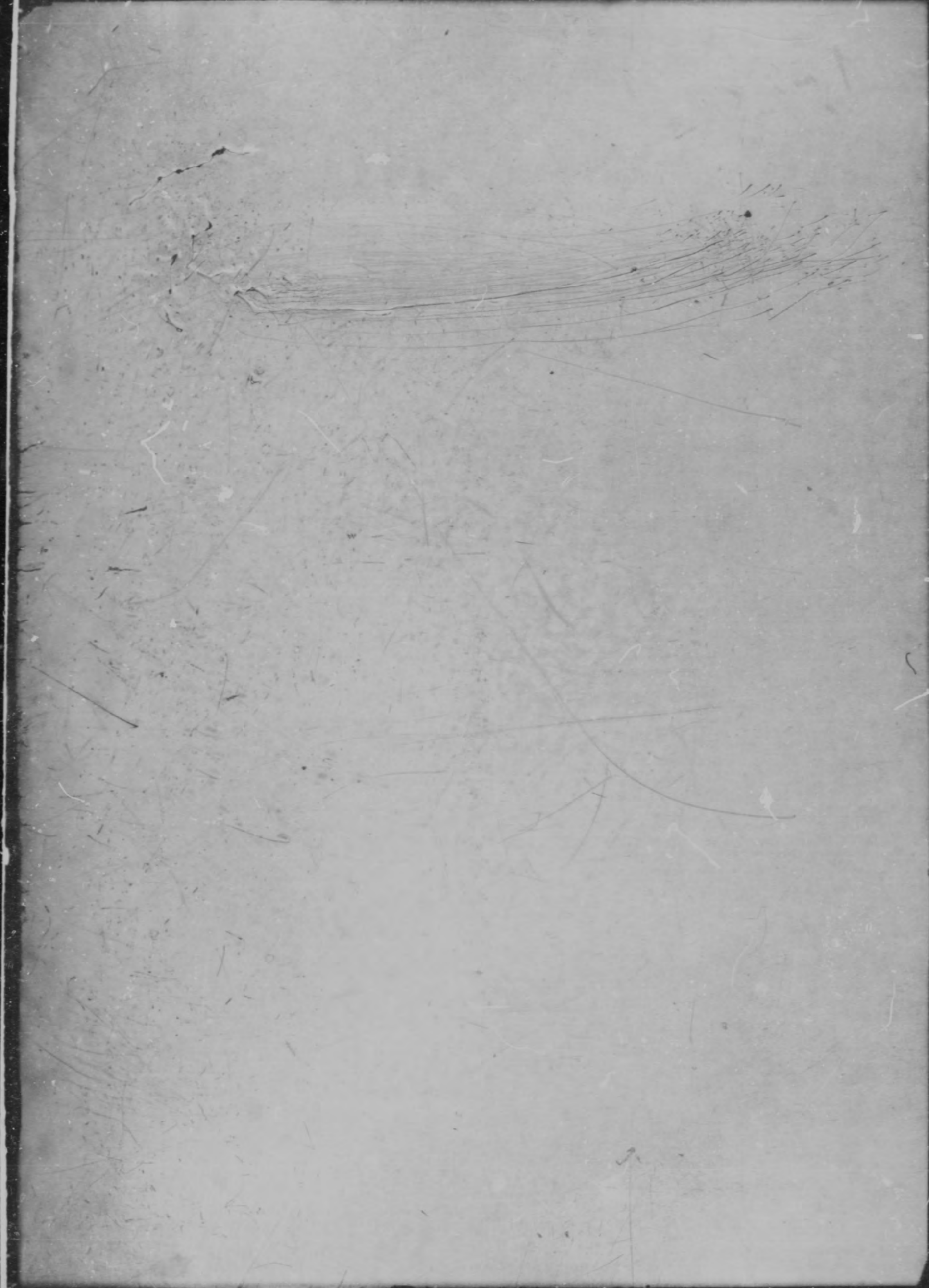
Did they stab her?

135 salukati } — an old woman who is
singular: salukati } around 60 years of
age and above.

136 landzacing — 1. navigate
2. fetch something from
a distant place,
3. follow (a path, river,
etc.) along its banks

137 embekelweni — Mbandzeni's capital
establishment about 8 km
north of present-day Matsiela
[Sw.H.P., Hamilton series,
Nsibandee, Maphumulo,
edit p. 12]

138 Lakhumalo [Sisile] — also known as
LaNgangeri. A wife of King
Mswati II, her son, Ludvonga
became King Ludvonga II in
a controversial decision by
the Royal Council. Sisile
became Ndlovukazi and her
capital was set up at Nkomo.
When Ludvonga died after only
four years as king at the age
of twenty-one, he had no
heir. The Royal Council asked
Sisile to choose a replacement
son from Mswati's other sons.
She chose an orphan, Mbandeni.



1 wabayikhaya?
of here ekhaya¹⁴⁶?

P.B. no, we don't need that.
END Hhayi, asikudzingi loko.