

PAGES
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BLADSYE

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SIZE A4 (297 x 210mm) GROOTTE

Name Naam SBS TAPE 8
Subject Vak Genealogy of the Kings of Swaziland
Place Plek BOOK 1

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

Interviewed by: Toms Makama (M)

Informant : Magangeni Arthur Stamini (A)

TAPE 8, S.B.S.

Interviewed at: S.B.S.

Footnotes

1 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.

2 Umunzane : see glossary

3 Magangeni : the prince

4 Tindvuna : see glossary

5 Tigodlo : see glossary

6 Imiti : see glossary

7 Live : see glossary

8 wena wekunene : see glossary

M Emsakatweni wakangwane nanamuhla lapha
In the broadcast of kangwane¹ today here we have
sine munzane magangeni Dlamini longulomunye ke
umunzane² magangeni³ Dlamini who is one of
webantfu laba nelwati ngayo imihambo yakangwane
those people who have knowledge about culture of
utasicocela ke namuhla njena ngemakhosi
kangwane¹. He will tell us today about the kings
netindvuna netigodlo imiti yemakhosi e
and the tindvuna⁴ and tigodlo⁵ the imiti⁶ of kings
nalokunye nje lokuningi sibili e ngawo
and other many things about the kings of
emakhosi all live.

this live⁷

A Yebo ke wena wekunene. into lenkhulu
yes wena wekunene⁸. The big thing which makes me
lengenta kutsi ngicabange kutsi kufanele kutsi
to think that is right that we know this is
sikwati lokhu yindzaba yokutsi umuntfu
the story of a person has to be proud, a person
unekutichanya umuntfu nangabe ati ngaye.
when he/she about himself/herself.

Umntfu longatati unlandvo wakhe

A person who does not know her/his history she/
ulahlekelwa kutati alahlekelwe kutichanya
he loses her/his knowledge and loses her/his pride
ngoba ngalesinye sikhatsi umntfu utalwa
because in other time a person is born by a
lighthave kuffolakale kutsi lomntfwanakhe
hero and it is found that this child of the hero
walelighthave akasasile lighthave yena sowulwa

Footnotes

9. ke : can be used to refer to three different means. It can be used as a conj. (followed by subjunct. mood) indicating threatening; it can also be used as a def. (foll. by subjunct. mood) indicating occasional action; also can be used as anclitic, usually affixed to the first word of the sentence carried on, but may be affixed to a later word, provided that word is a predicative. Dont you see ke means to agree with someone on a particular thing or point.

10. hawu : interj. of strong disapproval, regretful surprise

11. awu : an interj. of sudden surprise

is not a hero and he fights against this hero is an
nalobughawe bayisemkhulu, kantsi ngabe uyatichanya
of his/her grandfather, whereas she/he would be
ngalomsebenti weyisemkhulu kube uyati
Dont of this work of his/her grandfather if only she/he
knew

M Awuboni - ke

Dont you see ke?

A Manje ke indgaba lenkhulu nginansi :

now the big story is this one!
Tifundgiswa takitsi he utitsintse ngemilando
Our learned people ha! if you can touch them about
yalabanye bantfu utawulale la mani. Utakutjela
the history of other people you will hear man. He/she
ngabo Prince Henry nemitsetfo labayakha, utsi
tell you about Prince Henry and the laws they ngabo
uyambuta kutsi hawu kepha msawami wena
formulated. if you ask that hawu but my son you
utalwa ngubani asho atsi wo mine ngitalwa
are born by who, he would say yes I am born
ngugimpente

by so and so

M E e

Yes

A Wabani yena, awu atsi ke kucabacabanga
of who, awu, he would think a little bit
ke atsi emva kwesikhatsi amusho, nase^{se}wundlula
then would say after some time, would tell you, when
lapho ubute lemuwa akasati
you pass there and ask at the back he does not know.

M Akasati sekulukhuni

He does not know, it is difficult.

Footnotes

12 mhlabyalingana; probably a place over the Lubombo mountains when going to Mozambique.

13 Lubombo: can refer to mountains which run along the eastern edge of the lowveld; also can refer to a district which is one of the four districts of Swaziland, along the eastern side of the country. It starts slightly north of Pshaneni in the north, and extends south to within ten miles of the southern border at Gollel. (John I. Grotzinger p 80)

24 Um um/umi: can have three different meanings; can mean agreeing; and can mean disagreeing; it also mean that someone is following the argument or the conversation

A sekulukhuni lemuva kantsi kulapho sisimo sikhona
It is difficult at the back whereas it is where the
sekutati kwakhe
foundation of his knowledge of knowing himself lies.

M Um

Um²⁴

A njeke namihla ngitsite asengimane ngitsi kancane
So today I have said let me tell a little bit
ngemlandvo wemakhosi
about the history of kings

M um um

Um um²⁴

A ngobe phela sikhona nje bukhosi betfu ngiyona
Because as we live our kingship is the big
nsika lenkhulu lesifanele kutsi sitighenye ngabo.
pillar we are supposed to be proud of.
ngitawugala ke etulu, ngigale enkhosini e
I will start at the top, start at the king who is
lokutsiwa nguHlubi. Hlubi yinkhosi lesingasakhu-
known as Hlubi. Hlubi is the king we have not
mbuli kakhulu lutfo nje ngaye sesikhumbula nje
remember I much about. We only remember that
kutsi yayiyinkhosi yayingilenye yemakhosi,
he was a king he was one of the kings who is
lengiyona kukholakala kutsi itala Dlamini III
one we believe that he begat Dlamini III.

loDlamini III lesiva ngaye kutsi yena abakhe
This Dlamini III we hear about that he had built
lapha kuMhlabyalingana ngale kwelubombo
there at Mhlabyalingana¹² over the Lubombo¹³
njengokuba nawehla ngale kwelubombo bese

Footnotes

14 Phongola: can be a place, but also a river

which rises in the Drakensberg Mts. South & west of Piet Retief & runs eastwards almost parallel to the Southern border of Swaziland. It flows through the Lubombo mountains to join the Usuthu to form the Maputo R. Considered by many Swazis to be the natural southern boundary of Swaziland.

15 Shiselweni: An area in Southern Swaziland

extending south as far as the Phongola river and Eastwards to the Lubombo mountains; occupied by the early Swazi kings Ngwane and Ndungunye; and by Sobhlole in the earliest phase of his reign.

18 ebukhosini: see glossary.

like as you go down over the Lubombo¹³ then you ufika lapha umhlaba sewulingana khona e lapho come where the land is equal where the Swazis had kwakwakhe khona ke lamaswati lesuka le built, those who came from Delagoa Bay eDala gubhe asakhuphuk' eta ngala ngobe and have climbed up and came this side because sokubekhona umonakalwana lotsite wokungevani, there was a slight damage of disagreement. wase uyakhuphuka ke Mamini wakha lapho ke Then Mamini went up and built there at kamhlabyalingana sowuyesuka lapho sowakha mhlabyalingana¹², and he left there and built eluphongolo at Phongolo¹⁴

M Lo Mamini

This Mamini

A Lo Mamini wakh' eluphongolo. Kulaph' eluphongolo This Mamini built at Phongolo¹⁴. It is from Phongola lapho alandwa khona ngilaba bakankambule. where he was fetched by those of nkambule.

laba bakankambule bamlanga laph' eluphongolo These of nkambule fetched him from Phongola¹⁴ so kute atowukhuphuka ngwane umntfwana that Ngwane could go up the son of this walo Mamini ete lapha eShiselweni. ukhuphuka Mamini and come here at Shiselweni¹⁵. He goes neba^{ka} nkambule laba belandwe batinganga kutsi up with those of nkambule who were fetched being bayokwelapha le bukhosini nasebifike le ebukhosini' traditional healers to heal at ebukhosini¹⁸

Footnotes

16 umntfwana: see glossary

17 layaka: a daughter of Yaka Ndwandwe; the wife of Ngwane. Yaka was a chief of the Ndwandwe in the late eighteenth century.

when they had come to ebukhosini¹⁸ it is found sekufflakala kutsi besuka ngala beSutfu phela that they come from that side, they are Basotho bakankambule

actually, those of Nkambule

M wo - - -

Oh

A Besuka ngalapha kubeSutfu

They come from the Basotho

M O sengiyabona sengimangeke kutsi labakankambule

Oh I can see. I have been wondering as to Sebakuphi

where these of Nkambule belong.

A Ehe besuka ngala balandwe batinganga

Yes they come from there they are fetched as healers bayekwelapha le ebukhosini. Sekuyabuteka hawu to heal there at the royal residences. It is asked hawu¹⁹

linjani lelenakhe kulo ngale, bayasho ke buhle

how is it that you have built in there, they say balo ke seyitsandza ke lenkhosi ke longwane

then its beauty, the king then loves it, this Ngwane umntfwana Dlamini loku asakhuphuka ke

the umntfwana¹⁶ of Dlamini, it is then that he goes atakwakhapha eShiselweni longwane,

up to built there at Shiselweni¹⁵ this Ngwane.

Ngwane ke ngilotala ngilo ngilotala ndvungunye.

Ngwane is the one who begat who begat

Empeleni longwane ngwane waDlamini abetek' ndvungunye. Actually this Ngwane, ngwane of Dlamini:

uYaka, uYaka wakanxumalo ngobe phela funa

had married Layaka¹⁷, Layaka of Nxumalo because the

sive sati kutsi bukosi balapha kutsi kangwane

Footnotes

19 Yaka Island : Is in the Bay at Maputo, Probably it was named Yaka Island because Yaka as a Ndwandwe chief used to stay there.

20 Sigodvo : lit. refers to a log; but also refers to Nkwane III's induna at Shiselweni.

nation has to know that the bukhozi¹⁸ of here at bakhiwe kakhalu sive sakandwandwe.

Kanguane is composed mostly of the ndwandwe nation

M Um um

Um um²⁴

A Lola Yaka bukhozi bakubo babulapha eSalagubhe This Layaka¹⁷ her bukhozi¹⁸ was at Delagoa Bay, seniye nitsi nine Makamo niye nitsi ngu Yaka you usually say you Makama, you usually say it Island info lenjengaleyo is Yaka Island, a thing like that.

M E e

Yes

A Ngiyo ke tindzala tekhabo lola Yaka lapho It is the abandoned sites of Layaka¹⁷ there where kwakwakhwe khona they had built.

M O

Oh

A lendzawo lesenitsi yi utaka Island This place you call Yaka Island¹⁹

M E e ngiyabona

Yes I see

A Ethe abetekwe ke ngungwane ngwane III Yes she was married by Nkwane ngwane III

M E

Yes

A E longwane III abenenduna yakhe laph'eshiselweni This Nkwane III had an induna⁴ of his own there at Sigodvo wakattlophe. Laba bakattlophe empe leni Shiselweni¹⁵ Sigodvo²⁰ of Hlophe These of Hlophe actually

Footnotes

21 Zombodge (variant Zombode). The name of the tribal capital founded by King Ngwane III in the mid-eighteenth century. The newala ceremony was held there during his reign. King Bhunu's capital was also called Zombodge and is located at Lobamba, as a recent capital it continues to have some ceremonial and administrative significance. It is also the site of a national school.

ngabo tindvuna letinkhulu temaswati kute kube
are big tindvuna⁴ of the Swazis till today, they
ngunamuhla nje bantfu labatuwa kutsi tindvuna
are people who are known as big tindvuna⁴ of
letinkhulu temaswati, laba baka Hlophe. Ngingati
the Swazis, these of Hlophe. I cannot know and I
ke ngisakufuna kutsi ngati lokutsi laba bakahlophe
still want to know that these of Hlophe went,
bahamba babeyini nalaba baka Mahlangu ngoba
what were they with those of Mahlangu because
sengike ngeva bakamahlangu batsi mahlangu Hlophe
I once heard those of Mahlangu saying Mahlangu
nome kumbe banye yini angati kodwa ke
Hlophe or maybe they are one, I do not know but
lesikwatiko nje kutsi laba bakahlophe tindvuna
what we know is that these of Hlophe are tindvuna⁴
letefika nemaswati lapha eshiselweni, ngwane
which arrived with the Swazis there at Shiselweni,
III ke lo wakha^{ke} lomuti wakaZombodge le emuva
Ngwane III, this one, built the umuti⁶ of Zombodge²¹ there
eshiselweni.

at the back at Shiselweni.

M Owa kutowuvela kutsi kukaZombodge emuva njeji
Oh, it would appear that it is at Zombodge²¹ at the back
like this
A Kutsiwa kukaZombodge emuva njeji kushiwo le
It is said it is Zombodge at the back like this it is
emuva kaZombodge emtini waNgwane ngoba phela
meant there at the back at Zombodge²¹ at umuti⁶ of Ngwane
loZombodge lo senguzombodge wesibili losavela
because actually this Zombodge²¹ is now Zombodge²¹ the
mura, empeleni kutsifutwe lowa muti ute la

Footnotes

22 Inkhosana : see glossary.

23 Tibongo : can mean two things; can mean a clan name or surname; can also mean praises or praise name of a chief, hero or prominent person.

second which comes later, actually that umuti has been moved to here

Oh

A Ehe kutsiwa kukaZombodge emuva nje ke Yes it is ^{merely} said kaZombodge at the back it is said kushiwo ngaloko. he eminyakeni kubo 1775 because of that, there in the years of 1775 nasesilinganisa nokubuka lamany' emakhosi njengoba if we can compare and look at other kings because nje siyabona kutsi longwane III abekhona ngesikhatsi we actually see that this ngwane III was present saJobe inkhosi yebaka ^{ka} mtsetfwa during the time of Job the king of the mtsetfwas.

M E e

Yes

A akhona ngesikhatsi saPhakathwayo inkhosi yebaka He was there during the time of Phakathwayo the king Bwabe. E longwane ke ubusa ke sonkhe lesa of the Bwabe. This ngwane reigned all that time Sikhatsi lesa utala ke inkhosana yakhe ke and he begat an inkhosana²² of his own then ndvungunye.

M Ndvungunye.

M ndvungunye

A ndvungunye

A ndvungunye wangwane njengokuba nje utakuva ndvungunye of ngwane just as you are going to nasesisho tibongo landvungunye sishi ndvungunye hear when he say tibongo²³ of ndvungunye, we say wangwane lugog' olukhulu lukangwane luyaboshwa ndvungunye of ngwane, the big hide of ngwane is tied

Footnotes

26 Beka: lit. put or place; but can also mean to instal or appoint someone; in my view it can also mean to give an account of something (e.g. Ake ubeke ke kutsi loku kwenteke kanjani. - Can you give an account of how this happened).

25 La Mndzebele (alias Lakubheka): the 'la' prefix means 'daughter of'. According to Masebula (p. 6) she was the daughter of Kubheka Mndzebele who married Ngwane and bore Ndvungunye.

see: S ndlela (1) hand p. 51

Royal Sumbimba ndlela, pp 13, 14 'other' who says she was Lakubheka was alias Lamelusi,

luyasombuluka. lokukhombako nje kahle ngaphandle and it gets untied, which shows clearly without Kokubuta kutsi ndvungunye wabani. Ngukadvungunye asking that ndvungunye is of who. It is ndvungunye wangwane.

of ngwane

M Um

Um²⁴

A Ndvungunye wangwane ke yena ke utalwa Ndvungunye of ngwane then he is begat by ngukamndzebele, utalwa ngukamndzebele njengoba lamndzebele, he is begat by lamndzebele²⁵ just as laba bakamndzebele babanyeti nje laph' eshiselweni these of mndzebele are many there at shiselweni, ngabo ke labatala e emakhosi. E utamndzebele they are the ones who beget kings. lamndzebele²⁵ ke indvuna yalomuti labebusa kuwo ngudanile then is an indvuna⁴ of this umuti⁶ in which he wakankambule njengoba sesike sabasho nje laba reigned is danile of nkambule just as we have bakankambule

once said these of nkambule.

M Um Um

um um²⁴

A Sebakwa tindvuna laba bakankambule They were beka²⁶ tindvuna⁴ these of nkambule, labangibona befike nalobukhosi. E wakha ke who are the ones who came with this bukhosi¹⁸ umuti ke ndvungunye waka lobamba Ndvungunye built an umuti⁶ of lobamba.

M O

Footnotes

27 Lobamba (variant: Nobamba?) See interviews;

S. Ndlela, I, (hand) p. 68

Shiba I (hand) pp. 9-10

Maphumulo Nkambule, II bk1, p. 99 Jother

Royal Swimbamba Ndlela, p. 8 Jother, p. 115

Bonner, Hlophe Nkambule, Malunga, p. 3.

Present-day Lobamba is situated in central Swaziland between Mbabane and Manzini. 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 ngwane's first village in South-Eastern Swaziland (p. 75). According to Matsebula (p. 6-7) Lobamba was the residence of Ndvungunye's mother, Lamndzebele, site of incwala at that time Induuna - Danile Nkambule.

28 Zidge (variant Zwide) : According to Grotzinger (p. 193) Zidge was the chief of the Ndwandwe people in the early nineteenth century.

29 Dingiswayo : According to Phillip Bonner (p. 12) Dingiswayo was a Mthethwa who reconstructed his Mthethwa chiefdom along the lines of ideas he had gleaned from European Explorers.

Oh

A le shiselweni nakhona lapha katobamba utawusol' there at Shiselweni¹⁵, even here at Lobamba²⁷, you will ura nje kutsiwa kaLobamba emuva now and again hear it called Lobamba²⁷ at the back.

M katobamba emuva

At Lobamba²⁷ at the back

A E ukhona lomuti wakahobamba wandvungunye

M Yes there is this umuti⁶ of Lobamba of ndvungunye. nguye lona lowakha lomuti kugala le eshiselweni

A It is him who ^{first} built this umuti⁶ there at Shiselweni¹⁵ kubo 1790 nasesilinganisa nalamanye emakhosi round about 1790. If we compare with other kings

ke boZidge ngoba abebusa ngesikhatsi kubusa

M then these, Zidge²⁸ because he reigned during the

Zidge kubakanxumalo, e kubusa Dingiswayo

A reign of Zidge²⁸ among the Nxumalos, Dingiswayo²⁹ kubakamtsefwa Londvungunye. Tincwala

among those of Mtsefwa was reigning, this ndvungunye tandvungunye nasitibala tingemashumi

The tincwala³⁰ of ndvungunye when we count them are lamabili netincwala letsihlanu

twenty five

M E

Yes

A latigidza lapha eshiselweni. E libito phel' he danced there at Shiselweni¹⁵. The name, actually,

inkhosi iba nelibito njengamie nje kutsiwa

M the king is given a name just as myself, it is nginguMagangeni e libito lengaletsiwa ngubabe

A said I am Magangeni, the name I was given by my

M ^{father} kuphela nje ke ke ke

Footnotes

30 Tincwaleu (pl.): see glossary

Footnotes

31. Zikodze (variant: Zikode): is another name of Advungunye

32. Nyakeni: a place located about 10 km North of mangini.

Only that then then then
A libito engilona naloku sesitseta njena ngitsetela lona.
The name which really, as we now pay taxes, I pay for it.
Bese libakhona ke lelibito lowubese uyalinikwa
Then there is another name which you are given
na inkhosi seyinikwa lona lobukhosi
and the king is given it, that of bukhosi¹⁸

M E

M Yes

A nje Advungunye naloku kwaduma lelo libito
Like Advungunye wen though this one spread, his
lakhe ngu Zikodze
name is Zikodze³¹

M O ngu Zikodze

Oh he is Zikodze³¹

A ngu Zikodze. lo Zikodze lose etsiwa laph'
He is Zikodze³¹. This Zikodze³¹ who is named here at
enyakeni abangu Zikodze nje ususela ku ku Zikodze
enyakeni³² as Zikodze³¹ commences from Zikodze³¹

ku Advungunye. ngu Zikodze libito lelinye
from Advungunye. The other name of Advungunye
Landvungunye nangabe sesikhuluma ngemlandvo
is Zikodze³¹, when we talk about the history of
wakanwane njeyi sesikubhidanisela tsine maswafi
kakanwane' when we confuse you we real
sibili

M Swazis

M Um um

Um um²⁴

A sotawusiva sikhuluma nga Zikodze undgindze
You will hear us talking about Zikodze³¹ and you

Footnotes.

33 Somhlolo : is another name of King Sobhuza I he succeeded his father Ndvungunye in 1815.

34 Inkhundla : See glossary

35 Sive : See glossary

wena kutsi lozikodze sengijiphi lenkhosi
will wonder as to which king is this zikodze³¹ now.

M Um um

Um um²⁴

A kantsi kufunek' ukwati kutsi zikodze nje
whereas it is a need that you know that zikodze³¹
ngundvungunye.
is Ndvungunye

M Um um

Um um²⁴

A E bese siyendlula ke lapha kundvungunye
Then we pass from Ndvungunye here and we
sesingena ke enkhosaneni yakhe ndvungunye
enter to his inkhosana²², ndvungunye,

uSomhlolo

Somhlolo³³

M Um um

Um um²⁴

A nitsi nidlal' e Stadium

You say you play at the stadium

M E e phela sesa sesakha lensimu nje ^{lapha} sitsi

Yes indeed we have built that field there

yinkhundla yesive kaSomhlolo

we say it is an inkhundla³⁴ g sive³⁵ at Somhlolo³³

A Ehe kaSomhlolo

Yes at Somhlolo³³

M E e

Yes

A Libito ke lakhe Somhlolo ke ngubani ?

What is the name of Somhlolo³⁵ ?

M Awu e angilati angilati

Footnotes

36 Somnjalose Simelane (variants: Sontjalose, Sontshalose, Somjeluse); Mother of King Sobhuza I. According to J. Grottel (p. 154) she assisted Malambule and Somcuba in running the country from 1836 to 1840 while her grandson, Mswati II, was still in his minority.

37 indlovukati/zi: see glossary.

38 Masenjana: was the indvuna of Ngwane's royal residence at Zombodze, his surname is Nsibandze

Oh I do not know it, I do not know it

A Uyabona ke banjalo ke laba labancane ke
You see them they are like that these who are abasetukwati lokutsi libito lasomhlolo ngubani young. They will never know that what is the kantsi phela nguye uSobhuza I. name of Somhlolo³³, whereas it is Sobhuza I

M O loSomhlolo

Oh this Somhlolo³³

A loSomhlolo sitawutsi nje nasesikhuluma ngaye. This Somhlolo³³ when we talk about him we tsine maswati sutsi Sobhuza I, Sobhuza I bese Swazis saying Sobhuza I, Sobhuza I, and you uyadibaneka kantsi sisho yen' uSomhlolo. will be confused whereas we mean Somhlolo³³

M E

Yes

A Ehhe utalwa ke ngulaSimelane ke uSomhlolo
M Yes he is born by laSimelane then Somhlolo³³, uSomnjalose, indlovukagi lenqyona itala uSomhlolo this Somnjalose³⁶, the indlovukagi³⁷ which is the one which began Somhlolo³³

M ngulaSimelane

It is laSimelane

A ngulaSimelane nguSomnjalose

It is laSimelane it is Somnjalose³⁶

M Um

Um²⁴

A E indvuna ke kuba ngu nguMasenjana
The indvuna⁴ then becomes Masenjana³⁸ waka Nsibandze, laba baka nsibandze^{ye} lobabona of Nsibandze. These of Nsibandze you see there

Footnotes

39 landza: lit. means fetch; but can also mean give an account of something, or to narrate / tell a story

40 kaZulu: a word used as a synonym for Zululand. It means "the place (or country) of Zulu."

41 wo wo wo: Can mean agreeing; but can also mean interjection of great surprise or wonder

42 Benguni: refer to the Nguni people. According to Grotzinger (pg 116) nguni is one of the principal ethno-linguistic groups of Bantu peoples in Southern Africa.

lapha eShiselweni e tindvuna betativako lapha at Shiselweni¹⁵ are tindvuna⁴ which are known kangwane e titala tindvuna.

here at kangwane, the bear tindvuna⁴

M E

Yes

A u ibusa ke lendlovukazi ke lapha ka lobamba This indlovukazi³⁷ reigned here at lobamba²⁷,

se seyilapha ka lobamba ngoba phela uSomhlolo she is here at lobamba²⁷ because indeed Somhlolo³³

sowusukile le Shiselweni nasesilandza¹⁹ kutsi ususwa had left from Shiselweni, if we landza³⁹ what yini singatsi kafishane kutsi ususwa uSomhlolo moved him we can say shortly that Somhlolo was

eShiselweni kufolakala kutsi indgawo yincane

moved from Shiselweni¹⁵, it is found that the place is naba bakaZulu betile ngale

not enough, there are those of kaZulu⁴⁰ coming that side

M O betile ngale

Oh they are coming that side

A ngale ngesheya kweluphongolo

There across the luphongolo¹⁴

M wo wo wo.

wo wo wo⁴¹

A bete bafuga benguni, benguni nabo sebayafuga

They came pushing benguni⁴², benguni themselves are lapha kangwane sebats akakhweshe ngoba

pushing here at ngwane they say he must move sebafunar kulim' esimu laph' e luphongolo,

away because they want to plough fields here at kungako ke Somhlolo bese ukhwesh' ubuya ngala.

Footnotes

43 Basotho : are the Sotho people, people from Lesotho

44 engabaneni : a place located about 33 km South of Mbabane, (lit. little shelter). According to Matsebula (p 16) this place was so named because of its natural rocks and caves which provided shelter from the enemy. There is a ^{very} large cave in that area in which all the people, as well as their sheep and cattle, were able to hide.

45 Khonta / Kukhonta : see glossary

Luphongolo⁴⁴ That is why Somhlolo moved to this side kukhwesha kwakhe kubuya ngala ucelwa ngilaba His movement to come this side, he was asked by baka Simelane ngoba phela utalwa ngala Simelane those of Simelane because he is begat by La Simelane

M um um

um um²⁴

A kutsi chubeka ubheke kulela le lelakhelwe that move forward facing^{to} that which was built beSutfu. nakaghubeka uti ufika lapha kubaka for basotho⁴³, As he proceeded he eventually came to Maseko, phela yati kutsi baka Maseko neba Simelane those of Maseko, indeed know that those of Maseko and kabatekani

of Simelane do not marry each other.

M E abatekani

They do not marry each other.

A banye labantfu

They are one these people.

M usho njalo kambe

You say so

A Ya banye labantfu bandvodza yinye labantfu,

Yes they are one these people, they are one man these

nje nakufika lo Somhlolo lapha kubaka Maseko

people when this Somhlolo came to those of Maseko engabaneni

at engabaneni⁴⁴

M E e

Yes

A kufike kutsiwa awu phela awukhonti, ngete

It was then said oh indeed you do not Khonta⁴⁵

Footnotes

#6 ingaba: according to Bryant the word refer to the ff: stronghold, fastness, place very difficult of access, hence used as place of refuge in war-time; any difficult thing, thing that surpasses one's powers of tackling or mastering, as a nail impossible of being drawn out, any affair, action, word, or piece of work that surpasses one's powers of comprehension.

#7 intfombi (variant intombi): originally it referred to a mature girl; but now it is generally used to refer to any unmarried girl.

#8 Old lobamba: according to Grotzinger (p 75) Old lobamba is a new name which refers to Sobhuza I's headquarters which he built about 1820 near the Mdimba Mountains.

#9 Mahlanya: a place located about 23 km south East of Mbabane.

wakhonta la ngoba uwekhaya. Unikwa lengaba you cannot khonta⁴⁵ here because you are of the home. uSomhlolo ngoba vele anguwalayikhaya utek' intfombi Somhlolo is given this ingaba⁴⁶ because indeed he is yalayikhaya lola Simelane

M Um^{hasimelane} Um²⁴ Um um

A banye nalaba bakamaseko. E. uSomhlolo ke They are one with those of Maseko. Somhlolo then when nakesuka ke le ute utawufika lapha ke ufike he left there till he came here he then built wakha ke lomuti waka lobamba lokusho kutsi this umuti⁶ of lobamba²⁷ which means that he uffutse umuti waka lobamba wandvungunye moved the umuti⁶ of lobamba²⁷ of ndvungunye

M e e

Yes

A sowufike uyawakha ke nankhu lowakha lapha He then built that one which was built there sitsi kukalobamba lomdzala. we say it is Old lobamba⁴⁸

M E awuyichaze nje, lapha ka lobamba lomdzala Can you explain then, there at Old lobamba⁴⁸ is ngukuphi empeleni ngoba labanye bakhomba where actually because some point there at nakuya kumahlanya, labanye bakhomba e-Mahlanya⁴⁹ and others point at.

A Ehhe kahle ke ngitokuchazela ke Makama Yes, wait then so that I can explain to you khonapho. lomuti waka lobamba lomdzala



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