

PAGES
82
BLADSYE



Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Royal Collection Tape 8 A229
Naam
Subject Mandlenkosi Namini from
Vak Book 1 Mshlabuyaduma
Place
Plek

Faint Ruling with Margin
Dowwe Linebring met Kantlyn

JD. 267

Interviewed at: Mhlabuyaduma

Date

Informant: Mandlenkosi Slaminini

1 & Nkosi ngiyakhuleka Malungeni andlebe zikhany'itanga
E' Nkosi² I khuleka³ Malungeni⁴ of ears which are
kukhuleka umandlenkosi egalwa nguhugada ulugada
bright of the sun. It is mandlenkosi isho khuleka³, who
egalwa ngumbomboshe umbomboshe egalwa
is begat by lugada, lugada is begat by mbomboshe,
nguromboni uromboni egalwa e endlini e
mbomboshe is begat by romboni, romboni is begat in the
yakabonyamayenja la kangwane ngilapha ke
house of Nyamayenja here at kangwane⁵. I am
nina beluhlanga e lasikhona kumhlabuyaduma e
here you of the reed, where we are at Mhlabuyaduma
kathlathi esikhulwini usibande e esikhulwini
at Hlathikhulu at chief Sibande, at chief
usibande

usibande

2 libito lakhe losibandze ngubani?

What is the name of this sibandze?

1 libito lansibandze e ngu ngusibandze Simelane
The name of nsibandze is sibandze Simelane,
libito lakhe lelo nkosi, libito lakhe.

it is his name that one Nkosi², it is his name.

Usthohto owakwakhumalo induna yansibandze.

Stohto of khumalo is an induna⁶ of sibandze.

8. nina beluhlanga ngilanda lamavi

You of the reed I lunda⁷ these words which
engangiwatshelwe ngukhokho wami e indlovukazi
I was told by my great grandparent an indlovukazi⁸
egalwa kavilakazi eyayendele kuromboni
which is born in the family of vilakazi which had
uromboni lozala oGomba e oGomba bezala

Footnotes

1. & - can be used as a salutation to someone; it is also used as a joining element in speeches mainly common with the Swazis.
2. Nkosi (variant Nkhosi) - see glossary
3. Khuleka : can mean a number of things; can mean salute or greet, pray or request, tie up. But in this case it means to call out owner's name at his gateway.
- (e)
4. Malangeni : before it only referred to members of Swazi Royal family, but now it is commonly used to refer to any Nlamini person. It is also referring to a unit of currency in Swaziland which is equivalent to R.S.A Rand.
5. Kangwane : lit. (place) of the Ngwane; it can be used to refer to the entire domain under the rule of the descendants of the early king Ngwane i.e. an equivalent of Swaziland, or it can refer to the very heart of the kingdom, the area around the principal royal residence.
6. Induna (variant induna) : see glossary

Foot notes

7. Landa : can mean many things ; can mean to narrate or tell a story, give an account, it means to follow up or trace ; fetch ; resemble ; conform to.

8. indlovukati : see glossary

Footnotes

9. kwantshingila : a place located about 7 km south east of Hlathikhulu, where most of the Simelane people live.
10. Madlabane : probably a name of a person
11. Umlando (variant: umlandvo) : see glossary
12. Lubombo : One of the districts of Swaziland which consists of 2,036 square miles along the eastern side of the country. Lubombo mountains; (variants: lebombo, lubombo). A range of mountains running along the eastern edge of the lowveld.
13. Umntwana (variant: umntwana) : see glossary
14. kukhothama (variant: kukhotsama) : lit. bend down; but can also mean to die. In most cases it is associated with the death of the king or someone from the Royal family.
73. Nomboni : probably was once a chief in the times of Ngwane I.

got married to Nomboni. Nomboni begat Gomba and Gomba begat
okaba ke ubaba welam'u ubaba omkhulu welam'
my fathers and my father comes after, my elder father comes
uGomba uGomba okalomboni la kwa-Ntshingila
after Gomba, Gomba of Nomboni⁷³ here at kwa-Ntshingila⁹
kwaMadlabane. Umlando engawuva kukhokho
at Madlabane¹⁰. The umlando¹⁰ which I have heard
unavilakazi ngo 1919 kwathi inkosi yakwalgwane
from my grandparent with vilakazi in 1919, when
yokugala ungwane I ubabehla behlukana e
the king of Kungwane⁵ the first one, Ngwane I was
behla izintaba goBombo. kwase kuthi ke
going down and separated and going^{down} the mountains
ungwane I esetala ungwane I umntwana
of Lubombo¹². Then it happened that Ngwane I begat,
wakhothama kuthiwa akabangabikho lomntwana
Ngwane I, the umntwana¹³ and he khothama¹⁴, it
Kungwane I. kwavela ke indlu kaSdwabasiluthuli
is said he never lived this umntwana¹³ of Ngwane I.
uSdwabasiluthuli uyena othole bantwana, abanga
Then there appeared the house of Sdwabasiluthuli.
babaningi Kungwane. E uSdwabasiluthuli nguyena
Sdwabasiluthuli is the one who got abantwana, they
ogale endlini yamaLangeni, eMlangeni ngokwakhe
were not many those of Ngwane. Sdwabasiluthuli is the one
libito lakhe. Umlangeni uyena esetala kulendlu
who gave birth in the house of emlangeni⁴, Mlangeni by
kaSdwabasiluthuli uMadlabane. UMadlabane usegal'
name. Mlangeni is the one who begat in the house
undlovu njengoba kuthiwa nje ningoMadlaban'ezindlovu
of Sdwabasiluthuli, madlabane, Madlabane begat ndlovu
usegal' undlovu. Undlovu ke usegala e usegala

Footnotes

15 emadlabane:

16 enkalameni: Place in Zululand which the Simelane people left to come to Swaziland. (Sikhulumzi Zabolw Simelane Joffe p.4; according to another informant same interview, p 33) Nkalameni is at Nkandla.

17 Zombodge (variant Zombodge): there are 2 places known as Zombodge; the name of the tribal capital founded by King Ngwane III ^{at Shiselweni} in the mid-eighteenth century. King Bhunu's capital was also called Zombodge and is located about five miles due east of the present capital at Kobamba; Bonner says Zombodge is Ngwane's national headquarters in the vicinity of modern Swakhehi. (p 14)

Zombodge emuva; it means Zombodge at the back. This is the same Zombodge which was founded by King Ngwane III in the Shiselweni district.

18 Ncele Lekhohlwa: is a Sinanatelo of the surname MAVUSO

47 Ligode: can mean different things: can mean thick rope made of plaited grass or palm leaf; unity, close friendship; species of sweet-potato with large leaf.

as it is said that you are emadlabane of the elephants. he beget ndlovu. Ndlovu beget, beget Ngwane II ungwane II, ungwane II uyena ke osegala e Ngwane II is the one who beget ndungunye undungunye, undungunye uyena ke osegala (Ndungunye), ndungunye is the one who begets esegala undungunye, undungunye lo, ndungunye who begets ndungunye, ndungunye this one, ndungunye nina bekunene nguyena ozala uSobhuga I, nina bekunene he is the one who begets Sobhuga I Undungunye libito lakhe lakabo nguBlamini. Ndungunye has real home name is Blamini.

Basuka ke enkalameni beza ka Zombodge they left from enkalameni¹⁶ and came to Zombodge¹⁷ wamagugu. Kuthiwa ke lase lidabuka ligode of treasures. It is said that ligode⁴⁷ broke away e lidabuke ligode e kulaba bantwana When the ligode⁴⁷ has broken among the children baka Madlabane ngoba kwagalwa uludongwa of Madlabane because Ludongwa (Ludvongwa) no Mavuso, wabese eshis' isandla ke umavuso and Mavuso were born. Mavuso burnt his hand kwase kuthiwa yincele lekholwa kwabekwa ke and it was said he is ncele lekholwa¹⁸ and e uludongwa. uludongwa nguye ke lo uBlamini ludongwa was installed. Ludongwa is the one who uBlamini, uludongwa onguyena Blamini osekhona, is Blamini, Ludongwa who is Blamini who is alive loBlamini ekhona, lesizukulwane esikhona sisutela this Blamini who is alive, this generation which is kuludongwa kuge kuzogcina kulesizukulwane present originates from Ludongwa till it ends to this

Footnotes

19 Sive : See glossary

20 imphi : See glossary

21 Kanyawo : probably an area around Goleto at the southern end of the Lubombo Range. An area where the Nyawo people live under the chieftainship of Nyawo.

22 Nina bekunene : See glossary.

4
esikhona senkos' ekhona namhlanje egale isive present generation of the king which is present today which esingaphegulu kwelikhulu ngoba nguyena kuphela base the sive¹⁹ which is above a hundred because owathola abantwana abaningi lona esinaye kulomhlaba he is the only one who got many children, this one we wakangwane. Lemuka ke lelidabukile ligode, bemuka have in this land of kangwane⁵. This ligode⁴⁷ which ke laba abanye balandela umpande ngo 1844 had broken went away, some went away and followed balandel' umpande, umpande kade eze elandela Mpando in 1844, they followed Mpande. Mpande came imphi kaDingana. Udingana ogalwa ngu following an imphi²⁰ of Dingana. Dingana who is begat sengangakhona. Waphelela ke uDingana wafela by sengangakhona. Dingana got finished, died at ke kanyawo kagange abenelithanta lakhe lasebukhosini kanyawo²¹ he never had contact with the kingdom of bakwazulu. kwehliwa ke obabamkhulu okhokho kwaZulu. They went down then, my elder fathers bami nina bekunene.

and great grand parents nina bekunene²²
2 Ake sibute, bage balandzela mpande nje laba May we ask, they followed mpande these, what had kwase kwentenjani? happened?

1 Kwenteke kanje; ligode lokuba balandel' umpande It happened like this; the ligode⁴⁷ that they followed ngoba sekubekwe e uhudongwa la kangwane. Mpande⁶ because uhudongwa had been installed here Sebelandela ke umpande le ngoba sok sok sokuna

Footnotes

23 mbilini: Mswati's eldest son, the son of lamakhasiso, one of Mswati's favourite wives.

24 khonta: see glossary

25 Dumbe: a place located below the Sinceni mountains.

26 Sidindisomshiki: probably a place

at kangwane.

They followed Mpande because there is some sokukhona igode eselidabukile le obekufanele ligode¹⁷ which has broken up where it was supposed kubekwe umavuso, lo osebigwa ngokuthiwa yinxele to ^{be} mavuso who should have been installed, this one who is likhohlwa namhlanje. called nxele lekhohlwa¹⁸ today.

2 Um ghubeka

Yes continue

1 kwenukwa ke, uma sebayofika le ke ukhokho They went away. When they were about to reach there wami uhamba nomnakabo umnakabo uSidubelo my great grandparent going with his brother, his brother uSidubelo. Uzofika umnakabo le umbilini, umbilini Sidubelo, Sidubelo. His brother will arrive there, mbilini,²³ ufika le usefika ekhonga ke kuCetshwayo lo ogalwa Mbilini arrives there, and he khonta at Cetshwayo ngumpande usenikelwa ke indawo yaseDumbe who is begat by Mpande and was given a place of Dumbe²⁵ Sekuthiwa ke lendawo ke yaseDumbe ke e and it was said this place of Dumbe is of yeSidindisomshiki yilive lamangwane layebekwe Sidindisomshiki²⁶ it is the live of the Ngwanes where khona nguCetshwayo. Yadabuka ke imphi Cetshwayo was settled. An imphi²⁰ broke up between kaCetshwayo namangisi ngo 1879, Kukubokhokho Cetshwayo and the English in 1879, among great ke obabamkhulu okuyibona babephethe lemphi grand parents and elder fathers who are ones who had yonke kazulu babigwa ngokuthiwa ke yiSidindi been conducting the ^{whole} imphi²⁰ of Kazulu and they were

Footnotes

²⁷ Umphakathi (variant umphakatsi): see glossary.

²⁸ ^{Kwa} Hlathi (variant Hlathikhulu): a place located about 55 km south of Manzini; also about 11.5 km northwest of Vryheid

²⁹ Sgweje: chief of the Kunene clan during the times of Mswati; a direct descendant of Ndungunye

³⁰ Dundee: a place located about 15 km north west of Vryheid

³¹ Wasbank: a place located about 17½ km north west of Vryheid

³² ekwendzeni: a place located about 6 km north east of Hlathikhulu.

³² Madonsela: a surname but sometimes it is referred to as a sinanatelo of Kunene.

³³ Somsewu: probably a name of a person

³⁴ Songica: probably a name of a person

³⁵ emgungundlovu: a place located in Pietermaritzburg far away from the north west borders of Swaziland; also Lingane's 'great place'.

called Sidindisomshiki.

somshiki. ngamaswazi odwa lawo njalo, amaswazi odwa However, it is only Swazis, it is only Swazis lawo njalo, lenuka ke ligode kwase kwakhiwa

This ligode⁴⁷ broke away and later the umphakathi, lomphakathi wakhiwa kwa Hlathi umphakathi²⁷ was built, this umphakathi²⁷ was built at kwakhiwa kukwa Hlathi khona lapha kwa Sgweje Hlathi²⁸, it was said it is at ^{Kwa} Hlathi²⁸ right there ^{si} Sgweje²⁹ phakathi kwe Sandi ne was bank kwase kwakhiwa between Dundee³⁰ and Wasbank³¹, this umphakathi²⁷ lomphakathi kwase kwakhiwa ekwendzeni khona was built and later ekwendzeni³² was built right lapho kulama Swazi asuka lapha kangwane.

There to the Zulus which came from Kangwane⁵ Yisikhathi ke lesi ke esasibuswa u ukhokho This is the time which was ruled by great unkhulu uMahlokohla ngokuhlokohla timbiba grandparent, grandparent mahlokohla by jabbing e anatib ngumswati umswazi ozala ozala rock-rabbits, when they were, it is mswati, mswazi umahlokohla.

who ^{begat} mahlokohla. kwemukwa ke kwakhishw' intombazana They went ahead and a girl was taken out ikhishwa e lentombazane lapha e kangwane e The girl is taken out from here kangwane⁵ and yakwamadonsela ngoba kutholakala uCetshwayo she is of Madonsela³² because it was realised that usezothath' inkomo zakangwane iyoganiselwa Cetshwayo³⁸ was about take cattle of kangwane⁵ to get uSomsewu ka Songica emgungundlovu, Uyafika ke married to Somsewu³³ of Songica³⁴ at emgungundlovu³⁵.

Footnotes

36 Ngoga: ^{theophilus} Shepstone's headman who is the son of Ludaba Majosi; also a surname

37 Tifokati: One of Mswati's sisters

38 Cetshwayo: was once a Zulu king in the early nineteenth century.

39 Izingubo: can refer to three things; can refer to a blanket; or a cloak; or a European dress, frock, skirt or suit.

40 emayadi: can mean two things; can mean a yard which refers to a measure of length; and can mean a well-cut piece of cloth.

41. KaZulu (variant Zululand): a place in Natal

7
uSomsewu kaSongzica emgungundlovu useyinikezela Somsewu³³ ka Songzica³⁴ at emgungundlovu³⁵ gave her to ke indunankulu yakhe ungoza webathenjini. his great induna³⁶ ungoza³⁶ of the Thembu people. ungoza webathenjini e usethatha ke lentombi ke ungoza³⁶ of the Thembu people took this girl of kangwane yakangwane uTifokati libito layo uTifokati. Baletha named Tifokati, her name is Tifokati³⁷. They brought ke izingubo e namayadi e laba bakaZulu izingubo³⁹ and emayadi⁴⁰ these of kaZulu.

kwathiwa kukethu lapha ngebe sisaphinde si It was said that this is our place we can never silwe nabo laba bantu ngoba isive sakethu again fight with them these people because this is our kwa lethu izingubo nembhalo ebomvu igonike twa sive¹⁹. Izingubo³⁹ were brought with red writings, she is la umswati umswazi lotalwa ngu Sobhuza I. to be given to Mswati, Mswazi who is begat by Sobhuza I. Umswazi ke usetala ke umbandzeni, umbandzeni Mswazi begat mbandzeni, mbandzeni begat usetala ke ubhunu, ubhunu ke usetala ke Bhunu, Bhunu begat Sobhuza II, this King who uSobhuza II lenkos' ekhona namhlanje esigede is present today which has finished sixty years amashumi ayithupha emnyaka iphakathi still in this kingdom of kangwane⁵. kwalobukhosi e bakangwane.

3 lokwehlukana kwabo lapha laba nababheka lena Their separation here these when they were going kumpande laba, behlukana kuyiphi lenkhosi kwase

to Mpande the, from which king were they separated
kuba nguyiphi ke inkhosi leseyiba lapha kangwane
and which king was then found in kangwane⁵
laba labehluka kuyo?

that whom they separated from

1 E behluka kumswati

They Separated from Mswati

2 Cha phela Mswati —

No, actually Mswati —

1 Be be ababehluka e layi laba sebebheka le ink.

They were Sepated from here these and went there
wo wena wekunene, inkosi

Yes wena wekunene²² the king

2 lapha kube kubekwe lo lo lowaka, ngesikhatsi

Here after the installation of this q, by the time
bala lona batsi ngabe ngilomavuso

they refused this one and saying it should be mavuso

1 Wena wekunene

Wena wekunene²²

2 Ehe ngiyiphi ke leyabese iba yinkhosi lapho?

Yes which one then that became a king there?

1 E kukhona phakathi kua, kulendlu kaMadlabane

There is between, in the house of Madlabane¹⁰,
angagi ukuthi ngubani lo okuwuyena owasale

I do not know who exactly it is who remained
wabakhona ngoba kuthiwa ngive ugogo ke

because it is said, I have heard grandmother but
kwatholakala lapho ke angisabambi kahle wena

I found that there I do not catch it properly wena
wekunene, kojwa kuyatholakala ukuthi ukhona

wekunene²², but it is found that there is someone

Footnotes

42 Madolomafisha (or Tibati): the mother of Logcogco and the sister and co-wife of Nandzi (or Nandi), the mother of Mbandzeni

lit. means "the runaways."
43 Mahamba: A Swazi town located right at the Swaziland South African border in the southwestern part of the country. It began as a mission set up by two Wesleyan missionaries and a number of Basotho evangelists in 1884. Mahamba might well be the first European settlement in Swaziland, located about 15 km west of Nhlanguano.

44 Tugela River: runs far away the southern borders of Swaziland

45 eMangwaneni: According to Grot Peter (p. 88) Mangwaneni is a waterfall in Central Swaziland, noting that Sobhuza II is compared to its cold waters in one of his praises

46 Beqville

ingil' eyahlala isikhathi eside e before kuzo ngaphambi where the mourning dresses stayed for a long time before Rekubana kuzobekwa khokho Mswazi la, kuhlalw' isikhathi great grandparent Mswazi had to be installed here. They eside kungabekwanga la kangwane, kwakuphethe e stayed for a long time without any king here at kangwane⁵ wesimame wayebambile kuthiwa ngumadolomafisha.

A female was in control on behalf of the real king, she was called madolomafisha⁴² kwasukwa ke emva kwamPande kwabese kugala

They continued, after Mpande a Mahamba⁴³ isikolo sakwa Mahamba kusikhathi ke leso ke kubusa school started, and this was the time of the reign e ubhunu, ubhunu umahlokohla logala usobhuza II. of Bhunu, Bhunu, Mahlokohla who beqat Sobhuza II. Sehla lesisikolwa ke semuka saya emgungundlovu, This school went down to emgungundlovu³⁵, they kwakuphekeletelwa lentombatane uTifokati.

were accompanying this girl, Tifokati³⁷. lendawo yakangwane yaze yafike yangunywa phezu This land of kangwane was eventually cut upon ko kom, ngaphesheya komfula uThukela lendawo the, across the Tugela⁴⁴ River, this place which ebizwa ngokuthiwa kuseMangwaneni nanyalo e is called emangwaneni⁴⁵, even now at Beqville⁴⁶ Beqville yilive lamaSwati -ayesuka la kangwane is the land of Swazis which came from kangwane⁵

2 Ahlubuke kubani?

From who did they divert

1 Ahlubuka ahlubuka kuyisikhathi samswati la

They diverted, they diverted during the time of Mswati

2 Sikhatsi samswati

Footnotes

⁴⁸ Babe : see glossary

⁴⁹ dabuka (variant dzabuka) : see glossary

The time of Mswati

1 Sikhathi samswati

The time of Mswati

2 Mswati lotalwa ngu Sobhuga

Mswati who is begat by Sobhuga

1 Mswati lotalwa ngu Sobhuga

Mswati who is begat by Sobhuga

2 Ngabe ngiyaduka yini babe phela nangitsi utsite

Would I be going astray babe⁴⁸ actually when I say - you

ligoda laggabuka ekuzalweni kukaludongwa and

said the ligode⁴⁷ broke off during the birth of Ludvongwa

no Mavuso

Mavuso.

1 nkhosi

Nkhosi²

2 ngumaphi ke lawo maswazi la laggabuka khonapho?

Which are those Swazis here who broke away there?

1 Abojisemkhulu e lamaswazi adabuke ase ase

Those of ancestors, these Swazis dabuka⁴⁹ when they

aseyintalo lamaswazi lawana, ngoba esikhathini

were descendants these Swazis, because during the

sika Sigweje neskhathini sikamadlabane ukusuka

time of Sigweje²⁹ and time of Madlabane¹⁰, their departure

kwabo la kwaze kwaya befike kaZulu babekwe

from here until they came to kaZulu⁴¹, they are put at

kaZulu umbilini ubafica le bekeZulu banikelwa

kaZulu⁴¹, Mbilini²³ finds them there at kaZulu and were

yindawo ke yaseDumbe. kusdindisomshiki besuka la

given a place of Dumbe²⁵ at Sidindisomshiki²⁶ and

Kangwane. kusekukhothameni ke loko kukamswati

coming from Kangwane. It is during kukhothama¹⁴ of

Footnotes

50 umuti : see glossary

51 Silwane : lit. means animal; but can also be a name of a person

52 KwaSondoda

mSwati

wena wekunene. Uma ngikhumbula nje kusekukhothameni wena wekunene²². When I remember well it is during kukhamswagi lamini wekunene lapho ngoba kukhothama¹⁴ g mSwati lamini wekunene²² there because kwatholakala ukuthi manje makubekwe it was found that now someone should be installed, [some background information not clear to hear]

1 Mowazi lolal' umbandzeni.

Mswagi who begat mbandzeni

2 E umuti, imiti yakudvongwa lemuva mingakhi umuti⁵⁰, imiti⁵⁰ of kudvongwa^{at the} back are how many, emabito ayo ngukuphi nakuphi?

their names are where and where?

1 E umuti wakhe wakugala kusekwendzeni khona His first umuti⁵⁰ is at ekwendzeni³² right there

ll. Qwesibili kukwaHlathi

The second one is at kwahlathi²⁸

2 Um

Yes

1 Khona le loyahlathi ole hhayi lo lole.

There, that Hlathi²⁸ which is there not that one there, ngiyawulibala ke ukuthi kwakuthiwa libito

i forget what its name is from: where my lawo yini ke la kudabukele khona e bomkhulu grandfathers have dabuka⁴⁹, my grandfather e bomkhulu uSilwane kodwa kwaSondoda i-ntaba Silwane⁵¹ but at kwaSondoda⁵², mountains g gakhona that place.

2 Nangikhumbula nasikhuluma lapha bengitsi utsi

Footnotes

53 enhlanhleni : lit. means in luck; but can also
a place.

54 gidza : See glossary

55 incwala : See glossary

If I remember when we talking there I think you said
lomuny' umuti wakudvongwa
the other umuti⁵⁰ is for ludvongwa

1 Wase NHLANHLANI

It is of enhlanhleni⁵³

2 Wase NHLANHLANI

It is of enhlanhleni⁵³

1 Ehe ehe

Yes Yes

2 Asuteke ke, uyigidzele kuphi ke incwala Ludvongwa
Can you tell, where Ludvongwa gidza⁵⁴ an incwala⁵⁵
wayigidzela kuphi?

where did he gidza it?

1 E wena wekunene lapho mlangeni e ludvongwa
wena wekunene²² there mlangeni⁴ ludvongwa
ludvongwa e

2 noma ke kumbe lapho kwakuhlala lendlovukazi
Or may be, where the indlovukazi⁸ which begat
letala loludvongwa
ludvongwa was staying.

1 ngathi kuma kanjalo, kwakungekho kwakuhlal'
I hope it stand like that, it was not there, the
indlovukazi ngoba umphakathi lo

indlovukazi⁸ was staying there because this umphakathi²⁷

2 ngifuna lelibito lawo ke kanye nalelibito

I just want the name of it and the name of this
lalendlovukazi⁸ yayiyakabani unina wakudvongwa
indlovukazi⁸ that she was of who, the mother of ludvongwa
abe wakabani
was of who.

Footnotes

56 laMathonsi : lithonsi lit. means a drop; la means mother of (in Siswati) mathonsi can be a name or a surname. laMathonsi is a mother with a Mathonsi surname, or could be a mother of mathonsi.

57 laSimelane : a mother with a Simelane surname.

58 Sidwabasiluthuli ; Sidwaba lit. refers to a married woman's skirt made out of a cow's skin; luthuli (luthuli) refers to dust. Sidwabasiluthuli is a name of a person.

59 laZidge (variant laZide) : daughter of Zidge (or Zwide), chief of the Ndwandwe people and the main wife of King Sobhuza I. Also known as Thandile, mother of Mswati II.

60 Intombi (variant intombi) lit. refers to a mature girl; but ^{now it} can be used to refer any woman.

61 ndwandwa (Ndwandwe) : a common surname

62 embhuleni : a place located on the upper Komati River, at the foot of the Dlodlomo hills, where Ngcina Matsebula was the nduna and labongadlala the nkhosikati.

1 ——— phakathi kwamaMathonsi wasefaku
———— between laMathonsi⁵⁶ and he was put in esiswini saSimelane. la ukususela lephaya the stomach of laSimelane⁵⁷. Here, from there when ukuba kuzongena Mlangeni owokusa nelanga mlangeni⁴ was to enter who is of dawning with the ngoba kusukela koSidwabasiluthuli kwakukhona sun because from Sidwabasiluthuli⁵⁸ there was a u ligoje eliningi kakhulu lapha kumlangeni ligode⁴⁷ which is ^{too} many here at mlangeni⁴ because ngoba e uti ukhokho e sibakankosi. loSlamini grandparent says we are of Nkosi². This Slamini ughamuke ngelibito laNdungunye. came with the name of Ndungunye

2 Um ———

The ———

1 UbaZidge unina wamaSwazi e'Intombi
laZidge⁵⁹ is the mother of Mswazi, the intombi⁶⁰ yakwandwandwa, kuge kwakhiwe lelanxiwa of ndwandwa, till that Kraal-site was built leli kuthiwe kusembhuleni.

this one and is called embhuleni⁶²

2 loSobhuza utalwa ngu laSimelane
This Sobhuza is begat by laSimelane⁵⁷

1 Nkosi uSobhuza (kwezinde) uMasibekela, owokugala NKOSI² Sobhuza among the tall, the overcast, the intombi yakwasimelane first intombi⁶⁰ of kuSimelane

2 Khuluma nkosi

Talk Nkosi²

3 Nakudvongwa ungale kute kutawuba ngulona

Footnotes

63 ntshingila: ^{who was once a chief of Simelane people} could be a name of a person, and could be a sinanatele of the Simelane surname, or a praise name of the Simelane people.

14
ludvongwa is that side, there is no one, it is going to be losatalwa ngumswati nje ludvongwa ungale, the one who is to be begat by mswati, ludvongwa is that side,

2 ngingabuta nkhosi
Can I ask nkhosi?

1 Ungabuta

You can ask

2 Cha babe ntshingila ngiyabona kutsi ngikonisile
No babe⁴⁸ ntshingila⁶³ I see that I have misled embutweni wami. ngisuke ngabuta mine kutsi you in my question. I have asked that who is unina wakudvongwa ngubani, ludvongwa incwala the mother of ludvongwa, ludvongwa where did wayigidzela kuphi kantsi ngiyaphambanisa he gidza⁵⁴ incwala⁵⁵, whereas I am mistaking, I bengifuna kubuta kutsi unina wandvungunye wanted to ask that the mother of ndvungunye is wakabani. ndvungunye incwala wayigidzelaphi of who? where did ndvungunye gidza⁵⁴ incwala⁵⁵

1 ndvungunye nkosi e nginelithemba lokuthi ke Ndvungunye nkosi² I have the hope that I have anginalwafi kojwa indawo la kufanele no knowledge but the place where ndvungunye is undvungunye adlala kuyon' incwala kule kwa supposed to play incwala⁵⁵ is there at Zombode emuva

Zombode¹⁷ emuva back.

2 Yenta kuvakale babe

Make it clear babe⁴⁸

3 Khuluma khuluma kakhulu

Speak speak aloud.

1. The first part of the paper is devoted to a general discussion of the problem of the origin of life. It is shown that the origin of life is a problem of the first importance, and that it is one of the most interesting and important problems of the present time.

2. The second part of the paper is devoted to a discussion of the problem of the origin of the human race. It is shown that the human race is a product of the evolution of the lower animals, and that it is one of the most interesting and important products of the present time.

3. The third part of the paper is devoted to a discussion of the problem of the origin of the human mind. It is shown that the human mind is a product of the evolution of the lower animals, and that it is one of the most interesting and important products of the present time.

4. The fourth part of the paper is devoted to a discussion of the problem of the origin of the human body. It is shown that the human body is a product of the evolution of the lower animals, and that it is one of the most interesting and important products of the present time.

5. The fifth part of the paper is devoted to a discussion of the problem of the origin of the human soul. It is shown that the human soul is a product of the evolution of the lower animals, and that it is one of the most interesting and important products of the present time.

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8. The eighth part of the paper is devoted to a discussion of the problem of the origin of the human will. It is shown that the human will is a product of the evolution of the lower animals, and that it is one of the most interesting and important products of the present time.

9. The ninth part of the paper is devoted to a discussion of the problem of the origin of the human emotions. It is shown that the human emotions are a product of the evolution of the lower animals, and that they are one of the most interesting and important products of the present time.

10. The tenth part of the paper is devoted to a discussion of the problem of the origin of the human actions. It is shown that the human actions are a product of the evolution of the lower animals, and that they are one of the most interesting and important products of the present time.



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