

Croxley

Exercise Book
Skryfboek

J.D. 267

Name
Naam

SBS TAPE 19

Subject
Vak

Magangeni Mlameni and
Miphe Wilson

Place
Plek

BOOK 2

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Footnotes

97 Mngometulu (variant: Mngomezulu): surname

98 Isabedze: surname

99 Khumalo: common surname

100 Simelane: common surname

MA bakamngometulu raletinge tivana letikhona khona g Mngometulu⁹⁷, and other small five which were lapho baka Mngometulu besutfu ngekudzabuka. These those g Mngometulu are besutfu⁹⁶ through origin Sekukhona ke bona^{ke} banikati belive ke ematfonga. Then there were also the real owners g the live⁹³ the bakatembe. Letive letine setiyabhicana lapha ematfonga⁴⁷ g Tembe². These four five got mixed up here kubhicana kwalelive emantungwa nebenuni and when these five got mixed up, emantungwa⁹³ with nebesutfu nematfonga kudaleka tilixi benguni⁹⁴ with besutfu⁹⁶ with ematfonga⁴⁷ the languages got bsetitawubhicaniswa tiyabhicana letilixi mixed up and they got mixed up and the nalabantfu bayabhicaniseka. Sebayaphatfwa people also got mixed up. These people were then labantfu naba bakaisabedze nje emantungwa⁹³ reigned, these g Isabedze⁹⁸ are emantungwa⁹³, I ngete ngawabala lamantungwa e bokhumalo, cannot count these mantungwa⁹³, eh, khumalo⁹⁹, boSimelane, labo lababhika kaZulu, Sengibala Simelane¹⁰⁰, those who went to kaZulu⁷⁷, I am just laba labakhona lapha kitsi emantungwa⁹³ counting those who are in our place, the emantungwa baka Isabedze nalabanye, nebenuni nebesutfu gwa, those g Isabedze⁹⁸ and others, and benguni⁹⁴ and njengoba ngisho nje ngitsi laba bo Mngometulu, besutfu⁹⁶ just as I say that these g Mngometulu and nalabanye besutfu njengoba sati ba besutfu others⁹⁶ besutfu, just as we know that: besutfu⁹⁶ banyenti kangaka la. Sebababanye ke labantfu

are many here. Now these people became one
 seabakhuwa nguSomhlolo ke lo losabakha wakha
 and they were formed by Somhlolo⁵⁸, the one who formed
 siwe wengeta kulesiwe lesaphuma namswati le
 them, he formed a siwe, he is adding to the siwe
 watakwakha lesiwe sakabo. lomunye use
 which came with Mswati¹² from there to form his
 wabuta ngamvava abuta atsi uSomhlolo nakakha
 own siwe. One has^{once} asked, I have heard him asking saying
 lolulimi lwesiSwati abelwakha njani, waphume-
 "how did Somhlolo⁵⁸ formulate the siSwati language, how
 lela njani kutsi alwakhe luge lubelulimi lube
 did he succeed to formulate it until it became one
 lunye lube nje kantsi wakhandaa five letinyenti
 language as it is, whereas he found so many
 kangaka na? ngeva lolobutwako ehuleka
five? I heard the person to whom the question
 kuphendvula, angimphendvulele. Phela kuleta
 was direction failing to answer, let me answer for
 tinsuku bewutsi nawukhuluma ulalelwe kutsi
 him. Actually, in those days if a person talks he
 ukhulumani, ukhuluma sona siSwati yini
 was listened to as to what one was talking, whether
 ngoba nangabe wase utfika ushwamphuluta
 one was speaking siSwati because if one happened to
 siSwati nawubonwa kutsi ujinhloli ubulawe.
 mispronounce the siSwati he/she was seen, ^{that he/she was angry} and was killed.
 Wawungalingi nje utsi kantsi lulimi lolu
 You never died, when you did not know
 lwaSomhlolo awulwati kahle utsi utawumane nje
 Somhlolo's⁵⁸ language, to continue talking

uphike udamuzi nje ulone ebaleni ngabomu.
 anyhow and mispronounce intentionally. You
 Wawuncanela kulalela kutsi atsini emaswati
 eagered to listen properly to what the Swazis
 nakatsi ukhulumeloko lokushiwo ngemaswati
 were saying, when they said that, you would speak that
 ngoba utawubulawa ubulaweleve kutsi uyinhloli
 which is said by the Swazis, because you be killed
 Wawungele sewunike ngisho nesigaba sekutsi
 for being a spy. You would not be given even a
 unqubani nekutsi phatsa naku ngoba uyangatja
 position of being 'somebody', even to handle something
 twa ngutsi hawu lomuntfu utsi walapha to.
 because you are suspected as to whether you are there,
 ngiko ke lokwakwenta bantfu kutsi balalele
 that is what made people to listen properly and
 kakhulu nakukhulumelwako kutsi emaswati atsini
 people were talking, as to what the Swazis were saying
 akhulumelwa atsini nakatsi ngiloko nje. kungentiwa
 how they talked when they said that, that is it. What is
 nayinkhosi yodwana kwentiwa nangulamaswati
 done by the king himself, it is done also by the
 wona gobo lwawo anakekela lulwimi lwawo
 Swazis themselves, they care for their language
 kutsi akwandze lona ngoba nakungandzi lona
 so that it can spread because if it does not
 kutawugabudzela ngulaba bekuhamba, lwena ke
 spread it would be covered by the foreigners, ^{than} the Siswati
 lulwimi lwesiswati ke loku ke lamukha lesesilubona
 language stood, just as today we see it going
 seluphindze lubuyela phansi ngoba sekubhicene tve

Footnotes

101 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.

102 Magangeni: a Swazi man who has turned to be good informant about the ^{early} Swazi history

103 umntfwana (variant: umtwana) lit. Child (of the nation), it is a title given to the newly designated heir to the Swazi kingship following the death of an ngwenyama. After a mourning period he lives in his new capital with his mother, the mbombani, and stays in communication with the Queen Regent until he comes of age. He may neither rule "with power" nor take the lead in national affairs until he is considered old enough to marry his first recognised wife. He then also loses the title umntfwana and becomes ngwenyama (Grotper p. 179)

down again because tiwe and tiwe have mixed up negative, negative sekute ke loluswati, now there is no Siswati language (proper)

16.6.77

T M E. lamuhla lapha embakatweni wakangwane Sh today here at the broadcasting ^{service} of kangwane ¹⁰¹ we siphindze sinaye Magangeni lapha lovanise again have Magangeni ¹⁰² here who usually tell kusicocela njalo tindzaba letimnandzi ngato lalakitsi some ^{nice} stories about our country, our heroes emaghave akitsi akangwane, kantsi ke kulesinye of kangwane ¹⁰¹, and in some other time he comes sikhatsi uyete ke nemlandvo yakhona kutsi owu with its imilandvo ¹⁰, that owu ²⁹ such and kutsi nekutsi kwakunjena, kwasha kwasala such was like that, and it burnt and only hantsi lapha nalaphayi. Namuhla ke sitawucoca were left here and there. Today we will talk here lapha ngebuhlobo kemaswati nebaZulu ngoba nje about the relationship of Swazis and the Zulus, because nalamuhla njena behuvela Mvelasi sonkhe today there was Mvelasi, all of us have seen this sibomile e nangq mntfwana Mantfombi e uye umntfwana ¹⁰³ Mantfombi ¹⁰⁴ and she had gone to khona lekaZulu. kakusiko ke kokucala ke loku kaZulu ⁷⁷. That is not the first time, let us then asisive ke kuMagangeni kutsi utawusicocela hear from Magangeni ¹⁰² that he will tell us, he abugale phansi buze buyewufika emaphetweni will start it from the bottom until it comes to its end

Footnotes

104 Mantfombi (variant: Mantombi): A princess of King Sobhuza II who got married to King Zwelithini Zulu.

King Zwelithini is the son of King Sobhuza II, and is the very heart of the kingdom, and the principal royal residence.

105 Magangoni: A Zulu name which has been turned to be good informant about the Zulu history.

106 Umkhulu (variant: Umkhulana) lit. Chief of the nation, it is a title given to the ruler designated heir to the Zulu kingship following the death of King Umkhulu after a mourning period in his new capital with the mother, the Dokhulu, and stays in communication with the Queen Regent until he reaches of age. He may either rule "with power" or take the lead in national affairs until he is considered old enough to marry his first recognised wife. He then also loses the title Umkhulu and becomes Ngwenyama (Gatsheni p. 179).

Footnotes

105 Nine bekunene? a Swazi way of addressing (sing. wena wekurene) people; also referred to as nine bakatalidze

106 Um is used to refer 'yes'; also used to um-um say 'I agree' or 'I follow what you are saying'.

MD Nine bekunene. Nembala ngitawugala phansi
Nine bekunene¹⁰⁵. Indeed, I will start from the
 kakhulu ngobe lentfo lengifuna kujibeka ikhanye
 real bottom because I want to lay this thing
 ngule lengifuna kutsi ingete yadukela ingete
 clearly, it is the one I ^{don't} want to get lost and that
 yedukisa muntfu ngoba kukhona lapho kufike
 it does not lost anyone because there is part where
 kwedukeke khona. E timbili tintfo lengifuna
 one gets lost. There are just two things which
 kutibeka. Yekugala nje intfo lengifuna kutsi ikhanye
 I want to tell about. The first thing I want it to be
 kahle kutsi bukhosi bemaSwati budzala kangakanani,
^{very} clear is how ^{old} is the Swazi kingship, that is the first
 yintfo yekugala ke lyo lengifuna kutsi ikhanye kahle
 thing that I want to be very clear, that is, how
 kutsi bukhosi bemaSwati budzala kangakanani.
 old is the Swazi kingship.
 kwesibili ke bese ke ngingena kutokokutsi.
 The second thing I will then enter into is that
 kulesikhatsi lesesibekwa ngengoba semvile kutsi
 in the set time, just as you have heard that
 e sesinebakazulu sinebukhosi lobutihlobo tetfu
 we now have those of kazulu we have the royalty
 kazulu bese ngiyabeka ke, kutsi bine ke nalaba
 that is our relatives at kazulu, then I will tell as
 bakazulu sasivana kangakanani, kanjani nabo
 to how far we and those of kazulu are related and how.

TM Um
 Um¹⁰⁶

MD Kokugala ke ngitawubeka ngitsi phela emaswati

Footnotes

107 Dzabuka / Kudzabuka: see glossary

108 Munomuthapha (variants: Munomthapha, Munomutapa, Munomtapa): the early king of kaTembe

109 Azania!

First of all I will say that indeed the Swazis, singabenta siphosiso lesentiwa imvama ngulaba we should not make a mistake which is usually mhlophe noma bantfu bekuhamba. Lesitsi made by the whites or foreigners, which says emaswati akanye nebakaZulu ehluke kubakaZulu the Swazis are one with the Zulus, they separated Loko ke ngifuna kutsi kuvakalisise kahle ngobe from those of kaZulu⁷⁷. I want that that be clearly emaswati aka akasiwo emazulu. Angigale ke understood because the Swazis are not the Zulus. let ngigale ebudgaleni bawo emaswati ngoba. we start, and start from the age of the Swazis nitawubona nasengifike sengikhuluma ngebakaZulu because you will see when I have come to talk ngebukhosi bakaZulu ngitabese sengikhuluma ngabo about those of kaZulu⁷⁷ about the kingship of kaZulu, sengifike ku 1815. kusuka lapha pha ngigala I will talk about it when I have come to 1815. To khona kule emuva kakhulu kubo 12, 13 century begin where I start it is right at the back in the lapho kwakubusa khona inkhosi e leyayitsiwa 12, 13 century when a king which was said he ibusa lonkhe lentansi ne South Africa lelesitsi reigned all the southern part of South Africa which yiAzania. lelive lekutsiwa yiAzania namuhla we call Azania¹⁰⁹ was reigning. The live⁴³ which is lalibuswa ngulenkhosi lapho kwadzabuka khona called Azania today was ruled by this king, where bukhosi bemaswati, Munomuthapha e. lapha nje the Swazi kingship dzabuka¹⁰⁷id from, Munomuthapha¹⁰⁸

Footnotes

110 Mathalathala (variant: Matalatala); probably another name for Munomuthapha.

111 Jews: also refer to as Israelites

112 Solomon: personal name; also king of the Jews; also Dinizulu's son was called Solomon

angivani nalligama lekutsi bukhosi bemaswati
Eh here I am pleased with the word that the Swazi
badzabuka kuMathalathala ngoba sengimfuno
kingship dzabuka¹⁰⁷ from mathalathala¹¹⁰ because I have
ngimfuno loMathalathala kangimfoli. Ngitfoli
Searched and searched for Mathalathala, I do not find
mine kungatsi lolowakhuluma lligama abutwa
him, what I get is that it seems that the person who
ngumuntfu wekuhamba watsi ngoba asalikhohtive
spoke this name being asked by a foreigner, who, because
wabese utsi owu cha nguMathalathala kantsi
he had forgotten it said owu¹⁰⁹ no he is Mathalathala¹¹⁰
usho Munomthapha longuyena swa kahle
when he meant Munomthapha¹⁰⁸ whom we clearly hear
kakhulu sesitekelwa ngemaphuthukegi lakhandza
about being told by the Portuguese who found
kubusa yena lonkhe lele Azania, age amfuna
him ruling all that of Azania¹⁰⁹, who really wanted
kutsi sifuna kuyawufika kuye. E kwatfolakala
him, saying they wanted to reach to him. Eh it
kutsi akatfolakali dvute. E bahamba bamfuna
was found that he is not found near by. They went
bamfuna baze baye bamfola ngoba bukhosi bakhe
searching and searching for him until they found
babubukhulu kakhulu bunjengebenkhosi yemasuta
him because his kingship was very large, it was
uSolomon. Batsi kube bamfole Munomthapha base
like that of king of the Jews¹¹¹, Solomon¹¹². After they had
balinga kutsi, ngoba phela inhloso yabo babefuna
found Munomthapha¹⁰⁸ they tried to, because their wish
kugugula bamfu babente babe ngabo, babe ngema-

Footnotes

113 Prester / Presta John: personal name; name given to Munomthatha after he was baptised by the Portuguese.

114 Makalanga / lit people of Langa
Bakalanga } (sing. mkalanga)

115 Langa: lit. Sun; Matsebula refers to him as the father of Zwide and as one of the early Bembo-Nguni leaders; also referred as Yanga by some clans e.g. ndwandwes.

was that they wanted to turn people into themselves, phuthukezi. Babese bayamtjela ke lokutsi gha sifuna into Portuguese. Then they told him that no we kutsi wena sikubhabhatise into labengayati, phela want to baptize you, the thing he did not know, yayingatiwa, wase uyabhabhatiswa sekutsiwa ngu indeed it was unknown; then he was baptised and Prester John. Emaphuthukezi nje vakukhuluma was called Prester / Presta¹¹³ John. The Portuguese ngamunomthapha akhuluma nga Prester John bese when they talk about Munomthapha¹⁰⁸ they talk about ke labanyenti banifu bayeduka khona lapho Prester John¹¹³, and then many people are misled ungatsi lo Prester John ngulomunye nalo Munomthapha¹⁰⁸ as if this Prester John is another and this mthapha ngulomunye, munye yinkhosi yesive Munomthapha¹⁰⁸ is the other, he is one, he is the king lesasibitwa ngekutsi nge Makalanga, kubita ke of the swi which was known as Makalanga¹¹⁴. That lokutsi nge Makalanga, tsine banikati lokutsi is just a calling to say Makalanga¹¹⁴. we the owners nge Makalanga sisi tsine banifu bakalanga, by saying Makalanga we say people of Langa¹¹⁵, bakalanga khayi Bakalanga, baka Langa those of Langa¹¹⁵ not Bakalanga¹¹⁴, those of Langa¹¹⁵, labanifu labebephetfwe ngu Munomthapha lapho the people who were ruled by Munomthapha¹⁰⁸, where kudzabuka khona ke umnyombo waleswe lese the roots of this swi which is today known as Swazis had lamuhla kutsiwa sema ngemaswati. umunomthapha dzabuka¹⁰⁷. Munomthapha¹⁰⁸ rules the Azania¹⁰⁹

Footnotes

116 'Bayethe': a salute said specifically to the king of the country; interj. of Aail or Your Majesty

117 libayethe: possibly means kingship

ubusa iAzania ngobe ayinkhosi angubayethe. because he is the king, he is 'bayethe'
Wankhe umhlaba wase Southern Africa ngala All the land of Southern Africa down that side ngentansi uphethwe nguye. Ngekungasatfoli kutsi was ruled by him. because he was not sure ngitawuphatsa kanjani ngitawutselisa kanjani as to how to rule, and how to tax the live⁴³ live lengiliphetse ngobe angilati libanti kakhulu he was ruling because it was too big and did wase akhupha ke bantfuwabakhe ababela kutsi not know. it he then sent his children, and hamba wena uyohlala le utabotselisa ubuyise shared it amongst them saying you go and stay kiniw, hamba uyohlala le utabotselisa ubuye there, you will tax people and bring to me, go ubuyise kimi bahamba ke kudgabuka ke and stay there, you will tax and bring to me, kobukhosi baMunomthapha bese utbandza then they went, that is the kudgabuka¹⁰⁷ of the kwehlukana ngobe labantfwana nase befike Kingship of Munomthapha¹⁰⁸, that is how it separated stindzaweni tabo ngulowo sowutibona bukhusi because the children when they had come to their places, each one of them saw himself the king.

TM

Um - um¹⁰⁶

MS

ngulowo sowut'hlephulele libayethe kuyise, ngulowo Each one has shared the libayethe¹¹⁷ from his father, sowut'hlephulele libayethe kuyise. Uyehla ke each one has shared libayethe¹¹⁷ from his father. He went bayehla ke labantfwana ke balenkhusi behla

Footnotes

118. Indian Ocean: sea that rises from the east of Africa up to the west of India

119. Zambesi: ...

120 Zimbabwe: before was known as Rhodesia

121 Umuti: See glossary. (plural - imiti)

down, these children^{g the king} then went down alongside nelugu lolwandle i Indian Ocean, Bayehla the bank of the sea, the Indian Ocean. They went bayehla bayehla, akusho ke kokutsi kwakwehliswa down and down and down. That doesn't mean that ngelilanga linye, kwakutsa^{tsi} iminyaka they went down only for a day, years were taken kumanjwa, kutsa^{tsi} iminyaka kuhletise still going, and years were taken seated at a endzaweni andzokube kuphindze kudzatjukwe. particular place before they dzabuka¹⁰⁷ again kwamanjwa kanjalo kanjalo kanjalo kwate ke They went like that, like that, like that until they kwaywufikwa e Zambesi. I Zambesi kulapho came to Zambesi¹¹⁹. The Zambesi¹¹⁹ is where when nasewufike khona sekungulendzawo lapho you have reached, is the place where the bukhona e Zimbabwe. E lendzawo lekutsiwa Zimbabwe¹²⁰ is found. Ew, the place which is yi Zimbabwe lesakhiwo lesakhiwe e Zimbabwe called Zimbabwe, the building which is built at sakhiwa ngumunom ngumbuso wa Munomthapha Zimbabwe¹²⁰ was built by Munom by the kingship of ngoba yayijinkhosi lenkhulu sewungabona ke Munomthapha¹⁰⁸ because he was a great king. You bukhulu ba Munomthapha nawungabona can see how great was Munom¹⁰⁸thapha if you can letindronga letatakhe lomuti wase Zimbabwe see the walls which had built the umuti g Zimbabwe¹²⁰ ungabona ke kutsi yayijinkhosi sibibi kuleto bwe, you can see that he was a real king

tinsuka ngobe kwakute ngisho lenishini lesejikhona
 during those days because there was no machines
 lamuhla yekwakha kodrwa kwakhiwa simanga,
 which exist today for building, but they built so
 ngumunomthapha ke lowo yinkhosi yemakalanga
 marvellously. That is Munomthapha, the king of Makalanga¹¹⁴
 ke le.

Ngelile ke ngisheshe ngelile ngitawufika
 Let me go down, let me quickly get down to reach
 laphe entansi eBalagubhe lapho sesitsi kuse
 down there at Delagoa Bay¹⁹ where we today call
 Balagubhe lamuhla. Lapho fike kwakhiwa ke
 it Delagoa Bay¹⁹ where the kingship of the
 lombuso wemakalanga, kutfolakala kutsi
 Makalanga¹¹⁴ was built, it was discovered that there
 kunemafonga tivana, tivana, tivana tivana,
 were the emafonga⁴⁷, small live, small five, small five,
 temafonga tehlukene. Efike lomakalanga afike
 of emafonga⁴⁷ which were different. This makalanga¹¹⁴ came
 atiphatse tonkhe ngoba indlela yekuphatsa yena
 and ruled all of them because the procedure of
 yekuphatsa sive lesikhulu sejintfo yakubo
 ruling of ruling the ^{big} sive⁴³ is the thing of his place,
 ladzabuka ayati lekubo. Libito lakhe lowo
 he dzabuka¹⁰⁷ knowing it from his place. The name
 leyonkhosi leyo, lowo bayethe lowo ngu Tembe,
 of that king, of that 'bayethe' is Tembe², he was
 abemkalanga, lo Tembe nje laba baka Tembe
 an umkalanga¹¹⁴, this Tembe², those of Tembe² who
 lokutsiwa namuhla Tembe naba labalapha
 today are called Tembe² those who are down

Footnotes

122 Sinanatelo (plur. tinanatelo): additional clan names (praises) associated to a particular sibongo.

123 Nkcalanga: a sinanatelo of the Tembe sibongo.

ngentasi sinanatelo sabo kutsiwa nkalanga ngoba these, their ¹²²sinanatelo is called ¹²³nkalanga because ngemakalanga labantfu. Tsine maswati lamuhla these people are the Makalanga¹⁴. We swagis today la satwa kutsi sibakatembe. Ematfonga, noma- are known here as those of Tembe. The ematfonga⁴⁷ Ifonga akatembe ngoba ngutembe inkhosi and ematfonga⁴⁷ of Tembe² because it is Tembe the yemakalanga leyefika yefike gase iphatsa tonkhe king of emakalanga¹⁴ which came and ruled all letwana letlaph' entansi. Sehluka kulotembe ke the small five which are down there. We separated tsine lesitsi² namuhla sesingemaswati.

from this Tembe², we today call ourselves Swagis.
Let me continue, then, because I am in a hurry
to where I'm going to.

TM

Yes, then

MD

E sisuke ke kutembe. Tinkhosi, yinkhosi Tembe Eh, we leave Tembe² then. Tembe² is a king, a kutsiwa bayethe kuye, kubakhona ke emakhosi king, it is said 'bayethe' to him. Then there were lamanye ke, kubakhona bokhosi, nkhosi I, nkhosi other kings, there was nkhosi, nkhosi³⁵ I, nkhosi I kadzeni vele. Kubakhona ke bo Stamini Stamini I in the far past indeed. There was also Stamini, I nje number one abekhona nasesifunisisa Stamini³² I, the first one to be present is really nga 1527, 1527 kwakuna Stamini wokugala search in 1527, 1527 there was Stamini³² I, not angesiye bo Sidwabasilutfuli le lesitawukhuluma the Sidwabasilutfuli⁵ the one we are going

Footnotes

124 emalangeni: lit. people of Langa; the name for the collective body of children of kings (in the past); but now it is used loosely to any Nkhasi-Dlamini person; also refers to the currency of Swaziland as of September 6, 1974.

125 lilanga: lit. sun; but also refers to a king

126 incwala: see glossary

ngaye losatala Ngwane, kadzeni, ngublamini I to talk about who begot Ngwane, in the past that ke lowo. kwahamba ke kwahamba ke kubakhona is Dlamini³² I. Then it went on and on then these ke sikitwa sikitwa ngekutsiwa syini ke lesive was, what is this sive called, all this time solo kutsiwa nje sonkhe lesikhatsi lesi it is still called: the emalangeni¹²⁴, people of ngemalangeni bantfu bakatanga, kusukela le Langa¹¹⁵, starting from there, from Rembe², starting kuRembe, kusukele le kumunomthapha, sibantfu from there, from munomthapha¹⁰⁸, we are people belilanga, singemalangeni ngobe phela nalokuze of lilanga¹²⁵, we are emalangeni¹²⁴ because the reason kutsiwe singemalangeni kute phela lutfu tsine why we are called emalangeni¹²⁴, there is nothing lesilwentako singakabuki lilanga ingaqidwa yini we do without looking to lilanga¹²⁵, can an incwala kungakabukwa lilanga ukhona yini incwala¹²⁶ be celebrated without looking to lilanga¹²⁵, is unsime to lomkhulu wesive longentiwa there any big ceremony of the sive that can be done kuphahlela umhlaba kungakabukwa lilanga, to phahla for the nation without looking to the lilanga¹²⁵ kutsi ligondzephile ke nyalo lilungephi litsi as to where it is facing now, where it is, what does kakwentiweni ke nyalo. kute. Sibantfu belilanga, it say should be done now, there is no one, we are singemalangeni. people of lilanga¹²⁵, we are emalangeni¹²⁴. Siyaghubeka ke singemalangeni ke kute

Footnotes

127 Lobamba: Present-day Lobamba is situated in central Swaziland between Mbabane and Mangochi. As the residence of the queen-mother it has been (during the reign of Sobhuza II) the capital of the Swazi nation. According to Grotzinger, Lobamba was also the name of Ngweni's 'first village' in the south-eastern Swaziland (p. 75). According to Matsebula (p. 6-7) Lobamba was the residence of Ndungunye's mother, Lamdzebele - site of Chwala at that time. The indvund was Danile Nkambule.

128 Mbambangwe: lit. at a place of catching a leopard; possibly another name of Lobamba.

We continued being the emalangeni¹²⁴ until we kutawufika ke kustamini ke la Sidvabasilutfuli ke reached to Dlamini, this Sidvabasilutfuli⁵ there laph' elubonjeni lowakha iniphakatsi yakhe, wakha at the Lubombo²³ who built his iniphakatsi¹⁵, he umphakatsi weMavane, wakha umphakatsi e built the umphakatsi¹⁵ of Mavane²⁸, he built the waka Lobamba. ka Lobamba lapho ebetsi natawujuba umphakatsi¹⁵ of Lobamba¹²⁷. a Lobamba¹²⁷ where when he libutfo kutsi libutfo leli litawubitwa ngekutsi was to cut a libutfo⁸⁰ and what this libutfo⁸⁰ would lingubani. libutwe ligwale sibaya ka Lobamba be called. It was called and full up the kraal at abese utsi ngingakasho kutsi nilibutfo lini ngifun⁸⁰ Lobamba¹²⁷ and he would say "before I say what libutfo ingwe la iphila niyilandz' ehlatsini nite nayo. you are, I want a living leopard here, fetch it ngingete nganibeka nibe libutfo nite sibindzi from the bush and come with it. I cannot set you sekubamb' ingwe nibuye nayo la. liphume libutfo as a libutfo⁸⁰ without having the courage of catching kutsi saka, libuye nengwe liyibambe ngetindlebe a leopard and come with it here." The libutfo⁸⁰ would liyibambe ngemsila liyibambe liyintantamisa go out and spread all over, and would come back^{with} a like liyitsi utsi embikwenkhosi ka Lobamba leopard holding it with ears, holding it with the tail, embambangwe. lomuti waka Lobamba mudzala holding it floatingly, would come and deliver it in front elubonjeni le kuse kuseku Dlamini. Solo konkhe of the King at Lobamba¹²⁷ at Mbambangwe¹²⁸. The umuti¹²¹

Footnotes

129 Wo: interje. of agreement; another way of saying 'yes' or 'I see' or 'I agree'

130 umntfwanenkhozi (variant mntfwanenkhozi) lit. the child of the king. The nearest English equivalent to this title is that of prince/princess. The term is used for both males and females. The term is also more widely applied to other members of the royal lineage whose connections to the king were more remote. The term is only applied to the children of the king once the king (their father) has died. Prior to that they are known as the bantfwana. After the death of the king, only the heir is known as umntfwana.

131 Makhosini: Prince; according to matsebula (p 195) he was the leader of the Imbokodvo National Movement, which once existed.

132 Magudu: hills lie about 25 km outside the Swazi border, due south of the present-day town of Phongola.

of lobamba¹²⁷ is old at lubombo²³ there in the time of lapho singemalangeni. Siyedlula ke lapho, loDlamini³² Dlamini. All this time we are emalangeni¹²⁴, we pass ke utala lo longwane. Ukhona ke ngwane from there, this Dlamini³² then begot this ngwane. There lowase wabakhona ngaphambili. Lo ungungwane was once ngwane who lived before. This one is ngwane wesitsatfu lelesengikhuluma sengikuye, ngoba budzala III, the one I'm now talking about, I'm on him, lobukhozi bemaswati. Bukhozi butsiwa bayethe because the kingship of Swazis is very old. The royalty says enkhosini yabo. ngwane ke lo utalwa ngulo 'bayethe' to its king. This ngwane who is begot by Dlamini nguSidwabasilutfuli, wo uyaphuma ke Dlamini³², it is Sidwabasilutfuli⁵, wo³⁹ he went out until uye uyawufika emkhuze. Uboy' ulalele nakubonga he reached the emkhuze⁴⁵. Now must listen when the umntfwanenkhozi makhosini nakatsi "ngoba umkhuze umntfwanenkhozi makhosini bongas when he says kawuwelwa uwelwa ngezingazi zamadoda"

"because the umkhuze⁴⁵ is not crossed, it is crossed through the bloods of men."

TM Yebo ke Yes then

MD Kutsi usuke ashoni nasho njalo. ngulaph' imphi That what he means when he says that. That is yaye yefika khona imphi yangwane ihlasela where the imphi⁷⁶ eventually cause to, the imphi⁷⁶ of ilibhekise le e eringizimu, ijika ke ibuya ke gNgwane invading towards the south turned and satakwakha emagudu longwane. Nasakhile ke returned to build at magudu¹³² this ngwane. When he emagudu owu naba benguni lapha ngesheya

Footnotes

133 Golela: "a small South African town on the border near the southeastern corner of Swaziland. It is adjacent to the Swazi town of Lavumisa, formerly called Golela. The twin towns constitute the end of the railroad line from Durban. A South African border post strictly regulates traffic into Swaziland, as political refugees formerly used the area for escape from South Africa." (Grotper 44)

134 Mtsetfwa: surname

135 Job: personal name; also was the son of Godongwane (Dingiswako)

136 Godongwane: also known as Dingiswako

137 Zidge (variants: Zide, Zwide, Zwidze): son of Yanga or Langa

138 Awabe: surname

built at Magudu ¹³² owu ²⁹ there are ⁹⁴ benguni across there ngobe benguni nje nawulaph' eGolela ngesheya koku because ⁹⁴ benguni when you are at ¹³³ Golela across the phongolo lwebenguni lonkhe lelo, lakandwandwe, Phongolo ⁴⁴, all that is of ⁹⁴ benguni, it is of ⁹⁵ ndwandwe Owu badlanga ke bakandwandwe. Leso sikhatsi leso ²⁹ Owu those of ndwandwe persisted. During that time nakubusa ³² Dlamini kubusa ngwane bukhozi lobabatiwa when ³² Dlamini reigned, when ngwane reigned, the lapha ngesheya koluphongolo ngaphandle kwalobu kingship which was known there across the ⁴⁴ luphongolo be balabu bemangwane kwakubukhozi bakamtsetfwa in spite of that of ⁸⁷ emangwane was the kingship of mtsetfwa bakaJobe, Jobe lotala Godongwane, Godongwane of Job ¹³⁵ Job ¹³⁵ who was begat by Godongwane ¹³⁶ Godogwane ¹³⁶ lokwatsiwa ngudingiswako. Ngibona bukhozi lobo who was called ¹³⁶ Dingiswayo. That is the kingship lobabatiwa. Sekubukhozi bakaZidge, Zidge kaYanga which was known, then it was the ¹³⁷ Zidge's kingship

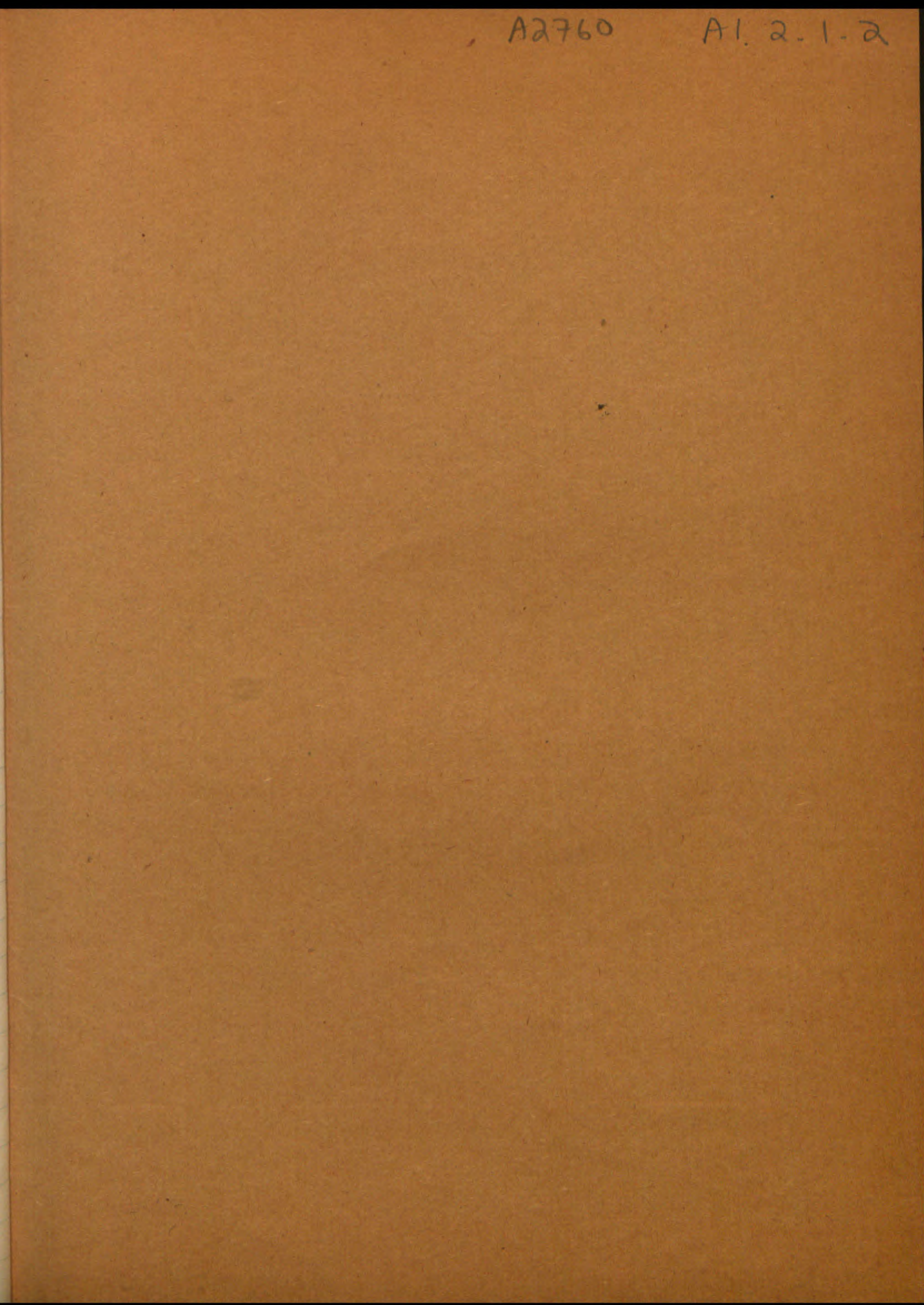
TM Um - um ¹³⁷ Zidge of Yanga ¹⁵
Um - um ¹⁰⁶

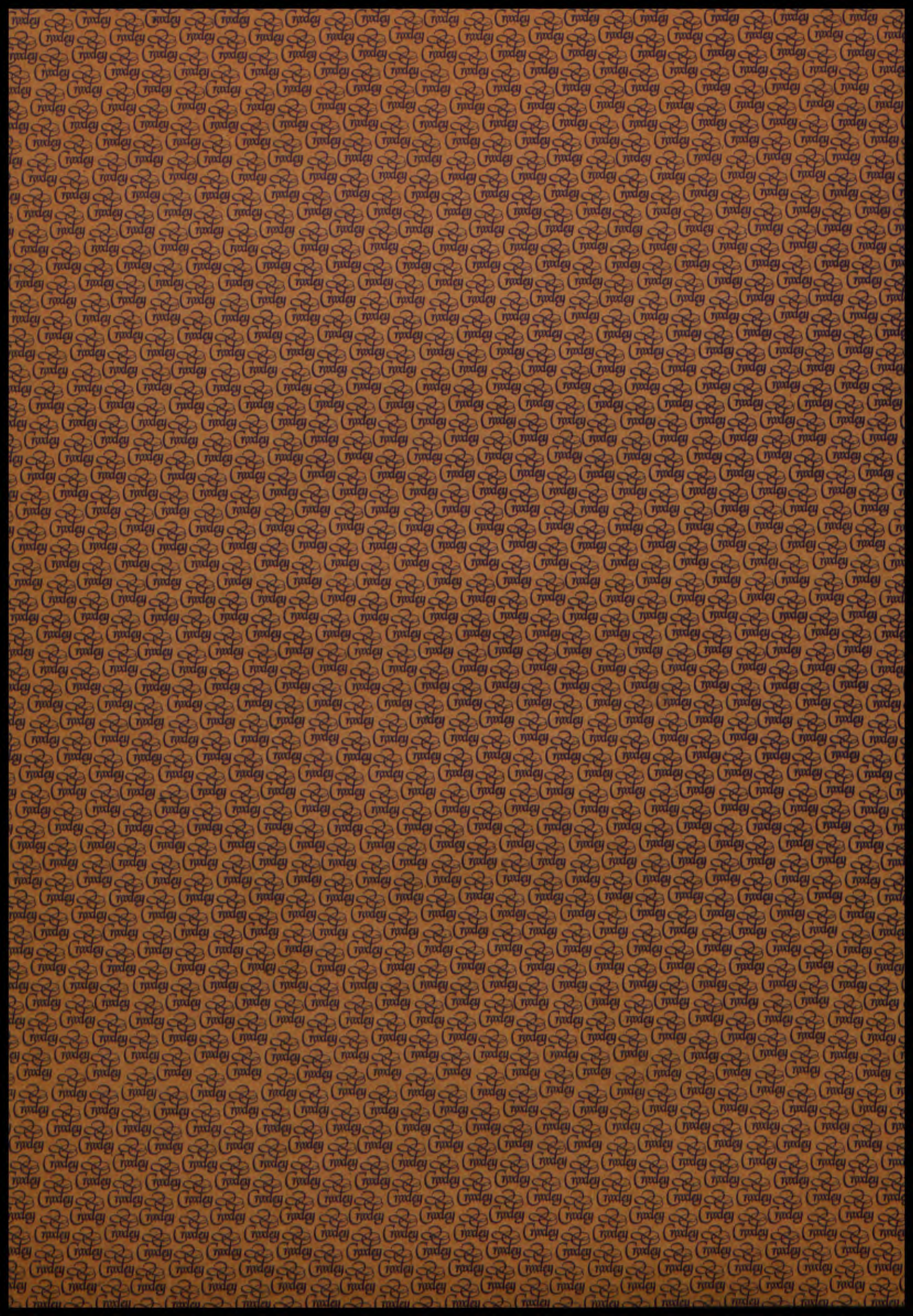
MS Babubuncane lobu bakaAwabe, butsetfu bukhozi That of Awabe was small, there are three kingships lobabukhona lapha ngesheya koluphongolo. Emaswati which were found there across the ⁴⁴ luphongolo. The Swazis amshiya ngalo, emaswati enyusa luphongolo. are across this side, the Swazis went towards the north kute Zulu leso sikhatsi ngoba Zulu uvel' itolo of ⁴⁴ luphongolo. There was no Zulu by that time because
TM E - e has just come yesterday.

Yes

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