


Croxley

Exercise Book
Skryfboek

J.D. 267

Name S.B.S. series. Tape No.11
Naam
Subject Topic: History of Swaziland
Vak
Place Informant: Magargeni Dlamini
Plek

DATES: 9/06/77; 16/06/77

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

book 2

world. What interests the historians, is the Venda name
 Jeschontium Tichongu itimporo, etimphimitehiki
 of the area. Vambe. When the Katanga people saw
 their loss of advantage, they left those parts
 into the region of the Limpopo, the whole place
 infida, Lobungwana, Kuthanga, bamikondwila
 they occupied was called Vambe. The Katanga adopted
 Namia emalwenda latututu nguro lamfala. When
 the name of this river to be their name, they called
 limi emalwanga balika kuti wubhala kutendawani
 kamelani to Vambezi. Both A.T. Bryant and Juwani
 welimporo, Vambe kamelani, tabakibala kuyo
 Supts. de launia agree that the Vambezi and the
 upuyi bulwa ngokutsi. Yi Vambe kamelani
 Abambo were one and the same people. They were
 at about 1500, latututu lamfala kuti kamelani
 in the South east coast of Africa by 1500, and were
 kubu libito labo. base balika ngokutsi ngamaVambezi
 seen by the Portuguese about 1589, and known
 as A. Bryant or Juwani. Supts. de launia
 as Vambezi or Vambesi. Later, the name evolved
 kuti kamelani namabambo. Solobu kamelani
 to become Baledi - Vambezi, Baledi. As the
 name of the Limpopo river, who with the
 Limpopo river, it was shifted away from
 Baledi and called Kamelani. Kuba Nimpopo
 the region of the Limpopo also the name
 Kamelani ngokutsi, kuti 1500, kuti kamelani
 apparently evolved as follows: Vamba, Vamb
 ngokutsi, kamelani 1500, kuti kamelani
 Vambe, became Vamba, only sufficing 'oifama
 kamelani kamelani kamelani kamelani kamelani

world. What interests the historians, is the Venda name *lesetjentswa [Ieligama iHimpopo] etimephini temblaba* of the River - Vambe. When the Bakatanga people settled *ekukhombiseni indzawo lalapha khona kunab-* into this region of the Himpopo, the whole place *mfula*. *Lokungukona kukhanga bemikandwo* they occupied was called Vambe. The Katanga adopted *ligama emavenda lababita ngawo lomfula, iVambe* this name of this river to be their name; they called *Uma emakatanga bafika kutawuhlala kulendzawo* themselves; the Vambezi. Both A. T. Bryant and Juwawo *yeHimpopo, yonkhe lendzawo labahlala kuyo* Baptis Alavanja agree that the Vambezi and the *yayi bitwa ngekutsi yi Vambe ikamatanga abe* Abambo were one and the same people. They were *se atsatsa leligama lalomfula kutsi kusale* in the South-east Coast of Africa by 1500, and were *kuba libito labo. Base batibita ngekutsi ngema Vambezi.* seen by the Portuguese about 1589, and known *bo A. T. Bryant na Juwawo. Baptis Alavanja bayawuma* as Vambezi or Vambesi. Later, the name evolved *kutsi emavambezi nemabambo soloku bantfu bangs* to become *Baledi - Vambezi, Baledi.* As the *ngaleny e indlela, lawamabito asho inifo yinye.* Vambezi, Bakatanga, of course drifted away from *Babasentasi nelugu lueluandle kulase Ningizimu* the region of the Himpopo, also the name *Afrika ngetikhatsi tabo 1500; futsi babonwa* apparently evolved as following: Vambe, Vambe, *ngemathutukezi ngabo 1589, batiwa kutsi ngemavambezi* Vambe, became Vambo, only suffixing 'o'. Further *Emva kwesikhatsi lelibito laquuka kwase kuba baledi*

24 isihlengi — generally refers to an island, but in this context, it seems to refer to a bundle of reed.

away, between the Sabie River and the Inkomati
labambesi, lababwa futsi rgekutsi baPedi, lokungu
River, the name Vambo, was assimilated to suit
labakanga, bahlehlala entasi, basuka etimpopo,
the dialects of the breakaway clans, and it
lelibito lagucuka laba yiVambo, kwafakwa ro'
became, instead of Vambo, it became Bambo, only
kuleli lelitsi Vambe. Entansana, kulenzawo lese-
prefixing 'B' for 'V'. They took about two generations
mkhatsi wempula iSabie neNkomazi, leligama,
from 1575 to 1620 to reach Northern Natal,
Vambo wagucuka waba ngu Bambo; kwafakwa 'B'
at the Umfolozi River. Junodi tells us that
esikhundleni sa 'V'. Batsatsa sikhatsi lesidze, kusukela
the Tembe came down by way of the Inkomati
nga 1575 kuya ku 1620, kutsi bafike enhla
River, on a floating Island of Papyrus, which
neNatali, kulenzawo leseceleni kweMfula
being interpreted, probably means that they crossed
umfolozi. Junodi yena utsi bakaTembe behla
that river by means of isihlengi²⁴, or raft,
ngeNkomazi, kulelihlengi lokutsiwa yi Papyrus,
formed of a large bundle of reeds used for
lokusho kutsi, uma sekuhunyushwa, behla, bate
crossing rivers. Bryant says: The Tembes were
bewela lomfula basebentisa umhlanga. Bryant
either wholly or largely responsible for the
utsi labakatembe bangena kakhulu ekubeni beku-
introduction, among the other Bantu tribes, of
cala kufika nembila, kulabantfu labamnyama,
the maize, sweet potatoes, wooden utensils,
umbila, bhatata jintfo letakhiwe ngetihlahla

earth-beans and groundnuts. They worked iron [njengemigwembe, netingawembe], emabhontjisi, kanye and copper - the copper coming from the old netindlubu. Babasebenta tinsimbi nelitfusi - leli Bantu mines, along the Limpopo - into hoes, labelimbrwa bantfu emigodzini yabo labeyise axes, assegais, arm-rings and other useful Limpopo - benta emakhuba, emazembe, tizeze, and ornamental articles. All the Bantu in Southern emacakala malokunye kwekuhlobo. bonkhe labantfu Africa are the ABambo; The Ngunis, the Sothos beNyakatto ne Afrika Bambo; beNguni, beSutfu and the Thongas. We may classify the Bantu nematfonga. Singabehlukanisa labantfu laba-races or Abambo into three main streams; one mnyama, noma labambo, ngetigaba letintsatfu: (1) there are pure Ngunis, from whom we get sekucala, beNguni - lalakuqhamuka khona the Xhosas and the amaNtungwa. Xhosas emaChoza, nemanTungwa. EmaChoza wona themselves admit that they are Ngunis. Some ngekwayo ayavuma lokutsi a beNguni. labanye Zulus, like the Khumalos, Simelanes, and others, tinZule, njengalaba baka Khumalo Simelane admit that they are amanTungwa. Second (2), we nalabanye, bayavuma lokutsi ngeamanTungwa. have Thongas, like the Tembes and the Swazis. Sesibili [sigaba] nge matfonga, njengalaba baka Tembe they also admit they are Thonga. Uusamazulu nemaSwati. bayavuma nabo kutsi nge matfonga. Credomuthwa, in his book: Indaba my children Uusamazulu waka Credomuthwa, encwadini

says, "The Swazi people did not branch from the yakhe letsiwa yi Inkaba My Child [Inkaba Nguni tribe, that migrated into the land, South mtfwanami], utsi: "EmaSwati akazange abhe of the Limpopo. The Swazi and the Bomvana phuka kube Nguni labahamba bayowufika kukhwe tribes, came South of the Limpopo, much earlier lentasi neLimpopo. EmaSwati nema Bomvana than did the Ngunis. No Swazi has ever behlela entansi kwe Limpopo kucala bangakheki admitted being a Nguni. Third (3), lastly, we have labeNguni. kute ke liSwati lelake lavuma kutsi the Sothos, e.g. the Baledi, who were found linguMnguni. Pesesitsafu sigaba, seba Pedi, by the Swazis scattered, unorganized labakhadruwa ngemaSwati bacwebe yonkhe politically, in this part of the country called lendzawo, banga kahlangani kuba siwe kukhwe Swaziland today. Some of the main Sotho clans leselamukha kutsiwa kuseSwatini. Labanye were: Magagula, Gama, Maseko, Mnisi, Bhembe, balabeSutfu kwaku: baka Magagula, baka Gama, Mncina, Gwebu, Tsabedze, Mdululi, Myeni, baka Maseko, baka Mnisi, baka Bhembe, baka Mncina, Mngometulu, Matsenjwa, Ngomane, Nkambule, etc. baka Gwebu, baka Tsabedze, baka Mdululi, baka We are, here, concerned with the history of the Myeni, baka Mngometulu, baka Matsenjwa, baka-Swazis, but before we come to the end of our Ngomane, baka Nkambule, njalonjalo. Lapha ke talk tonight, let us look back a moment and sicondzene nemaSwati, umlandwo wabo. Kepha ke

see why we believe that the Swazis emerged
 singakaphetsi inkhulumo yetfu yakusihlwa, ake
 gradually from Munomutaba, from the Bakalanga,
 sesibukemulwa kafishane, sibone kutsi sentiwa
 from the Vambezi and reached what they are
 yini lokutsi sikholwe kutsi emaswati ewela kancane
 today. Swazis knew the technology of mining
 kancane, adzabuka ku Munomutaba, ku bakalanga,
 and smelting iron, in order to make metal
 ku ma Vambezi, baze babanguloku labanguko
 articles. They had this knowledge from the time
 lamuhla, Emaswati abenabo lobuciko bekumba nekusebentisa
 of Munomutaba, the diviner of vocks; one that was
 tinsimbi, ekwakheni lokutsite, Lolwati balutfole
 responsible for the architectural structure of
 ngesikhatsi sa Munomutaba, umphenguli uemadwala,
 Zimbabwe walls. Swazis still have iron ore
 lolonguyena enta kutsi kwakhiwe ludwonga weZimbabwe
 and copper mines, right in Swaziland. They
 Emaswati asenato timayini, noma imigadzi yekumba
 produced iron and copper, in these mines at
 insimbi nelifusi lapha kaNgwane, Babemba insimbi nelifusi
 the time of King Somhlolo. We have special
 si ngetikhatsi tenkhosi uSomhlolo. Sinekhongo
 clans that are specially appointed by the Swazi
 letatiwako letatikhettwe tinkhosi femaswati kutsi
 kings for this work. The smithy and the tools
 tente lomsebenti lo. Letinsimbi labetsijentiswa
 used are still available, and have been visited
 tisekhona nalambha loku, futsi setike tayowu
 and seen by the speaker. Stuart in his Zulu
 vakashelwa, tabanwa ngu lolokhulumako.

25 khonta - see glossary.

book, Urusazakithi, speaks of the Amatala
Stjuwathi, encwadzini yakhe Yesi Zulu letsi; Urusazaki
clan as special doctors of iron in the Southern
thi, ukhuluma ngalesive seMalala, nyengesive
Africa. At the time of Shaka's devastation of tribes,
lesinebuuko lobutsite bekusebenta insimbi kuleningizi
Some of the ematala escaped, like many other
mu ne Africa, Ngesikhatsi Shaka abhubbisa five,
tribes who refused to khonta²⁵. They went northward,
labanye beMalala babaleka, njengeletinyeti tive
until they settled in the north-east of Hhohho,
letala. Kukhonta. Bahamba babheka enyakatfo baze
Of course, they could not live where there was
bafike bakha enyakatfo naka Hhohho. Empeleni
no iron, since they lived in trading in metal
[Kuselubala] kutsi babangeke bahlale tapho kwaku-
work. So, they settled here because there was
ngekho khona insimbi, njengoba phela babephila
iron. Mr. Eistymyburgh in his book: The Tribes
ngekutsengisa tintfo letakhiwe ngenzimbi. Ngatoko
of Barberton, does not only describe this iron,
bahlala kulendzawo lena ngoba kwakunensimbi
but he goes further to analyse it, Ematalane
Umunzane Eistymyburgh, encwadzini yakhe
is the name of this area today, a locative
letsis: The Tribes of Barberton, akaganinje ngekuyi-
noun of ematala. Ematala, Emataleni. It was
chaza lentfo leyinsimbi, kepha ufika nekuyihlatiyeni,
the time of King Mswati that these Malala people
Ematalane ligama labendzawo kungulamubla, loku-
together with some Bapedi, were attacked and
ligama lelisusekwa ku'ematala' - Ematala, Emataleni.

26 amahiya } the wrap-around piece of cloth
variant: emahiya } worn by men, ^{and girls} before they tie
loin-skin around their waists

27 emajoba - two pieces of well-cut loin-skin tied
around waist by men and boys.

28 sigaja - a ritual dress, that is often put on
during the inzwala ceremony,
made out of bushy tail of cattle, and
it's hung around the neck by
men.

29 siblutfu } well-made hair-style of
variant: isiblutfu } males, with long hair.

conquered, and those iron-ore mines taken. Copper
kwaku ngalesikhatsi kubusa inkhosi Mswati, lapho kwatsi
was also mined to make bracelets, that were
ematala, nemakoti bahlaselwa, behlulwa, kwatsi naleyomigedei
worn by important Swazi chiefs. In the description
yekumba lensimbi yatsatfwa. Nelitfusi lalimbiwa bese kwa
of Munamutaba people Duade Balbosa, a Portuguese
khiwa ngalo kwekugaba, labekugatjwa tikhulu letimcoka
writer in 1517 says: "They covered their nakedness
temaswati. Enwadzini lachaza ngebantfu ba Munamutaba
with cotton cloth from the waist down."
kuyo, Duade Balbosa, longumthutukezi, lowabhalo
What else could this be, if it was not amahiya²⁶
ngemnyaka wa 1517, utsi: "Babefihla bungcunu babo
used today? He further says: "Some were clad
ngekwembatsa lokwathiwe ngakhotini, kusukela elukhalo
in skins of wild beasts; some of these skins had
kuye phansi." Kwakungahle kubeyini ke loku, uma kwakho
tails, which trailed on the ground as a token
ngesiwo emahiya lasefentiswako lamuhla? Uchubeka
of state and dignity". Could this not be emajoba²⁷
atsi: "labanye babehloba ngetikhumba tetilwane tesiganga;
or sigaja²⁸, worn during national celebrations,
letinge taletikhumba tatinemisila, labeyilenga emflabatsini,
or inzwala ceremony of the first fruit? He
lokwakuthombisa bumcoka nebuntfu." loku kwakungasiwo
mentions the custom of weaving long hair,
emajoba, noma sigaja, lokuvunulwa ngemikhosi yesive,
which is the siblutfu²⁹ of today. Siblutfu²⁹ has
noma ngenwala? Uthindze apha se nelisiko lebuha netinwele
the separate history of its own. For weapons,
letindze, lokusho siblutfu salamuhla. Siblutfu sineawo

isicholo } Swazi Woman-hairstyle - long-
narrant sicholo } neat.

he says: "They carried swords, thrust into wooden umlanduwo lowonduwana. Mayelana tekuhloma, utsi: "Babe-Scubards, bound with much gold and other metals phatsa tikhali letifakwe etniphinini, yase ibeshwa worn on the left side." Just imagine, how nge/golide neletinye tintfo letitinsimbi; bese kuphatfwa accurately the spears and assegai are excellently ngesancele." Asewubuke nje kutsi tikhali netizaa described! Lastly, he says: "They were wav-like tichazwe kabte kanjani. kwepugana, utsi: "Bababank men, and some, too, were great traders." Now bemphi, labanye koduwa babebatsengisi." Manje ke look at the features of some Swazis; you will ake sawubuke timphawu talamanye emaSwati; uti agree with Feel, who says: "They had the blood of kumbumela Feel, loti: "Babenengati yemaAlabi Arabs and Persians, of Indians and even of nemaPheshhiya, emaNdrya, kanye nemaGriki imbaki". Greeks." Surely, isihluffy²⁹ and isicholo³⁰ originated Empeleni, sihluffy nesicholo, kwadzabuka lapha from here. Have you not heard that the modern Awuzange yini uve utsi lesigodlo senkhosi Palace of the Swazi King at Lobamba is yemaSwati kaLobamba ibitwa ngekutsi kuseMbo? called eMbo? What could be the significance kungaba yini ke kubaluleka kwaleligama, uma kungesiko of this name, if it is not that this Kingdom of lokutsi lobukhosi neliwe lemaSwati kusunguleka Swaziland emanates from ancient eMbo? kuleMbo lendzala? Awukaze yini ufundze have you not read our folklore tales about tinganekwane takitsi, ngemazimu, lekuligama

³⁰ amazimu } - cannibals; people who eat others
variant: emazimu }

also, according to this informant, Amazimba }

³¹ Nine belublanga! - literally, "You of the reed".

³² sadzabuka ehlukangeni - we dzabuka'd from reed.

amazimu³⁰, short form of Amazimba³⁰ or cannibals
ldijutjiwe leletsis emazimba, noma ke bantfu
which are commonly used to frighten disobedient
labadla labanye, lokuvamiswe kusejgentiswa etwe-
children? Why should the Swazis address themselves
sabiseni bantwana labangahloniphi? Emswati
as: Nine belublanga,³¹ 'You of the reed' if
angathitelan i ngekutsi atsi: 'Nine belublanga!', umq
this is not an indication that they were introduced
loku kungesikho lokukhombisa kutsi beta kulelwe
to this present country by the raft of reed,
ngekutsi basebentise umhlanga lowawakhiwe
which assisted them to cross the Zambesi,
Kahle, uma bewela i Zambesi, i Himpopo kanye
the Himpopo and the Inkhomati rivers? Some
neNkhomati? labanye bantfu bacabanga kutsi
people conjecture that this saying that says
lokutsi kutsiwe 'sadzabuka ehlukangeni',
sadzabuka ehlukangeni³², 'We emerged out of
kushiwo ku Mose, kutsi waphuma emhlukangeni
the reed', refers to Moses, that he came out
wemfula i Nayili [losegibhita], kepha ngitesiz
of the reed of river Nile. but I have no
tfu lesingenta ngikukholwe loku; noma ke, kusuke
grounds to believe it, or it is too pre-historic
kuyinganekwane kakhulu kumi kutsi ngikutsatse
for me to accept it as a fact. It may be
njengeliciniso. kungenteka kutsi kungileciniso
true, but this is open to investigation, ladies
kepha kuyintfo lengaphenywa. Bahlonishwe,
and gentlemen, I must conclude, but before
angephetse, kepha ke ngingakakwenti loko,

I do, allow me to make an appeal, as
 ngicela kutsi sergente sicelo, futsi lesiphindae
 well as a challenge to you all, that our
 sibe yinsayeya kini nonke, lokutsi lomlanduwo
 valuable Swazi history is decaying, like buried
 wetfu tsine maSwati lobaluleke tangaka, uyabka
 treasure, in the memories of such old-time
 njengemcebo logabedzelwe phansi, [ubolol] Swazis,
 or it is hidden away and forgotten
 etingconduweni tebantfu labadcala labangema-
 in the masty pages of early European writers,
 Swati, noma [lomunye umlanduwo] ufihlekile,
 now scarcely heard-off. A considerable volume
 waphindze wakhohlweka emiculwini yebelumbi
 of early Swazi history, fragmentary, disconnected
 bekucala kulelive, losowungevakali kalula nyabo,
 and often times quite meaningless to the
 umcukutfu lomkhulu wemilanduwo yemaSwati,
 uninitiated, has been lying through almost a
 leticephu, tigamu, tichibi, lokuvame kutsi kunga-
 Century awaiting the advent of some collector,
 sho tuffo kulabangakangenwa luwati lwemilanduwo,
 and compiler; willing and able. Information
 seloku yahlala, sikhatsi lesidze, imele longabile
 has been scattered here and there, in the
 ayitsatse bese sowuyayibeka ndzawonye. luwati
 writings of Government officials, missionaries,
 kusabalele lapha nalapha, emaphepheni etisebenti
 travellers, historians and pioneer colonists,
 tembuso, kumamishini, emaphepheni etivakashi,
 or, more than all, buried in the mine of
 kubemilanduwo, naku bacambi bendlela labamhlophe,

unequaled richness, so long left undug already
 kantsi ke leminyenti kakhulu zimilanduwo nalecuka
 well nigh rotted off its treasures, namely, the
 tse lokunyenti, lesoku ihleti ingembiwa, ilapha
 memories of those old Swazis who either
 emiconduweni yebantfu labadzala labangemaSwazi
 themselves actually figured in the events
 lebabekhona nakweka tintfo takadzeni, monake
 or else received the traditions of first hand
 labeva temilanduwo kubantfu lebebatibona
 from those who did. What is being done? In
 letintfo takadzeni. Yini ke lokwentiwako?
 Collecting historic data, we are dealing with
 Uma sicoca ndzawonye imininigwane yemilanduwo,
 an illiterate folk, whose historical traditions,
 sisebentelana nebantfu labangange baye esikolweni
 already half forgotten, are fragmentary and
 kuyowufundza; leminyenti imilanduwo sebayayi kholung
 conflicting. We must first need, have so
 leminyenti inifishane, leminyenti iyaphikisana. Kwekucala
 thorough a general acquaintance with our
 sifanele sibe nelwati ngalemilanduwo, kute ke
 subject, as to be in a position ourselves,
 sitowukwati kutsi sicondziso lapho kufjete
 to put the crucked, straight and to fry
 khona; futsi sitowulwati kutsi sigwalise
 in the gaps, linking together disconnected
 lapho kunetikhala khona, sibhanganise
 facts by probabilities based on other
 emacriso lehlukene, ngetutsi sibe nemibona
 knowledge, molding discrepant statements, so
 ngalebekungenteka, siyisimisa elwatini lemibona;

33 yabo bonkhe - 'for all of them.'

that they harmonize with their surroundings, silobonge netitatinende letitjekile, kute konkhe drawing conclusions, following naturally from kuvane. Nemicabango yetfu ibengule ngulehamba well-formed and founded premises. Otherwise, ngendlela lekhonjwa bufakazi (bemilanduwo). Ngapha the past history of such a people could ndle kwaloko, temilanduwo yebantfu labanjengala never be written. I, therefore, appeal to this ba ingete yaphalwa. Ngaloko ke ngiyacela kule club, called yabo bonkhe³³ and also to those nhlangano, lebitwa ngekutsi yi 'yabo bonkhe', who are not here, that those who feel nalabanye labangekho lapha, kutsi labo labava inspired to achieve this need, which is of bafutselana kutsi bayente lentfo, lekuyintfo national importance, should be strongly lebalulekile esiweni, abasekelwe ngayo yonkhe supported in any possible way, whether it be indlela labangasekelwa ngayo, noma kusho kuse material or moral means. Thank you, Mr kelwa ngetimali nangako konkhe, noma ngekunikwa Chairman, Ladies and Gentlemen for your sicaniseko kutsi loku labakwentako yintfo lenthle. patience.

END

Ngiyabonga, ngcinisihlalo, nani nonkhe, bokutsi Nine bekunene! Lamhla ngitsite asengilandzek nibeketele. You, bekunene⁴! Today I feel I should inkhosi Mswati, Mswati wesibili, lekwakutsiwa trace [the history] of inkhosi¹⁷, Mswati the ngumavuso. Sengitsike kumlandzela, ngimlandede Second, who was also called Mavuso. Let me

ngize ngiyofika naye ekugcineni, uma ngabe
follow him, until I reach the end, if possible,
kuyenteka, sikhatsi siyavuma.
and time permits.

D.D Ungakaghubeki nje Dlamini, kaftsha nje, kadlwa
Before you continue, Dlamini, briefly, by the way
Mswati utala bani? whom did Mswati begot?

M.D. Mswati phela nguysise waMbandzeni, ngulo-
Mswati was the father of Mbandzeni; its
tala ludvonga, ngoba ke ludvonga angasi-
the one who begot ludvonga, and since ludvonga
tfolanga sifuba sekutsi abuse, kwasekuba ke
never got the opportunity to reign, it was then
nguMbandzeni.
Mbandzeni [who was installed].

D.D Wen'wekunene!

M.D. Wen'wekublanga! Ngitsite ke asengimlandzele
Wen'wekublanga,¹³² I feel I should follow him,
ke ngisuke naye ekudzidzini. E. Nasibuka,
starting from ekudzidzini. E. Eum] when looking,
njengoba siyati phela kutsi Mswati, nasemna
as we know that, when Mswati was still young,
ne, abebanjelwe nguMalunge. Ngifuna kwe
he had been acted for, by Malunge. I want to make
hlukani seke ke lapho; Malunge waNdvungunye,
it distinguishable here; Malunge of Ndvungunye,
uyedwa; Malunge waMbandzeni uyedwa
was alone; Malunge of Mbandzeni was alone,

D.D qhubeka, nkhosi, sengiyeva manje.
Continue, nkhosi²¹, we understand now.

34 nhn - (interjection) 'Is that so? really?'
2. yes! (I understand or agree)

M-D ngako-ke ngitawukhuluma ngalobondala
I shall, therefore, talk about the elder one, briefly,
kancane nje, kutsi, asemncane Mswati, abebanjelwe
saying that, when Mswati was still young, he had
ngumalunge, lowa Nduungunye. Angifuni ke
his office, held for him by Malunge. I don't
kuphambaniseke ke, ngifuna kwehlukaniseke
want this to be confused, I want it to be clearly
ngoba phela sitikhuluma njeletintfo sifuna
distinguished, because, as we talk, we want
bantfana batati tingalahleki.
children to know these things; let them don't get lost.

D-D tingene emigondweni, nabo bahlale batwa
they should enter into the minds, and they should
sise, ngobe phela sekute lomunye nje loyaba
stay fully understanding them, because there no other
nemilandwa, loyawulandza ngobulandza nje
person, who would have history, and narrate as you do.

M-D wenwefunene!
wenwefunene!⁴

D-D enhhe-
enhhe¹³

M-D sekukanisa loko ke, kutsi loMalunge labe
we are making that distinction, that this Malunge
bambele Mswati ngulo wa Nduungunye, anga
who was regent for Mswati, it's the one of
siye lowambandzeni.
Nduungunye, not Mbandzeni's.

D-D nhn
nhn³⁴

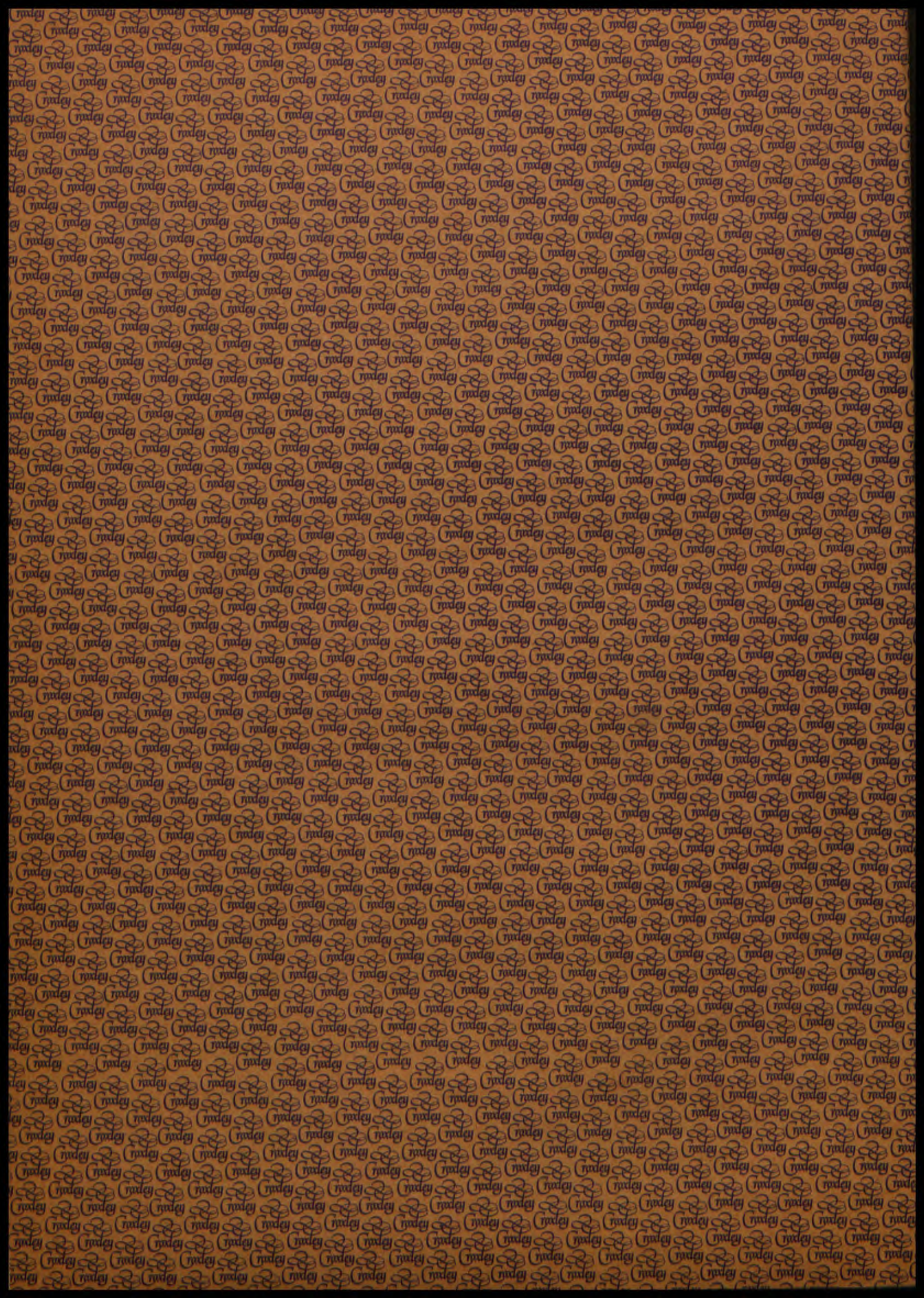
M-D E-Mswati ke, uyabekwake, ubekwa ngem
E-Lumj, then Mswati was installed, he was

35 ggamu! - interjection. Of appearance of something or someone.

130
ngemnyaka wa 1840, nasesilandzela phela installed in the year 1840, according to our findings, sibuka tintfo, njengoba leto fikhatsi, belumbi as those were times during which the white bebagala kufika, batsi ggam! ggam! ggam! people were beginning to arrive: ggamu! ggamu! kulelakitsi.

ggamu! ggamu!
D.D basengakandzi kakhulu? before they multiplied?

M.D bangakandzi kakhulu vele, base le kubo eyes, before they multiplied indeed; they were there, Natali e base Koloni. koduwa ke kuyakha in Natal, e [um] in ^{the} Cape. but then it is clear nya lokutsi ngu 1840, lapho abekwa khona that it was in 1840, when he was installed, etudzidzini. Uhleti etudzidzini kwaze at etudzidzini. He stayed at etudzidzini until it kwaba ngumnyaka wa 1842, lokusho kutsi was in the year 1842, which mean that nye abekiwe wahlal'inyaka lemibili etudzidzini; he stayed for two years at etudzidzini; ni. Wabese ke sowufuna, ngoba uyise after he was installed. He then wanted, because uSobhuza, Mahloko, e - uSobhuza lesitsi, his father, Mahloko, e - [um] Sobhuza, whom ngu Somhlolo, abevele anendlela yakhe we call Somhlolo, had long had his own plan yekutsi ufuna kwandzisumbuso. Naye ke Mswati, of extending his kingdom. Even he, Mswati, uvele ugondze kutsi agawalise sifiso seyise wanted and to fulfil his father's wish



A2760 - Swaziland Oral History Project

PUBLISHER:

Collection held at the Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa

LEGAL NOTICE:

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.