



Exercise Book
Skryfboek

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Book 1

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John Nxumalo

Footnotes

1 Tinkhundla - } - a new system, which was
singular: inkhundla } introduced just after the Second
World War into Swaziland, whereby
at regional level there are
centres which are responsible
for electing men who, in its
amended and modified form, became
members of the National
Electoral College, which elects
Members of Parliament. In its
modified form, Tinkhundla
'Constituents' started functioning
in 1978, following the dissolution
of the Westminster Constitution
by King Sobhuza II, in 1973.

2 Nine bekunene } is an address, ^{Phrase} commonly used
also just bekunene } in Swaziland in which the
also: Wekunene } addresser shows politeness
towards the addressee or
addressees. The literal meaning
of this is: "You of the right
hand". 'Nine' is 'you [people]'.
Wekunene: we - one you [person].

3 inkhlalo - literally, "the manner or way of
sitting". It refers to the salient
characteristics of a people's way
of life, constituting their custom.

4 siwe, liwe } - see glossary.

Variants: siwe, izwe
or liwe

D.D. Tinkhundla! Nine bekunene nalamuhla
 Tinkhundla!¹ Ninebekunene², even today
 Dumisa Dlamini uyakwemukela lapho sithi
 Dumisa Dlamini, is welcoming you, where
 khona: "Tinkhundla!", tolu, bekunene, lublela
 we say of Tinkhundla! This, bekunene² is
 lwetinkhuluma lapho sikhuluma khona
 a programme of talks, where we talk
 nebantfu labehlukene ngetihloko ke letinye
 with different people about many topic
 nti, letitsintsana nemphilo, kanye nenhlalo
 which touch upon life, as well as the
 yesive semaSwati. Nine bekunene etikha
 inhlalo³ of the sive⁴ of the Swazi [people].
 tsini letiphelile ngake ngahlangana nenking
 You bekunene², in the [recent] past times, I
 mayelana nemilando yebantfu bakaNdwandwe
 once across a problem, concerning the
 noma ke sithi bantfu kabayintalelwane
 history of the Ndwandwe people; or shall we
 yaZwide, njongoba kungulamuhla sibafola lena
 say, people who are descendants of Zwide, A
 e Zikhotheni; sibafola laphayana endzaweni
 for today, we find them there, at eZikhoth
 lebitwa ngekutsi kusekwandle khona.
 We also find them there, in the area called
 Siyekubafola eBukandzeni naseNkambeni
 eLwandle⁶; we also find them at eBukandze
 Siphindze sikhlangane nabo laphayana
 as well as at eNkambeni⁸; we also come across
 endzaweni lebitwa ngekutsi kuseMangweni
 them there, at the place called eMangweni⁹,

Footnotes.

5 eZikhotheni } — name of a place situated
also iZikhotha } in South-Central Swaziland
as well as: eYikhotheni } about 14 km northward, from the
Southern border of Swaziland.

6 eLwandle } — name of a place where a section of
or oLwandle } the Ndwandwe people — those responsible for
i~~icwala~~ rituals are found. It is
situated about 6 km south of Manzini.

7 eBulandzeni } — name of a place where a
Naranti eBulandeni } section of Ndwandwe people are
found. It is situated about 43 km n
of Manzini.

8 eNkambeni — name of a place which is situa
about 40 km North-East of Manz
where some Ndwandwe people
are found.

9 eMangweni —

D.D. Tinkhundla! Nine bekunene nalamuhla
Tinkhundla!² Nine bekunene², even today

Dumisa Dlamini uyakwemukela lapho sithi
Dumisa Dlamini is welcoming you, where
khona: "Tetinkhundla!". lolu, bekunene, lublele
we say: "of Tinkhundla!" This, bekunene² is
lwetinkhuluma lapho sikhulumama khona
a programme of talks, where we talk
nebantfu labehlukene ngetihloko ke letiny
with different people about many topic
nti, letitsintsana nemphilo, kanye nenkhalo
which touch upon life, as well as the
yesive semaSwati. Nine bekunene etikha
inkhalo³ of the sweat of the Swazi [people].

tsini letiphelile ngake ngahlangana nentiny
You bekunene², in the [recent] past times, I
mayelana nemilandvo yebantfu bakaNdwandwe
once across a problem concerning the
noma ke sithi bantfu labayintalelwane
history of the Ndwandwe people; or shall we
yaZwide, njongoba kungulamuhla sibantfu lena
say, people who are descendants of Zwide, si
e Zikhotheni; sibantfu laphayana endzaweni
for today, we find them there, at eZikhotheni,
lebitwa ngekutsi kuseLwandle Khona.
we also find them there, in the area called
Siyekubantfu eBukandzeni naseNkambeni
eLwandle⁶; we also find them at eBukandzeni
Siphindze sibantfu nabantfu laphayana
as well as at eNkambeni⁹, we also come across
endzaweni lebitwa ngekutsi kuseMangweni,
them there, at the place called eMangweni⁹,

10 eMagudu — a mountaneous country situated south of the Pongola river in Zululand, from which the Ndwandwe people are said to have come.

11 Lugongolweni — name of a place, which is situated ^{at} about 8 km north of Sriteki town, on the Lubomb

12 Lilanga — literally, 'the Sun'. This word is used to refer to a king of Swaziland.

13 the Nguni } — One of the principal ethno-linguistic
also: BeNguni } groups of Bantu peoples in Southern
singular: MNguni } Africa. They migrated south, from the
area north of the Limpopo river in the
fifteenth century along with the Sotho
people. [Grotzinger, J. J., in Historical
Dictionary of Swaziland, p. 16]

14 ematangeni } — 1. Swazi currency. 2. those of
singular: Lilangeni } the Dlamini clan 3. All those who
also Mlangeni } trace their history to Langa, who
is supposed to ^{have} lived in the Delagoa
Bay region some centuries back.
Mlangeni is an address of one;
Malangeni is an address-name of many.

khona, kantsi siphindze sikhlangane nabo yet we, again, come across them in the etindzaweni letimbili, kungulapho, tofimbili places, where both places are called Magudu. letindzawo tibitwa ngekutsi kuse Magudu. And, at the same time, when we are Kungulapho nase Ntalasifane, emphumalanga east of the Transvaal, we, again, come Mayo, siphindze sikhlangane nabo khona. across them there. One of them, the Nguni, lomunye ke wabo Benguni, lobitwa ngekutsi who is called Doctor John Nxumalo, [who wa ngu Dokotela John Nxumalo, lokunguma homestead is now found built] there, next to nje asakhe laphayana, ngase lugongolweni, "Lugongolweni", just a little bit outside the ngaphandle nje kancane kule lidolobha lase Siteki town, had an opportunity to give Siteki, waba nelitfuba lekunginika, noma me, or, to be given by the Lilanga¹² of the ke, lekunikwa Lilanga lemhlabo lingaka-earth, before it [Lilanga] set, the task of shoni, umsebenzi ke wekyphenya, nekubese researching as well as keeping in book-form, in ka emabhukwini, ebaleni, kuhlalanga kwe-the open, the coming together of the Nguni¹³ Benguni neMalangeni, kanye ke nesive and the ematangeni¹⁴, as well as the entire sonkhana seMaswafi. Etinhlelweni letimbili, Swazi nation. In two programmes, as this njengoba lolu lulwekucala, ngimcele ke one is the first, I have asked him

K. E. ...

- 15 KaNgwane - 1. The area close to where Dlamini Royalty is found. This area covers, roughly Lobamba and its vicinity, and is seen as distinct from distant regions, such as Lubombo, and Shiselweni. Ka is a possessive = of Ngwane.
2. A homeland in the Republic of South Africa which was declared independent, some years ago. It is largely occupied by people of Swaziland, who got cut off from Swaziland when the boundaries were erected. Ngwane was a 'Swazi' King, whose people were then known as 'bakaNgwane' (people of Ngwane) and his land became known as KaNgwane.
3. This name is used to refer to Swaziland as a whole as well.

- 16 sikhalo - 1. literally a/your/his cry;
variant: isikhalo } which can be taken to mean a problem, request or worry.
2. Complaint.

kwekutsi ake asinike fhloko, mayelana to give us heads, concerning the research nalofuphenyo lwakhe, mayelana nebudlelwane of his, concerning the relationship, as well as Kanye ke nekubathona kwebeNguni kuleli. the presence of the Nguni¹³ in this kaNgwane lakaNgwane, njengoba sengike ngachaza country, as I have explained their [Nguni] tigaba fabo. Nine bekunene nitawugolaki sections. You bekunene², you will pardon ngoba umNguni uvuka ekuguleni, bekungu- [me/him], because [this] Nguni¹³ has arisen muntfu labephatsake kabi nangitokela tender from illness; he has been a person who has been Mnguni!

in a bad condition, when narrating [this] to me, Mnguni
 J.N. Dlamini wekunene! Mntwana sengizwile Dlamini of Kunene²! [You] child, I have heard ukuthi isikhalo sikhho siyini. Kithina beNguni what your sikhalo¹⁶ is. To us, beNguni¹³, who lesila, kaNgwane, nalabanye labangaphandle are here, in kaNgwane¹⁵, as well as those who are lakaNgwane, kaphulukazi nje kulalabalaka outside kaNgwane, [but] more especially those Ngwane, ubalile, wabali iZikhotha, wasowubala who are here in kaNgwane - you have counted base Lwandle, wasowubala base Nkambeni, [them]. you counted iZikhotha⁵, and then counted the naseButlandeni; wasayawuthinta nyanaba of eLwandle⁶, and then counted those of eNkambeni⁸ base Mangweni labangesheya kwe Nkomazi, and eButlandeni⁷; you also touched upon those of

17 iNkomazi } — One of the big rivers of
variant: Komati } Swaziland. It flows across the
northern part of the country.

18 Ngonini — name of a place in Hhohho
region, roughly 60 km North-East
of Mbabane.

19 Dlamini — a clan^{-name} or surname of members
of the royal family. But in this
context, it is used as an
address-name, as the interviewer
is of the Dlamini clan.

20 nKosi } — an address-name for the / of
variant nKosi } the Dlamini clan, as well as of
other clans who trace their history
to the ancestors of the Dlamini people.

ngapha ngase Ngonini. Ngakoke, ngizakuthintela
Mangweni⁹, who are across the iNkomazi¹⁷, near Ngonini
nje, Dlamini. E - base Magudu, la labalena
I will touch upon it, Eyus Dlamini!¹⁸ E - [um] eMagudu
eSibili, ngizakushonje ukuthi bantu
those of Magudu¹⁰, those [found] at Magudu
babani, nokuthike kuze kugambeke laMagu
II, I shall say whose children they are, a
du, aqanjwa ngubani? nini? Ngakoke koky
well as how [the name] eMagudu got created,
nje, nkhosi nokuzawake futhi ngalo kuthi
by who? when? Then, the first thing, Nkhosi²⁰
thina sihamba base singenelanaphi nematangi
as well as hearing how we get involved in with
ni; futhi ematangeni sagala nini ukhla-
ematangeni¹⁴; and when we first met the
ngana nawo, ukuze sibe nobhlobo
ematangeni, which led to us having a big
obukhulu nematangeni, laNgwane. Mlangeni
relationship with the ematangeni, here, kaNgwane¹⁵.
angikhulume nkhosi ukuthi e - sizawaphi
Mlangeni¹⁴, let me say, Nkhosi²⁰, that e - [um] we
phizikhloko; asizowuhamba sifike ezimpande
are going to get out [only] heads; we are not going to
zako konke

delve into the roots of it all

D.D. kungaba mnandzi kakhulu, Mnguni

It would be very nice, Mnguni¹³.

J.N. Ngoba, njengemunt'ohambayo nawe, nami
because, as a person who is in transit, yourself
futhi ukhuluma ngingumuntu ongaphilile
I myself [as you are talking], am a person who

kable. Kodwa ke Nkhosi uma kuyawuhamba not very well. But then, Nkhosi²⁰, if, as time goes by kwezikhathi, uma uyawuthanda kubuya ukhulu. you will want to come back and talk with me me nami ngiyakukhiphel'izimpande, ngoba I will [at that time] get out for you the roots nginencwadi because I have a book

D.D.

Mnguni!
Mnguni!¹³

J.N.

lengiyenzako. Nganikwa iorder Lilanga, which I am producing. I was given an order by lisengaka, lisekhona, kusesemini the Lilanga¹² before it, while it was present, while it was

D.D.

Mnguni,
Mnguni!¹³

still day-time

J.N.

lase kufikake sikhathi. Nkulunkulu walenza then, time came when God made it sikhathashona. Ngakoke ngizakukuni, nalencwadi set. Therefore, I will give, even this book khatshi izawuphuma nje, ngisayokuyigcobisa is [still] to get out [from publishers]; I have sent enGilandti.

D.D.

Mnguni!
Mnguni!¹³

J.N.

Kuze ke bese ngiyakunika ke, Nkhosi nezimpande then, I will give you, Nkhosi²⁰, even the roots nde zakhona, Dlamini wekunene naku- for that [history]. Dlamini¹⁹ of Kunene², here, ngiphosela nje kancane, ingathi ngingacala me throw [this] a little, [it seems best] that

ukusho ukuthi, abantu bakucala bakungena
I start by saying that, people who got into
lakaNgwane, kunalaba baseYikhotheni, kunalaba
here, KaNgwane¹⁵, between those of eYikhotheni
baseTwandle, e-^{as to say who are}labangena, kucala kukabenguni
and those of eTwandle—, those who entered into
lakaNgwane, ngubaphi.

KaNgwane first, among these benGuni¹⁵.

D.D. Kungabangeka, Mnguni.

[that] would be gratefully [received], Mnguni¹³

J.N. Nalaba baseMangweni bangene nini, lengikun-
as well as [telling] when those of eMangweni
khumbulako, lokunyeke eningakukhumbuli
entered ^[Swaziland] among what I remember. Some of what
e- ngizakukhombela kumuntu longaya ukuland
I don't remember, e- eumj I will refer you to a
kuye..

person, to whom you may go and get it.

D.D. Mnguni!

Mnguni¹³

J.N. e- beseke, uzakukusizake yena, akuchu-
e- eumj then he will help you, [by] picking it up
bekisela mbili. Angivele nje ngimusho kucala
and going forward with it. let me ^{first} mention him right
ke kulhi, kulaba baseMangweni, lengikhumbul-
now, that, among those of eMangweni⁹, of who I still
lako ngizakukunika, kodwa lesengikulibele,
remember [something], I will give it to you, but that which
kanti kukhon'encwadini, indaba yekufika
I have forgotten, yet which is in the book, concerning
Kwabo, ngizakukhombela kuBangane, Dlamini
the story of their arrival, I will refer you to

21 dabuka'd }
variant: dzabuka }

see glossary.

lolepha e Dan Hands; Dan Hands lalepha
bongane, [you] Dlamini, who is there at Dan Hand
ngase opposite iSwazi Bank yase Mbabane.
Dan Hands, there, opposite Swazi Bank, of Mbabane.

D.D. Bongani M... ?
Bongani M... [what] ?
J.N. Nxumalo. Uzawulele ke Nkhosi ugonde kuyi
Nxumalo. You will, Nkhosi²⁰ just go straight
ngalaba base Mangweni ke.
to him, concerning those of eMangweni⁹

D.D. Mnguni!
Mnguni!¹¹
J.N. yena uzakukunika kahle kakhulu. Kodwa,
He, himself, will give you very well. but, as for
abase Zikhotheni, nebase Lwandle, nebase Nkambeni,
those of eZikhotheni⁵, and those of eLwandle⁶, as well
ngazakukunika lengakuthola eLangeni
as those of eNkambeni⁸, I will give you what I got from

D.D. Mnguni asingene kuko. Litanga¹²
Mnguni¹³, let us get into it.

J.N. naku ke nkhosi, lengakuthole Langeni.
Here it is, Nkhosi²⁰ which I got from the litanga¹²
kokugala nje kufika kwalaba base Bulandeni.
Firstly, is the arrival of those of eBulandeni⁷,
ngobe beNkambeni badabuke Bulandeni, beNka
because, those of eNkambeni dabuka^d²¹ from eBulandeni
mbeni badabuka kuDlaluhlaza; Dlaluhlaza¹⁹
Those of eNkambeni dabuka^d from Dlaluhlaza;
longumntwana waMadanga, Madanga ke
Dlaluhlaza, who was Madanga's child. Madanga
wase Bulandeni, longuyena efika lalepha, kucala
himself, was of Bulandeni - he was the one who

22 KwaZulu } place, land or country of the
variant: KaZulu } Zulu ethnic group, together
with those under their jurisdiction.

23 Shaka — a great Zulu king, who died in
1828. Shaka's campaigns are said to
have led to the destruction of some
chiefdoms, as well as to the creation
of some kingdom.

24 Zwide } a (19th) Ndwandwe king, whose
variant: Zidze } strength seemed to have been almost
or Zide } as enormous as Shaka's. He was
defeated by Shaka's forces, around
1822 — an event which led to a marked
split of Ndwandwe people.

25 Intonga } — also referred to induku or
variant: Intonga } induku. This is a stick which
man carry with them.
2. In this context, it seems to refer
to 'a person whom Zwide bore,
who was to be Zwide's heir'.

KaNgwane. Ukufika kwakhe lakaNgwane, wati
arrived here in KaNgwane¹⁵ first. When arriving here
kela kwabakaMasilela ebalekite, ephuma
KaNgwane¹⁵, he arrived [in and settled among] the
kwaZulu. Bakamasilela ke bebephansi kwabaka
Masilela people [he] having come from KwaZulu¹²
Magagula, bakaMoyeni. Eebaleke kaZulu nje
those of Masilela were under those of Magagula
kungesikhathi Shaka elwa nebakaNdwandwe
of Moyeni. E-tim he had fled from KaZulu²², du...

D.D. naZwide the time when Shaka²³ was fighting against
against Zwide? those people of Ndwandwe

J.N. yebo, elwa naZwide Manje, loMadanga
yes, fighting against. ²⁴. Now, this Madanga

ngumfowabo Sikhunyana; ngumfowabo Somaphunga
was Sikhunyana's brother; and Somaphunga's
tabo Somaphunga na Sikhunyana nabo Madanga
brother. These, Somaphunga, Sikhunyana and this
bantwana baZwide.

Madanga, were children of Zwide.
ngikalele Mntfanemnguni.

D.D. I am listening, child of mnguni¹³
J.N. Madanga ke, kuthiwa, nguyena mntfan abes.

Madanga, it is said, was the boy, who was
ntkweni, kuthiwa "inkosi isematholeni. Angithi
where cattle were [grazing], it's said "the king is
kwakunguyena ntfonga yakhe, ngolwazi
among calves". He [Madanga] was his [Zwide's]
lenqilutholile; ngilutholefangeri, ngaluthola
ntfonga²⁵, according to the knowledge I have got
kaZulu, ngaluthola khona lakaNgwane.
I got it from the litanga¹², and got it from
KaZulu²² and got it [knowledge] from here, KaNgwane¹⁵.

26 emfakucelwa — one of Zwide's homestead or
umphakatsi.

27 Okhahlamba } — appears to be the Drakensburg
Variant: Likhahlamba } Mountain, i.e. a Zulu name for it.

28 Samagundwane [isikhala] — literally means
"by mice's holes". This phrase is
often used to convey the meaning
'it was a narrow escape'.

D.D.

Mntfanemnguni!
Child of Mnguni!¹³

J.N.

Nangenza lento okuthiwa ngesilungu yi resarch
When I was doing the thing, which is called
Kubazi, kulesizwe saka Ndwandwe, nalesizwe
"research" in English, into the isizwe of
sematangeni, lakuhlangua khonematangeni.
Ndwandwe, as well as the isizwe of ematangeni
nebaka Ndwandwe. Kuthiwa ke, uMadanga lo
where ematangeni and the Ndwandwe. It is said
wafika ebaletu kaZulu, emva kokuba uyise
Madanga, this one, arrived, [as he was] fleeing.
Zwede esebalekile, emfakuceba, waphuma
from Kazulu²², after his father, Zwede²⁴, had fled.
wabheka endaweni^{ebizwa}, okuthiwa kuso Okhahlamba
from emfakuceba²⁶; he got out and went towards a
Ngalesikhathi, ecoshwa nguShaka.
place called Okhahlamba²⁷, when chased by Shaka.

D.D.

eLukhahlamba kakusika kaLangalibalele yini
at Lukhahlamba²⁷. isintu at Langalibalele's place?

J.N.

kunguko, le phezulu ngokutheka ngesiFryheid
it is, up there, in the direction of Fryheid.
E-ikhonintaba lapho kuthiwa kuso Okhahlamba
E-cum; there is a mountain there, which is called Okhahlamba.

D.D.

Qhubeka Mntfanemnguni.
continue, child of Mnguni¹³

J.N.

uMadanga ke lo, wasephuma, ekhishwa
this Madanga, got out, being sent out by men,
ngemadoda, ngesamagundwane, ngemuva
through samagundwane²⁸, behind the homestead
kwemuzi.

29 libuffa } — see glossary
variant: ibutho }

30 ibhobhodelana } — a fully grown up boy,
variant: libhobhodelana } perhaps approaching manhood.

31 like qwaku! —

32 libhungu } — a male in the early stage of
variant: ibhungu } manhood.

33 umuti } — see glossary:
variant: umuzi }

34 bhodoza'd — also bheboza (or bhobosa),
means 'to open up a hole.'

35 sizulu — is that of Zulu style or that
which is similar to a Zulu one

D.D. njengemntfana, ukhishwa libutho?
as [he] was a child, was he taken out by libutho²⁹

J.N. Ukhishwa ngemadoda nye lamadala nyaka.
He was taken out by old men, because the
libutho lase likambe noyise, uZwibe, kanye
libutho²⁹ had by then gone with his father, Zwibe
nabafowabo laba oSikhunyana, kanye
together with his [Madanga's] brothers - these
no Somaphungu. Yena ke wayesele njengo
Sikhunyana and Somaphungu. He, himself, had
mfana, kuthiwa "usematholeni". Ngakoke base
remained, as a boy, it was said: "He is among calves
ba-uyezwa kuthi e! A beyibhobhodlelana
Then, he heard that eh! He was an ibhobhodleli³⁰
nye, lelibhe qwaku! Indodolenhle le, umfana
it [ibhobhodlelana] libhe qwaku³¹, a handsome man this,
omuhle, elibhungu. Base bathi ke - laba
a handsome boy, he was a libhungu³². Then these said
D.D. bayamati lalabadzala kwekutsi.
The elders knew that he

J.N. abeziwa ngulalabadala, labanye babanga.
He was known by some elders, but not by
mazi.
others.

D.D. Ngilalele Mnguni
I am listening. Mnguni¹³

J.N. base bamkhipha ke lamadoda lamadala,
then these^{old} men got him out of an umuti³³
bambhiphemva komuzi, bathi babhodlozindlu,
They say, they bhodloza³⁴ a hut, where they ha
lapha bebamfihle khona, kulezindlu
hidden him, in these houses/huts of old siZulu

subphongolo } — found about 20 km South of
Variants: Phongola } Swaziland.
or Phongola
or LuPhongola

zeSizulu ezindala, base babhodozindlu,
They then bhodoza'd a hut/house, and took
bamkhipha khona bayambalekisa, baye bamshiye
him out through there, helping him escape,
sigangeni. Wasefahlaka, ahamba ke ayawufika
and he was sent to the wilderness. He then scouted
ewelimifudlana ^{ewela} ezeSwazini. ESwazinike
the wilderness, crossing rivers on his way to
la eza khona.

Swaziland. He then arrived in Swaziland.

D.D. Lemifudlana le, longable uyibale, long
These rivers, among those that you can remember
yikhumbula, kungaba ngumuphi?
which ones?

J.N. uPhongolo, ngomunye wawo, uPhongolo
its the Phongol^{ss}, one of them; its the Phongolo
E-ele, elokhuzaneni, emfolozi emnyama
E--Lung Black and white Mfolozi,
nemhlophe ngeminye yalemifula. Nginga
are some of these rivers. I can count these
bala leyo nje.

D.D. lolu Phongolo ke ngetwati kwakho kule
this uPhongolo then, according to your
research yakho, lukuphi kuleso sikhatsi,
knowledge, as revealed in your research, where
lusetandleni temaSwati, noma tandla tem
did it belong to, in those days; was it in the hands of
Swati timshiya lowa KweMkhuze?
Swazis or Swazi hands were that side of Mkhuze?

J.N. e ngaleso sikhatsi, kwase vele sekwehluka
e-Lung in those time, the distinction had

37 ~~ya~~ — an Afrikaans equivalent of yes,
which crept into Zulu and SiSwati

niselwe emaSwazi angaphesheya; nebaka
already been made, Swazis were on the other side
Ndwandwe bangaphesheya, ngale ngesikhathini
across the river; the Ndwandwe were that side
gudu.

of the river, on the side of Magudu¹⁰

D.D. Ngilalele Mntfanemnguni

I am listening, child of Mnguni¹³

J.N. ba, emaSwazi asawelile angalapha u
the Swazi had crossed; they were this side

D.D. kweluphongolo?

of the Luphongolo³⁶?

J.N. kokuLuphongolo

of the Luphongolo³⁶.

D.D. qhubeka Mntfanemnguni

continue child of Mnguni¹³

J.N. asavele asangene ngalapha ngesiSwazi
they had by then entered this side, on the
ngesikhathini beganiselana uZwide Kanye
Swazi side, at the time when Zwide was giving
no Somhlolo.

by Somhlolo a girl to marry.

D.D. Teyo akesiyikeke, Mnguni, ake siqhubeka

let us leave that one, Mnguni, let us continue
nalelesiqhubeka ngayo yataba base Bulandzeneni⁷
with this one, about those of ebulandzeneni⁷

J.N. Ya, ngishokonake nkhosi, Laphoke waphum

ya³⁷, I mean that, Nkhosi²⁰. There, he got
wawela leyo mifulake, kokuLuphongolo.

out and crossed those rivers - this Luphongolo³⁶

D.D. utalapha Swatini nje, utalapha kabani?

He was coming to whom, in Swaziland?

38 Ngqo! — Straight

J.N. ngizalapho phela Dlamini, nangithinta lokun
I am coming there, indeed, Dlamini²⁰ when I
ganiselana nje, wayeza kudade wabo.
touch [that topic] of arranged marriage. He was
todade wabo abengeyedwa. Taha bodade
coming to his sister. His sister of his, was not alone
wabo bebangu two.

These sisters of his were two.

D.D. Mntfanemnguni ingatsi ifuna kubamandzi
Child of Mnguni¹³, it seems to be getting nice.

J.N. nakeza ngalaphanje ubaleka le Kazulu,
when he came this side, he had fled from Kazulu,
ulandela Thandile. Thandile lowathathwa yi-
and was following Thandile. Thandile who got taken
nkhosi yamaSwazi; Yamthatha wabayinkosi-
[to wife] by the Swazi king; he took her and made
kazi lezawuzala inkosi yamaSwazi.

her his chief was to bear a king of the Swazis

D.D. Nangu efika Mnguni, nakefika la, aka-
Here he arrives Mnguni¹³, when arriving he
qondzi nggo! kudzadzewabo.

he [Madanga] doesn't go nggo³⁸ to his sister.

J.N. ngenxa yokungazi ukuthi udade wabo
because of ignorance of where his sister
ukuphi
was.

D.D. Kodwa sawuvile kutsi ngenela kube ngawele
But he had heard that, just after I crossed
Luthongolo ngefika kulemaSwazi
Luthongolo³⁶, I arrived into Swaziland.

J.N. lapha kwendela dadawabo Khona,
where his sister was made wife.

39. izindungu

see glossary

Variant: tindungu

D.D. ghubeka. Mnguni.
Continue Mnguni¹³

J.N. Nangoke esedandalaza, ehla enyuka, ephuma
there he is, going up and down, going out
engena, ewelimi fudlana yalaph eSwazini ke,
and coming in, crossing Swazi rivers, until
waye wafika, ngobe lelizwe ngiyezwa
he arrived, because I hear that this country
kuthiwa phela e, lalilebe Suthu. Nakadanda-
it is said, was once for the Sotho. As he
laza ke uye uyowufika khona kube Suthu
was scouting, he eventually arrived to the Sotho
ababizwa kuthi baka Magagula, baka Moyeni,
who are called the Magagula, those of Moyeni
lapho ke kwakukhona emadoda, okubonataka
There, there were men, who, it seems,
kuthi, okukhomba ukuthi yizinduna, noma
were izinduna³⁷ or people of authority
wobani bani, lababephansi kwema, baka
elsewhere, who were under the Magagula;
Magagula, beSuthu, baka Moyeni, le kubo
the Sotho of Moyeni, there yonder in the direction
Madlangampisi; le khona ngase Nkambeni.
of Madlangampisi; there yonder near Nkambeni.
Wafikake wafikela khona, wafikela kubantu
He arrived there, among the people of the
baka Masilela. Labantu baka Masilela bamthola,
Masilela [Clan]. The Masilela [people] found him,
njenge bantu ke labangaphansi kwebaka Moyeni,
as they were people who were under those of
baka Magagula, kwasekuba ngubona bamthatha
Moyeni, the Magagula; it was then them who

40 isinty } — appears to have come to mean
variant: isinty } the ways ^{in which} 'Blacks' do human
beings, do things.

41 Zunda'd — to speak the Zulu language
or SiSwati with a Zulu Slant.

42 yeyaza — is the way of speaking of
the people of Ndwendwe descent
that of using 'y' quite often in
their speech. e.g. eZithotheni
becomes eYithotheni in this dialect.

bamgubekisela kuphi, kaMoyeni, kuthi "kufike
took him to where, to Moyeni's [people] and said
nangumuntu lakithi."

"This person has arrived here, in our place."

D.D. Njengemhambo wesintfu e-wakaZulu, wesintfu.
As per the ways of Sintfu⁴⁰, e-[um] a Zulu
Swazi, nangabe kwakufike umuntfu ekhaya,
a Swazi, if a person had arrived at home,
e-kubonala kutsi ngumuntfu wekuhamba, abe-
and it transpired that it was a stranger, he/she
bikwa, e-ungalalinaye umuntfu noma angala-
used to be reported. He would not be kept
la, akufikele ebusuku, kodwe uukekuseni
for many days, before his presence was
uyombika, uyomefula kulabo labaphets'umango
reported to those in charge of the area.

J.N. yebo. Kwakungulotoke. Bamthatha ke base-
yes. It was that. They took him [Madanga]
bayombika ke ^{kaMoyeni} kaMagagula, laba bakaMasi-
and reported him to the people of Moyeni, at the
lala. base bamthatha ke bakaMoyeni, base bangga-
Magagula's place, [by] those of Masilela [clan].
na bona, lababakaMagagula ke manje. Zithi
Those of Moyeni then kept him, themselves, the
ke izwi ekumgcineni kwabo, wayekhalema
Magagula. Then the word says, they used to keep
simini, ngobe bambuza ukuthi: "Uwakuphi?"
him in the veld, they asked him; "Where do you
wathi uphuma kaZulu, wazunda vele.
belong?" He said he came from kaZulu, and

D.D. wayeyeza?
He yeyezal^{42?} he Zunda⁴¹