

Croxley

Exercise Book
Skryfboek

J.D. 267

Name

SBS TAPE 19

Naam

Early Swazi History at Katepa

Subject

Magungeni Mamini and

Vak

BOOK 1 mjoli Wilson

Place

Plek

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Footnotes

1. Sive : see glossary (plural - tive)
2. kaTembe : lit. place of Tembe; also a place found across the eastern borders of Swaziland. Tembe is a surname; king of the Makalanga or Bakalanga
3. Nkhomikhabako: Nkhomo is cow + khabako which lit. means 'that kicks'; therefore Nkhomo + khabako = Nkhomikhabako; personal name
4. Sikhulamaloyi : Sikhulu is chief, Maloyi could be the personal name, therefore Sikhulu + Maloyi = Sikhulamaloyi
5. Sidwabasilutfuli : Sidwaba refers to women skin skirt, lutfuli refers to dust; therefore Sidwaba + lutfuli = Sidwabasilutfuli; one of the early Bembo-Nguni leaders
6. Mkhulunkhosi : Mkhulu lit. grandparent, Nkhosi - king, therefore Mkhulu + Nkhosi = Mkhulunkhosi
7. Sanketisinambora : Also used as a Sinanatelo associated with the Dlamini surname. Sanketi is Mswati I's other name and Sinambora is Mfonga's other name

Section One.

Early Swazi History at kaTembe

SBS. series

01.06.77, 16.06.77 and 1980.
Magangeni Dlamini.

Interviewed at: SBS.

Interviewed by: Ians Makama (T.M.) and
Sabelo ndzinisa (S.N)

Informants: Magangeni Dlamini (M.D.)
and
Mnjoli Wilson (M.W)

Dates: 1/6/77
16/6/77 and 1980

1.6.77

MS E ngigala ngekukhuluma kancane ngesive saka
Eh I start by talking a bit about the side of
Tembe bunye baso. Kepha ke kucala kwami
Tembe, its unity. But then in starting my speech
lenkhulumo ngitawucala ngekuchaza ngemakhosi,
I will start by explaining about the kings and
emabito awo. Emakhosi ngitawutsatsa nje
their names. I will only take just five
abesihlani. Lamakhosi labesibusu sise le kaTembe
kings, The kings which ruled us while we were
tsine namuhla lesitsi singemaswati la. E
still at kaTembe², we who today we call ourselves
kukhona inkhosi leyayibitwa ngekutsi ngu
Swazis here there was a king who was known as
Nkhomikhabako. Lenye kutsiwa ngu Sikhulamaloyi,
Nkhomikhabako³. Another was called Sikhulamaloyi⁴
lenye kutsiwa ngu Sidwabasilutfuli, lenye kutsiwa
another was called Sidwabasilutfuli⁵, another was
ngumkhulunkhosi, lenye kutsiwa ngu Samketisina-
called Mkhulunkhosi⁶, and another was called
mbova. Ngitawucala ke lapha kunkhomikhabako.
Samketisinambova⁷. Then I will start here with nkhomikha-
lonkhomikhabako ngemagama ebantfu lababili,
bako³. This Nkhomikhabako³ is names of two people. There
kwakukhona lonkhomo sekukhona lokhabako.
was this Nkhomo³ and there was this khabako³. After
batsi kube basishiye laba bonkhomo nakhabako
these Nkhomo³ and khabako³ had left us, then it was
kwase kubonakala kutsi lamagama abo kute
seen that in order that their names are not
angakhohlwakali atawufuna kutsi alondvolotwe

Footnotes

8 phahla: kuphahla is to perform ritual acts especially for dead people, when it is a day of remembering them

9 mkhulunchanti: sometimes referred to as mwelinchanti which is the first ancestor; the Swazis also refer to God as mwelinchanti

forgotten, they will need to be kept and be given anikwe inkhosi letawuvela ibekwe omabili. Nembala to the king which will come next, the two of them. yatsi kube ivele lenkhosi leyalandzela yase inikwa Indeed after the king that followed, came, he was lamagama omabili kutsiwa ngu nkhomikhabako. given these two names, he was called nkhomikhabako³. Kwentelwa kutsi angakhohtakali lamagama This is done so that these names of nkhomo and abonkhomo nakhabako. Sase siba nankhomikhabako khakako are not forgotten. Then we had nkhomikhabako³ ke, kwentelwani lokulondvolota lamagama

Why is this storage of the two names done? omabili na? loku kwentelwa kutsi tsine maswati This is done because, we Swazis are people who do siban'fu lesingakhohtwa kutsi laba labahambako not forget that those who go and leave us, they do basishiye kabafi bakhona. Siye sibakhumbule not die, they are there. We occasionally remember siyabaphahlela, ngaleny' indlela ngilesibika kubo them and we phahla⁸ for them, in another way it is nasihluphekile basikhulumele kumkhulunchanti. those we report to when we are in trouble and they ngako ke laba bonkhomo nakhabako babese speak on our behalf to mkhulunchanti⁹. Therefore these kutsatwa libito lamabito abo omabili nkhomo and khakako, this name, both of their names ayahlanganiswa kutsiwa ngu nkhomikhabako were taken and combined and was said it is nkhomikhabako³ sekwetsiwa lenkhosi. Kwentelwa kutsi lenkhosi this king was named. This is done so that this king

kutebotsi nangake kuphahlwa kutsiwe kungatsiwa
 when it is time to phahla², when it is said even
 rawe nkhomikhabako bese keyakhumbuleka kutsi
 you nkhomikhabako, then it is remembered that
 nasekushitiwo njalo nje sekushitiwo kuye nkhomikhabako
 when that is said, it is said to nkhomikhabako³ himself
 kanye naku Nkhomo nakhabako sekuphahlelwe bantfu
 and to Nkhomo and Khabako, and then three people are
 labatsatfu ngekusho nje libito lamunye, nalo Sikhulu-
phahlwa⁴ for by just calling the name gone. Even this
 maloyi loSikhulu abengulomunye nalo maloyi angulomunye
 Sikhulamaloyi, this Sikhulu⁵ was the other and this maloyi was
 kepha ke ekuhambeni kwabo inkhosi leyalandzela
 was another. But then after they had gone^(died), the king that
 yase inikwa libito lokutsi nguSikhulamaloyi. Nalo
 followed was given the name of Sikhulamaloyi. Even
 Sidwabasilutfuli loSidwaba ngulomunye lokuthuli
 this Sidwabasilutfuli⁵, this Sidwaba is the other and this
 ngulomunye se ekuhambeni kwabo loSidwabasiluthuli
 luthuli is another after they had gone (died).
 libito seliphete lalamabili. Nalomkhulunkhosi,
 Sidwabasilutfuli, the name has two names. Even this
 nalomkhulunkhosi, ngumkhulu nankhosi sebahtlanganiseke
 Mkhulunkhosi⁶, even this mkhulunkhosi⁶, it is mkhulu and
 ke kulunkhosi leseyibekwa sekuba ngumkhulunkhosi.
 Nkhosi, they are combined to the installed king and it
 Samketisinambova, lo Samketi ngilomunye lo
 becomes Mkhulunkhosi. Samketisinambova⁷, this Samketi
 Sinambova ngilomunye, Samketisinambova. lengifuna ke
 is the other and Sinambova is another Samketisinambova
 kutsi kukhanye kakhulu kuvakale kahle kakhulu

Footnotes

10 umlandvo: see glossary

11 Msimudze: personal name

12 Mswati: Swazi king; brother of Mfonga; son of Msimudze; there was Mswati I, Mswati II who was the son of king Sobhuza I and Thandile (Tsandzile) and now we have Mswati III, the son of king Sobhuza II and indlovukati Laifwala (ntombi)

13 Mfonga: variant - mthonga -> brother of Mswati probably Mswati I, and the son of Msimudze

14 Siswati: can refer to the Swazi language or to Swazi culture.

The thing that I want to be very clear and be clearly understood is Samketi sinambova ngoba kukhona lapho umlandvo ufike ukhanyise lokutsi khona lapha kuSamketisi- where the umlandvo¹⁰ clarifies something to Samketi sinambova. E inkhosi Msimudze utala bantfuwana va. Ew king Msimudze gave birth to two baba babili, lomunye uba ngumswati libito lakhe children, one becomes Mswati¹², his name and the lomunye uba ngumfonga, babili ke labafana. other becomes mfonga¹³, they are two boys. This lomswati njengoba phela siyati kutsi ngesiSwati¹⁴ Mswati just as we know that according to Siswati¹⁴ inkhosi ivele italwe iyinkhosi kepha iye yetsiwe the king in indeed born a king, but he is usually nje libito njengebantfu bonkhe, kutakutsi ke nase given a name just like everybody, when he is seyibekwa bukhosi bese ke inkhosi seyinkwa ke installed into kingship, he is then given the name libito lebhosi nyalo. Lapha lomswati unguMswati of kingship now. Here this Mswati¹² is Mswati¹² and nje unelibito lekhaya nguSamketi njengoba has his own name which he was called with at home, emakhosi onkhe anjalo, ngumswati nje nguSamketi, he is Samketi¹⁵, just as all other kings, he is Mswati¹² at Nab Mfonga ngumfonga nje unelibito lekhaya the same time Samketi¹⁷. Even this mfonga is mfonga, he nguSinambova bababili labafana bandvodza yinye also has his home name, he is Sinambova. Both of these bamsimudze. Sibongo sabo saka Tembe bobabili boys are of one man, they are of Msimudze. Their surname

Footnotes

15 Umphakatsi (plural: imiphakatsi) variant umphakathi
see glossary

16 Sitsatsaweni: a place in the Lubombo region

17 Mzimnyama: lit. black home; could be the name
of a river

18 Mtembe: Refer to the Tembe River

19 Delagoa Bay: a place around Mozambique, ^{was} mostly
occupied by the Portuguese.

20 Sibongo: see glossary

labantfwana, balaph' ekhaya emphakatsini kaTembe,
is Tembe² both of the children, they are of the home at
lapha la kungena khona lomfula losuka lapha
umphakatsi¹⁵ of Tembe², there where the river that
eSitsatsaweni lesitsi ngumzimnyama ungena khona
starts from Sitsatsaweni enters, which we call Mzimnyama
bese libito lawo ubitwa ngekutsiwa ngumtembe
where it enters, then it is called the Mtembe because
ngoba ngilapho kwefika inkhosi Tembe yakha khona
that is where king Tembe came and built his
umphakatsi sive saka tembe lapho safike sakha
umphakatsi¹⁵, the sive¹ of Tembe, where it built the
umphakatsi khona saphatsa lonkhe leli leSala-
umphakatsi¹⁵ and it ruled all of that of Delagoa
qubhe, labantfwana ke bayahlala ke bayakhula
Bay¹⁹. These children stayed and grew up and their
uyabashiya ke uyise. Nabashiyile ke uyise
father left them (died), after their father had left them
sekufanele kubekwe lobekwako lotawuba yinkhosi
then one was supposed to be installed to be the king of
yaka Tembe. Kubekwa ke lomtfonga longuSinambova
of kaTembe². Then Mtfonga was installed, who is called
libito lakhe lelinye lomswati uba ngulomncane
Sinambova, his other name. This Mswati becomes the
loSanketi, banye labantfu sibongo sabo siaye uyise
younger one, this Sanketi, these people are one, their
wabo muncane. Anase ke sabekiwe lomtfonga
sibongo²⁰ is one and their father is one. After Mtfonga
kubonakala kokutsi lomswati longuSanketi sekufanele
was installed it was seen that this Mswati who is
kutsi anikwe liphakelo unina, uphakelwa indzawo

Footnotes

21 liphakelo: possibly land and property given to a king's wife in order to establish her home on that land.

22 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. (Grotper p. 80)

23 Lubombo: refers to the eastern part of Swaziland. It starts slightly north of Ishaneni in the north, and extends south to within 10 miles of the southern border at Gollel (Golela). The major towns in this part of the country are Ishaneni, Mhlume, Siteki and Big Bend. (Grotper p. 80)

24 inkhosikati (variant inkosikazi); Plur. emakhosikati; See glossary

25 khonta (kukhonta): See glossary

Samketi, his mother is supposed to be given liphakelo²¹, yekutsi ahambe naye ayobona kutsi utiphulisa. She is phakelwa'd²¹ a place where she could go to and njani lapho ngoba kwatfolakala kutsi lomtfonga see how she sustains herself. because it was found uyinkhosi letsandza kutingela, watsandza kutsi that this mtfonga is a king which likes hunting, he liked aphaatse leli lilelityamatane kubheka le to rule that which had wild animals facing towards elwandle. E lomswati longuSamketi utsandza the sea. Eh this Mswati who is Samketi likes kulima, watsandza kukhuphuka yena abuye farming, he liked to go up and come back lapha phans' etintsaba tehubombo ngale below the Lubombo mountains²², that side on the emphumalanga yelubombo phans' etintsaba ngoba east of Lubombo²³, below the mountains because he utsandza kulima. Ngoko ke wase unikwa ke likes farming. Therefore he was given their liphakelo lakabo ke. Phela ngesiswati inkhosikati liphakelo²¹, actually in siswati¹⁴ an inkhosikati²⁴ inebantfu bakayo lokutsiwa bakabobani laba has her own people who are referred to as those of so levele bayikhonte lenkhosikati kusukela isekhona and so, who really khonta²⁵ this inkhosikati²⁴ from the laph' emphakatsini kwentelwe kutsi nase inikwa time she is still at the umphakatsi¹⁵ so that when she liphakelo^{iphume} nebantfu bakayo ngobe^{phela} ingete yaphuma is given a liphakelo²¹, she goes out with her people yodwana iye ephakelweni lakayo songabi icoshiwe because she cannot go alone to her liphakelo²¹ as if she

Footnotes

26 Unabomswati / unabosamketi : unabo suggests 'the mother of'; therefore unabomswati refers to mother of mswati; unabosamketi, mother of samketi.

27 Zibayaneni : probably a place located just on the lower side of the Lubombo mountains, on the direction towards Mozambique.

28 Mavaneni : probably a place found on the upper part of the Lubombo mountains, or on the edges of the Lubombo mountains.

29 Owu : (variants : ^{howu, hawu} awu, ewu) interj. of sudden surprise; of amazement; of wonder
eyi

30 inkhosana (variant: inkosana) : see glossary plur. emakhosana

ngobe phela nayiphuma yodwana kungaba ngatsi has been expelled because if she can go out alone it would icoshiwe kantsi nayitawuphuma ihamba nebantfu look like she has been expelled, whereas she would out with bakayo kuvele kubonakale kokutsi. kuphuma indlu her people, it becomes clear that the royal house is jobukhosi. Uyaphuma ke unabomswati unabosamketi going out. Then unabomswati goes out, unabosamketi ulibhekisa ke lapha phans' etintaba ke lapho efika goes towards the valley of the mountains where she kwakhiwa khona ke kuyalinywa khona ke, bayatiphi-came and where it built and ploughed, and sustained lisa ke khona ke. Usele ke Sinambova longumtfonga themselves there Sinambova who is mtfonga is left behind ke lemphakatsini lophetse umbuso wonke. Nabo in the umphakatsi which handles the whole sovereignty, laba balapha nje baphetfwe khona le. Bakhile ke Even these²² they are here they are ruled over there. They kuleli lesitsi le Zibayaneni, kuleli lokutsiwa kuse have built in which we call of Zibayaneni²⁷, in that one e e kuse e e elubonjeni la phas' elubombo kuye which is called, the Lubombo²³ there below the Lubombo²³ to khona lapha ngetulu kwelubombo lapha sitsi the upper part of the Lubombo²³ which we call it kuse Mavaneni. Balwakhile ke Lubombo ke. Owu Mavaneni²⁸. They have built the Lubombo²³ there. Owu²⁹ Mswati ke naye ke ngekube phela asayinkhosana Mswati himself, after he had been an inkhosana³⁰ yalapha endlini kabo sowukhontwe bantfu naye of his mother's house and he has been khontwa'd²⁵ sekukhona bantfu bakabo. Utala ke bantfwana ke

Footnotes

- 31 Ngwane II: the son of Mswati I,
- 32 Stamini: There was Stamini I and Stamini II, and III, the early Swazi kings
- 33 Mamba: surname
- 34 Ndzimandze: could be a personal name; and also be a surname
- 35 Nkhosi: a praise name of the Royal clan (Stamini); it is also a polite term of address e.g. Sir, Madam; also Nkhosi, the early Swazi king
- 36 Mavuso: surname
- 37 Nhlabatsi: surname; lit. sand
- 38 Mhlanga: surname; lit. reed

by people, and there now people of his mother's house. He kubekwa inkhosana yamswati iba ngungwane II. Loku then bore children and the inkhosana³⁰ of Mswati¹² is ngifuna kuvakale kahle ngobe lomswati wekugala lo appointed and it becomes ngwane³¹ II. I want this to be nalo nalomfonga longusinambova ngumnakabo clearly understood because Mswati I and mfonga¹³ who is ngitama kukhanyisa kutsi behlukana njani ke Sinambova is his brother, I am trying to clarify as to naasaba mfonga longusinambova asaphuma how they separated, when mfonga¹³ who is Sinambova Mswati longu Samketi sebaphuma bahlala remained and Mswati who is Samketi⁷ went out and ngekubekwa kwabo bukhosi. Kutalwa Ngwane ke stayed as according to where the sovereignty placed them. Ngwane II ngoba Ngwane I ayiyinkhosi leyajisiphetse Then Ngwane was born, Ngwane³¹ II because Ngwane I was sisekhona le Dalagubhe. Ngwane ke utala Stamini the king which ruled us while we were still at Delagoa Bay ke Stamini II ngoba Stamini I abesiphetse sisekhona Ngwane then bore Stamini, Stamini II because Stamini I le Dalagubhe. Kutalwa ke Nkhosi³⁵, Nkhosi³⁵ II ruled us while we were still at Delagoa Bay. Then Nkhosi umnakabo Ndzimandze umnakabo Mamba naye Nkhosi³⁵ II was born, the brother of Ndzimandze³⁴, the brother wesibili nje wokugala Nkhosi abesiphetse sisekhona of Mamba³³, he is also the second, Nkhosi³⁵ I ruled us while^{we} le. Kutalwa Mavuso, Mavuso umnakabo Nhlabatsi were still there. Then Mavuso³⁶ was born, Mavuso³⁶ the brother umnakabo Mhlanga rabo laba yena ke abe wekugala of Nhlabatsi³⁷ the brother of Mhlanga³⁸, even there, he was the

Footnotes

39 Ludvonga I: the brother of Lunyawo; the father of Xaba; and the grandfather of Zwile

40 Lunyawo: the brother of Ludvonga I

41 Nyawo: Surname

42 dzabuka: see glossary

43 Live: see glossary.

44 Lumphongolo (variant - Phongola): probably refers to a river that rises in the Drakensberg and flows eastwards almost parallel to the eastern border between Swaziland and South Africa

45 Mkhuze: a place outside Swaziland on the direction of Kazulu; also a river

46 Dzambile: the king of Ifonga people

ke leMaruso, baba ngala ngobe Maruso kwakute first one this Maruso³⁶, they were this side because here ngale sisengale eSalagubhe. Sekuba nguLudvonga I was no Maruso while we were at Selagob Bay. Then was umnakabo Lunyawo lengikholwa kutsi laba Ludvonga³⁹ I the brother of Lunyawo⁴⁰, which I believe bakanyawo badzabuka khona kulomnakabo Ludvonga that those of Nyawo dzabuka⁴² from the brother of Ludvonga I. Bese kubu nguDlamini ke wesitsafu. Solo I. Then it was Dlamini³² III. These people are bayandza labantfu, bayaghuboka bayandza benela still multiplying, they are continuing and multiplying lonkhe lela live lase Mavane⁴³ ni eZibayane²⁸ ni, and they cover the whole live⁴³ of Mavane²⁸ ni at Zibayane²⁷ ni elubonjeni kuye kuyohlaba eliphongolo, empeleni at Lubombo²³ till it reaches the luphongolo⁴⁴, actually, siyeva kutsi baye befika emkhuze ngoba nemwa we hear that they reached Mkhuze⁴⁵ because in the kwesikhatsi sekunebelumbi utawukhala Dzambile past when the whites were there Dzambile⁴⁶ would cry inkhosi yemaffonga e akhaliswe kutsi sebalitsatsa the king of emaffonga⁴⁷, he cried because they had lonkhe rangeshya komkhuze kantsi lingelakhe. taken it all even across the Mkhuze⁴⁵ whereas it is his Sebenebe ke, sebanyenti labantfu. Dlamini ke These^{people} have stretched and they are many. Dlamini III the wesitsafu umnakabo Shabalala umnakabo Mabuza brother of Shabalala⁴⁸, the brother of Mabuza⁴⁹ and umnakabo Ginindza njoba utakuwa nye kutsi the brother of Ginindza, just as you will hear kutsiwa Mabuza Mshabalala, banye labantfu.

Footnotes

47 emattonga : people of mtfonga ; the ifonga people

48 Shabalala : surname ; sometimes used as a sinanatelo of mabuza (Mshabalala)

49 Mabuza : surname

50 dzabuka : surname

51 lase : surname

52 lyhonyole (variant: thonyole) : probably refers to a tree that is found in the bushy area and some eastern areas called to the bakwena border area, Masiband and South Africa.

53 thabane : the first name of Masiband on the border of bakwena; also a river

54 lyhonyole : the name of ifonga people

Footnotes

50 Shiselweni : lit. "the place of burning." The village founded by King Ndungunye as his administrative capital. His son Sobhuza I, also used it as his royal residence until there was a threat of attack by the Ndwandwe leader Zwide, who destroyed the vacated royal residence by fire. Nevertheless, Shiselweni is considered to be the birthplace of the Swazi nation, and those clans with Sobhuza at Shiselweni are known as "true Swazis" or Bendzabuko. (Grotzinger p. 147).

51 Langwenya : lit. 'daughter of Ngwenya'; it is also a sibongo; also the brother of Ngwane III

52 ndlela : lit. 'way'; also a surname

53 Mgabhi : personal name

54 Ngwenyama : lit. 'the lion'; name considered to be traditionally applied to the king of Swaziland. Logwaja Mamba, p. 87, 25.8.83, gives Ngwenyama as the name of the son of the Mamba king Magadlela, & the father of Pholite. Ngwenyama also appears on the Stamini Kinglist compiled by Matsebula, as the son of Stamini III; also referred to as Silo

when it is said Mabuz⁴⁹ Mshabalala⁴⁹, these people are one. Loblaimini ke wesitsatfu ke ugcina ulaph' elubonjeni. Then this Stamini III ended up at Lubombo²³. Then Umntfwanake lobe lobekwako ke ngungwane senqu his appointed child was Ngwane. Now it is this Longwane ke wesitsatfu lowabese sewuyasuka ke Ngwane III who rose and invaded, he yena sowuvele sewuhlasela, uhlasela tivana invaded small five he found and he went latitfolako ukhuphuka ulibhekis' eshiselweni, nguye up towards Shiselweni⁵⁰, it is this Ngwane Longwane lotalwa ngulo Stamini. Longwane ke who is begat by this Stamini³². This Ngwane III is wesitsatfu ngumnakabo langwenya laba baka the brother of Langwenya⁵¹, these of Langwenya, langwenya, ngumnakabo ndlela laba bakandlela her is the brother of ndlela⁵², those of ndlela⁵² labakhe lonkhe beli lepitelitifu kubheka le, who have built in every part of Piet Retief towards laba bakamgabhi laba bakangwenyama, bomna- there, those of Mgabhi⁵³, those of Ngwenyama⁵⁴, the kabo Ngwane II, kube ngundungunya ke brothers of Ngwane II. Then it was Ndungunya⁵⁵, Zikodze umnakabo ndzinisa umnakabo liba, bese Zikodze⁵⁵ the brother of ndzinisa⁵⁶ the brother of liba⁵⁷, then ke kuba nguSomhlolo, Sobhuza I, kwakute it was Somhlolo⁵⁸ Sobhuza I. There was no Sobhuza Sobhuza sisengale eDatagubhe, singata la, yena when we were that side, we have just had him here, ke kwetsiwa nguSobhuza I, kushiwo Somhlolo phela. he was called Sobhuza⁵⁸ I, referring to Somhlolo⁵⁸ indeed.

Footnotes

55 ndvungunya (variants: ndrungunye, ndungunye). also known as Dkodge, the son of King Ngwane III, who died in about 1780. Ndrungunye died in 1815. His mother was Lakhudzebele or Lakhubheka who had her residence at old Lobamba and ndrungunye's administrative capital was at Shiselweni; he was also the father of Sobhuza I.

56 ndginisa : could be a personal name, 'can' also be a surname

57 Liba : personal name

58 Semhloto : also known as King Sobhuza I; son of Semjaloze and ndrungunye; according to Moganjeni the beSulfu used to call him Raputsa (SBS Tape 19)

Footnotes

59 Ngwane IV: the father of Mswati II

60 Hhohho: the northernmost of the four administrative districts of Swaziland, its largest city is Mbabane. Under both Ngwane II and Mswati II it became the king's administrative capital.

61 Mbandzeni: also known as Dlamini IV; born in 1857 and died in 1889; the son of Nandzi and brother of Ludvonga

62 Mahlokohla: also known as Bhunu, Ngwane V; the son of Mbandzeni and Labotsibeni Mdluli.

63 Mhali: the son of Mfonga and the brother of Mangobe

64 Mangobe: the son of Mfonga and the brother of Mhali

lakhe le lekaya. Lekwakutsiwa ngungwane IV bese his home name. The one who was called Ngwane IV ke yena utala Mswati wesibili longumavuso, Mavuso who begot Mswati¹² II who is Mavuso³⁶, Mavuso II II kakhohho, Mswati Mavuso wesibili kakhohho le at Hhohho⁶⁰, Mswati Mavuso II at Hhohho, there at kakhohho. Bese ke kuba nguludvonga, sekuba Hhohho. Then it became Ludvonga³⁹, then Mbandzeni ngumbandzeni lowabe nguDlamini, Dlamini IV ngoba who was Dlamini³², Dlamini IV because boDlamini II no wesitsafu sibe naye emavaneini Dlamini II and Dlamini III, we have at at Mavaneini²⁸ ekubonjeni, wokugala sasinye esalagubhe, bese ke at Lubombo²³. The first one we had at Delagoa Bay, kuba ke ngumahlokohla Bhunu Ngwane V bese then it was Mahlokohla⁶², Bhunu⁶², Ngwane V, then kuba ngilenkhosi lekhone. it was the present king.

Asesibuyele le kabomfonga sesiyobuka lendlu let us go back to mfonga¹³ and company to see the yakabomfonga losele abusa Mfonga le. Mfonga house of mfonga¹³, mfonga¹³ who remained and reigned there. usale uyabusa kodwa utala bantfwana yena Mfonga¹³ remained and reigned but he bore children, babababili. Utala Mhali namangobe. Mhali uba they were two. He bore Mhali⁶³ and Mangobe⁶⁴. Mhali wendlu lenkhulu longuyena abekwako, mangobe becomes one of the great hut and was appointed, Mangobe uba wendlu lencane. Lomhali ke uyinge ubusa becomes of the minority hut. This Mhali⁶³ tended to esikhundleni seyise, samfonga, Sinambova. Ubusa

Footnotes

65 Bhongwane: probably the son of Mhali; the father of Bhukude.

66 Bhukude: the son of Bhongwane and the father of Mabayi.

67 Mabayi: son of Bhukude, father of Bhukude II.

68 Bhukude II: also known as Felephu; the son of Mabayi.

69 Phakela: lit. dish out; also means to be given something; phakelwa - to be dished out.

70 Lusutfu (variants: Lusuthu, Usuthu): another name for Great Usuthu River. The Swazi river with the greatest water volume. It rises near the headwaters of the Vaal River in the Transvaal, it enters Swaziland just north of Sandlane, about half way down the country's north-south axis. It moves due east until it leaves Swaziland. It joins the Phongola River at the South African border with Mozambique.

reign in the place of his father, of Mtfonga¹³ of Sinambova⁷, esikhundleni samtfonga, Sinambova uyaghubeka utala. He reigned in the place of Mtfonga¹³, Sinambova⁷, continued Bhongwane, Bhongwane wamhali, Bhongwane utala and bore Bhongwane⁶⁵, Bhongwane⁶⁵ of Mhali⁶³. Bhongwane⁶⁵ Bhukude, Bhukude utala⁶⁵ Mabayi, Mabayi utala begot Bhukude⁶⁶, Bhukude⁶⁶ begot Mabayi⁶⁷, Mabayi⁶⁷ begot Bhukude wesibili Felephu. ngulendlu lenkhulu Bhukude II, Felephu⁶⁸. This is the great house that leyasala le Mtembe le. lendlu lenkane yasina-remained at mtembe¹⁸. The minority hut of Sinambova yamtfonga Sinambova inikwa liphakelo²¹ ra, of mtfonga¹³, Sinambova⁷ was, given liphakelo²¹ nayo, iphakelwa ke yona lelive⁴³ lapho kuhlanguana it was phakelwa⁶⁹ d the live⁴³ the luphongolo⁴⁴ and khona luphongolo nekusutfu, lenkhe ke liye lusutfu meet, the whole of that one until it liyewuhlaba elwandle, lelo live ke lakabo reaches the sea, that live⁴³ is of Mangobe⁶⁴'s mangobe lo lomncane longasiye wendlu lenkhulu family, the younger one who is not of the great hut lebekwako. Umphakatsi kodwa ule ka Tembe. which is appointed. But the umphakatsi¹⁵ is at ka Tembe² Mangobe ke nakefika la ufike utala umntwana. Then when Mangobe⁶⁴ reached here he bore his child khe mabhudu labanye batsi ngu Maputju, uyabusa mabhudu, some call him Maputju, and mabhudu ke mabhudu 1764 kute kuba ngu 1782, utala reigned from 1764 to 1782, he begot Mwayi 1782 kuya ku 1800. Mwayi utala Mwayi⁷² from 1782 to 1800. Mwayi⁷² begot

Footnotes

73 makhasane: the son of mwayi

74 Mjajika. Ifobela?

75 Sikhonyane: refers to locusts; also a Swati regiment founded by King Sobhuza II

76 imphi (variant: impi): plural timphi; see glossary

Makhasane. Sesitawukhumbula ke lapha kutsi makhasane⁷³. We will now remember here that Makhasane yayiyinkhosi, ngoba phela nabo sebandze Makhasane⁷³ was a king, because they, having multiplied nje sebakela emakhosana alendlu yakabo mangobe appoint the emakhosana³⁰ of the house of Mangobe⁶⁴ sebaba bukhosi nabo khona la emabhudu and they became sovereign right here at Mabhudu njengoba nje lendzawo ibitwa ngekutsi kuseMabhudu just as this place is called 'Mabhudu', this lomfula luSutfu khona le ubitwa ngekutsi Usuthu River is called Mabhudu⁷¹ right there ngeMabhudu ngenxa ngoba Mabhudu namangobe because Mabhudu⁷¹ and Mangobe⁶⁴ were buried bangcwatjwa khona nalomfula solo wabitwa there, and this river is still called by that ngalelolibito. Makhasane ke yayiyinkhosi lenjenga name. Makhasane was a king who was like Mjajika Ifobela. Awutsi ungangala akusukele Mjajika Ifobela. When you had provoked him, he ngesikhonyane ehlobo sishaye sibhubhise imphi yakhe would send some sikhonyane⁷⁵ to you in summer and sikhonyane anangakakufumeleli umgundatshani it would destroy everything, his imphi⁷⁶ sikhonyane⁷⁵, ukushaye wakubhubhisa kubete kudla. Ebusika if he doesn't send you the army-worms, which anangakarulel' umoya ushay' uphiphitse would destroy all the food. In winter if he would kuphephuke findlu kube njeya. BakaZulu base have not send you strong wind (storm), which would bakhiph' imphi batsi bayamhlasola Makhasane

Footnotes

77 kaZulu: lit. place of the Zulu. Swazis use the term to refer to the country to the immediate south of Swaziland. kwaZulu lit. place of the Zulu. In South Africa this term is now reserved for areas under the Zulu homeland authorities, while, Swazis, who Zunda use it in a similarly broad way to 'kaZulu'

78 Hluma: the son of makhasane; the father of loziyingile

79 loziyingili: also known as msongi; the son of Hluma

80 libutfo: see glossary

81 indvuna (variant: induna): see glossary

82 Singesinge: loziyingili's indvuna

destroy and blow away houses and all that. Those of kaZulu⁷⁷ wavuta sikhonyane Makhasane batsi bakaZulu wo once sent an imphi to attack makhasane⁷³; makhasane⁷³ opened kudla kwetfu loku sidla kona basidla basidla up the sikhonyane⁷⁵ and those of kaZulu said oh this sikhonyane batsi babuyel' emuva kaZulu satsi is our food, we eat it; they ate and ate the sikhonyane⁷⁵ sikhonyane asisasali sihamba nani sefika kaZulu when they returned back to kaZulu⁷⁷ the sikhonyane⁷⁵ did sashaya sabhubhisa sikhonyane labhubha live not want to remain, it went with them to kaZulu and bantfu kwangabi yindlala kwaba ngumhlolo there the sikhonyane⁷⁵ destroyed everything and the live⁴³ sikhonyane saMakhasane, nguMakhasane ke lo was destroyed and people experienced an unfamiliar famine, abenemlingo. utala Hluma, Hluma ke losatala the sikhonyane⁷⁵ of makhasane⁷³, that is makhasane⁷³, he loziyingili, loziyingili libito lakhe belinye nguMsongi. had some magic. He begot Hluma⁷⁸, Hluma who begot uLoziyingili (utsite nase abekiwe Msongi ubese loziyingili, loziyingili who is also known as msongi. ukhipha libutfo, libutfo lakhe loziyingili libolwa loziyingili, after that Msongi has been appointed he sent out yindvuna yakhe nguSingesinge. utsi hambani niye (u libutfo⁸⁰ loziyingili's own libutfo⁸⁰ led by his indvuna⁸¹ kumswati; ngoba phela banye labantfu, baka Tembe Singesinge⁸². He said go to mswati¹² because these people are bonkhe labantfu lengikhuluma ngabo lamuhla nje. one, all these people are of kaTembe I am talking about Hambani niye kumswati nifike ningokhele umlilo today. go to Mswati¹² and kindle some fire for me

Footnotes

83 lomakhala: lit. one who cries; daughter of Somhlolo, sister of Dzambile

84 Hlantwa: action done by an inhlanti (lit. fish); also a co-wife

85 Dzambile: daughter of Somhlolo; sister of lomakhala

86 butembe: Tembe culture and language

87 emangwane: lit. people of ngwane; also people of kangwane; sometimes referred to as emaSwati (Swazis)

O nembala ke uyahamba nsingesinge nelibuffo ke. Oh indeed nsingesinge⁸² and libuffo⁸⁰ went away. Bayakwenta ke lobuye kwentiwe ke kwekokha. They did likewise, also that of kindling some umkilo bayabuya ke. Mswati ubanike e bodzadzewabo fire and they came back. Mswati¹² has given them labatalwa nguSomhlolo bababili. Ubanike ulomakhala his sisters who are begot by Somhlolo⁵⁸, they were two. He longuyena nje abekhishiwe kutsi nguyena ayotala gave them lomakhala⁸³ who was the one who^{was} sent out bukosi le kutlogiyingili, ngulomakhala. Ube ke to bare the king from Logiyingili⁷⁹, that is lomakhala⁸³. She sowuhlantwa ngu Dzambile, bayahamba ke, bahamba was then hlantwa^{id} by Dzambile⁸⁵, they went, and nabo ke labantwana bobabili. Bayawutala went with both children. They were going to bukosi le kutlogiyingili, kuyawusetelwa lobutembe bare kings there to Logiyingili⁷⁹, to restore the bunye balobutembe. Ngenhlanhla lembi ke butembe⁸⁶, the unity of butembe⁸⁶. Unfortunately, ulomakhala wangamfola ke umntwana, ngenhlanhla lomakhala⁸³ did not get a child and fortunately, lenhle ke Dzambile wasamfola ke umntwana. Dzambile⁸⁵ got the child. Then this child was Uyetsiwa ke lomntwana lotalwa ngu Dzambile named, the^{child} who was bore by Dzambile⁸⁵ from kutlogiyingili wetsiwa libito kutsiwa njengoba Logiyingili⁷⁹, he was given a name just as he utalwa ngulaba sebaba ngemangwane utaba was born by those who had become emangwane⁸⁷, he ngungwanaga, uyatalwa ke ngwanaga ke

Footnotes

88 Ngwanaga: son of Koziyingile and his mother was Ngambile

89 Mhlupheki: lit. one who suffers; the son of Ngwanaga

90 Mzimba: personal name also surname; lit. body

91 SiTembe: lit. Tembe language and culture; but can also refer to the people of Tembe

92 England: a European country; but also refers to one's place of origin

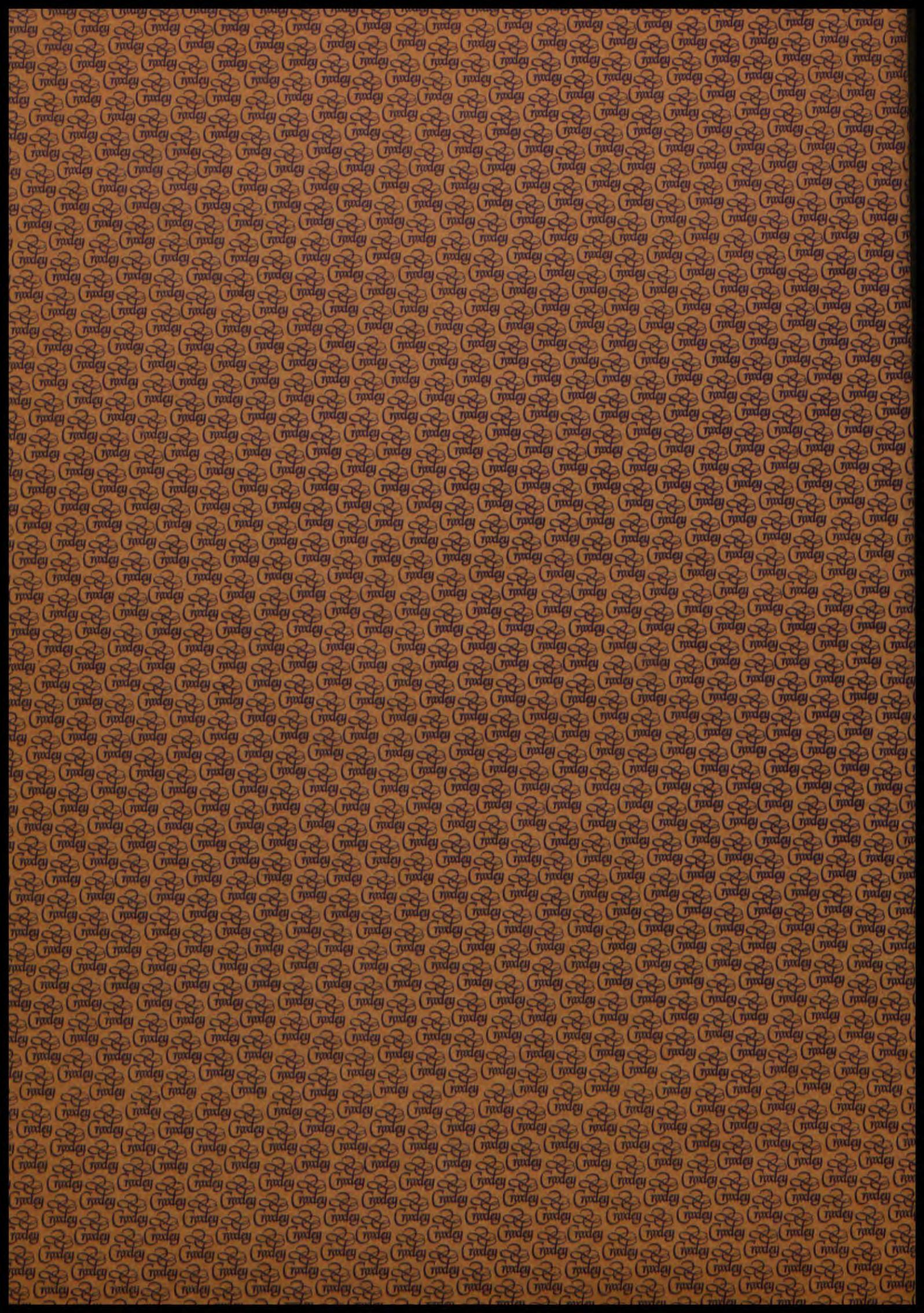
93 emantungwa } lit. people of Ntungwa
(sing. hintungwa) }

94 benguni: lit. people of nguni; the nguni people
(sing. - unnguni)

95 Ndwandwe: surname

96 beSutfu: lit. people of Lesotho

would be Ngwanaga⁸⁸. Then Ngwanaga⁸⁸ was born. Uyalibusa ke Ngwanaga ke utala ke naye Ngwanaga⁸⁸ ruled it and^{he, also} bore his child who unntfwanake ke losatsatsa sikhundla sakhe would take up his position after his death, ekuhambeni kwakhe Mhlupheki. Uyalibusa ke Mhlupheki⁸⁹. Mhlupheki⁸⁹ also ruled over it, Mhlupheki ke loku lamuhla loku sibuswa and just today we are ruled by Mzimba⁹⁰ ngumzimba lokhona. Solo bakaTembe, SiTembe⁹¹ the one who is alive. They are still of Tembe⁹¹, all nje sonkhe letergikhuluma ngaso, bonkhe laba that I am talking about is SiTembe⁹¹, all these, bomswati bona laba boNgambile. Sekwatsiwa Mswati and Ngambile and company. It is now Nkhosi Stanini⁹² yonkhe lentfo nje bakaTembe le said Nkhosi Stanini³⁵, all that thing, they are of Tembe³² engilandi yabo lapha babakhona, bakaTembe. there in their England, where they belong, they are Lapha emavaneni² ezibayaneni²⁸ elubonjeni²⁷ of Tembe²³. There at Mavaneni²⁸ Zibayaneni²⁷ Lubombo²³ bakhandza kutsi tikhona tiwanyana, letikhona they found that there were small five which were khona lapho. Kukhona emantungwa, tiwanyana there. There were emantungwa, they are small ngobe tatingete temelana nebukhosi. E emantungwa five because they could not face the sovereignty, the kukhona benguni lapha ngesheya kweliphongolo emantungwa⁹³, there are benguni⁹⁴ across the liphongolo⁴⁴ laba bakaNdwandwe, kukhona beSutfu laba those of Ndwandwe⁹⁵, there are also beSutfu⁹⁶, those



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