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SIZE A4 (297 x 210mm) GROOTTE

Name S.B.S. series Tape No. 11  
Naam

Subject Topic: History of Swaziland  
Vak

Place Infermanti Magingeni Dlamini  
Plek

DATES: 9/06/77; 16/06/77  
Book 81

Faint Ruling with Margin  
Dowwe Lineëring met Kantlyn

JD. 328

MD. Bati kube Lamfate Munamuthapha ba balinga  
 Misa kutha ba Munamuthapha ubu ba kisi to  
 kutsi, ngaba phala mbhosa yaba babefuna kugqala  
 kuzo ba ubu wa to komant kuni ubu  
 bantfu babente babe ngaba, babenge Malphathu  
 kuzo ba kuzo ba kuzo  
 kezi.

T.M. e.e.

M.D. kubona bayamphake uloluto "cho, sifuna  
 kutsi uena sekubhubhatise, niffo laberigayati  
 phela yangingathisa. Was uyabhathisawa, sekuba  
 ngu Presta John Emaluthutezi nje nabubona  
 nga Munamuthapha, abhuluma ngu Presta John,  
 besefe labanye bantfu bayaduta khona kapha  
 ungati do Presta John ngulomunye mulo  
 Munamuthapha ngulomunye munye, ginkhosi  
 ngemakalanga ngemakalanga.

T.M. e.e.

M.D. Batsi kube bamifole Munamuthapha base balinga  
 After finding him, Munamuthapha, they then tried to,  
 kutsi, ngoba phela inthoso yabo babefuna kugqoka  
 because their aim was to convert him into  
 bantfu babente babe ngabe, babenge maPhuthu-  
 themselves, into a Portuguese,  
 kezi.

T.M. e-e  
 yes

M.D. babese bayamtjela ke lokutsi: "cho, sifuna  
 they then told him that: "No, we want to  
 kutsi wena sikubhabhathise, into labengayati  
 baptise, something which he didn't know, because  
 phela yayingatiwa. Was uyabhabhathiswa, sekutsiwa  
 it was not known. He [Munamuthapha] was then  
 ngu Presta John. Emaphuthukezi nje nakhuluma  
 baptised, and was called Presta John. When the  
 nga Munamuthapha, akhuluma nga Presta John,  
 Portuguese talk about Munamuthapha, they talk to  
 beseke labanye bantfu bayaduka khona kapho  
 about Presta John, and then other people get  
 ungatsi to Presta John ngulomunye, nalo  
 lost there as if this Presta John were another,  
 Munamuthapha ngulomunye; munye; ginkhosi  
 and this Munamuthapha, a different one; it's one;  
 yesive lesasibitwa ngekutsi ngemakalanga.  
 it's the inkhosi<sup>17</sup> of the siwe<sup>47</sup> which was called  
 kubita ke lokutsi ngemakalanga.  
 the Makalanga, they were called the Makalanga.

T.M. e-e  
 yes

<sup>69</sup> baka - of so-and-so. e.g. bakalanga - of Langa (people of ...)

<sup>70</sup> bayethe! - 1. interject hail, your Majesty!  
2. a title for kingship which the Swazi adopted, possibly from the Zulu, whose name is Bayedé!

M.D. tsine banikati, lokutsi nge Makalanga, sitsi We, the owners, saying its the Makalanga, we tsine bantfu baka Langa; ba-ka Langa, khayi say, they were people of Langa: baka<sup>69</sup> Langa, not Bakalanga.

T.M. e-e- yes

M.D. bakalanga labantfu labebaphetfwe ngu Muna They were of Langa, these people who were under muthapha, lapho kudzabuka khonake umnyombo Munomuthapha, where the source of the Swazi walesive leselamuhla kutsiwa ngemaSwati people of today dzabuka<sup>15</sup>

T.M. ohn. ohn<sup>34</sup>

M.D. U Munamuthapha ubusa i Azania ngobe Munamuthapha ruled Azania because he was ayinkhosi, angubayethe. Wonke umhlaba an inkhosi<sup>17</sup>, he was a bayethe<sup>70</sup>. The whole wase Southern Africa ngalangentasi uphetfwe area of Southern Africa, in the south, was under nguye. Ngetungasatfoli kutsi "ngitawuphatsa him. Due to his confusion as to say: "How am Kanjani, ngitawutselisa Kanjani live I going to rule; how am I going to fat the lengiliphetse ngoba angilati, tibanti kakhubi." live<sup>47</sup> I rule-over, because I don't know it, wase akhiphake bantfwabakhe ababela kutsi: it is too big". He then sent out his children "Hamba wena uyohlala le, utabotselisa ubuyise and allocated them, saying: "Go you, and stay there

kimi; hamb'uyewukhlab le, utabotse lisa ubuyise  
 you will demand tax and bring it to me; <sup>you</sup> go  
 kimi: Bahamba ke. kudzabutake kwebukhosi  
 and stay there; you will demand tax from the people  
 ba Munomuthapha, bese putsandza kwehlukana  
 and then bring it to me." They then went - that is  
 ngobe, labantfwana nasebafk'e tindzaweni  
 how the bukhosi" of Munomuthapha dzabukad<sup>15</sup>,  
 tabo ngulowo sawutibona bukhozi  
 leading to the different bukhozi" because these children

T.M. nhn, nhn. after reaching their places, each saw himself  
 nhn, nhn<sup>34</sup>. being bukhozi".

M.D. ngulowo sawutihlephulele libayethe kuyise,  
 each one took being a bayethe<sup>70</sup> from his  
 ngulowo sawutihlephulele libayethe kuyise  
 father; each took being a bayethe<sup>70</sup> from his father

T.M. nhn  
 nhn<sup>34</sup>

M.D. uyehlake, bayehlake labantfwanate bale-  
 He then came down they then came down, these children  
 nkhozi, behla nelugy lwelwardle iZindran  
 of his, of this inkhozi<sup>17</sup>, along the coast of the Indian  
 Ocean. Bayehla bayehla bayehla, akusho  
 Ocean. They came down, came down, came down,  
 kwakutsi kwakwehliwa ngelilanga linye,  
 it doesn't mean that they came down on one day;  
 kwakutsatsiminyaka kwanjwa, kutsatfwe  
 it took years, still travelling; took years, staying  
 iminyaka kuhletwe endzaweni andz'ube  
 in one area, before it was dzatfukwid<sup>15</sup>  
 kudzatfukwe. kwatanjwa kanjalo, kanjalo,  
 That is how it was travelled; like that, like

kanjalo kwate kwayowufikwa eZambesi  
that, until it was arrived at Zambesi.

T.M. nbn  
nbn<sup>34</sup>

M.D. i Zambesi kulapho nasewufike khona  
the Zambesi is where, having arrived there, you find  
sekungulendzawo laplo kukhona iZimbabwe  
it is the place<sup>where</sup> there is Zimbabwe.

Tim e-e.  
yes

M.D. e- lendzawo, lokutsiwa yi Zimbabwe, lesakhiwa  
e- sumi this place which is called Zimbabwe  
lesakhiwa e Zimbabwe sakhiwa ngumbuso  
the architecture of Zimbabwe, it was built under  
wa Munomuthapha, ngoba yayinkhosi lenkhulu,  
-the rulership of Munomuthapha, because he was a

sawungabona ke bukhulu ba Munomuthapha  
great inkhosi<sup>17</sup>; you can see the greatness of  
nawungabona letindvonga letatake lamuti  
Munomuthapha, if you<sup>can</sup> see the walls which  
wase Zimbabwe. Ungabona ke kutsi yayiyi-  
had built Zimbabwe. You can see that he was

inkhosi sibili, ngoba kwakute ngisho lemi-  
an inkhosi<sup>17</sup> indeed, because there weren't even  
shini leseyikhona lamukha yekwaka, kodwa  
the machines which are present today for  
kwakhiwa simanga. Ngu Munomuthapha ke lawo  
building, but it was built wonderfully. It's

yinkhosi ye Makalanga ke leyo. Ngehleke ngi-  
Munomuthapha that one, the inkhosi<sup>17</sup> of Makalanga.  
sheshe ngehle, ngitowufika kphentasi  
Then I come down, to reach down

71 sinanatele } see glossary  
variant: sinanazelo

e Dalagubhe lapho sitsi kuse Dalagubhe lamuhla  
at Delagoa [Bay], where we say it's Delagoa  
lapho fike Kwakhiwake lombuso wemaKatanga  
Bay today, where the umbuso<sup>20</sup> of Makatanga  
Kutfolakala kutsi kunematfonga; tivana, tivana  
was built. It was found that there were the  
tivana tematfonga tefihukene. Efike lomka-  
ematfonga people; small groups of Thonga, though  
Langa. Afike atiphatse tonkhe, ngoba  
distinct. This Mkatanga arrived. On arrival, he  
indlela yekuphatsa, yena, yekuphatsa sive  
put all of them under his command, because the way  
lesikhulu, seyintfo yakubo ladzabuka ayati  
of ruling<sup>a big nation</sup> was known to him; it was something with  
lekubo, which he dzabuka<sup>15</sup> from his place.

T.M. nhn nhn  
nhn nhn<sup>34</sup>

M.D. libito lakho lowo, leyonkhosi leyo, lowo  
the name of that inkhosi<sup>17</sup> that bayethe<sup>70</sup>  
bayethe lowo, ngu Tembe. AbengumKatanga.  
was Tembe. He was an Mkatanga.

T.M. nhn!  
nhn<sup>34</sup>

M.D. lo Tembe. Nje lababaka Tembe, lokutsiwa  
this Tembe. In fact the Tembe people, who are  
lamuhla Tembe, nabalabalapha ngentasi,  
today said to be the Tembe, those who are down,  
there beneath.

T.M. nhn nhn  
nhn<sup>34</sup> nhn<sup>34</sup>

M.D. sinanatele sabo kutsiwa Nkatanga, ngoba  
their sinanatele<sup>71</sup> is Nkatanga, because

ngemakalanga labantfu. Tsine emaswati  
 they are the katanga these people. We the Swazi  
 lamuhla la, satiwa kutsi sibaka Tembe. Ema-  
 today here, are known as people of ka Tembe,  
 Ifonga, ngemafonga aka Tembe, ngoba ngu-  
 the emafonga, we are the emafonga of ka Tembe,  
 Tembe inkhosi yemakalanga, leyefika, ya-  
 because it's Tembe the inkhosi<sup>17</sup> of the katanga,  
 fike yase iphatsa tonkhe letivana letila  
 who<sup>on</sup> arrival, put all the small groups  
 phentasi  
 there, under his control.

T.M. nhn.

nbn<sup>34</sup>

M.D. Sehluka kulo Tembeke, tsine lesitsi namuhla  
 We branched off from this Tembe, we who are  
 sesingema Swati. Angiqhubeki, ngoba ngijike  
 today the Swazi. Let me continue, because I am  
 lapha ngiyakhona.  
 hungry there where I am going.

T.M. yebo ke.

yes.

M.D. e-sisuke ke ku Tembe. Yinkhosi, yinkhosi  
 e-jumij let's pass on from Tembe. This Tembe was  
 Tembe, kutsiwa bayethe! kuye. kubakhona ke  
 an inkhosi<sup>17</sup>, it was said bayethe<sup>16</sup> to him.  
 emakhosi lamanye ke kubakhona ba Nkhosi,  
 Then there were other kings, such as Nkhosi,  
 Nkhosi wekugala. Nkhosi wekugala, kadzeni  
 Nkhosi the first. Nkhosi the first, long ago,  
 vele. kubakhona ke ba Dlamini. Dlamini weku-  
 Then there were ba Dlamini. Dlamini the



gala nje, number one, abekhona, nasesifuni-  
first, number one, was present, according to  
sisa nga 1527  
our findings, in 1527.

T.M. nhn!  
nhn<sup>34</sup>

M.D. 1527 kwakuna e- kwakuna Dlamini  
1527 there was, e-[um] there was Dlamini  
wekugala, angasiye lo Sidwabasilutfuli,  
the first, not this Sidwabasilutfuli, this  
loyi lesitawukhuluma ngaye, losatala Nguwane.  
one, about whom we are going to talk, we begot,

T.M. e-e. Nguwane.

yes

M.D. kadzeni  
long ago

T.M. nhn!  
nhn<sup>34</sup>

M.D. ngu Dlamini wekugala ke lowo. Kwahamba  
That was was Dlamini the first. Then it  
ke, kwahambake, kubakhona ke, sibitwa, sibitwa  
went and went, what was it called  
ngekutsi siyini ke lesive solo kutsiwa nje  
at that time, the sive<sup>17</sup>? It was called  
sonkhe lesikhatsi lesi? Ngematangeni,  
ematangeni, the people of Lainga.  
bantfu bakalanga

T.M. nhn nhn.  
nhn<sup>34</sup> nhn<sup>34</sup>

M.D. kusukela le ku Tembe, kusukela le, ku Muna  
right from Tembe, right from there, from

72 incwala - see glossary.

73 giduwa - see glossary.

74 kuphahlela umhlaba - is to perform ritual function for the good of a country, or area. kuphahlela is to perform ritual. umhlaba 'land' or 'earth', but referring to line (see footnote 47)

75 ematangeni - 1. refers to members of the Dlamini lineage, 2. also refers to people of Swaziland in general. In the latter case, it is usually meant to be a polite address-name.

mutthapha, sibantfu belilanga, singematangeni. Munomutthapha, we were people of the sun, we Ngobe phela, nalokuze kutsiwe singematangeni, were ematangeni, because indeed, the reason kute phela lutfo tsine lesi(wentako singakabuti why we were called ematangeni, is that we do lilanga. Ingagiduwa yini incwala kungakabu-not touch anything, without having looked at the kwa lilanga? Sun. Can the incwala<sup>72</sup> be giduwa<sup>73</sup> without

T.M. Cha.

[laughing] no.

M.D. Kukhona yini umsimeto lomkhulu weswe is there a great nation ceremony, which longentiwa, kuphahlela umhlaba, kungakabu-can be performed, that involves kuphahlela<sup>74</sup> kwa lilanga? kutsi liqondze phike nyalo, umhlaba<sup>74</sup>, without having looked at the sun? lilungephi ke nyalo, litsi kakwentiweni ke As to say where it is facing now, what does it nyalo? kute. say should be done now? Nothing.

T.M. e-e-yes.

M.D. sibantfu belilanga, singematangeni. Siyaghu-we are people of the sun; we are ematangeni<sup>75</sup>. beka ke, singematangeni ke, kute kutawufika We then continued being ematangeni, until ke kuDlamini ke. Dlamini ke, lo Sidwabasilutfuli it reached Dlamini. Dlamini, this Sidwabasilu-

T.M. e-e-yes

M.D. laphretubonjeni, lowakha imiphakatsi yakhe,  
 there at etubonjeni, who built his imiphakatsi<sup>44</sup>;  
 wakha umphakatsi weMavaneni; wakha  
 he built the umphakatsi<sup>44</sup> of eMavaneni, built  
 umphakatsi e-wakaLobamba  
umphakatsi<sup>44</sup> of -Eunzi Lobamba.

T.M. nhn! wakalobamba mizala elubonjeni  
 nhn!<sup>34</sup>

M.D. kaLobamba, lapho abetsi natawufuba libutfo  
 kaLobamba, where, when he was to  
 kutsi libutfo leli litawubitwa ngekutsi lingu-  
libutfo<sup>37</sup>, as to say what libutfo it was, what  
 bani  
 name by which it was to be called

T.M. e-e-  
 yes

M.D. libitwe ligwale sibaya kaLobamba, abesowutsi;  
 it used to be summoned into a cattle byre at  
 "Ngingakasho kutsi nitabalibutfo lini, ngin<sup>fi</sup>ingwe  
 Lobamba, and then he would say, "Before I say  
 la, iphila niyilandzehlatsini nite nayo.  
 what libutfo<sup>37</sup> you are, I want a leopard here,  
 Ngete nganibeka nibelibutfo, nite sibindzi sekubamba  
 alive, go and fetch it from the forest and bring  
 ngwe dibuye nayo la!"  
 it here. I will not name you as libutfo<sup>37</sup> without having<sup>2</sup>

T.M. nhn! courage to hold a leopard and bring<sup>2</sup>  
 nhn!<sup>34</sup> it here!"

M.D. liphume libutfo kutsi saka. Libuye nengwe  
 Then the libutfo<sup>37</sup> would go out in different  
 liyibambe ngetindlebe, liyibambe ngemsila, liyinta  
 directions and come back with a leopard, holding

76 umuti } see glossary.  
variant: umuzi

M.D. ...  
T.M. ...  
M.T. ...

M.D. ...  
T.M. ...  
M.D. ...

T.M. ...

M.D. ...  
T.M. ...

M.D. ...  
T.M. ...

ntamisa, lifike lityisi cisi embikwenkhosi, kato-  
it by its ears, holding it by its tail driving it  
bamba, Embambangwe.

until they present it in front of the iskhosi at  
Lobamba - at Mbambangwe.

T.M. e-e-  
yes

M.D. lomuti wakatobamba mdzala, etubonjeni  
this umuti<sup>76</sup> of katobamba is old, etubonjeni  
le, KusekuDlamini.

ENO there, yonder, while it was Dlamini [inkhosi<sup>177</sup>]

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