

Croxley

Exercise Book  
Skryfboek

J.D. 267

Name S.B.S. series TAPE No. 4  
Naam

Subject Topic: History of Swaziland  
Vak

Place Informant: Magangeni Dlamini  
Plek

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

Feint Ruling with Margin  
Dowwe Lineëring met Kantlyn

Book 7

192  
yiyiweaweshime. inkhosi lepha ekuphakeni,  
the inkhosi had been well treated in mythen,  
nase iphaku

when one been ~~showered~~ [imphi]  
M.D. nase iphaku. intwa, letinduna nje tikhoma,  
when it was phaku, intwa, the tinduna is  
kakhulu letinduna.  
were reports, mainly tinduna

D.D. ohu  
ohu

M.D. ngala to Mbowane, wakafatuzwe, asisilomo  
because this Mbowane of a Fatuzwe [ohu], was  
khona laphelubuya; asiloma etimphi: letingisa  
an expert there at Lubuya. He was an expert in many  
things

D.D. ohu  
ohu

M.D. bona laba boSandlane. Utawukhanda ke  
then ~~to~~ to Sandlane you will find that  
kueluti, letingisa tinduna ~~letingisa~~  
some of the tinduna had come from Kulu  
Kulu

D.D. wo!  
wo!

M.D. letinduna kungaba lesetiwa jobelela  
they were coming with trucks which they had repaired

D.D. bengifuna kuthi khona, inkhosi kuthi, inkhosi  
I wanted to come there, khosi, that the inkhosi  
enough ~~was~~ emphe yomunye phi?  
where had the trucks for unphi, phi?

M.D. weni weni weni!  
weni weni weni!

yayiweweshiwe inkhosi lapha ekuphakeni,  
the inkhosi<sup>17</sup> had been well-trained in kuiphaka<sup>56</sup>,  
nase iphakwa

M.D. when was been iphakwa<sup>56</sup> [imphi]  
nase iphakwa Inikwa, letinduna nje tatilomo;  
when it was iphakwa<sup>56</sup>, Inikwa<sup>56</sup>, the tinduna<sup>6</sup>  
Kakhulu letinduna.

D.D. were experts; mainly tinduna<sup>6</sup>  
nhn outside emoyakeni lembili yabo  
nhn<sup>34</sup> after two years he then started

M.D. ngobe lo Mbovane, wakaFakudze, asi silomo,  
because this Mbovane, of a Fakudze [clan], was  
khona lapha Kubuya; asilomo etimphini letinyenti  
an expert there at Kubuya. He was an expert in many

D.D. nhn. kwakhe timphi<sup>50</sup>  
nhn<sup>34</sup> level of his training

M.D. bona laba boSandlane. utawukhanda ke  
them, those bo Sandlane. You will find that  
kwekutsi, letinye tinduna tatigamuka  
some of the tinduna<sup>6</sup> had come from Kazulu<sup>19</sup>  
Kazulu

D.D. wo! tsandza kwati  
wo!<sup>7</sup>

M.D. tatitadema chinga lesetiwa jobelela  
they were coming with tricks which they had conjured

D.D. bengifuna kuta khona, inkhosi kutsi, inkhosi  
I wanted to come there, inkhosi<sup>21</sup>, that, the inkhosi<sup>17</sup>,  
emaqhinga emphi yayiwamunyephi?  
where had he sucked tricks for imphi<sup>50</sup> from?

M.D. wen! wekunene!  
wen! wekunene!<sup>14</sup>

57 kuwenaba } to spread out, as does a person  
naba (verb) } when stretching his legs 2 as  
 does a pumpkin - shoot,

D.D. njongobe naku phela, sikhatsi lapho italwa  
 as when he [Mswati] was born, we hear that  
 Khona, Siyeva kutsi yatalwa ngalesikhatsi,  
 he was born at the time, he was installed  
 yabekwa ngesikhatsi lesitsite yakumkulu  
 at a particular time. you was the one who

M.D. wen'weluhlanga!

wen'weluhlanga!

D.D. e- kutsite eminyakeni lemibili yabese  
 e-<sup>zumi</sup> after two years, he then started  
 iyagala manje seyiyenaba.  
 to naba<sup>57</sup>.

M.D. wen'wekunene!

wen'wekunene!<sup>14</sup>

D.D. asikevake ngekufundzela kwakhe.  
 we never heard of his training.

M.D. yebo ke, kutsi yayifundzela kuphi.  
 yes, as to say where he got trained.

D.D. sitawubuye, nkhosi sikutfole, mhlawumbe  
 we will get it later, nkhosi<sup>21</sup>, maybe, if you  
 nawungatfola sikhatsi, mhlawumbe labanye  
 can get time, some would probably like  
 bangatsandza kwati  
 to know.

M.D. wen'wekunene! wen'weluhlanga! Tatikhona  
wen'wekunene!<sup>14</sup> wen'weluhlanga!<sup>37</sup> here were  
 ke tinduna letatiwele tighamuka nakula-  
 tinduna<sup>6</sup>, who had come from other countries,  
 manye emawe, tite nenklakanipho yakubo  
 coming with their cleverness.

D.D. nhn

nhn.

- 58 inkemba — 1. a knife in the shape of a sword.  
 2. an execution-machine (guillotine)  
 3. anything that can harm/kill a person, as would the guillotine or sword.

59 bunkuntunkuntu — interjection, Of rolling stone or anything capable of rolling down a hill or mountain or any slopy place.

M.D. owu, ekuphakeni cha kwakunetfingwazi nje owus, when it comes to phakarings<sup>56</sup>, no! There nasingalandza nga Gija nje, Gija longuyena were war-heroes. If we may narrate about enta kutsi kuphumelele imphi yakumkhuluhulu, Gija, in fact; Gija who was the one who emshadza be victorious.

M.D. nbn! nbn! nbn!  
 nbn! nbn! nbn!

M.D. beSutfu sebhokile, bavale babavalekhatshi, when the Sotho had become a real problem, they bakhe siwukumba, kantsi babekemahlaha. just shut in [the Swazi], having built a one-way Sebalaphetulu bona, batawugi citematje corridor, using felled trees. They then went up, themselves, lapha kulesiwukumba, emaswati atawufike and started rolling stones down the corridor, upon atsi: "Wo! Nayindlela yabo, nabaya, asikhu- the Swazi. The Swazi, on seeing this, said: "Wo!"<sup>7</sup>, have phuke sicondze kubo." them."

M.D. kantsi sebatifakenkembeni, lapha les inkemba<sup>58</sup> is their path; there, they are, let us climb up straight to

M.D. kantsi batifakenkembeni, kutawulw'intsaba by so doing, they had put themselves in/on an inkemba<sup>58</sup> lapha. Kuba bunkuntunkuntu, ematje lapha there. There was bunkuntunkuntu<sup>59</sup> of stones, kwafemabutfo, sawuyabona Gija kutsi "thawu! and emabutfo<sup>37</sup> died. Gija then saw that: "thawu! losiwinjelwe ngemahlaha." Uyaphum'utsi Cetelele "We are obstructed by these felled trees!"

ubabatsa uyabuka: "Wo! Sivinjelwe ngemahle  
He went off from the group, and said: "Wo! we  
bla mahhala, nansindlela yako lokukhuphuka  
have been blocked by felled trees, here is their  
ngalyo."  
path with which they ascend."

D.D. Wo!  
Wo!<sup>7</sup>

M.D. Ubuya ngemuva ebutfweni lelilengemuva.  
He then went to the rear, to the libutfo<sup>37</sup> which  
Uyahhebhula. Asiy'indvuna, ngumntfwanenkhozi  
was at the rear. He then took [a section of  
lo Gija, tfula, baletfula umntfwanenkhozi<sup>42</sup>, this Gija  
libutfo<sup>37</sup> from the rear]. He was not an indvuna<sup>6</sup>, but

D.D. usebutfweni naye ngekwaakhe  
he was in the libutfo<sup>37</sup> himself.

M.D. usebutfweni naye. Sawubhebhula lapha  
he was in the libutfo<sup>37</sup>, too. He then took some  
emabutfweni lalengemuva  
emabutfo<sup>37</sup> from the rear

D.D. nhn  
nhn<sup>34</sup>

M.D. kungaborakali kutsi kukhona lesebakhrishwa.  
so that it could not be recognizable that there  
M.D. "Susani! Susani nankhemahlaha!" Ayesuswa  
were some emabutfo<sup>37</sup> that had been taken out. "Remove!  
emahlaha, kuvulekindlela, kuvulw indlela,  
remove these felled trees!" They were then removed,  
kubhejulwa libutfo  
the felled trees, thus opening up a path; a libutfo<sup>37</sup> was  
taken from the main body.

D.D. nhn  
nhn<sup>34</sup>

60 ngadla! — a heroic shout of "I stab!" or "I have done it", supposed to be shouted out by a person when stabbing someone in battle.

61 emajaha — see glossary.  
singular: ijaha  
variants: ijaha  
or amajaha

M.D. leli lesololimile lapha kutsiwa alijinge  
The one which had been all along standing, was told  
lime, libuke labe Sutfu  
to remain standing and watch the Sotho.

D.D. kutsi bentani  
as to what they [the Sotho] are doing.

M.D. nalabe Sutfu babuke lona, Abaliboni rali  
Even the Sotho were watching it [the libufu], they

D.D. lelelita ngalangemuva  
don't see this one,  
the one which is approach from the rear.

M.D. lese lita ngalangemuva, lese liyitfo lile indlela.  
the one approaching from the rear, which had found

D.D. Batsi betfuka, baletfuka selighamuka ngale  
the way, they suddenly saw it [the other libufu]

emua kwabo  
appearing behind them [Sotho].

D.D. "ngadla!"  
"Ngadla<sup>60</sup>!"

M.D. lapho kune ngaba yabo ngakhona.  
where there was their fortress,

D.D. nho! nho! we wemajaha asatibonga: "Ngadla!  
nho! nho! You then heard emajaha<sup>61</sup> praising them-

ngadla! mine!"  
selves; "Ngadla! ngadla<sup>60</sup>! myself!"

M.D. Hhawu, we wemajaha asatibonga: "ngadla  
Hhawu<sup>46</sup> you then heard emajaha praising themselves;

mine! Ngadla mine!" Hhawu batsi ba,  
"Ngadla myself! ngadla<sup>60</sup> myself!", Hhawu<sup>46</sup>, they

bakhandza sekute lapho bayakhona.  
found that they had no where to go.

D.D. nho! nho! nho!  
nho! nho! nho!

62 giya  
kugiya  
or ukugiya

V. perform 'solo-dance', whereby  
one man (or woman sometimes)  
shoots out of a crowd and shouts  
out his praises and starts performing,  
which usually tell about his/her  
heroic deeds.

M.D. kungotjwa kwaleyi ke yakuMhuluhulu. Yinhlaka-  
that way the victory of that of Mhuluhulu. It

M.D. niphho Teyatfolwa ngulomntfwanenkhozi, nguGija.  
was the cleverness acquired by this mntfwanenkhozi<sup>42</sup>

D.D. nho! nho! nho! nho!  
nho! nho! nho! nho!<sup>34</sup> Gija.

M.D. wasuguguka uba yinduna, ngoba nasekutubi  
He then turned into an induna<sup>6</sup>, because when it  
phela e- kwakufanela kutsi lichinga nawu-  
has become bad, of course, you were to use  
libona, ulisebentise

D.D. ulisebentise lichinga  
a trick, if you saw it.  
you were to use a trick

M.D. ulisebentise lichinga nangabe kutubi  
use a trick when it is/was bad.

D.D. bawine bakini  
{So that} your side can win

M.D. bawine bakini. Netinduna tibuye lapha  
[So that] your side can win. And the induna<sup>6</sup> would  
titowugiya ngawe kutsi: "Nayi ngwazi."  
come back to giya<sup>62</sup> about you, that: "This is a war-hero."

D.D. lemphi bowuyichaza, nkhozi, utsi nguyona  
the timphi<sup>50</sup>, you have been explaining, nkhozi<sup>21</sup>,  
yaba yekugcina le, enkhozini kuMswati?  
you say it's the one which was last enkhozini<sup>17</sup> Mswati?

M.D. ya, nguyona yaba yekugcina enkhozini  
yes it was the last one enkhozini<sup>17</sup>, Mswati,  
kuMswati, e- leyakuMhuluhulu, kwabesefuya-  
e-[um], that of Mhuluhulu. There entered the timphi<sup>50</sup>  
wungena timphi lesetiliwa ngu Mbandzeni  
which were fought by Mbandzeni [this time]



<sup>63</sup> bunini } relation or relationship, as  
 variant: ubunini } between a family and another  
 also buhlobo } e.g. in-laws.

D.D. nhn  
 nbn<sup>34</sup>  
 M.D. asitana nabo belumbi, njongoba ngisengasho  
 reciprocating assistance with the whites, as  
 nje ekwe

I have once mentioned: adlay aweni<sup>22</sup>

D.D. nhn! nhn! nhn!  
 nhn! nbn! nbn!  
 M.D. e-e-, asitesayake kuleti fa Mbandzeni, ngoba  
 yes, we will not go into those of Mbandzeni,  
 sicondze lenkhosi Mswati kuphela.  
 because we are <sup>know</sup> interested in inkhosi<sup>17</sup> Mswati only.

D.D. e-e-  
 yes

M.D. wen, wekunene!  
 wen, wekunene!<sup>14</sup>

D.D. ngiyewa, nkhosi.  
 I hear, nkhosi<sup>21</sup>

M.D. e- kukhonake, nkhosi, lapho ngifuna kutsi  
 e- [um] it is where, nkhosi<sup>21</sup>, I want to continue

D.D. ngichuba chubete kancane khona; bunini.  
 a little bit on. bunini<sup>63</sup>. The inkhosi<sup>17</sup> Mswati, too

M.D. Inkhosi Mswati, bunini yabugala nayo;  
 started bunini<sup>63</sup>, with outside tive<sup>47</sup>.  
 bunini, naletinge tive tangaphandle

D.D. awu! Ushaya yona. hlab'umkhosi.  
 awu!<sup>13</sup> you are hitting it.

M.D. e-e- nkhosi. I khipha emadvodza, bo Majimba  
 yes, nkhosi<sup>21</sup>. He sent out men, bo Majimba

M.D. Mndzebele  
 Mndzebele

64 hhe! hhe! — interjection. Oh. my!, etc. — expressing merry ridicule — often shouted by a boy after a girl who may be passing — ho! ho!

65 'ingwe yakho' — literally 'his leopard', usually meant to express the feeling that one does not sympathize with a victim of something because of the victim's earlier unfriendly attitude; or because the victim 'caused' the suffering

66 ngenelewa ngemanti endlini — means water has 'entered' into one's house/hut — a proverb or saying which conveys the idea that one is suffering, or that a problem has arose and, seemingly it is here to stay.

D.D. ungataqhubeki nje nkhosi, chaza bunini before you continue, nkhosi<sup>21</sup>, explain bunini with netive tangaphandle, Kanye nekuhlaselwa tibe<sup>47</sup> from outside, as well as the hlasel-ing kwetive

M.D. yebo, nkhosi yes, nkhosi<sup>21</sup>

D.D. kwetutsi kwakuhambelanaphi loku, Mayelana as to say how these were related to kwenaba<sup>57</sup> nekwenaba kwenkhosi, bangahle bese bese of the inkhosi<sup>21</sup>

M.D. e-uma sive sasingevani nalesi lesinye, kute e-[umi] if sive<sup>47</sup> was not in friendly terms with kuvana, bekweka kutsi nasivelelwa yinhlunanother; if there was no friendship, and a trouble pheko lesilesinye bahlale laba, kubinduwe, came to one, the one would just sit down kubukelwe and watch.

D.D. kutsiwe: "hhe hhe! Nanso ingwe yenu!" it would be said: "hhe hhe<sup>64</sup>, there is your ingwe<sup>65</sup>!"

M.D. "nayo ingwe yenu." Kantsi nangabe nyevana "There is your ingwe<sup>65</sup>". Yet, if you are in nine lenakhelene, nangabe angenelewa good terms, you who are neighbours, if one ngemanti lomunye, uhlab'umkhosi, is ngenelewa ngemanti<sup>66</sup>, he/she raises an alarm

D.D. "Owu nine basekutsini naku lapha!" "Owu<sup>3</sup> you of place so-and-so, here [I'm suffering]!"

M.D. "Nine basekutsini, naku lapha," kwesinye "You of place so-and-so, here, [I'm suffering]!"

67 ukublabab umkhosi - to raise an alarm; to shout out loud for help, at an imminent, or already present danger.

68 galela! } - strike you person  
also galelani } (galelani) strike you people (either literally, or figuratively)

sikhatsi noma angakawuhlabi umkhosi, sebong  
Sometimes, even if he hasn't blabard umkhosi<sup>67</sup>,  
M.D. batawujika tinduku, banijike tinduku,  
they [good neighbours] will throw weapons, throwing  
banijike kudla, banijike labanijika kona  
the weapons to you; throw food; throw whatever to you

D.D "Galelani!"

"Galelani!"<sup>68</sup>

M.D. "Galelani! Galelani!" Nangabe kubonakala,  
"Galelani! Galelani!" if it is seen that,

D.D "Ngobe nabagitsa nine, bangable bese batseta  
"because if they defeat you, they might get

D.D ka nakitsi"  
thrown even to us"

M.D nako nye kakhulu; nako nye kakhulu.  
that is the most [feared] yes that is the most [feared].

D.D nhn.  
nhn<sup>54</sup>

M.D. uyabonake Mswati kutsi: "Hhayi gha!  
Then Mswati realized that: "No! we have to

M.D. Sifanele kubakha bunini nefiwe tangephandle,  
make bunini<sup>63</sup> with outside tiwe<sup>47</sup>. How can  
singabakha kanjani na?" Utsi: "Cha, ngifuna  
we make it?" He said: "No, I want to

D.D kwakha bunini nemanngisi. Ngemanngisi laba  
make bunini<sup>63</sup> with the British. It's British whom

M.D. labangubona bafanele kutsi e- sibalanzele  
we are supposed to follow from behind,

D.D ngemuva, sibuke kutsi bangasiwikela kanjani  
and see how they can defend Sive<sup>47</sup>.

M.D. Sive."

D.D. nhn nhn<sup>34</sup> nhn<sup>34</sup>  
 M.D. ukhiphake intfombatana; lentfombatana uginika  
 He then sent out a girl; he gave this girl to  
 MaJumba Mndzebele, namnkankoni Kunene,  
 MaJumba Mndzebele, and Mnkankoni Kunene,  
 D.D. nhn nhn<sup>34</sup>  
 M.D. laba bobabili, nawubuka, uyawukhanda kutsi  
 These two, when looking at it, you will find  
 ngubona babephetse tindzaba tangaphandle.  
 that it's them who were in charge of foreign affairs  
 D.D. wo! wo!<sup>7</sup>  
 M.D. ngaso sonkhe Sikhatsi nangabe kuyakanjwa  
 every time, if there was to be going  
 kuphonyelwa ngaphandle... Ngisi akwati  
 out... anything the British could be in a position  
 D.D. lesitsi tsine lamukla kunegishiyegetha.  
 which we, today, say is negotiation  
 M.D. kunjalo njeke, nkhosini! kunigoshiyegetha kuforeign  
 it's like that, nkhosini!<sup>21</sup> It's to negotiate in  
 affairs. nkhosini!<sup>21</sup> It's to negotiate in  
 foreign affairs. nkhosini!<sup>21</sup> We will continue  
 D.D. nhn! nhn! nhn! nhn!<sup>34</sup>  
 M.D. e-e-  
 yes  
 D.D. natsi sasinato nindlela takitsi wakaNgwane  
 we, too, had our own ways  
 M.D. Hhawu! Hhawu! Hhawu!  
Hhawu!<sup>46</sup> Hhawu!<sup>46</sup> Hhawu!<sup>46</sup>

D.D. nhn nhn<sup>34</sup> nhn<sup>34</sup>  
 M.D. ukhiphake intfombatana; lentfombatana uginika  
 He then sent out a girl; he gave this girl to  
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 MaJumba Mndzebele, and Mnkankoni Kunene,  
 D.D. nhn nhn<sup>34</sup>  
 M.D. laba bobabili, nawubuka, uyawukhanda kutsi  
 These two, when looking at it, you will find  
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 foreign affairs. nkhosini!<sup>21</sup> We will continue  
 D.D. nhn! nhn! nhn! nhn!<sup>34</sup>  
 M.D. e-e-  
 yes  
 D.D. natsi sasinato nindlela takitsi wakaNgwane  
 we, too, had our own ways  
 M.D. Hhawu! Hhawu! Hhawu!  
Hhawu!<sup>46</sup> Hhawu!<sup>46</sup> Hhawu!<sup>46</sup>

D.D. letatetsengi we, kwekutsi inkhosi ifise kutsi  
 which were frusted that the inkhosi<sup>17</sup> wished that  
 sidle sitowefika lapha, noma mhlawumbe  
 we should eat until we reach there, or maybe  
 tsine sinigubudzele kanje  
 we should deal with you like this.

M.D. wena wekunene!  
 Wena wekunene!<sup>4</sup>

D.D. koduwa tsine sitaningena kanje  
 but we are going to approach you like this.

M.D. Kunjalo nkhosi, kwakuhamba kunjalo nje.  
 It's like that, nkhosi<sup>21</sup> It used to go like that. He  
 Uyawakhipha ke lamadvo dza ke utsi: "Hambani  
 then sent out these men, saying: "Go and  
 niyengicelela bunini, kute kutsi umuntfu  
 ask for bunini<sup>63</sup>, so that if one is befallen  
 nangabe avelelwa yini, emangisi akwati  
 by anything, the British could be in a position  
 kuselekelela.  
 to help us.

D.D. Nrne bekunene, sitayimisa khona lapho inkhulu-  
 You bekunene<sup>4</sup> we are going to stop there  
 no yemntfwanenkhosti, siyawuphindze sichubeke  
 the talk of umntfwanenkhosti<sup>42</sup>. We will continue  
 nayo, siyibeka ebuninini.  
 with it in the future; we put it ebunini.<sup>63</sup>

T.M. e-lamuhla lapha emsakatweni wakangwane,  
 e-Zumi today on the Kangwane<sup>5</sup> broadcasting  
 siphindze sinaye Magangeni, lapha, lovamise  
 service, we are, again, with Magangeni, here,



khona, E. timbili tintfo lengifuna kutibeka.  
 where, it is easy for one to go astray. E-tintfo  
 Yetugala nje intfo lengifuna ikhanye  
 There are two things which I want to put. The  
 kahle kutsi bukhosi bemaSwati budzala  
 first one, which I want to put clearly, is how old  
 kangakanani. Yintfo yetugala leyo, lengifuna  
 is "bukhosi" of the Swazi. That is the first thing, which  
 kutsi ikhanye kahle kutsi bukhosi bemaSwati  
 I want to be very clear, it is, how old  
 budzala kangakanani. kwesibilike beseke  
 bukhosi" of the Swazi. The second thing is  
 ngingena kulo kutsi kulesi khatsi ke lesesibekwa  
 that I want to get into that that is the time  
 njongaba seniwile kutsi sesinebaka Zulu,  
 which is being put, as we have heard that  
 sinebukhosi lobutihlobo tetfu ka Zulu, bese  
 we now have the Zulu, we have bukhosi"  
 ngiyabekake, kutsi tsine nalababaka Zulu  
 which are our relatives ka Zulu", and then  
 sasivana kangakanani, kanjani nabo.  
 I will put how<sup>much</sup> we got along with the Zulu, and how.

T.M. nhn  
 nhn

M.D. kwetugala ke ngitawubeta ngitsi, phela  
 firstly, I will put like this: In fact, the Swazi  
 emaSwati, singabenta siphosiso lesentiwa, imuama  
 let us not make the mistake which is made  
 ngulabamhlophe, noma banfya beku hamba,  
 mostly by the whites, or people who are  
 lesitsi emaSwati akanye nebaka Zulu. Ehluka  
 strangers, which is that the Swazi are one

kubaka Zulu. foke ngifuna kuvakalisise kahle  
 with the Zulu. They are distinct from the Zulu.  
 ngobe emaSwati aka siwo emaZulu. Angiqale  
 That, I want to be clearly heard because the  
 ke, ngiqale ebudzaleni bawo emaSwati, ngoba  
 Swazi are not the Zulu. Let me start, starting  
 nitawubona nasengifike sengikhuluma ngebe-  
 by the age of the Swazi, because you will  
 kaZulu, ngebukhosi bakaZulu. Ngibe sengikhu-  
 see when I talk about the Zulu, about the  
 luma ngabo sengifike ku 1815. Kusuka lapha  
 bukhozi" of the Zulu. I will then talk about them,  
 ngiqala khona kulemuva kakhulu lekubo 12-  
 after having arrived to 1815. From the vantage  
 13 Century, lapho kwakubusakhona inkhosi  
 times, where I start, around the 12-13 Century,  
 leyayitsiwa ibusa lonkhe lentansi ne South  
 when the inkhosi<sup>17</sup>, who was said to rule the  
 Africa, lelesitsi yi Azania. "She reigned  
 whole of South Africa, which we say is Azania, her  
 T.M. lelive lokutsiwa yi Azania Tamuhla, kalibur-  
 the live<sup>47</sup> today called Azania, was ruled  
 Swa ngutenkhosi lapho kwadzabuka khona  
 by this inkhosi<sup>17</sup> from which dzabuka<sup>15</sup>  
 bukhozi be maSwati: Munomuthapha.  
 the bukhozi" of the Swazi: Munomuthapha.  
 T.M. nbn.  
 nbn<sup>34</sup>  
 M.D. lapha nje, angivani naleligama lekutsi e-  
 here I don't go with the word which says  
 bukhozi be maSwati badzabuka ku Mathalathala,  
 the bukhozi" of the Swazi dzabuka<sup>15</sup> from

T.M.

M.D.

T.M.

T.M.

M.D.

T.M.

... ngifuna kuvakalisise kahle  
 ... ngobe emaSwati aka siwo emaZulu.  
 ... That, I want to be clearly heard because the  
 ... ke, ngiqale ebudzaleni bawo emaSwati, ngoba  
 ... Swazi are not the Zulu. Let me start, starting  
 ... nitawubona nasengifike sengikhuluma ngebe-  
 ... by the age of the Swazi, because you will  
 ... kaZulu, ngebukhosi bakaZulu. Ngibe sengikhu-  
 ... see when I talk about the Zulu, about the  
 ... luma ngabo sengifike ku 1815. Kusuka lapha  
 ... bukhozi" of the Zulu. I will then talk about them,  
 ... ngiqala khona kulemuva kakhulu lekubo 12-  
 ... after having arrived to 1815. From the vantage  
 ... 13 Century, lapho kwakubusakhona inkhosi  
 ... times, where I start, around the 12-13 Century,  
 ... leyayitsiwa ibusa lonkhe lentansi ne South  
 ... when the inkhosi<sup>17</sup>, who was said to rule the  
 ... Africa, lelesitsi yi Azania. "She reigned  
 ... whole of South Africa, which we say is Azania, her  
 T.M. lelive lokutsiwa yi Azania Tamuhla, kalibur-  
 the live<sup>47</sup> today called Azania, was ruled  
 Swa ngutenkhosi lapho kwadzabuka khona  
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 bukhozi be maSwati: Munomuthapha.  
 the bukhozi" of the Swazi: Munomuthapha.  
 T.M. nbn.  
 nbn<sup>34</sup>  
 M.D. lapha nje, angivani naleligama lekutsi e-  
 here I don't go with the word which says  
 bukhozi be maSwati badzabuka ku Mathalathala,  
 the bukhozi" of the Swazi dzabuka<sup>15</sup> from



ngoba sengimfune, ngimfune le Mathalathala,  
 Mathalathala, because, I have searched and  
 kargimfoli. Ngitfoli mine kungatsi lelowa-  
 searched for this Mathalathala, I don't find  
 khuluma leligama abutwa ngumuntfu weka-  
 him. What I find is that, it seems as if the  
 hamba watsi ngoba asalikhohliwe watsi  
 one who said this name, he/she was being asked  
 "Owu cha! Ngumathalathala". Kantsi usho  
 by a foreigner and, after he/she, having forgotten  
 Munomuthapha  
 the name, she/he said: "Owu<sup>3</sup> No! Its Mathalathala"

T.M. nhn

Whereas it was meant Munomuthapha

nbn<sup>34</sup>

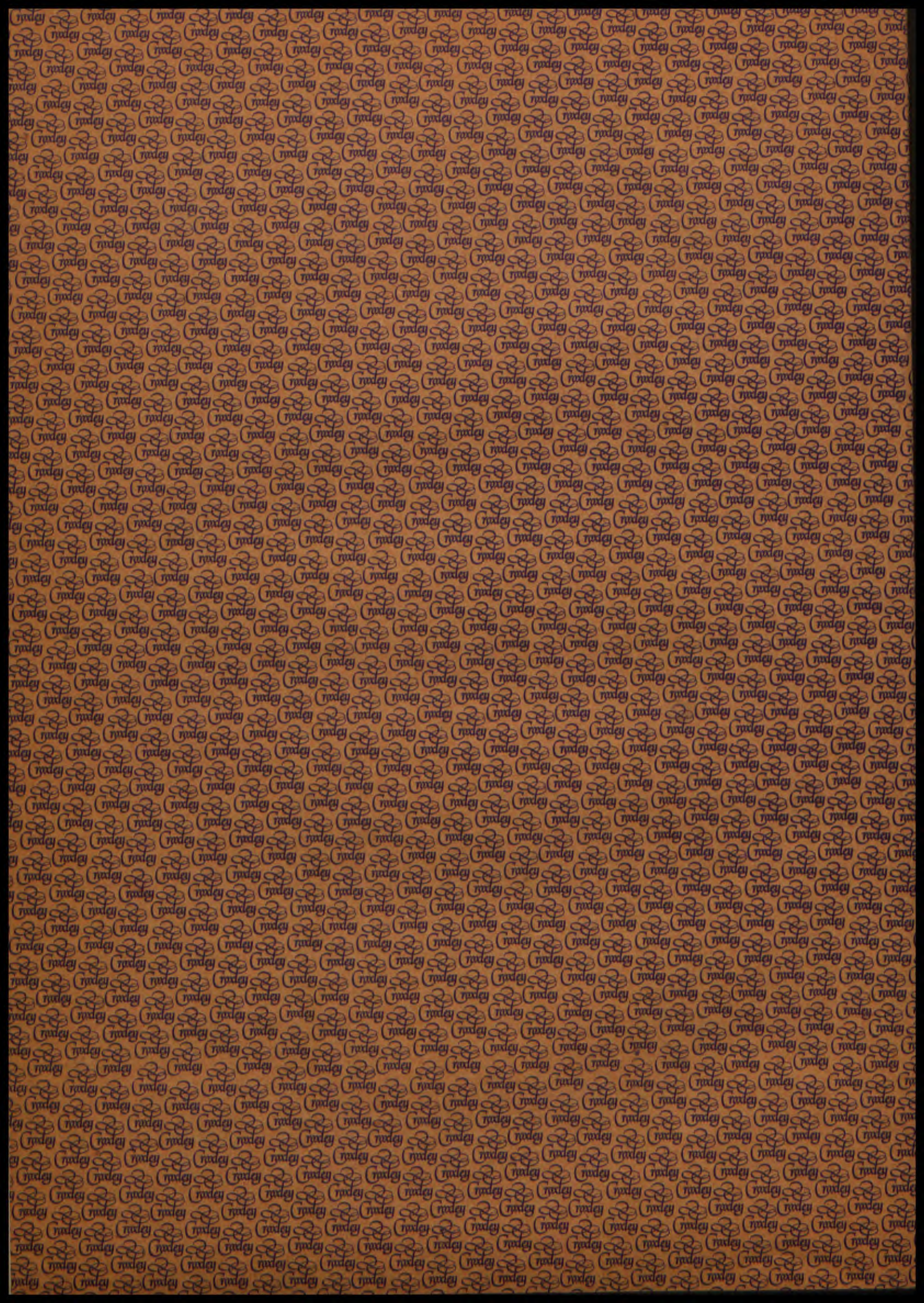
M.D. longuyena siwa kable kakhulu, sesitetelewa  
 the one about whom we hear very much,  
 ngema phuthukezi, lakhanda kubusa yena lonke  
 being told by the Portuguese who found him  
 lele Azania, aze amfuna kutsi: "Sifuna  
 vuling in the whole of Azania, and who eventually  
 kuyawufika kuye." kwatfolakala kutsi akaf-  
 looked for him, saying: "We want to get to him",  
 lakali dvute. Bahamba bamfuna, bamfuna  
 and it was found that he was nowhere to be  
 baze bamfola, ngoba bukhosi bakhe babukhur  
 found near them. They went out, searching, searching  
 lu kakhulu, bunjengebenkhosi yema Juta,  
 for him, until they found him, because bukhosi"  
 uSolomoni, Solomon.

T.M. nhn!

nbn<sup>34</sup>

of his was very big, like that of Jewish king,





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