

SBS Collection: Tape 10, A229
English Typescript: Lomadayeka Ndzinisa et. al., notebook 3
[Ndzinisa History]

Typescribed by: Nokuthula Vilakati for FHYA

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INTERVIEWED AT: SBS, Mbabane

DATE: N/D

[1] KEY INFORMANTS: Lomadayeka Samson Ndzinisa (LN)

[2] OTHER INFORMANT John Siguca Tfwala (JT)

[3] OTHER INFORMANT Magangeni Dlamini (MD)

[4] INTERVIEWER Dumisa Dlamini (DD)

[5] OTHER INTERVIEWER Sabelo Ndzinisa (SN)

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that side Ndzinisa, it may go through to a lijaha just as such a mistake does occur or if may say such an accident, that when you put it here, it goes through to the lijaha, I remember when we were stabbing an inzema my cousin, Khopho¹⁷⁶ Dlamini,

¹⁷⁶ Khopho: personal name

who was our elder brother, awu it came and pierced here, this sija and demolished this, the muscle of the leg was ripped off through to that side Ndzinisa until it was blocked by the tulbaghia which we put to this sija in front, Ndzinisa.

[SN] He was saved because of that_____

[JT] He was saved by that and it just showed up a bit, this stick showed up and it was found out that it has really entered. We worked very hard trying to take it out but then the lijaha got healed even now he is still alive Ndzinisa.

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[SN] Owu that accident. Yah no I have seen the game that you play when you looked after the herds, you also

[JT] Awu, other things, even you Ndzinisa, you can remind me because you as a boy sometimes you hear but then I can really remember what I did. What I didn't do< I cannot remember but what I did just like what we have talked about, I remember it quite well Ndzinisa. This is the game which was the main game that of being an expert, what is an expert what do you call a skilful player.

[SN] Championship

[JT] Championship, such things. There were experts in stabbing this inzema, those who knew it well, which

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just look at it that when it is there how can I hurt it

[SN] As far as you can see, what was learned there?

[JT] If I see as far as I can see because we grew up when spears were used Ndzinisa, it was something like when you are trained for an imphi all there because just as this kuhlehla which we have talked about it is learned from there, in looking after herds and then you eventually come to real kuhlehla. Even the imphi is like that because in our timphi they used to fight with spears, Ndzinisa. Therefore, it was originally something of our umdzabuko as far as I see it, which teaches us in a stabbing the inzema Ndzinisa.

[SN] Yah can you tell me about swimming.

[JT] Wo, washing your body

[SN] Um

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[JT] Wo Ndzinisa, washing, we used to wash Ndzinisa, too much because we at my mother's home which is at Black Mbuluzi at Nsingweni, e we washed then, there are places which are for washing, there are also places which are not for washing, which we know we as boys e who grew from this Mbuluzi that there we don't enter there is such and such, we knew it that there, there is such, and there, there is that

[SN] That which is such as crocodiles

[JT] Such as crocodiles Ndzinisa, such as bad places which do not, which you hear of as you grow

up that they are places of danger, you are then expected to respect them like that Ndzinisa just as the old people would tell you.

[SN] Um, awu thank you very much Tfwala_____

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Yes, yes Ndzinisa, e I am, Ndzinisa, I am John Siguca Tfwala, John Siguca Tfwala who was born at Tiyeni. E John Siguca Tfwala then was begot by Mloywa¹⁷⁷ James Tfwala, e Mnukwa¹⁷⁸ Tfwala was begot by Kwane¹⁷⁹ Tfwala, Kwane Tfwala was begot by Mhayise Tfwala, Mhayise¹⁸⁰ Tfwala was begot by Tikhuba¹⁸¹ Tfwala.

[SN] Awu yeh no you really know those of your family.

[MD] E I start by talking a bit about the sive of KaTembe¹⁸²

its unity. But then to start my talk I will start by explaining about the kings, their names. I will just take five kings. The kings which ruled us while we were still there

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at KaTembe we today call ourselves Swazis here.

E there is a king who was called Nkhomikhabako¹⁸³

¹⁷⁷ Mloywa: personal name

¹⁷⁸ Mnukwa: personal name

¹⁷⁹ Kwane: personal name

¹⁸⁰ Mhayise: personal name; also a sinanatelo of a few surnames such as Hlatjwako

¹⁸¹ Tikhuba: personal name

¹⁸² KaTembe: lit. place of Tembe; a place situated across the eastern borders of Swaziland. (Tembe) is a surname; also was a king of the Makalanga or BakaLanga

¹⁸³ Nkhomikhabako: Nkhomo lit. is cow and Khabako which lit. means “that kicks”; Therefore Nkhomo plus Khabako lit. means “the cow that kicks”; also personal name

the other one who was called Sikhulamaloyi¹⁸⁴, the other one was called Sidvwabasilutfuli¹⁸⁵, the other one was called Mkhulunkhosi¹⁸⁶, and the other was called Samketisinambova¹⁸⁷. Then I will start here with Nkhomikhabako. This Nkhomikhabako is names of two people. There was this Nkhomo and there was this Khabako, after this Nkhomo and Khabako had left us (died), then it was seen that their names in order that they are not forgotten, they will need to be kept, and be given a king which will come and be appointed, the two of them. Indeed after the king that followed was installed, he was then given these two names and

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was called Nkhomikhabako, this was done so that these names of Nkhomo and Khabako could not be forgotten, then we had Nkhomikhabako. Why are these two names kept? This is done because we Swazis are people who do not forget that those people who go and leave do not die, they are living, we occasionally remember them, we phahla¹⁸⁸ for them, in other words they are those to whom we report whenever we in trouble and they talk on our behalf to

¹⁸⁴ Sikhulamaloyi (variant- Sikhulumaloyi): Sikhulu is a chief, Maloyi probably a personal name

¹⁸⁵ Sidvwabasilutfuli: Sidvwaba is a married woman's skin skirt, lutfuli is dust; there sidvwabasilutfuli lit. means the woman's skin skirt that has dust; but also is personal name; one of the early Bembo-Nguni leaders

¹⁸⁶ Mkhulunkhosi: Mkhulu lit. refers to grandfather and Nkhosi is king; personal name

¹⁸⁷ Samketisinambova: this is used as a sinanatelo of the Dlamini surname; Samketi is Mswati's other name, and Sinambova is Mtfonga's other name.

¹⁸⁸ phahla (variant kuphahla): is to perform ritual acts especially for dead people, when it is a day of remembering them.

Mkhulunchanti¹⁸⁹. Therefore this Nkhomo and Khabako, this name was taken, their two names and were joined together and it was said Nkhomikhabako, this king was named. This is done so that this king, when it is phahlwa'd, when it is said even you Nkhomikhabako then it would be remembered that when such is said it has been said to Nkhomikhabako and to Nkhomo

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and Khabako, three people have been phahlwa'd for just by saying the name of one. Even this Sikhulamaloyi, this Sikhulu was one and this Maloyi was the other, but then when they left, the king that followed was given the name that he is Sikhulamaloyi.

Even this Sidwabasilutfuli, this Sidwaba was one, this Lutfuli was the other. Then when they left this Sidwabasilutfuli, the name holds up the two.

Even this Mkhulunkhosi, even this Mkhulunkhosi, it is Mkhulu and Nkhosi, they are joined to the king that is installed and it becomes Mkhulunkhosi.

Samketisinambova, this Samketi is the one, this Sinambova is the other, Samketisinambova.

What I want to be very clear about, and to be properly and clearly heard, is this Samketisinambova because

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there is some place where the umlandvo makes something clear

¹⁸⁹ Mkhulunchanti: sometimes referred to as Mvelinchanti which is the first ancestor; the Swazis also refer to God as Mvelinchanti.

right there with Samketisinambova. E the king Msimudze¹⁹⁰ begot children and they were two. One was called Mswati, his name, and the other one was Mtfonga¹⁹¹, these boys were two. This Mswati just as we know that in SiSwati the king is born a king but he is given a name just like everybody, then when he is officially installed, the royalty, then the king is given the name of kingship now. Here then this Mswati, is Mswati but he also has a name they use at his home, he is Samketi, just as all other kings are like. He is Mswati but also Samketi. Even this Mtfonga, he is Mtfonga but he also has his home name, he is Sinambova. The boys are two, they are one man, they are of Msimudze. Their surname is Tembe, both of

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the children. They are of the umphakatsi at KaTembe where the river that starts from Sitsatsaweni¹⁹² enters which we call the Umzimnyama¹⁹³, it enters there and its name, it is called by the name uMtembe¹⁹⁴ because it is where the king Tembe came and built his umphakatsi, the sive of KaTembe where it came and built an umphakatsi and ruled all that of Delagoa Bay¹⁹⁵. These children

¹⁹⁰ Msimudze: personal name

¹⁹¹ Mtfonga (variant- Mthonga): personal name

¹⁹² Sitsatsaweni: probably a place around the Lubombo range

¹⁹³ Umzimnyama river: probably it flows along Delagoa Bay

¹⁹⁴ uMtembe: lit. the river of Tembe; probably the river around the KaTembe area.

¹⁹⁵ Delagoa Bay: a place around Mozambique which was mostly occupied by Portuguese, it is less than 15 miles away from the eastern borders of Swaziland.

then, stayed and grew up, then their father left them after their father had left them, there it was necessary that one gets installed who will be appointed as king of KaTembe. Then this Mtfonga who is Sinambova, his other name. This Mswati became the younger one, this Samketi, these people are one, their surname is one and their father is one. When

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Mtfonga had been installed it was seen that this Mswati who is Samketi has to be given a liphakelo¹⁹⁶ his mother is phakelwa'd a place so that she could also go and see how she maintains her life there because it was found that this Mtfonga was the king which liked hunting, he liked to rule that which had wild animals going towards the sea. E this Mswati who is Samketi likes ploughing, he liked to climb up and come back below the mountains of Lubombo, that side on the east of Lubombo, below the mountains because he liked ploughing. Therefore, he was given the liphakelo of his home. Actually, in SiSwati an inkhosikati has her own people, which are said to be of so-and-so, who khonta¹⁹⁷ for this inkhosikati starting from the time she is still

¹⁹⁶ liphakelo: probably land and property given to a king's wife or chief's wife in order for her that she establishes her home in that particular place that is given to her; phakela lit. means to dish out, but it can also mean to give out something

¹⁹⁷ khonta: see glossary

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at the umphakatsi, this is done so that when she is given a liphakelo, she would go out with her own people, because she cannot just go out alone to her liphakelo like when she has been expelled, because when she comes out alone it would seem as if she has been expelled, but when she comes out going with her people, it is clearly seen that a royal house is coming out. Then NaboMswati¹⁹⁸ went out, NaboSamketi took the direction towards the valley of the mountains where they came and they built there and they ploughed there, they lived on that over there. Sinambova who is Mtfonga is left there in the umphakatsi who is handling the whole kingship. Even these as they are there they ruled there. They have built in that we call Zibayaneni¹⁹⁹ in that which is

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called Lubonjeni there below the Lubombo and go upon the Lubombo where we call it Mavaneni²⁰⁰ They have built on the Lubombo. Owu Mswati himself, after he has been an inkhosana²⁰¹ of the house of his mother has been khontwa'd by people, there were people of his home, he then begot children then, and an inkhosana of Mswati

¹⁹⁸ NaboMswati: UNaboSamketi: uNabo suggests 'the mother of Mswati; uNaboSamketi refers to the mother of Samketi

¹⁹⁹ Zibayaneni: probably a place situated just on the lower side of the Lubombo mountains, on the direction of Mozambique

²⁰⁰ Mavaneni: probably a place of the Lubombo mountains or on the top edges of the Lubombo mountain.

²⁰¹ inkhosana (variant- inkosana): plural amakhosana, tinkhosana; see glossary

and he became Ngwane II²⁰². I want this to be clearly heard because this Mswati II this one, and the Mtfonga who is Sinambova is his brother, I am trying to make it clear how they separated when Mtfonga who is Sinambova remained, when Mswati who is Samketi went out, when they went out and settled where the royalty put them. Then Ngwane was born, Ngwane II because Ngwane I was the king which ruled us while we were still

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at Delagoa Bay. Ngwane then begot Dlamini, Dlamini II because Dlamini I ruled us while we were still at Delagoa Bay. Then Nkhosi was born, Nkhosi II the brother of Ndzimandze²⁰³, the brother of Mamba²⁰⁴. He is also the second one, the first Nkhosi ruled us while we were still there. Then Mavuso²⁰⁵ was born, Mavuso the brother of Nhlabatsi²⁰⁶, the brother of Mhlanga²⁰⁷, even these he was the first, this Mavuso, they were this side because there was no Mavuso that side when we were still at Delagoa Bay. Then it became Ludvonga²⁰⁸ I the brother of Lunyawo²⁰⁹ which I believe that these

²⁰² Ngwane II: the son of Mswati I

²⁰³ Ndzimandze: personal name; also a surname

²⁰⁴ Mamba: early Mamba ruler, and the son of Magadlela; also known as Gasa (SOHP, Hamilton series (Logwaja Mamba (1) edit notes p.24. According to Simbimba Ndlela, Mamba, Dlamini and Hlubi were all brothers (SWOHP, Royal, Simbimba Ndlela) edit, p.15); Also a surname

²⁰⁵ Mavuso: just a surname; there is also Mavuso I and Mavuso II

²⁰⁶ Nhlabatsi: lit. sand; also a surname

²⁰⁷ Mhlanga: lit. reed; also a surname

²⁰⁸ Ludvonga: There is Ludvonga I who was an early king of the Ngwane people; there is also Ludvonga II, the successor to the throne of Mswati II who died before he assumed the royal title

²⁰⁹ Lunyawo: lit. foot; personal name

of Nyawo²¹⁰ have dzabuka'd from this brother of Ludvonga I then it became Dlamini III, these people are still multiplying, they are continuing and multiply and all that live of Mavaneni of Zibayameni at Lubonjeni

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until it reached the Lumphongolo, actually we hear that they eventually came to Mkhuze²¹¹ because after some time when the whites had arrived, Dzambile²¹² the king of emaTfonga²¹³ would cry e he cried because they are taking it all even across the Mkhuze when it is his.

These people have stretched are, they are many. Dlamini III the brother of Shabalala²¹⁴, the brother of Mabuza²¹⁵ the brother of Ginindza²¹⁶ just as you will hear that it is said Mabuza mShabalala, these people are one. This Dlamini III ended at Lubonjeni, his son who was installed was Ngwane, this is then this Ngwane III²¹⁷ who then came up and attacked, he attacked the small tive which he found he went up on the direction towards Shiselweni, this is the Ngwane who begot this Dlamini. This Ngwane III is the brother of Langwenya²¹⁸, those of

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²¹⁰ Nyawo: surname

²¹¹ Mkhuze: a place outside Swaziland towards KaZulu; also a river along that place

²¹² Dzambile: personal name

²¹³ emaTfonga: the people of Mtfonga; the Tfonga people

²¹⁴ Shabalala: sometimes referred to as Mshabalala surname

²¹⁵ Mabuza: surname

²¹⁶ Ginindza: surname

²¹⁷ Ngwane III: the son of the daughter of Yaka Ndwandwe; he died in 1780; the father of Ndvungunye

²¹⁸ Langwenya: lit. daughter of Ngwenya; also a sibongo; also personal name

Langwenya, he is a brother of Ndlela²¹⁹ those of Ndlela who have built in the whole of Piet Retief²²⁰ towards that direction, those of Mgabhi²²¹, those of Ngwenyama²²², the brothers of Ngwane III. Then it became Ndvungunye²²³ Zikodze the brother of Ndzinisa, the brother of Liba²²⁴ then it became Somhlolo, Sobhuza I, there was no Sobhuza when we were still at Delagoa Bay, we started referring to him as such here, he was then called Sobhuza I, referring to Somhlolo, his home name, he was known as Ngwane IV, he then begot Mswati II who is Mavuso, Mavuso II at KaHhohho. Then came Ludvonga, then came Mbandzeni²²⁵ the one who was Dlamini, Dlamini IV because Dlamini II and III we have had them at Mavaneni at

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Lubonjeni, the first one we had at Delagoa Bay. Then came Mahlokohla, Bhunu, Ngwane V, then came the present king. Can we go back to Mtfonga and others to look at the house of Mtfonga's family, which Mtfonga had remained and ruled there.

²¹⁹ Ndlela: lit. way; also surname

²²⁰ Piet Retief: A town in South Africa, outside the southern borders of Swaziland.

²²¹ Mgabhi: personal name; also a surname

²²² Ngwenyama: lit. 'the lion,' name considered to be traditionally applied to the king of Swaziland, Logwaja Mamba, p.87, 25.8.83, gives Ngwenyama as name of son of the Mamba king, Magadlela, the father of Pholile. Ngwenyama also appears on the Dlamini Kinglists compiled by Matsebula as the son of Dlamini III, also refer to a Silo; personal name

²²³ Ndvungunye: also known as Zikodze; the son of Ngwane III and LaMndzebele of LaKubheka; he died in 1815; father of Sobhuza I or Somhlolo

²²⁴ Liba: personal name

²²⁵ Mbandzeni: also known as Dlamini IV, born in 1857 and died in 1889, the son of Nandzi and the brother of Ludvonga

Mtfonga remained and ruled but he begot two children. He kept Mhali²²⁶ and Mangobe²²⁷. Mhali became one of the chief house, he was appointed, Mangobe was of the minor house. This Mhali also ruled after his father of Mtfonga Sinambova, he ruled after Mtfonga Sinambova, he continued and begot Bhongwane²²⁸. Bhongwane, Bhongwane of Mhali, Bhongwane begot Bhukude²²⁹ Bhukude begot Mabayi²³⁰, Mabayi begot Bhukude II Felephu²³¹. This is the chief house which remained at Mtembe, this one. The small house of Sinambova of Mtfonga. Sinambova was also

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given the liphakelo. It was phakelwa'd the live where the Lumphongolo and the Lusutfu²³² meet, all that until it reaches to the sea, that live then is of Mangobe's family, the young who is not of the great house which is appointed. But the umphakatsi is at KaTembe. When Mangobe came here he begot his child Mabhudu²³³, some call him Maputju. Then Mabhudu ruled, from 1764 until 1782, he then begot Mwayi²³⁴, from 1782 to 1800

²²⁶ Mhali: personal name

²²⁷ Mangobe: lit. 'the cat'; also personal name

²²⁸ Bhongwane: personal name

²²⁹ Bhukude: personal name

²³⁰ Mabayi: personal name

²³¹ Felephu: personal name of Bhukude II

²³² Lusutfu (variant- USuthu): also known as the Great Usuthu River, or USuthu River. This is a Swazi river with the greatest water volume. It rises near the headwaters of the Vaal River in the Transvaal, it enters Swaziland just north of Sandlane, about half way down the country's north-south axis.

²³³ Mabhudu: also known as Maputju or Maputshu; personal name; also a river called Mabhudu, and a place called Mabhudu which probably was named after the river.

²³⁴ Mwayi: personal name

Mwayi begot Makhasane²³⁵. We shall now remember that Makhasane was a king because they also had multiplied and they now appoint their emakhosana²³⁶ of the house of Mangobe's family, they also became the royalty right there at Mabhudu just as this place is known as Mabhudu, this river

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Lusutfu right there is called the Mabhudu river because Mabhudu and Mangobe were buried, even this river is still called by that name.

Makhasane was a king who was like Mjajika²³⁷ Tfobeka²³⁸, when you had provoked him, he would attack you with a sikhonyane²³⁹ in summer, it would totally destroy, his imphi the sikhonyane, if he has not sent the grass cutters which will destroy everything such that there would be no food, In winter if he had not opened to you very strong wind which will blow away even the houses and such. Those of KaZulu once sent an imphi trying to attack Makhasane, but Makhasane opened up the sikhonyane. Those of KaZulu once sent an imphi trying to attack Makhasane, but Makhasane opened up the sikhonyane. those of KaZulu said wo this is our food, we eat such, they ate and ate the sikhonyane. When they returned to KaZulu the sikhonyane said we are not remaining we will go

²³⁵ Makhasane: personal name

²³⁶ emakhosana (singular- inkhosana): see glossary

²³⁷ Mjajika: personal name

²³⁸ Tfobeka: personal name

²³⁹ sikhonyane: are a type of locusts; also a Swazi regiment founded by Sobhuza II

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with you. It came to KaZulu and destroyed everything, and the live, people, and there was a great famine, the sikhonyane of Makhasane, that is Makhasane, he had some magic. He begot Hluma²⁴⁰, Hluma who also begot Loziyingili²⁴¹, Loziyingili's other name is Msongi. After that Loziyingili, Msongi had been appointed, he then sent a libutfo, Loziyingili's libutfo was led by his indvuna, Nsingensinge²⁴². He said go to Mswati because these people are one, all these people I am talking about today are of Tembe. Go to Mswati and kindle me a fire there. Owu indeed Nsingensinge went away with the libutfo to do what is usually done, that of kindling the father and they also came back. Mswati gave them his sisters who were

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begot by Somhlolo and they were two. He had given them Lomakhala²⁴³ who was the one who had been sent that she is the one who will be beget the royalty from Loziyingili, it is Lomakhala. She was then hlantwa'd²⁴⁴ by Dzambile²⁴⁵, then they went away, they went with both of these children, to bear royalty there from

²⁴⁰ Hluma: personal name

²⁴¹ Loziyingili: personal name; also known as Msongi

²⁴² Nsingensinge: personal name

²⁴³ Lomakhala: lit. 'the one who often cries'; personal name

²⁴⁴ hlantwa: lit. means 'to be vomited'; but can also mean to be cleaned or washed; also action done by a co-wife to her sister

²⁴⁵ Dzambile: probably the daughter of Somhlolo and the sister of Lomakhala

Loziyingili, they are going to revive this buTembe the oneness of this buTembe²⁴⁶. Unfortunately this Lomakhala did not get a child and fortunately Dzambile got the child. This child who was born by Dzambile from Loziyingili was then given a name, he was named and it was said just because he was born by those who had the emaNgwane²⁴⁷ he would be Ngwanaza²⁴⁸, then Ngwanaza was born. Then Ngwanaza ruled it he also begot his child who took his position

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after his death, and he was Mhlupheki²⁴⁹, Mhlupheki also ruled it just as today we are ruled by Mzimba²⁵⁰ who is alive, they are still of Tembe that is, the SiTembe²⁵¹ all this that I am talking about, all these Mswati and company; even these Dzambile and company. It has now been said Nkhosi Dlamini and all that, they are of KaTembe there at their INgilandi²⁵² where they are, they are of KaTembe. At Mavaneni, Zibayaneni, Lubonjeni they found that there were small tive which were living there. There are the emaNtungwa²⁵³, they are small tive because they could not stand against the royalty.

²⁴⁶ buTembe : Tembe culture and tradition

²⁴⁷ emaNgwane: lit. people of Ngwane; also people of KaNgwane; people of Swaziland; the Swazis

²⁴⁸ Ngwanaza: son of Loziyingili and his co-wife Dzambile

²⁴⁹ Mhlupheki: lit. one who suffers; the son of Ngwanaza

²⁵⁰ Mzimba: lit. the body; also personal name; also a surname

²⁵¹ SiTembe: Tembe language and culture; can also refer to the people of Tembe

²⁵² INgilandi: lit. England which is western country; but can also mean one's place of origin

²⁵³ emaNtungwa (singular- Lintungwa): the Ntungwa people

E the emaNtungwa, there are beNguni²⁵⁴ across the Lumphongolo those of Ndwandwe²⁵⁵. There are also beSutfu those of Mngometulu²⁵⁶, and other small

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tive which are found there. Those of Mngometulu are beSutfu by origin, and there were the owners of the live, the emaTfonga, those of KaTembe. These four tive got mixed up here, the combination of these tive, the emaNtungwa, the beNguni, the beSutfu and emaTfonga created languages that were going to be combined. These languages were combined and these people got mixed up, these people were then ruled, these of Tsabedze²⁵⁷ the emaNtungwa and I cannot count the emaNtungwa e such as Khumalo²⁵⁸, Simelane²⁵⁹ those who went to KaZulu, I am just counting those that are here in our place, the emaNtungwa, those of Tsabedze and others, the beNguni and beSutfu just as I say that these Mngometulu and other beSutfu just as we know that the beSutfu are so many here. Then these people became one and they

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were made up by Somhlolo who built them up, he built a sive and he is adding to this sive which went out with Mswati from there to build his own sive. Someone has once asked, I have heard him asking saying: How

²⁵⁴ beNguni: lit. people of Nguni or Mnguni; the Nguni people

²⁵⁵ Ndwandwe: surname

²⁵⁶ Mngometulu: surname

²⁵⁷ Tsabedze: surname

²⁵⁸ Khumalo: surname

²⁵⁹ Simelane: surname

did Somhlolo make up the SiSwati language, how did he succeed in making it such a language as it is now, when he found so many tive here? And I heard the one who has been asked failing to give an answer. Let me answer for him. By the way during those days when you were talking people used to listen to what you were talking, whether you were speaking SiSwati or not because if you sometimes find yourself mis-speaking SiSwati, you would be recognised as a spy, and you would be killed. You would never dare if

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you didn't know Somhlolo's language properly to speak it anyhow and wasn't out openly and intentionally. You were just eager to listen to what the Swazis were saying when they talked, you would speak that which was said by the Swazis because you would be killed for being a spy, you would not be given even any position of being somebody, even to be allowed to rule because people were uncertain about you, whether you are of here or not. That is what made people listen very carefully when the Swazis were talking as to how they talked, how do they speak when they say that, that is it. This was not even done by the king only but it was also done by the Swazis themselves so it would be spread because if it doesn't spread it would be overcome by the foreigners, that is how the SiSwati language was

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sustained, the one which we today see it going
down again, because tive and tive and tive are
so mixed up here, there is no longer the SiSwati.

[ⁱ KEY: added to denote the main respondent.]