

PAGES
32
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 2

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

Footnotes

50 Mangini : a town located about 33 km south east of Mbabane. It is also referred to as the Hub of Swaziland. Formerly Bremersdorp.

51 Hlehla : lit. means to step or go backwards, recede; but it can also mean to postpone; it can also refer to a situation when people are called by their chief or king or by the king's representative to come and work in the fields of the chief or the king.

Makama right there. This umuti of Old Lobamba⁴⁸

A njoba uwubona nje lomgwago nati titolo lapha as you see this road, here are shops there at kuMahlanya

Mahlanya⁴⁹

M ngiyabona ngiyabona

I see I see

A Wawakhiwe lapha ngenhla

It was built up there

M wo

Yes

A ngenhla nawughamuka kamangini nje wawakhiwe up if you come from Mangini⁵⁰ then, it was built ngesancele ngenhla. Ufufwa muva lokubuya on the left up. It was moved later to come lapha pha sowukhona kwendlula letitolo ube ngale to where it is passing the shops to be right emva kwaletitolo njengoba uyawubona phela nyalo behind the shops as you see it indeed now.

M ngiyawubona phela nyalo

I can see it indeed now

A lapho wakhiwe khona yinsimu yenkhosi bapho.

where it is built is the field of the king there

ngilapho kwakuhlehla khona bobabe bonyatsi

It is where our fathers Nyatsi had hlehla⁵¹

ehhe nabahlehla ensimini yenkhosi kwayinsimu

yes when they hlehla⁵¹ in the field of the king, it was

yenkhosi lapho umuti wawungade ngetulu ehhe.

in field of the king there, the umuti was up there, yes

ngiko ke kahobamba lomdzala lapho efikela

It is at Old Lobamba where Somhlolo first came

khona uSomhlolo, umuti wefika wawubeka khona

Footnotes

52 Phondvo (variants: Phondo, Lumphondvo, Lumphondo)
a mountain found somewhere in mid Mangini -
Luyengo road, just immediately
after you have left the road to
Mbabane and have taken the road
to Luyengo before you reach Mahlanga
It is on the left when you go to
Luyengo.

53 games : can have two means; can mean
sports; and can also mean wild
animals

54 Mlilwane : is a wild life sanctuary which
is located about 10 km south west
of Mbabane.

the umuti² is where he came and built it.
tinhlobi tafike tekhwela laph' etulu ePhondvo. Uyayibona
explorers came and climbed up at Phondvo⁵². So you
lentsaba lokutsiwa kusePhondvo
see the mountain which is called Phondvo⁵²?

M Awu angiyati angiyati
Oh I do not know it, I do not know it wankhosi

A Lapho pho kunetinyamatane nyalo ba
Where there are games⁵³ now they nansi indzawo

M O ngiyabona ngiyabona
Oh I see I see wa wakhiwa khona

A Ehe labakhele tinyamatane
Yes where they have built for games⁵³ gedze lobu

M Lapho sitsi kusemlilwane
Where we say it is at mlilwane⁵⁴

A Ehe, cha ke mlilwane phela ungala
Yes, no Mlilwane⁵⁴ really is that side

M Ungala eceleni
It is there on the side

A uyabona luphondvo nawuchamuka kamangini
You see Lumphondvo⁵², when you come from
uhamba, ngesikontiyela
Mangini going on the tarred road

M e
Yes

A wowu nawuhluka nje nato tinyamatane laph'
Oh when you branch then there are games⁵³ there
esigodjini
in the valley

M O ngiyatibona ngiyatibona ngiyatibona
Oh I see them I see them I see them

A nay' intsaba ke yente Lufhondro
There is the mountain which ^{has} done a horn

M ehhe

Yes

A Batsi kusephondro, ngilapho tinhloli tefike tema
They say it is at Phondro⁵², it is where the explorers
khona (natibuka indgawo yekubeka lomuti wenkhosi
came and stood when they were looking for a place to
wakahobamba tase tiyayikhomba tisi nansi indgawo
put the umuti⁶ of the king of Lobamba²⁷, then they
lenhle nembala sowuyaya wakhiwa khona.
pointed it saying here is a beautiful place, indeed
Yindgaba ke lesingayilandga muva nasesigedge loku
it was built there. It is a story we can landza³⁹

M um ^{later} um when we have finished this.

Um um²⁴

A Ehhe. uyakha ke lomuti wakahobamba ke.
Yes, it built this umuti⁶ of lobamba then.
Inkhosi usomhlolo u ubekwe nga 1816 e wate
King Somhlolo³³ is installed in 1816 until he
washiya nga 1839 tincwala takhe tingemashumi
left in 1839, his tincwala³⁰ are twenty
lamabili natine twenty four usomhlolo
four, twenty four. Somhlolo, Sobhuga I
usobhuga I wasilela ngayinye nje kutsi
came short of one so that they would be as
anga tingalingani neteyise ndvungunye ngoba
much as his father's ndvungunye because those
tandvungunye ngemashumi lamabili nesihlanu.
of ndvungunye are twenty five.
Ehhe ubusa ke usomhlolo ngesikhatsi sashaka

Footnotes

55 Shaka: a Zulu king who reigned in the early nineteenth century.

56 Ungodongwana: according to Doke and Vilakazi Godongwana is the earlier name of Dingiswayo; lit. small excrescences of a roll shape as of human beings or a dog.

57 Hlubis: is one of the earliest sections of the Bembo tribe which moved southwards away from the Lubombo settlement.

58 Impi: see glossary

Yes Somhlolo³³ reigned during the time of Shaka⁵⁵ there lekadulu sowukhona lomfana Shaka lowafundziswa at Kazulu⁴⁰, the boy Shaka⁵⁵ who has been taught kubusa ngubingiswayo to reign by Dingiswayo²⁹

M um um
um um²⁴

A ngoba phela Dingiswayo⁴⁴ nyakumbula indgaba because indeed Dingiswayo²⁹ you remember the story of yabingiswayo kutsi wabaleka Dingiswayo²⁹ that he ran away Dingiswayo²⁹ when he ase ngumgodongwana, abulawa, babulawa ngu was still an ungodongwana⁵⁶, he was killed, they were Jobe bana Dana uyise killed by Job, they were with Dana his father.

M E e

M Yes

A utsi Jobe kababulawe ngoba sebambangisa Job says they should be killed because they are bukhosi labafana. Uyabulawa ke lomnakabodana contending with him against bukhosi¹⁸ these boys. Godongwana nango aduka ayokhonta ematHlutfjini He was then killed this brother of Dana, Godongwana⁵⁶ lesitsi battlubi besutlu nasabuya lapho sowubuya there he strays and went to khonta⁴⁵ at Hlubis⁵⁷ we sowufundze nekulwa impi ngesilungu. Seshaka call them Hlubis, the basothos, when he came from there ukhulela la ekhabonina phans' aDingiswayo he came back having learned fighting an impi⁵⁸ the ufundza lokulwa ngalendlela lensha lebuya english way Shaka⁵⁵ grew up here at his mothers under

Dingiswayo²⁹, he learned to fight in a new way which comes
 nadingiswayo naye lasatigugule libito sangasasiye
 with Dingiswayo²⁹, he also has changed his name, he is no
 Godongwana⁵⁶ asatsi ungu dingiswayo ngoba wadzingiswa
 more Godongwana⁵⁶ he says he is Dingiswayo²⁹ because
 M e e he was expelled.

Yes
 A ehhe ubalekela kutsi bangambulala nangabe solo
 Yes he ran away because they could kill him if he
 atibita ngokutsi ngu Godongwana. Uyafundza ke
 still called himself as Godongwana. Shaka⁵⁵ learns then
 shaka ke nasafundzile ke uyabuya utawubusa, u
 and when he had learned he comes back to reign, he
 babusa ke sikhatsi sinye ke naSomhlolo, na Sobhuga
 reigned over them during the same time as Somhlolo³³,
 I

with Sobhuga I

M Um
 Um²⁴

A USobhuga I yayinkhosi uyayihlakani phe kakhulu
 Sobhuga I was a king which was full of wisdom
 sibili macandzana nekwakha bunini. nitsi nitsi
 concerning the making of relationship. You say, you
 dip. nitsi nitsi

say dip, you say you say
 M Yi yidiplomacy phela
 It is diplomacy indeed

A yidiplomacy nine
 It is diplomacy you

M e e
 Yes

A ehhe sitsi ke tsine kwakha bunini loko.

Footnotes

59 Lonkhulumo : was a sister of Somhlolo

60 Mpandzese : was also Somhlolo's sister.

61 Tifokati : a sister of Mswati whom Mswati thought would be an acceptable bride for Shepstone.

Yes we call that making relationship, USomhlolo ke wakha bunini ukhupha tintfombatana Somhlolo³³ then made relationship, he sent out two girls letimbili boLonkhulumo e na nampandzese Lonkhulumo⁵⁹ and Mpandzese⁶⁰ and gave them uyawubendzisa kushaka to Shaka to marry.

M wo

Oh

A ehhe bandziswa nje labo bantfwana kushaka, Yes they were given up to Shaka to marry those children, bandziswa nguSomhlolo, boLonkhulumo nampandzese they were given up to marry by Somhlolo³³, Lonkhulumo⁵⁹ kufuneka bantfwana betfu bakwati loku, and Mpandzese⁶⁰, there is a need that our children know Kuyakwakhwa buhlobo kutsi sikhalisane. kwakwele this, they are going to make relationship so that we kukhona akusho kutsi kufika nani nina Makama can stay in harmony. It also existed, it does not. tifundziswa lokutsi diplomacy diplomacy

M mean that this only came with you Makama, the learned to say diplomacy diplomacy

Um um²⁴

A yintfo lendzala leyayikhona isebenta It is an old thing which was there working, it kusentjetwa ngayo sibili ngoba nje nasingabuka was used indeed because if we can look we sitawufika lapho sitawukhandza kutsi lenye will come where we will find that another girl intfombatana yakhishwa, Tifokati, Tifokati was sent out, Tifokati⁶¹, Tifokati⁶¹

Footnotes

62 mhlakwana : probably a Swazi name of Shepstone which he was given by the Swazis; also a regent for Jaha Nkosi also for Mshide Nkosi.

63 Shepstone : second name of Sir Theophilus was the British Diplomatic Agent for natives in Natal who helped Mswati against marauding Zulus.

64 Ho-lo-lo : sometimes written as Ye-he-he (with final particle prolonged), 'int. Oh my! just look! - expressing merry surprise at anything' (Bryant's Zulu-English Dictionary p 711)

65 Cetshwayo : was a Zulu king who reigned during the time of Somhlolo.

wayokwendziswa e ku ku kumhlakuvana ku ku and was given to be married to mhlakuvana⁶² kuSo kuShepstone to Shepstone⁶³

M Ho-lo-lo

Ho-lo-lo⁶⁴

A Tifokati waya wayokwendziswa kuShepstone Tifokati⁶¹ was given to marry by Shepstone

M Lomlumbi

This white man

A Lomlumbi. wafike kumlumbi watsi awu inkhosi This white man. She came to the white man and he mbandzeni ingentisa lengingakweiti lekitsi ngeke said oh king mbandzeni is foring to do something I ngakukhwela mine kutsi ngabe sengiteka sitsembru do not know from my place, I cannot manage to e. sowuyatsafwa Tifokati unikwa indvuna marry polygamy. Tifokati⁶¹ is then taken and given ya Cetshwayo indvuna⁴ of Cetshwayo⁶⁵

M wo

Yes

A Ehhe konkhe loku yindlela yokwakhwa Yes all this is a way of building the way kuhlalisana, idiplomacy le leniyishoko ke. to meet, it is diplomacy you say, then. Asidlule ke lapho ke sitsi ke inkhosana ke let us pass from here and let us say the inkhosana²³ yaSomhlolo ke sekuba nguMswati. Mswati ke of Somhlolo it becomes Mswati. Mswati himself yena ke lekitsi nasesemusho naye sinutsi gapu

Footnotes

66 gaphu gaphu - sometimes referred to as gaphuza which means according to Bryant to talk away in a fluent, eloquent style, as a man at a law case, in conversation, or when praising the chief.

67 Mpande : A brother of Dingane, one of Shaka's successors and he died in 1872.

68 Emahiyana plural of mahiya; mahiya is a loin cloth worn by Swazi men as part of their traditional clothing. It is tied on the right hip. The custom of wearing them (sometimes one but often more than one) is reported to have been copied from the Shangaans of Mozambique. Young boys do not wear them. Men begin to wear emajobo (q.v.) over the emahiya, while women add a skin skirt (sidwaba, q.v.). (J. Grotzinger ed. p 86).

69 emahlukuzo ^{probably} a bunch of beads which is usually tied around the body by someone is wearing emahiya.

if we mention him saying gaphu gaphu⁶⁶ his gaphu fibongo takhe sinsi Mavuso ngokuvus' indlu fibongo²³ saying Mavuso through restoring the house iyabola, gijimani ngazo goak' izindlela niyobikela and gets rotten, run through all the ways to repost umpande kaZulu nithi indlovu idle leay' indlovu to Mpande⁶⁷ at kaZulu⁴⁰ and say an elephant has eaten yayeleka ngamahiya namahlukuzo. ngumswati ke another one and had covered it with emahiya⁶⁸ and lowo.

emahlukuzo⁶⁹. That is Mswati

M ngumswati ke lowo

That is mswati

A ehhe utalwa ngularxumalo nguThandile. Thandile Yes he is begat by larxumalo⁷⁰, by Thandile⁷¹. loweta lapha ngobe phela inkhosikati lengiyona Thandile⁷¹ who came there because indeed an inkhosikati⁷² 'itawutal' inkhosi lapha kangwane ivele which is to bear the king here at kangwane is ilandwe nje ilandwe qho.

actually fetched, is fetched clearly

M akusho kutsi e

It does not mean that

A amare kukhethwe nje emakhosikatini, kuyalandwa She never chosen anyhow among emakhosikati⁷², she ilandzelwe kutsi ngayo letawutal' inkhosi. is fetched so that she can be the one to bear a king, nayilandwa ilandwebukhosini, akumane when she is fetched, she is fetched for ebukhosini¹⁸ kutsatfwe nje roma yini kutsi owu loku sibona They do not just take anything that oh because we

Footnotes

70 lanxumalo : 'la' means daughter of; therefore
lanxumalo means daughter of
nxumalo

71 Thandile : (variant Tsandgile) : also la Zidge
also lazwide. Daughter of Zidge, the
main wife of king Sobhuga I and she
was chosen at about the age of ten to
be Sobhuga's wife. She was the mother
of Mswati II and resided at Indlidzini
as an indlovukazi.

72 inkhosikati : see glossary

Footnotes

73 Kazidze : means at the place of Zidze

74 File : sister of Thandile, she was one of Thandile's tinhlanti's (co-wives); the mother of ndwandwa of Mbidlimbidlini in the Mankayane area

75 Adwandwe/a : was the son of File; he acted as regent when the new king was still a lad (Ludvonga)

76 Mboziswa : the son of ndwandwa and his wife nte the Kagawa mkhonta

77 Dalada : son of mboziswa and Citsekile Fakudze and the father of Sifuba

78 Sifuba : the son of Dalada and his mother is lobatsakatsi ndzimandze.

intfombatane yihle cha iyalanduwa. walanduwa see a beautiful girl, so she is fetched. Thandile⁷¹ was lo Thandile le kazidze ebukhosini bebenuni. & also fetched from kazidze⁷³ at ebukhosini¹⁸ of the Ngunis⁴². nakalanduwa ke phela kuphuma nabodgzawabo when she was fetched indeed her other sisters labanye njengoba nje kwaba nguFile loweta naye went out just as it was File⁷⁴ who came with File lotala ndwandwe, e ndwandwe lotala her. File who bore ndwandwe⁷⁵, ndwandwe⁷⁵ who mboziswa, mboziswa atale Dalada uyise wasifuba bore Mboziswa⁷⁶, mboziswa⁷⁶ bore Dalada⁷⁷ the father of

M hawu

hawu¹⁰

A Ethe ngilowaphuma ke waphuma na na nathandile Yes she is the one who went out with Thandile⁷¹ this lo File. & wase uta ke ukhishwa ke ngoba File⁷⁴. She was then sent out because there is a phela kufanele kukhishwe ne nemajaha need that the emajaha⁷⁹ are also sent out who are layawusebesebenta imisebenti imisebenti ye going to work out all the jobs of the yemntfwana le laphi eyakwendza khona umntfwana¹⁶ where she is going to marry, and netigcili letiyawubhasobha tintfo le ethe lesifuna the slaves which are going to take care of some kukwati nje ngilokutsi Thandile nxumalo uta things there. Yes what we want to know is that nabodgzawabo ke File beta kumswati, Thandile⁷¹ Nxumalo comes with her sister File⁷⁴ to Mswati

M solo uhlangene yini nalesindwandwa laph' enkla?

Footnotes

79 Yanga: probably refers to Langa who was once a Ndwandwe ^{clan} leader and founder, father of Zidwe

80 Madzanga: a son of the Ndwandwe king Zwide, he was also a half brother of Mswati's mother Thandile.

81 Enkambeni: a place located around the Nkambeni Hills about 50 km north west of Siteki.

82 Umlandvo: see glossary.

83 Magudu: hills found along the southern bank of the Pongolo river, where the Ndwandwe clan under the founder-leader Langa settled after their separation with the emahangeni. 'Early Bembo-nguni peoples who ultimately settled in Swaziland under the leadership of Ngwane III in the 18th century spent some time near the Magudu. The Magudu are also mentioned in a praise song of Sobhuza II, since his mother descends from Zulus who lived near the Magudu.' (Grotzinger p 86).

Is she related with the ndwandwe clan up there?

A Owu wa Zidge

Oh she is of Zidge²⁸

M wa Zidge

she is of Zidge²⁸

A Zidge uzwide ka Yanga

Zidge²⁸, Zwide²⁸ of Yanga⁷⁹

M O Ya

Oh Ya

A e e. Empeleni nje Thandile ngudzadzewabo. Actually Thandile⁷¹ is a sister of Madzanga⁸⁰.

Madzanga uyababona labenguni labalaph⁴²

M Do you see the benguni⁴² who are at

enkambeni,

enkambeni⁸¹

M Ngiyabona ngiyabona

I see I see

A ehhe ngudzadzewabo madzanga, Nasesingabe. Yes she is a sister of Madzanga⁸⁰. If we can

siwulandza nje umlandvo wakhona singawubhida-landza³⁹ the umlandvo⁸² of that place we can

nisa nawe uze uve bunandgi kutsi kwahamba confuse it such that you can enjoy the story of how

kwatsini kuzo kutsi madzanga abe la ulandzela it went so that madzanga⁸⁰ followed his sister

dzadzewabo ekuchitsekani kovembuso webenguni⁴² in the destruction of the government of the benguni

eMagudu e sewuchitfwa nguShaka. Asisubambe- at Magudu⁸³, when it was destroyed by Shaka, we should

leleka ke lapho sibone ke kutsi Thandile ke⁷¹ not be delayed there where we have seen that Thandile

Footnotes

84 Sandlane Zwane : senior indvuna q ludzidzini au indvuna q mbandzeni

85 eludzidzini : Royal residence q Thandile, mother q Mswati, situated in central Swaziland at Ludzidzini, halfway between the Zombodze and Matsapha schools. (Matsebula old ed. pp 14, 17; also see Grotzinger p. 18).

indvuna lenkhulu lengiyayyona iphetse umuti the chief indvuna⁴ which was managing the umuti⁶ lapho kuhlala indlovukati ngusandlale, Sandlane where the indlovukati³⁷ was staying is Sandlane⁸⁴, Sandlane⁸⁶ wakaZwane eludzidzini.

q Zwane at eludzidzini⁸⁵

M O laph' eludzidzini

Oh there at eludzidzini⁸⁵

A laph' eludzidzini kufuneka ke kutsi ludzawo there at eludzidzini⁸⁵. There is a need that we yeludzidzini siyati kutsi ikuphi.

know where this place q eludzidzini⁸⁵ is

M Mine ngiyati phela laph' eludzidzini

I know indeed at eludzidzini⁸⁵

A Ukhombe nje impela usho kutsi naku ke

so that you can actually point and say there are etindzani eludzidzini ungete wamane uve nje ruins q eludzidzini⁸⁵. You may not just hear that

kutsi eludzidzini, ngoba akute kwasheshe kukhanye eludzidzini⁸⁵ eludzidzini⁸⁵ because that may not be kahle loko, ngayo ke indlovukazi luyajihlala ke

easily clear, this is the indlovukazi³⁷ which was eludzidzini to Thandile le kubo 1840 kuye kubo staying at eludzidzini⁸⁵ this Thandile⁷ between 1840

1868 lapho ke e inkhosi Mswati yakese isishiya and 1868, when then our king Mswati left us.

khona. incwala tayo tingemashumi lamabili His incwala³⁰ were twenty-nine. They were netincwala le'isishiyagalolunye kwasala yinye short of one in order that they would be nje incwala tingabi ngemashumi lamatsatfu

Footnotes

86 Mavuso : is a surname, but probably ^{another} name of Mswati.

87 Soshangane : was one of leaders of the nguni groups during the reign of Shaka in the early nineteenth century, was also Zwide's headman; (See Masebula's 2nd ed. p 28) was also Zwide's brother and son of Yanga

thirty.

yabusa ke lenkhosi

This king reigned.

M Awu yabusa sibili.

Oh he reigned indeed.

A Koduwa libito lamswati e batsi batsi ngubani?

By the way what do they say the name of Mswati is

M Yehhe batsi ngumavuso phela

Hey, they ^{actually} call him Mavuso⁸⁶

A ngumavuso, mavuso wesibili. Mavuso wesibili

He is Mavuso⁸⁶, Mavuso⁸⁶ the second. Mavuso⁸⁶ the ukhona lowokugala lekadzeni. ngumavuso second, there is the first one in the old. It is Mavuso⁸⁶ wesibili. nalesikhuluma ngamswati nje

the second. if we talk about Mswati, just saying sesitsi Mavuso uma unga nga beva nje bobabe

Mavuso⁸⁶ if you can hear them, our fathers labatala tsine sebafunga sibili uva batsi

who bore us as they really swear you hear them Mavuso, Mavuso, befunga Mswati.

saying Mavuso⁸⁶, Mavuso⁸⁶, they swear Mswati.

M O

Oh

A Ebhe funa ke libito lamswati ulati kutsi

Yes you need to know that the name of ngumavuso, mavuso II. E yena ke ubuse,

Mswati is Mavuso, Mavuso II. He actually reigned ngesikhatsi sewuchitsekile umbuso webenguni

during the time the chieftainship of the Benguni^{#2} sekuphume boSoshangane e bashabateka sibili

and when Soshangane⁸⁷ were moving up fast indeed

Footnotes

88. Gasa: the father of Soshangane

89. Ya: can be used as an alternative to 'yes' meaning I follow or I agree or I see

90. Dingane: was one of Shaka's successors

bacoshwa ngushaka seba aseyakwaka umuti e
being chased by shaka and they built the umuti
bukhosi bakhe bemashangane usoshangane

his chieftainship of the shanganes, this Soshangane⁸⁷
M usoshangane

This Soshangane⁸⁷
A uhamba neyise Gasa
he is going with his father Gasa⁸⁸

M wo
Oh

A befika le utsi Soshangane, 'bantfu ke babe
They arrived there and Soshangane⁸⁷ said, people
bami enashangane, baSoshangane. Live ke babe
my father are mine, the shanganes are of Soshangane⁸⁷
la Gasa lakho, lositsi sutsi live labo Gasa nje
The live then father is of Gasa⁸⁸, it is yours. Just as we
bantfu baSoshangane live la Gasa.

M say the live is of Gasa⁸⁸, the people are of Soshangane.

M Ya ^{live} ya ya ya ya
A ya⁸⁹ ya⁸⁹ ya⁸⁷ ya⁸⁹

A Ehhe. E khona lapho futsi Mswati nakabusa
Yes. Right there again when Mswati was reigning
Kazulu sengumpande sengumpande phela ngoba
at Kazulu⁴⁰, it is mpande⁸⁷, mpande⁸⁷ actually because
sebehlukene nangingane

they have separated with Dingane.
M nangingane

with Dingane
A e kwaxatjwana Dingane nangu abaleka ate
They quarrelled. Dingane here is running away until
atewufela lapha Kangwane. E agiso futsi

Footnotes

91 Mzila: was the elder son of the family⁹¹ and according to Shanganane custom he was the legal heir (Matsebula's 2nd ed. p. 39), brother of Mawewe.

92 Mawewe: was the first-born of the chief wife⁹² and according to Zulu custom he was the heir to the Gaza empire.

93 inyatsi: lit. is a buffalo, but also is a libutfo which was formed during the time of Mswati between 1834 and 1844.

94 kaSoshangane: a place of Shanganane people

95 emabutfo: see glossary.

he died here at Katgwane'. I mean also the sikhatsi samswati lapho unca wasoshangane⁸⁷ time of Mswati where the son of Soshangane⁸⁷ akhuphuka sebanganga nemnakabo Mzila, Mawewe went up and they quarrelled with his brother Mzila akhuphuka asatawucel' imp'hi la kumswati kutsi Mawewe⁹² went up to ask for in imp'hi⁵⁸ here to kubuyelwa kuyolungiswa bukhosi bakhe ngoba Mswati that they should return and restore his sowemukwa ngumzila ngale. lapho kutawuphuma chieftainship because Mzila had deprived him of it. It is when the inyatsi⁹³ would go out being sent by kuyositwa Mzila e abuyiselwe ebukhosini bakhe Mswati that they should go to help Mzila⁹¹ and be le kaSoshangane.

brought back to his bukhosi¹⁸ there at kaSoshangane⁹⁴
M O lo lo lomawewe

o this, this, this Mawewe⁹²
A lomawewe. Iyefik' imp'hi le ikhandza kutsi this Mawewe⁹². The imp'hi⁵⁸ went there and found that emaputukegi abese alandza Mzila atsi sitakukubeka the Portuguese had fetched Mzila⁹¹ and said 'we tsine ube yinkhosi ngoba siyakubona ulungile will instal you as a king because we can see that wena Mawewe sigebengu. Nawufuna bukhosi, tsine you are good while Mawewe⁹² is a bandit'. If you sitakukushayela imp'hi yakhe, bayantsatsa want bukhosi¹⁸ we will beat an imp'hi⁵⁸ for you. They bayamtjengisa netibhamu nemabutfo abo, awu itsi take him to show him arms and their emabutfo²⁵

Footnotes

96 Ntabinegimpisi: a place located about 65 km North East of Mangini

97 ePutukezi: can refer to two different places; it can refer to Mozambique and can also refer to Portugal. But in this case it refers to Mozambique which is found

98 Kalyamagane: (sometimes referred to as enyamagane) a place found about 30 km away from the North West borders of Swaziland.

iyefika yamawewe nemaswati bakhandza kusha Mawewe's comes with Swazis; they find the firing sibhamu awu vele iba matima ke. Iyafika ke a arm, oh indeed it becomes tough. Am'imphe¹⁰⁸ returns imphe ke iyabuya laph' ekhaya ke loku ke back, returns home, and then Mawewe Mawewe asavele akhonta kumswati, amnika actually khonta⁴⁵ to Mswati. Mswati then gave ke Mswati lonkhe leli lakuntabinegimpisi liye him all that of Ntabinegimpisi⁹⁶ until it liyahlab' entansi elutukezi kubheka le e reaches down at ePutukezi⁷⁷ facing there at Kalyamagane

Kalyamagane⁹⁸

M Um u Um
Um u Um²⁴

A Lonkhe lelo lapha kuntab'inegimpisi kubheka All that at Ntabinegimpisi going down to lentansi lekhabo mawewe ulinikwa ngumswati. the direction of Mawewe's⁹² home, he is given by Mswati Phela ukhumbule kutsi Mswati utsetse loThandile Actually you must remember that Mswati has taken Nxumalo ukhumbule nalokutsi nalo Soshangane this Thandile⁷¹ Nxumalo, you must also remember that solo wakNxumalo nalo mawewe ngumntfwana even this Soshangane⁸⁷ is also a Nxumalo, even this wasoshangane solo siNxumalo. Nakabuya nje Mawewe⁹² is the child of Soshangane⁸⁷ still is the Nxumalo. Mawewe la kumswati ubuya If Mawewe⁹² comes to Mswati he comes vele ufike uyangena nje

Indeed he comes and enters
 M uta lokutsi atewucela lamabutfo lapho utsi
 he comes in order to ask for emabutfo⁹⁵ there to
 akatokulekelela ngoba uya kubo
 help because he is going to them
 A kuphela nje ke ukhumbula kutsi impli
 Only because he remembers that he is going
 utayitfolo nakanjani.
 to get an impli⁵⁸ certainly

M Owu
 Owu"
 A Elike naloku seyehlulekile impli sabuya la
 Yes after the impli⁵⁸ has failed, when he comes
 uyati nje kutsi vele ngibuyela ekhaya mine
 he knows that indeed I am going back home,
 ngitawufike ngihlale
 I will stay there

M E e
 Yes
 A nembala ke uyahtala ke, singayilandza ke
 Indeed he stays there. We can landza³⁹ the
 nendzaba yakhona ke kubusa kwabo lapha
 story of there, about their reign there to that one
 kuleli la laph' entansi size sive burandzi
 at the bottom till we feel the joy but then
 kodwa ke akese siyikele kwalamuhla.
 let us leave it for today.
 Sibuye ke ku ku emva kwamswati ke
 let us come back to ^{after} Mswati, the king which
 inkhosi leyabese seyiyabekwa lapho ke
 was then installed there, luduanga was

Instead in some and others
 the case is similar to that of
 atotokulakela upon which
 the case is similar to that of
 A Kuphela nje ke ukhumbula kutse impilo
 Day because the members that he is going
 utayifela nakanjani
 to get an ^{as} injection ^{as} injection

M. O. U.
 "Gala"
 A Blue volokw sephelulekile impilo sabuya ka
 is after the ^{as} injection ^{as} injection when in some
 uqali nje kutse vele ngibuyela ekhaya mna
 he knows that indeed I am going back home
 ngibuyela ngibuyela
 I will stay there
 M. O. U.

A number of people are, signifying things like
 instead he stays there in some ^{as} injection ^{as} injection
 ngibuyela ngibuyela ke kubona kwabo lapho
 start of that about their things that he does
 kulela la lapho entansi sige sine banardi
 up the bottom till we buy the job but then
 kubona ke abesizinye ke kubonakala
 let us know of the job
 Sibuya ke ke ke emva kwawo ke
 let us know of the job
 kubona ngibuyela ngibuyela ke
 was the ^{as} injection ^{as} injection



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