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BLADSYE



Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Naam SBS SERIES TAPE 10
Subject Vak Ndzinisa History and the
Place Plaak history of the foundation
of the Swazi nation
BOOK 1

Point Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 328

Interviewed at : SBS: Mbabane

Date

Informants : Lomadayeka Samson Ndginisa (L.N.)

John Siguca Fwala (J.T.)

Magangeni Dlamini (M.D.)

Interviewed by Dumisa Dlamini (D.D.)

Sabelo Ndginisa (S.N.)

Footnotes

1. This reference (sig. vana vukwana) see glossary
2. Duku (variant: duku) - surname
3. Kulu - lit. place of the Duku people but is known to refer to the country to the immediate south of Swaziland. Kulu is a place of the Duku in South Africa. This term is also reserved for the area under the Duku homeland authority while Duku also refers to Kulu a similarity found with Kulu (see above)

4. Mbulu - surname
5. Dlamini - we would need to see whether the broad casting service which they refer to their village Dlamini Dlamini, Dlamini is a Dlamini

6. Dlamini - surname
7. Ndginisa - surname
8. Jobe - see glossary
9. Lomadayeka - lit. one who is painted; personal name

Footnotes

- Bekunene }
1. Nine bekunene } (sing. wena wekunene) see glossary
 wekunene }
2. Sukati (variant: Sukazi) surname
3. KaZulu : lit. place of the Zulu. Swazis use the term to refer to the country to the immediate South of Swaziland. KwaZulu, lit. place of the Zulu. In South Africa this term is now reserved for the areas under the Zulu homeland authorities, while Swazis who Zunda use it in a similarly broad way to 'KaZulu' (see above)
4. Makhubu : Surname
5. Dumduum : a name used by some members of the broadcasting Service when they refer to their colleague Dumisa Dlamini; Dlamini is a surname.
6. Gamedze : Surname
7. ndzinisa : Surname
8. babe : see glossary
9. Lomadayeke : lit. one who is painted; personal name

SN . Nine bekunene ngalinye lilanga. lapha sake
Nine bekunene one day we once talked about
sakhuluma ngebaka Sukati, baka Sukati, baka Sukazi
those of Sukati², those of Sukati², those of Sukazi²
satsi - Bachamuka kaZulu kutsiwa baka Sukazi.
and we said they came from kaZulu³ and were
Sase sifika tsine maswati syabantjintja sitsi
known as those of Sukazi, we Swazis came and
baka Sukati. Ngalinye lilanga futsi sakhuluma
changed them and said they are of Sukati. on other
ngebaka Makhubu. ngalinye lilanga ngiyakhumbula
day we talked about those of Makhubu. On another
Dumduum wake wakhuluma ngalabanye lapha
day I remember Dumduum once talked about others
baka Gamedze. lamuhla ke sitsandze kutsi
here, those of Gamedze. Today we have liked to talk
sicoce nganaba bakitsi bakanjinisa, ngenhlanhla
about those of ours, those of ndzinisa⁷. luckily we
ke sinababe lapha ulomadayeke e Samson
have here babe lomadayeka⁹ e Samson
ndzinisa walaphi¹² e Siphofaneni. Utawusho ke
ndzinisa⁷ of Siphofaneni. He will tell us the place
kutsi watalwaphi watalwa ngubani kuphi
from which he was born, by who, where and
nini. E ba labanyenti bamati ngekutsi
when, e¹⁰ peo. many people know him as Silex¹³,
ngu Silex labakhule Kanye naye.
those who have grown up with him
DD ngelebujaha lelo
That one is for bujaha¹⁴
SN E-e batsi home-lily nakashay 'ibhola lapha

Footnotes

10. e/ε : 'interj. Hail! Ah! Yes!'; it is the common expression used as introductory particle 'in politely addressing oneself to another, or when about to commence a speech'; also said by way of announcing oneself upon arrival before a hut - door.

11. Samson : personal name

12. Siphofaneni : a place located about 35 km south-east of Manzini.

13. Dilex : probably personal name

14. bujaha : See glossary

Footnotes

15 home-lily: probably was the praise-name for lomadayeka while he was still a youth

16 Zombodge: the name of a number of Swazi royal residences at different times in history. There are two sites in modern Swaziland known by this name. One lies east of lobamba in Central Swaziland, the other is located approximately 10 km south-west of mhlasheni in Southern Swaziland. This was a capital of the early Swazi kings, traditionally governed by a Nsibandza indruna (S.W. O. H. P. Ham, (magolozu mkhontu 2), edit notes p. 18). According to Bonner, (Kings, p. 14) Zombodge was originally the name of the 'national headquarters' of the later eighteenth century Swazi King, Ngwane. The precise location of this earlier Zombodge, somewhere in Southern Swaziland, has not yet been established with certainty. Zombodge is also the name of the capital of the late nineteenth century Swazi King, Bhunu, located approximately 15 km. due east of present-day lobamba.

17 Mzomba: is a sinanatele for the surnames ndginisa, Dvuba, Dlundlu etc.

Yes they said home⁵-lily when he kicked the ball kaZombodge there at Zombodge¹⁶

DD E e nelibola¹⁶ wake walidlala Mzomba E¹⁰ oh Mzomba¹⁷ you once played football

LN E-e Yes

DD Awu siyabonga babe

LN Awu we are thankful babe⁸

SN E manje ke asesive ke bakhuluma nasum- E¹⁰ now let us hear him talking with Dumdum dum lapha, Babe asewutekele Dumdum

here, babe⁸ can you tell Dumdum that, Dumisa⁵ kokutsi Dumisa Dlamini kwekutsi bakandginisa Dlamini, tell where those of ndginisa⁷ have badgabukaphi kuphi nini kanjani, kokugala dzabuka¹⁹id from, where, when and how, firstly nje asesive ngawe kutsi utalwa ngubani, let us hear about you that who begot you.

LN Wena wekunene, mine ngingumsa wantjonga Wena wekunene, I am the (son of ntjonga²⁰ ndginisa lapha kurkhomo, kuMenzisi²¹ ndginisa there at Nkhomo, at Menzisi²¹

DD Um utalwa, ukuliphi libutfo²² babe? Um²² you were born, in which libutfo²³ do you, babe⁸ belong?

LN libutfo ngubaru ngilisotja mbamba The libutfo²³ is libaru²⁴, I am a real libotja²⁵

DD O usemasotjeni vele

Oh you are indeed among the emabotja²⁵

LN ngilisotja vele

I am a libotja²⁵ indeed

Footnotes

- 18 awu (variants: owu, ewu, hawu) interje. of sudden surprise; of amazement; of wonder.
- 19 dzabuka: variant (ku) dabuka; ^{indzabuko} undabuko (noun) to originate; as does one group by breaking away from another.
(bemdzabuko: those who have dzabuka'd)
- 20 ntjonga (variant: ntshonga); personal name
- 21 nkhome: lit. cow; probably a mountain around the Siphofaneni area; also referred to a Mengisi
- 22 um (variant um-um): also referred to as umkhu; used to refer 'yes'; also used to say 'I agree' or 'oh yes' or 'yah'; sometimes 'I' is used.
- 23 libutfo: see glossary (plural emabutfo)
- 24 libaru: a libutfo founded between 1890-1899
- 25 lisotja (plur. emasotja): a libutfo founded between 1914 and 1919

Footnotes

26 busotja : see glossary

27 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.

28 imp'hi (variant impi) : see glossary

29 Sobhuga : there are ^{two} Sobhugas; Sobhuga I, also known as ngwane IV and Somhlolo; the son and heir of king ndvungunyane who died in 1815. Sobhuga's mother was Somnjalose Simelane; there is also Sobhuga II who is also called mona, Mahogoga and Nkhottotjeni; the ngwenyama of Swaziland from December 22 1921, until 1982. He was born on July 22, 1899, only five months before his father, King Bhuni died. His mother was Lomawa Nxumalo.

DD 8 koduwa le

8¹⁰ but then

LN ngimi lungagala busotja nje lapha ikangwane

I am the one who started busotja²⁶ here at kangwane²⁷

DD Le busotja buphi babe kuabakhona imp'hi yaka

which busotja²⁶ babe⁸, there was an imp'hi²⁸ of 1914

1914 kwase kubakhona imp'hi yaka 1939?

and there was also an imp'hi²⁸ of 1939?

LN Lobusotja lobukhona lobagala busotja la

The present busotja²⁶, that started busotja²⁶ here

kangwane lobu basobhuga

at kangwane²⁷, that of Sobhuga²⁹

DD Lobu ba 1939 imp'hi yemaSalimane

that of 1939, the eman imp'hi²⁸

LN Wena wekunene, wena wekunene

Wena wekunene, wena wekunene

DD Awu syabonga Mzomba. E Mzomba laba

Awu we are thankful Mzomba, 8¹⁰ Mzomba,

bakandzinisa tsine siyaye sive nje kukhona

those of ndzinisa, we usually hear that there are

bakandzinisa ubakhandze babafisha e uye

those of ndzinisa, you find them very short, wen

lena nalena nalena e tsine labasha, insha

if you go there and there and there, we the youth, the

nje tsine kasati lutfo ngalaba bakandzinisa,

youth, we don't know anything about those of ndzinisa

ungake usitekele yini indzabuko yabo, utekele

can you tell us their indzabuko¹⁹, just tell

mine nje impela matfupha.

me in person

LN Wena wekunene ngitakutekela. E tsine

Footnotes

30 Dlamini: the early Swazi king(s); also a common royal surname in Swaziland; also surname of other people who are not from the royal family.

31 Loziyingili: (variant: Hoziyingili) according to Bryant p. 306) he is another son of Hluma called Makasanyama; the father Ngwanasi (p. 307).

32 Soshangane: a leader of a group of ndwandwe clansmen who escaped from Chaka and Zululand in 1921. His followers became known as Shangane; a brother of Zwede.

33 Lubonjeni: (variant: Lubombo) refers to the eastern part of Swaziland, and it starts slightly north of Ishaneni in the north and extends south to within 10 miles of the southern border at Golela. The major towns in this part of the country are Ishaneni, Mhlume, Siteki and Big Bend. (Grot Peter p. 80).

34 Manyiseni: probably a place located just outside the eastern border of Swaziland; around the Mavameneni area.

Wena wckunene, I will tell you. ⁸ we came sachamuka kaZulu nenkhosi le leyaphuma from kaZulu³ with the king that came from kaZulu kubangwa intfombatana yase inkhosi kaZulu during the fight over a girl, then one king, lenye, sowuyaphuma Dlamini wuka nebakandzisa then Dlamini³⁰ went away, went down with those uyawushona e kaLoziyingili of ndzinisa⁷ and he went to e¹⁰ Loziyingili's place

oo Um

Um²²

LN nakefika kaLoziyingili solo inkhosi iyamlandzela when he reached at Loziyingili's place, the king is still leya ngoba lona wafihla immango following him because this one went through the lolokutsiwa lituba. Wemuka ke nakefika hill ascents, the one that is called an aperture. He kaLoziyingili solo iyeta le nkhosi yaKaZulu went away and he came to Loziyingili's place, the ifuna lemmango sowuyajika Soshangane king of kaZulu is still coming searching along the sowubuya emuva ukhwela etubonjeni hill ascents, then Soshangane³² returned and came eManyiseni. Uyezela eManyiseni uyadzinwa back and climbed over Lubonjeni³³ at Manyiseni³⁴. He lomfokati sekutsiwa ligama lakhe ke went down Manyiseni³⁴ and this fellow men got tired ngundzinisa. Hwayi kutsi wadzubuka nje and then his name was called Adzinisa⁷. Not that he kuba wakandzinisa, kwase kusuka ngekudzinwa dzabuka'd to be of ndzinisa⁷, it just came about

Footnotes

35 umfunti: the bundle of medicines

36 ummango: [unclear]

37 mlaba: surname

38 Sihlutse (variant: Hluthi, Hluti): a place situated about 36 km south-east of Hlathikulu

39 Shiselweni: name of the present-day administrative district of Swaziland which takes its name from the base in southern Swaziland of the early Swazi kings (so-called because of the frequent burning (shisa) of homesteads in the area, by attackers from the south); Somhlolo's early residences were here and, according to Masebula, (History old edit. p.7) ndvungunye as well.

atfwele lomfunti wenkhosi kutsiwa ije bacedza through getting tired while he was carrying the ³⁵umfunti lubombo ngekuhleletela ngibona laba ke of the king, it is said they scoured the ³⁵lubombo, ^{the ones} those are

DD Kutfwele laba bakandzinisa

It was those of ndzinisa that were carrying

LN Kutfwele laba bakandzinisa batfwele lomango

It is those of ndzinisa that were carrying, they were wenkhosi

carrying the king's ³⁶ummango

DD babaka

LN They were of [unclear] laphoqolo ngi

LN labekanabo

Those that were with him

DD Bakabani sakusuka phansi ngokugala kwabo

They were of who starting afresh as they begun

LN Bebangebaka mlaba

They were of ³⁷mlaba

DD Baka mlaba

They are of mlaba

LN Wena wekunene

Wena wekunene

DD Baghubeka

They continued

LN Baghubeka ke. Bayefika ke le sebaki' etulu

There they continued. They came then there and built

ke le bakhwel' esihlutse sebayawukwakha ke

up there, they climbed over ³⁸sihlutse and came to

eshiselweni. nabakhite ke eshiselweni awu

built at Shiselweni. When they had built at Shiselweni ³⁹

iyet' impfi yakaZulu. Bakhite eshiselweni

Footnotes

40 Lumphongolo: also known as Phongola, or Pongola; rises in the Drakensberg mountains, south and west of Piet Retief and 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.

41 wo: interj. of agreement; a term that refers to 'yes', or 'I see', or 'I agree'

42 nggi: idea of tightness; of closing firmly; of finality; of punching with the fist.

43 Mbukwane: probably a place around Mahamba area

44 mpuluzi: a place around the Siphocosini area that is between Mhlambanyatsi and Mbabane.

45 Mancibane: prince; according to Matsebula History, p 143 he was a chief living on the western border of the country

awu¹⁸ the impfi²⁸ of kaZulu³ is coming, they have kwakhiwe nendlu lehlala lomango, nakakhile built at Shiselweni and a hut where the ummango³⁶ khona lena iyaghamuka impfi yakaZulu. was kept was built. Just as he had built there, there najifika ngesheya kaLumphongolo liyabuya litulu come an impfi²⁸ of kaZulu³. When it came across the ligana bu.

Lumphongolo⁴⁰ rain started to fall and it fell heavily
DD Lelikhulu kati

The heaviest one

LN wo lana litulu lagawala Lumphongolo, nggi.

wo⁴¹ it rained and the Lumphongolo⁴⁰ was flooded to the Tema impfi yakaZulu mshiyalowa awu fullest. The impfi²⁸ of kaZulu³ stopped across, awu¹⁸

DD Pase tiyabukana

Then they faced each other

LN Utawubotja lomfula. awu impeta uyabotj³

This river would calm down. awu¹⁸ indeed the river umfula. Hawu sentenjani ubotjile umfula calmed. Hawu¹⁸ what must we do the river has bayeta labantfu.

Sejiyaphum inkhosi, nggi calmed, those^{people} are now coming. Then the king went out nemmango, fwala nako kumukwa ke. nggi with the ummango³⁶, carry and there they went. nggi

Mbukwane, nggi empuluzi le. Lena sekusala

Mbukwane⁴³, nggi⁴² at mpuluzi⁴⁴ there. and

Mancibane⁴⁵

DD Um

Um³²

Footnotes

46 Mbhuleni; Matsebula (p. 38) says 'mbhuleni is on the upper Komati River, at the foot of the Dromodomo Hills, where ngqina Matsebula was the indvuna and lamagadlala the inkhosikati'.

47 sintfu: refers African culture, customs; to African language; to mankind.

LN bayemuka embhuleni bayabaleka. nabefika le
They went away from mbhuleni⁴⁶ and ran away, when
emwa eshiselweni bayefika bayayilumeka lendlu
then arrived there at back at Shiselweni³⁹ they came
and set on fire this house

DD Sekufika baphi manje eshiselweni
Who came to Shiselweni now?

LN Laba bakaZulu

Those of kaZulu³

DD wo sekufika bakaZulu

wo⁴¹ those of kaZulu came

LN laba bakaZulu

those of kaZulu³

DD E-e

Yes

LN Befika balumeka lendlu, indlu ete yasha

They came and set this house on fire, and the house
isal' injalo nje kantsi yindlu yetjani
couldn't burn, it just remained as it is whereas it was

DD Abasekho 'laba bakangwane labahamba nenkhosi
Those of kangwane²⁷ who go with the king are no more^{there}

LN Sebabalekile laba bakangwane baphumile

Those of kangwane²⁷ had ran away, they had gone
babheke le, bemukile. Bayayishisa lendlu, isi
out to there, they had gone away. They burned this house,
ke inkhosi yakazulu awu nako sehlulekile
and then the king of kaZulu³ said, awu indeed we have

lendlu lebeyihlala lesintfu le ayikashi vele
failed. The houseⁿ which the sintfu⁴⁷ was kept did not burn
singabe sisamlandzela lomunthu asincandzeke.
we cannot follow this person, let us go back.

Pgabe sisamlandzela, kungete kwasha lendlu,

Footnotes

48 Mayiwane : a place situated at about 27 km north east of Piggs Peak.

49 Kattthohho (variants: Hhohho, Hoho) according to Matebula Hhohho (in southern Swaziland) was ngwane's lilawu (History old edit. p.6); name of Somhlolo's administrative capital near present day Mhlosheni; and the name given to the area north-east of Mhlosheni inhabited by the Shuba people; also the name of Mswati's capital on the north bank of the Lomati river in northern Swaziland, from which the modern northern administrative district (Hhohho) derives its name (S.W.O.H.P.) Hamilton series (Logweja Mamba, 1), edit notes p.27).

50 inclunkhulu : (variant : indlunkulu) see glossary

We should no longer follow him, how didn't this house indlu ifulelwe ngetjani emuva. Bayike babuyel' burn, the house that is thatched with grass, let us go emuva

back, They returned and went back.

DD Babuyel' emuva

They went back

LN Babuyel' emuva. Emuke ke embhuleni, behla

They went back. He then moved away from Mhlosheni, ke bayaphuma ngekhatzi emayiwane baye they went down through Mayiwane until they came bagamuka kattthohho, sebayakha ke up to kattthohho, and they built there.

DD Indlunkhulu yabo laba bakandzinisa ngobe

The inclunkhulu of those of ndzinisa because you uyawutsiutsi uyahamba uhlangane newakandzinisa will find that as you go you meet a ndzinisa lapha uhambe uhlangane newakandzinisa lapha there and go there and meet a ndzinisa and uhlangane, iphi lendlu yabo le lesiguqudla go, where is their house, their main centre sabo nje sampela really?

LN Lesiguqudla sabo ngiye lolokhulumako their main centre is the one who is speaking

DD Songisho ke indzawo yabo lapho ukhandza I mean their place where you will find that the kutsi sibango sakanandzinisa sitse bhidlililili surname of ndzinisa has spread all over

LN ngukunkhomo It is at Nkhomo

Footnotes

51 Druba (variant: Duba, Dube, Dube): lit. gebru; also a surname

52 Duddu: surname

53 Tsela: surname

DD O kula kunkhomo

O it is a nkho²¹

LN Lapha kunkhomo kumenzisi
there at nkho²¹ at menzi²¹

DD Yebo ke Mgomba. Sihambe. Mgomba sitsi sitsi

LN Yes then Mgomba. We move on Mgomba, and as
siyatlandzela tibongo takandzinisa ukhandze
we try to follow the surnames of ndzinisa, you find
saka Druba⁵¹ uve kutsi bayadlelana, ukhandze
that of Druba⁵¹ and^{you} hear that they are related, you find
saka Duddu⁵² uve kutsi bayadlelana, ukhandze
that of Duddu⁵², and you hear that they are related, you
boka ndz. laba baka Tsela solo badlelana nabo
find those of ndzi, those of Tsela⁵³ they are also related
labandzimsa angifoli kahle ke bese ngiyahisheka
to those of ndzinisa, I don't quit get it, I get confused
khona lapho kutsi bayatekana noma abatekani
right there as to whether they intermarry or they don't
bahlangana ngani kanjani?

what really combines them and how?

LN Wena wekunene ngilandze kamnandzi nje
Wena wekunene, let me clearly tell you
saka wena wekunene. E londzinisa utalwa
wena wekunene. E¹⁰ this ndzinisa is begot by
ngulomlaba, e kutalwa ndzinisa, sekutalwa
this mlaba³⁷, e¹⁰ ndzinisa is born, then Druba⁵¹ was
Druba sekutalwa Duddu, bantfwabendrodza
born, then Duddu⁵² was born, these are the
laba bobafour

children of a man, the four of them

DD Bonkhe laba bantfwabendrodza

Footnotes

54 Sive : plural : tive ; See glossary

all these are the children of a man
 LN bantfwabendvodza yinye
 They are children of one man
 DD Loku sekwabatibongo
 Now that they are surnames.
 LN akusito tibongo bantfwabendvodza yinye.
 They are not surnames, they are children of one man
 DD I
 I²²
 LN Sebayakhula ke, ndginisa ke uba nesive sakhe
 Then they grew up, ndginisa⁷ then had his ^{big} sive⁵¹, and
 lesinengi e nabube uba nesive lesinengi,
 Dube⁵¹ had his own big sive⁵¹ and Duddu⁵² also
 nabuddu uba nesive lesinengi. Sebayesuka ke
 had his own big sive⁵¹. Then they came up and
 bayahlangana awu bondginisa sesibanengi aale
 met, awu¹⁸ ndginisa⁷ we are now a great
 siya enkhosini, sale inkhosi itasibeki inkhosi
 number, let us go to the king, so that a king can
 natsi ngoba sesibanengi kakhulu sesiba yinkhosi
 set us a king because we are now too many, we
 natsi sibe nenkhosi yetfu tsine bakandginisa
 should become a king, and so that we get our king
 siphatsame
 DD we of ndginisa⁷ and let us handle each other
 DD Yebo ke
 LN Yes then
 LN Sebayashuga ke wena wekunene, sebayashuga
 DD We then went in groups wena wekunene, they went
 ke. nabefika ke enkhosini, angitsi emabutfo
 in groups. When they came to the king, because the

Footnotes

55 Hhawu: (variant: hhowu) interj. of strong disapproval; regretful surprise

56 ematima: probably refer to the ndginisas, the dludlus and the drubas.

57 nkhalakatsa: personal name; probably was a ndginisa person

sematsatfu. Awu nabefika enkhosini^{ko} awu wena emabutfo²³ are three now. Awu¹⁸ when they came to the wekunene sesicela kutsi vele sale sibek' inkhosi king, awu¹⁸ wena wekunene, we are asking that yetfu

we set our own king

DD Um

Um²²

LN Awu itsi inkhosi hhawu ndginisa, loku inkhosi awu¹⁸ the king said, hhawu⁵⁵ ndginisa⁷, for the king yakandginisa phela nguwe, senisho kanjani of ndginisa⁷ is you, how do you say this now, manje. Lapha ke wena wekunene sekutsiwa ke That is where wena wekunene it was said, ke e ematima akhetsana ebandla, kwesuka the ematima⁵⁶ selected themselves before the group, Dludlu kwahlala nkhalakatsa. loko ke lokuba Dludlu⁵² moved away and nkhalakatsa⁵⁷ set down, bashuga bay' enkhosini kuyawifuna bukhosi

That is when they went in groups to the king to find inkhosi yala kokuphela kutsi njengoba nibaka their kingship, the king refused up to now, that because vele ningundginisa, ningundginisa nonkhe nje you are of, indeed you are ndginisa⁷, you are all^{ndginisa}

DD Yebo ke

Yes then

LN Sinyfuna kubekwe lonjani

You now want what kind of a person to be inkhosi^d

DD Um

Um²²

LN Inkhosi yenu nguyena lonndginisa kuphela

Footnotes

58 live (plural: emave) see glossary

Your king is this ndginisa⁷ that is all, you are kute lapho kuyiwa khona, bahamba bacitseka not going anywhere, then they went and separated ke babuyel emuva kwahlalwa ke and went back and they settled down.

DD kwabuywe kwahlalwa phansi futsi They came back and settled down again

LN kwahlalwa phansi njengoba ngisho. Ndruba They settled down just as I say. Druba⁵¹ then ke sewuyandza ubheka le, nandudlu spread towards there, and Dndlu⁵² spread towards sewuyandza ubheka le, nandginisa sewuyandza there, and ndginisa⁷ spread towards there ubheka lapha kute live lakangwane citsi ke in the live⁵⁸ of g kangwane²⁷, and separated, kodwa asitekani solo simunye nje, noma but we do not intermarry, we are still one, even kusekufeni sihlanguana senkhe sibe munye in death we all unite and become one

DD Phindze bahlangane ngoba phela ngabo baka They again unite because they are those of Druba⁵¹ nebakadndlu nebakatseta sengilaba Druba⁵¹, and those of Dndlu⁵² and those of Tseta⁵³ and kandginisa

then those of ndginisa⁷ si kwaha lakisi

LN kute lapha siya khona sibanye nje sikuphela There is no where that we can go to, we are just one

DD Awu yebo babe, tibongo Nzomba ngetibongo luwi yes babe, surnames Nzomba¹⁷ and surnames ngetibongo ngetibongo ngetibongo uwa kutsi e surnames and surnames and surnames you hear

Footnotes

59 tila: from the word kutila which means to abstain from something due to some reason(s); to avoid; to give up; to show some respect by avoidance

60 Ihhi (variants: Ehhe, uhhu, umhhu): interj. of assent, agreement, or approval;

61 Nyamatanane: lit. wild animal; but also a sinanatelo of the Druba surname

62 lijaha (plural-emajaha): see glossary

63 Hlehla: from kuhlehla which means to trot or march 'at the double', bearing weapons; parade or march past; retreat; it also means to pay tribute

laba batila loku tigatfu tekutsi bakutile ngiloku, that e¹⁰ these tila⁵⁹ this the reasons to tila⁵⁹ it are those laba batila lekwa laba batila labaka ndgenisa and these tila⁵⁹ that and those tila⁵⁹, those of yini labakutlako

LN Indgenisa, what do they tila⁵⁹
LH Lidvuba
The zebra

DD Lidvuba lona laka Druba, The zebra because it is of Druba⁵¹

LH Ihhi
Ihhi⁶⁰

DD Tigatfu talo kubangelwa yini? What are the reasons that they don't eat it?

LN Awu kubangelwa kutsi lijinyamatane nje awu⁸ it is because it is a wild animal which is lengadliwa lisibongo liyingati yetfu nje not edible, it is a surname, it is our blood.

DD Yebo ke liyingati nembala. E kuyaye Yes then, it is a blood indeed. e¹⁰ sometimes khambe lapha Nyamatane ingatsi ngombela¹⁷ it goes here Nyamatane⁶¹, I mean Ngomba, it khambe khambe, e fibongo solo lehla goes and goes, e¹⁰ the surnames as they move ngalapha uve kwekutsi lijaha lakitsi down this side you hear that the lijaha⁶² of our lesihlehla ngalo njenganyalo kangwane place we hleha through just like now at kangwane²⁷ lighawe lakhona ngusibanibani e uve kutsi the hero is so-and-so, e¹⁰ you hear that he is a lighawe langalapha, lekini emaghawe nje

Footnotes

64 umuti: see glossary

65 indruna: see glossary (plural tindruna)

66 Gwaga: the son of Ndzinisa

hero of that side, at your place, the heroes that are lowatiko lokwa kuvel' emaghave labatiwa well known during that time when the heroes were ngisho nasebukhosini kungaba lobani? crossing over, those that are known even by kingship

LN Naku ke wena ^{who are they?} wekunene ngifuna kukutjela Here it is wena wekunene I want to tell you kutsi ke lapha ke nasekufikwa kathohho that when they reached at kathohho

DD Wo Wo

LN Sewakha ke lomuti wenkhosi le kathohho When the umuti⁶⁴ of the king was built at kathohho⁴⁹ wase uyabekwa ke lo londeinisa uba then lo Ndzinisa⁷ was appointed as an indruna⁶⁵ yindruna le kathohho, nafile ndzinisa there at kathohho⁴⁹. After ndzinisa⁷ had died, sowutala Gwaga le kathohho. Nakhulile Gwaga he then begot Gwaga⁶⁶ at kathohho⁴⁹. When Gwaga ayindruna, uyabekwa naye uba yindruna had grown up being an indruna⁶⁵, he was also kathohho appointed as indruna⁶⁵ at kathohho⁴⁹

DD Um utsatsa sikhundla seyise Um²², he took the position of his father

LN Utsatsa sikhundla seyise, seyimtsats' inkhosi He took the position of his father, then the king Gwaga nasakhulile, utsi yeyi Gwaga hamba took Gwaga⁶⁶ when he had grown up and said 'hey sedo uyeta Shaka le, hamba uyekwakha le Gwaga⁶⁶ go, shaka is still coming there, go and

Footnotes

67 Bulunga: a place situated around the Bulungu Hills about 20 km south-east of Mangini

68 Masuku: a surname; there is also a place called Masuku situated about 26 km south west of Mangini

69 Nsukumbili: lit. two days; also personal name

70 beSutfu: members of the Sotho nation; natives of Lesotho, Transvaal and Botswana

71 tihhehle: singular - sihhehle; a stony outcrop; a pile of stones; a shelter; in another sense can mean caves.

karqwane uhlale ubuke ubheke laph' esikhalleni built there at karqwane²⁷ and stay there, and watch sakubulunga imphi lechamuka kaZulu. Utawukha and look towards the open space of Bulunga⁶⁷ the ndz' indvodza yakamasuku ligama layo ngu imphi²⁸ that will come from kaZulu³. You will find a Nsukumbili, naba bakamasuka⁶⁸ fwalive lebesu man of Masuku, his name is Nsukumbili⁶⁹ those of Ifu phela leli, lakunkhomo nje kunetihhehle Masuku⁶⁸ it was a live⁵⁸ of beSutfu⁷⁰ this one, ed e laph' kumengisi

Nkhomo²¹ there are tihhehle⁷¹ e¹⁰ there at Mengisi²¹

DB Yebo ke
Yes then

LN kunemtsandza netihhehle temphi yakaZulu DB There are caves and tihhehle⁷¹ of the imphi²⁸ of kaZulu³ Hamba ke ndginisa. Efike ke loGwaza Go then ndginisa⁷. There arrived this Gwaza⁶⁶ and akhandze indvodza yakamasuku. Awu he found a man of Masuku⁶⁸. Awu ndginisa⁷ you ndginisa wena ke utawubaleka engene uhl run and enter in these tihhehle⁷¹ when kunati tihhehle nakughamuk' imphi yakaZulu an imphi²⁸ of kaZulu³ comes, you will run and ugijime uyotjel' inkhosi kutsi sejikhon' tell the king that the imphi²⁸ of kaZulu³ has imphi yakaZulu, bese ke uyabuya ungena come, and then you^{will} come back and enter nebanfwabakho la. A nangempela usho here with your children. Ah indeed just as he imphi yakaZulu sejikhona. Ifike ijike la,

Footnotes

72 Mdzimba (variant Mdimba): "a series of elevations south of Mbabane in the midveld, about halfway to Mangini. Caves in the mountains are the gravesites of some of the Swazi kings. The royal villages are also usually located near the foot of these mountains." (Grot-peter, p. 98)

73 Sihlongonyane: surname

talked the ²⁸imphi of kaZulu³ had come. It came and nayjikile laphi emdzimba ibuyel' emuva turned here, when it had turned from mdzimba⁷² kwamemet' indvodza lapha kubulunga⁶⁷ etulu and was going back, a man shouted from^{up} Bulunga⁶⁷ yatsi yeji nimané niyahamba nine bakaZulu and said hey you are just going away, you of ikhon' indvodza nans' intsaba kunkhomo, kaZulu³, there is a man in that mountain at 'inhloli' yenkhosi yemphi kutsi babaleke nkomo²¹, the king's spy of the ²⁸imphi, that they have bangene etihhehleri, ligama lakhe nguGwaga run away and entered into the tihhehle, his name unaku nkomo intsaba yetintsaba is Gwaga⁶⁶, he is at nkomo²¹, the mountain of mountains

DD Wo

wo⁴¹

LN Ijik' imphi gubuludru ibuy' emuva, a ifike The ²⁸imphi turned completely and went back, ah it ke

arrived then

DD lo lobikako uyini

who is this that is reporting

LN Ulapha kubulunga uyamemeta etulu entsabeni He is at Bulunga⁶⁷ and is shouting from the top of a ^{a mountain}

DD akasilo liswati

He is not a Swazi

LN Waka Sihlongonyane⁷³, akasilo liswati asimati He is of Sihlongonyane, he is not a Swazi we^{do} not nekutsi wakabani, angimati wena^{do} wekunene even know his surname, I do not know him wena

Footnotes

74 tswi: has the idea of squeaking or squealing (with the tone rising to extra high)

75 Sifanyana: see glossary

wekunene

SN yinhloli

He is a spy

LN yinhloli nayo le, bajike ke babuye bayikake ke
He is also a spy, then they returned and surrounded
lonkhomo awu batfole ke^{wo} kubekwa ke, batsetse ke
this Nkhomo, awu they found it quickly, and burnt
bashiise bashise babise babase, babasa, uhleti
and burnt, and made fire, this Masuku⁶⁸ is
loMasuku ngale kusakhe sihhehle sinemanti
sitting that side in his sihhehle⁷¹ which has water

DS Um

Um²²

LN Base ke bakandzinisa ke baphela nya. Bese
And then those of ndzinisa⁷ got completely consumed.
uyesuka ke Masuku ke ekuseni emva
Then Masuku⁶⁸ went just early in the morning after
kwevalanga lamatsafu yawuhlola le
three days to check in the sihhehle⁷¹, owu^{18 people}
esihhehlehi, owu baphelile bantfu
are finished here.

DS baphelile bantfu

People are finished

LN Uva ke loMasuku le khaki tswi tswi tswi
This Masuku⁶⁸ then heard from the inside tswi, tswi⁷⁴, tswi⁷⁴
unenkhosikazi yakhe ke uyavula uyavula
tswi, he is with his wife, he opened and opened
uyavula awu uyamfola umfana. Hawu
and opened, awu he found a boy, Hawu¹⁸ here
nangu umfana sifanyana sincane
is a boy, sifanyana⁷⁵ that is small

DS Luswane

Footnotes

76 Dlangeni : "also called Makhosini. It is a village located in the Dlangeni Hills about five miles east of Mbabane at which there are located a number of royal graves under the care of the Gama chief. Thus, this village, site of occasional ritual observances."
(Grotzinger, Hist. Dict. pp 31-32)

77 mafuleka : lit. the one who covers; personal name

a baby
LN usebuswane nje intfombatana sidzandzane
She is still a baby, a girl, a young girl which is sincere. Sesishile lesidzandzane lomfana small. This girl has been burnt and the boy is akashi. bameme ke lomasuku lenkhosikazi not burnt. They carried him, this masuku⁶⁸, this wife emuke ke abuyele katthohho, awu wena he went away to katthohho⁴⁹ again, awu wena wekunene baphelile bakandzisa
wekunene those of ndzisa are finished

DD baphelile bakandzisa

Those of ndzisa are finished

LN Uphelile uphelile Gwaza nesive sakhe
Gwaza⁶⁶ is finished with his sive⁵⁴

DD Uphelile Gwaza nesive sakhe.

Gwaza⁶⁶ is finished with his sive⁵⁴

LN Lengikuffolile esihhehleni nangi unyana.

What I found from the sihhehle⁷ is this boy

Iti ke inkhosi awu ngiyabonga Masuku,
Then the king said, awu thank you masuku⁶⁸

njoba naku bosowutsi nyahamba sewubuyela
just as you had said that you are going back to your

kini eDlangeni vele hamba, litawukhula
place at Dlangeni, indeed go, this lijaha⁶² will
lelijaha ngitalondla ligama lato nguMafuleka
grow up I will feed him, his name is

mafuleka⁷⁷

DD ligama lato nguMafuleka

His name is Mafuleka⁷⁷

Footnotes

78 umhlaba: can refer: to the earth; to the world; to the land; country; territory

79 Somhlolo: also known as king Sobhuza I; son of Somnjalose and King Ndvunguny-e; according to Magangeni Olamini (SBS Series Tape 19) the Ubesutfu used to call him Raputsa; he was ^{also} known as Ngwane IV.

LN ngumafuleka kushi' inkhosi yemhlaba, sengu He is Mafuleka⁷⁷, so said the king of umhlaba⁷⁸, he is Mafuleka ke lo ngoba phela wenyulwe esihheke⁷⁹ now Mafuleka⁷⁷ because he was pulled out from sihheke abefulelwe ngematje. he was covered with stones

DD O

Oh

SN Kwakunguyphi ke lyenkosi babe Which was that king babe⁸

LN nguSomhlolo

It is Somhlolo⁷⁹

SN O nguSomhlolo

Oh It is Somhlolo⁷⁹

DD O nguSomhlolo

Oh It is Somhlolo⁷⁹

LN E-e

Yes

DD Um

Um²²

LN Akhule ke mafuleka nayimodla ke Mafuleka Then Mafuleka⁷⁷ grew up just as the king fed him inkhosi Mafuleka phela indgawo lowanikwe Mafuleka⁷⁷. Mafuleka⁷⁷ actually the place that was yona wena yalukukhomo, phinde ubuyele le given to you is that of Nkhomo²¹, return to Nkhomo²¹ kukhomo uyowuhlala khona to stay there

DD Kubakini

to the people of your place

LN emadlizeni ejihlo

Footnotes

80 lusekwane: "A species of acacia, this tree (or shrub) grows sparsely in Swaziland and also near the Indian Ocean coast. It is considered sacred by the Swazis. As part of the newala ceremony, youths who have reached puberty are expected to go out on the night of the full moon to travel to Gundwini to cut the largest branch they can carry and bring it back to Lobamba at dawn." (Grotzinger, Hist. Dict. p. 81)

81 Bhembe: a surname

82 Msutane: shrub (*Lippia asperifolia*), having a disagreeable smell and used as a specific for measles, and also smeared on the body of a traveller for preventing crocodiles and dogs from biting him; also personal name

In the graves of your father

OO Uun

Uun²²

LN aGwaga. Phindze ahambe ke Mafuleka abuyele
of Gwaga. Again Mafuleka⁷⁷ went and returned
afike ahlale esikhalini selusekwane, akhule
and he settled at the aperture of lusekwane⁸⁰.
akhule Mafuleka bese utsi khawu wena
Mafuleka⁷⁷ grew and grew and he then said khawu⁵⁵
wekunene nani sengikhulile manjena sale
wena wekunene I am also a grown up now, can
ungebonela umuntu lengitambana bese ke
you look for me a person whom I will send, then
inkhosi ikhapha lijaha lakaBhembe (lelesisi
the king sent out a lijaha⁶² of Bhembe⁸¹, the one that
shijile Msutane
had left us Msutane⁸²

OO Msutane

Msutane⁸²

LN umfana wakandzinisa, laba kaBhembe labalapha
a boy of ndzinisa⁷, those of Bhembe⁸¹, that are there
nje elwanyeni
at such-and-such

OO Bafana bakandzinisa

Boys of ndzinisa⁷

LN bafana bakandzinisa

Boys of ndzinisa⁷

OO Ahubeka babe

Continue babe⁸

LN Ahambe ke msutane afike akhe ke utalwa khona
Then Msutane⁸² went and built there and he was

Footnotes

83 Mshadza: a place probably outside the north-west borders of Swaziland

84 Mkhahla:

ukhishu' emboutweni uba ngumfana born there, he was removed from the libutfo²³ and he Mafuleka ke kumphuma impi yekugcina ke le became a boy lapho Mafuleka²⁷ and the last emshadza impi²⁸ at Mshadza⁸³ is going out.

DD Um

Um²²

SN Uyasuka le ayawukhphi impi

He will move from there to command an impi²⁸

DD lo Mafuleka usuka lapha ayawukhphi impi lena

This Mafuleka²⁷ moves from there to command an impi²⁸ ^{there}

SN ayawukhphi impi lena nakuyawuhlalelwa

To command an impi²⁸ there when they were going emshadza

to attack at Mshadza⁸³

DD le katthohho

There at katthohho⁴⁹

SN Laph' emshadza nje kutsiwa ngumsa wabwaga

There at Mshadza⁸³ it is said he is the son of Guza⁶⁴

ogijimayo hlabana ngokuhlaba kubaso, wavela

who runs, pierce through piercing to brothers, you

kubanumgame bavela ngezintuba, wabizwa

appeared the headmen who appeared from apertures, he

nguwe wase nyaruma, mkhahl unentaba

was called by you and he responded, Mkhahla⁸⁴ that

zimbili tije lesuka kinkhomo lahlala

has two mountains, the stone that moved from

Kumengisa

Nkhomo and settled at mengisobu²¹

DD Kubo ngwa bani lapho?

Footnotes

85 Mjabhuga: personal name

86 Hlangahlanga: probably stock i.e. the line of descent

87 kwaGwaga: lit. Gwaga's place

88 Mswati: There is Mswati I the brother of Mfonga the son of Msimudze; there is also Mswati II the son of king Sobhuza I and Tsandzile; and now we have Mswati III, son of Sobhuza II and Indlovukazi LaIfwala (Ntombi)

Who is being praised there?

LN Mjabhuga musho

Mjabhuga praise him

AA Kubongwa bani lapho?

Who is being praised there?

LN Mjabhuga hlangahlanga lakeSutfu. Nguye nguye Mjabhuga⁸⁵ hlangahlanga⁸⁶ ye beSutfu⁷⁰. It is, it is phela nguye lo mafuleka unisa wa waGwaga⁸⁶ actually, it is this mafuleka the son of Gwaga.

Ehhe. Manje ke ngoba wervula emagede

Ehhe⁶⁰. Now because he opened the gates and it kwase kuyabonakala lemhadza, batsi akwemba

was noticed there at Mshadza⁸³, they say a big lenkhulu inja^{ie} egedeni ingatsi kunemhlangano

dog had blocked, it was by the gate, it looks like wabeSutfu legedeni kwimke lenja lenkhulu

there was a meeting of beSutfu and at the gate this kutsiwa waGwaga endleleni kwanuka, waGwaga

^{big}dog had blocked the way. It is said you pierced on lelibhudozi lenja lapha walilahla phansi

the way and it smelt, you pierced this bulldog dog awulika emagede okungena kwaGwaga. Manje

and you threw it down and the gates were opened ke kulempu yekungina ke asagwazi Mafuleka

of entering at kwaGwaga⁸⁷. Now in this last imphe⁸⁸ asatathungu nje. hoku ngikhulako nje loku

Mafuleka⁷⁷ didn't stab, that is why he hanged himself. When wena wekunene, lingwaba lakhe naliya

I grew up, wena wekunene, his grave is there next eeleni kwelaMswati Mafuleka. Alikho nje le

to that of Mswati, Mafuleka⁷⁷. It is not there at

Footnotes

89 umkhuhli :

90 giya : from kugiya : to perform a traditional men's solo dance.

91 yeha, ji ye, yehelhe : part of the song sang when giyaing

kunxhomo lilapha kathohho, (ngunxhuhli) lanxhulu nkxhomo, it is at kathohho⁴⁹, he is a great umkhuhli ngileti ngemehlo mine ngefika kulo lilapha I know it through my naked eyes, and I came to it, it kathohho ecelezi kwelamswati. lingcwala kulili is at kathohho next to Mswati's grave⁸⁸, in that big watsi lelikhulu ramafuleka nanga lapha kathohho bush, and Mafuleka⁷⁷ is there at kathohho⁴⁹

DD bowusaghubeka ngallichawe lamswati You were still continueing with the hero of mswati⁸⁸

LN lichawe lamswati lichawe phela lamswati The hero of ms. this mafuleka⁷⁷ actually is the hero lomafuleka, nguyena ababita emajaha kutsi of Mswati⁸⁸, he is the one who called the emajaha⁶² nase babuy' emshadza le. Br----- Mamini

when they came from Mshadza there Br----- Mamini³⁰ kabanibani, bese uyagiya ke sowuyagaka ke of 80-and-so, then he would giya⁹⁰, he would then atsi utsi uyagiya mafuleka bowuyasho ke kutsi start and say Mafuleka is giyaing and said that ke yeha ji yeha ye ngatsi ngumuhle ye yeha ji yeha ye I said it is muho ye to kubabe ke weta kungikhokha ye lesa silomo my father and he came to take me out ye that ji he yehelhe yetangikhokha yelandzandzabala Champion, ji he yehelhe, it came to take me out yelababe do. awu kwakusho ke lijaha

yo landzandzabala ye my father, this one awu a kugiy' emajaha lijaha⁶² was saying so

DD The emajaha⁶² are giyaing⁹⁰

LN kugiya lichawe amsa wa gwaza

Footnotes

92 ndvunankhulu: lit. great indvuna; chief indvuna of a particular area; also Prime Minister

93 Sandlane: according to Matsebula (Hist. p. 40) he was senior indvuna of Ludzidzini during the reign of Mswati, a Zwane man.

94 Zwane: surname

95 Lobamba: residence of the queen-mother during the reign of Sobhuza II, and the capital of the Swazi nation, situated between Mbabane and Manzini. According to Grot-peter, Lobamba was also the name of Ngwane's first establishment in south-eastern Swaziland (Historical Dictionary p. 75) Matsebula describes Lobamba as the residence of Lamndzibele, the wife of Ngwane, and the mother of his heir Ngwungunyane. (History, old Edit. pp 6-7)

96 Malkerns: Fifteen miles west of Manzini in the Malkerns Valley. It is the site of the country's pineapple industry. (Grot-peter Hist. Dict. p 88).

a hero, the son of Gwaga is giyaing⁹⁰
Labakandzinisa akusho kutsi bamane nje ku those of Adzinsa⁷, doe not mean that they are just bekunemajaha kulabantfu there were enrajaha⁶² among these people

LN Seyiyesuka khona lapho ke inkhosi seyitsi ke, Then right from there the king said, this is now sengumswati ke lo, cha mafuleka manje ke Mswati, no Mafuleka⁷⁷ now because you were wena ngoba bosowungundvuna nkulu, ewu now ndvuna⁹³ nkulu, ewu, you are very old, sewugugile, sekubekwa Sandlane, Sandlane then Sandlane⁹³ was appointed, Sandlane⁹³ during ngesikhatsi, Sandlane lo wakaZwane, utsaka (the time, Sandlane⁹³ this one of Zwane⁹⁴, he took sikhundla samafuleka

the position of Mafuleka⁷⁷
OO Wo wo qhubeka qhubeka
Wo⁴¹ wo⁴⁴ continue continue

LN Wena ke njoba live lakho vele likunkhomo You just as your live⁵⁸ is indeed at Nkhomo²¹ where lapho ugadze khona imphi yakaZulu, Sandlane you are guarding the imphi²⁸ of kaZulu, then I give ke sengumnika kahobamba lomdaka kutsi Sandlane⁹³ to^{91a} Lobamba⁹⁵ so that he can be in uphatsa khonapho. Na Sandlane nasakhulile charge there. Even Sandlane⁹³ when he had grown sejimdzabul' inkhosi imnika live, le emalkerns old the king separated him and gave him live⁵⁸ there kuya phansi kushona le at Malkerns going down that direction there

Footnotes

97 emankengane (singular - linkengane): any poor, destitute, common fellow; also applied contemptuously to any individual of a foreign tribe, as a Tonga or Suta

DD Um²²
Um

SX Asewungitjele babe watikhunge lani loms. Comafulka
Can you tell me babe⁸, why did this ms. this napulika⁷⁷
LN Lemphi phela yekungina hang himself
Actually the least inphi²⁸

SIN E
E¹⁰

LN Nasefika le ajinika, e marje asagwazi
When he came there and commanded it, e¹⁰ how he did
kani sekusuka
not stab while this would rise

DD Ura buhlungu
He felt the pain

LN Ufuna kugwaze yena kugala
He wanted to be the first one to stab

DD wo wo wo wo
wo⁴¹ wo⁴¹ wo⁴¹ wo⁴¹

LN kutsi nakugwaza lamankengane tili,
that when the emankengane⁹⁷ the, which are
langasiwo emajaha
not emajaha⁶²

DD ufuna kutsi kufike yena kugala
He want to come first

LN kugwaze yena kugala kese ke ayagwaza ke
so that he can stab first and then the emajaha⁶² will
emajaha ke, entele kutsi nasabonga laphi
stab after him, so that when he praises to the
enkhosini kutsi kugate yena wagwaza kugala
king that he started first and he stabbed first and
ase ayagwaza ke emajaha.

then the emajaha⁶² followed in stabbing.

oo ngiyakuba Mzomba

I hear you Mzomba¹⁷

oo manje ke akasagwagi ke kulemphu zekugcina
oo now he did not stab in the last umphu²⁸, whe
ke. nasabuya ke leakasakwati kutsi kusho kutsi
oo he returned there he didn't know that this means

oo Sengitawugiya ngitsini

How will I giya⁴⁰ now

oo inkhosi sengitayitjela kutsi kugwage umsa

oo I will now tell the king that the son of so-and-so,
wabani kwagwaga umsa wabani, kwagwaga
oo the son of so-and-so, the son of so-and-so had stabbed,
umsa wabani, kwesuka lapho siwa kutsi
oo from there we heard that mafuleka⁷⁷ had
mafuleka sewutikhungile ngale wena wekunene
oo hanged himself that side wena wekunene.

oo ngekutukutela kokutsi kodvwa angikafiki

oo Because of anger that but I didn't arrive
mafupha mine
oo there myself

oo kutfukutela kwenhltiyo watikhunga sive

oo The anger of the heart, he hanged himself, we
tsine (seyifile indvuna ngale waling' emtsini
oo heard that the indvuna⁶⁵ had died that side, he
kathohho, lapha kathohho wafa kanjalo ke
oo hanged on a tree at kathohho⁴⁹, there at kathohho⁴⁹, that
mafuleka, wena wekunene
oo is just how mafuleka⁷⁷ died wena wekunene

oo E ughubeke ke emva kwaloko,

oo E¹⁰ you continue then, after that,

- SN E ngama bantfukenkheni futsi kwesibili ke e
E¹⁰
- DD @hukeka ngomba
Continue ngomba⁷⁷
- SN asengibute futsi, knatsiwa ngumafuleka ngani?
May I ask again, why was he called mafuleka⁷⁷?
- LN ngumafuleka phila nyise gwaga wafulelwa
He is mafuleka because his father gwaga was
bakazulu lapha kunkhomo
covered by those of kazulu there at Nkhomo²¹
- DD Wo ukhishwa laph' ematjeni
Wo⁴ he was pulled out from the stones
- LN Ukhishwa esi ukhishwa esihhehleri kunkhomo
He was pulled out from, he was pulled out from the
lomafuleka
sihhehle⁷⁷ at Nkhomo²¹, this mafuleka⁷⁷
- SN Um
Um²²
- DD E sengitsiwa
E¹⁰ I was called
- LN Ibone inkhosi kutsi ngumafuleka ngoba
The king saw that he is mafuleka⁷⁷ because he has
wenyulwe e e esihhehleri, abefulelwe.
pulled out from sihhehle, he has been covered
- DD Lentfombatana ke yabese seyishonaphi ke lo
Where did this girl go to, this
- LN Lentfombatana yakhula nayo yaba
This girl also grew up and became a girl
yintfombatana yendunkhulu
of indunkhulu⁵⁰
- DD Um

Footnotes

98 bantfwabenkhosi (sing. umntfwanenkhozi): lit. the child of the king, the nearest English equivalent to (this title is that of prince/princess). The term is used for both males and females. The term is also more widely applied to other members of the royal lineage whose connections to the king were more remote. The term is only applied to the children of the king once the king (their father) has died. Prior to that they are known as the bantfwana. After the death of the king, only the heir is known as umntfwana.

99 tinsila (singular - insila): an insila is a person who has been linked with the king in a very special "blood" ceremony. These are normally chosen from the ndluli and Motsa clans; the lit. meaning is a "body dirt".

100 umlandvo: see glossary

22
Umr

LN E yagana bantfwabenkhosi. Futsi kwesibili ke e e¹⁰ he fell in love with bantfwabenkhosi. And secondly, laba bakandzinisa nje ngoba lo maleka⁷⁷ lo e¹⁰ these of ndzinisa, because this mafuleka⁷⁷, this gwaga babehamba nenkhosi e kwesibili gwaga⁶⁶ were going with the king e¹⁰ secondly, ngingekakushiyi nje laba bakandzinisa nakube- before I leave it, those of ndzinisa, when a king is kw' inkhosi nje lapha kangwane ingati installed here at kangwane²⁷, the blood of ndzinisa yakanzinisa itsafwa yakw' enkhosini, kutsafwa is taken and injected to the king, and ours is yaketsi yakwe inkhosi, tinsila tenkhosi taken and injected to the king, they are the tinsila of the king.

DD Tinsila tenkhosi nako ke bengisole They are tinsila of the king, and I have been ngiligeqela liligama babe ngobe avoiding this word babe because

LN tinsila tenkhosi

They are tinsila of the king

DD uyaye utsi nyahamba lapha kangwane sometimes when you go around kangwane²⁷ you find a ukhandze sibongo lisitsite certain surname

LN Wena wekunene

Wena wekunene

DD Utsi nawutsi utsi ulandz' umlandvo waso when you try to follow its umlandvo you find ukhandze kutsi kukhona lapho siyemehle that there is somewhere where it has leaned khona ngoba ungasuka ukhandze sibongo

Footnotes

101 Sigodzi : refers to a shallow valley; to a region; to a district
plur. figodzi

102 Gongo : personal name

103 Sigidzi : lit. a great number, e.g. a million; also personal name; probably the other name for Gongo

because you can go and find a surname that has sitse bhibhinda esigodzini. & ukhandge lokwekutsi spread in a sigodzi, e¹⁰ you will find that in this kulesigodzi babekelewe lokutsite njoba kushito wena sigodzi they are put for a particular thing just as you watsi lapha abebekwe khona abebekelwe have said that where he was put he was put unsebenti wakhe khona lapho for his duty right there

LN Wena wekunene

Wena wekunene

DD Yebo ke lamanye ke emaghawe abangumaphi Yes then, who are the other heroes babe⁸ among ki babe kula bakandzinisa lowakumbulako? those of ndginisa which you can remember?

LN lamany' emaghawe Other heroes

DD Noma linye ijelatiwako Or even one that is known

LN Likhona There is

DD noma bese - yaligagula yaligagula or may be you can praise him and praise him yaligagula and praise him

LN Kwaba ngubabe Gongo Sigidzi unisa wakhe It was babe⁸ Gongo¹⁰² Sigidzi¹⁰³, the son of Mafuleka Mafuleka⁷⁷

DD Um, mbonge, mbonge babe Um²², praise him, praise him babe⁸

Footnotes

104 Sabelo : personal name

SN ngumkhulu wami loyo

That is my grandfather

LN ngumkhulu walonyana lolapha emsakatweni
He is the grandfather of the boy who is at the labatsi ngusabelo ndginisa.

DD broadcasting service whom they call Sabelo ndginisa

DD awumbonge babe, ngiyabona kutsi abemfsha
Can you praise him babe, I suspect he was very angaka

short like this (probably he showed by demonstration)

LN abemfsha a lilijaha

He was short and was a lijaha⁶²

DD Anjani nge la lapha nje ngobe lomunye
How was he here (pointing) because with one you wawukhandza tilevu tingaka ukhandze ubone would find the beard so long, you would find and nje

See

LN abekhulile njobaabelighawe nje bafati bakhe

He was grown up just as he was here his wives babengufotini wena wekunene. Yase iyamtsatsa were fourteen wena wekunene. Then the king inkhosi lapha kurkhomo itsi ayohlala tale took him away from Nkhomo and said he must go eShiselweni abuyele khona, kuge baka le and stay at Shiselweni and he must return there, that eShiselweni nje abasibo bale, balapha kurkhomo is why they are at Shiselweni they are not of there, they ^(originally) are of Nkhomo

DD Solaku bona bayafunywa kutsi baye le laba
They are still sent to go there those of kandginisa

Footnotes

105 Mhlamunye: personal name

106 Njaruga: possibly a praise name

107 mkhulu: lit. grandfather; also a polite term used when referring to any old man who is at the age of your grandfather

108 Babe: probably one of the ancestors of the ndzinisa

ndzinisa

LN ngoba bakenkosi sabayhlala leShiselweni nje bala because they are of the king, they had gone to stay at kunkhomo loGongo

Shiselweni, they are of Nkhomo (initially) this Gongo¹⁰²

DD Um yena ke waggama ngani loGongo? Um²² what made this Gongo¹⁰³ famous?

LN Waggama ngakona loku le emphini naye nje He was also famous through this in the imphi²⁸, he ngalinye lilanga yaphuma khona le emhadza also one day it went out from Mshadza⁸³ and waguza kutsiwa ngunjaruga sikhangu he stabbed, he is referred as Njaruga¹⁰⁶ the shield saMhlamunye waguza babasikhlanu besutfu of Mhlamunye¹⁰⁵, he stabbed five besutfu⁷⁰ one linye lilanga khona leMshadza day at Mshadza⁸³

DD E bengitsi ufuna kumbonga wase^{ubuye} uyatibamba E¹⁰ I thought you wanted to praise him and they stopped^{yourself}

LN Hhawu⁵⁵

DD Ubese uyatibamba ngikubonile mkhulu ngobe You just stopped yourself I have seen you mkhulu kuqhaghatela unqatsi ufuna kumbonga ngiyabona because you shook as if you wanted to praise him kutsi khayikhona abemkhulu kakhulu I can see that no he was very great

LN Um-um abemkhulu ngoba nenkosi yemhlaba Um-um²² he was great because even the king of nje linye lilanga ngiyakhumbula Babe umhlaba⁷⁸ one day, I remember Babe¹⁰⁸ who is at

Footnotes

109 ematinta: traditional necklaces worn by women who are related to the royal family

110 ticu (sing. sicu): basis, bottom, root, origin, self; stem

111 inkhosikati (plural - emakhosikati): see glossary

112 ohho: sometimes written as ehhe; an interj. of assent, approval, admission

losemura kandzinisa yefika yatsi ayimfuni ngoba back at ndzinisa's came and said he does not abenematinta lapha atsi nakhulumako tente nje want him, he had ematinta¹⁰⁹ here, when he was leticu njengenkhosikati¹¹¹ Sibone kutsi awu vele talking ticu¹¹⁰ would do like this like an king's lomfokati ohho

DD inkhosikati and we would see that awu indeed this fellow ohho
DD Abenenkhani lomuntfu

This person was very stubborn
LN amuhle futsi lomuntfu awungatsi li, amhlophe This person was handsome like a, he was light njengelikhaletsi amuhle umzomba akhulile like a coloured, the Mzombi was handsome and kodwa nakhulumako lapha atsi bese was tall but when he was talking doing like this, uyabona kutsi a-a kukhuluma liphawe you could then see that a-a a hero is speaking lapha here

DD E
E¹⁰

LN Awu gha kona kunene awu labakandzinisa awu¹⁸ no really kunene awu¹⁸ those of ndzinisa⁷ nguyamangala nje I am just surprised

DD E babe kungulamuhla loku njoba sebahambe E¹⁰ babe today because those of ndzinisa⁷ have nemhlaba wonkhe labakandzinisa, sebalena spread in the whole umhlaba⁷⁸, they are now there nalena nalena bahlanganiswa ngubani laba

and there and there who unites those of ndzinisa⁷
bakandzinisa nalabaka⁵¹Druba nalabaka⁵²Bludlu, nala
with those of Druba⁵¹, with those of Bludlu⁵², with
bakaTsela⁵³ kutsi ake ihlangane ke kulungiswe
those of Tsela⁵³, that let it unite and put in
tonkhe tintfo?
order everything?

LN Awu wena wekunene, ngingawagal' emanga
A¹⁸wu wena wekunene, I can tell lies, but I
kangifuni kuwagala, ngutsetfo nje lokhona
don't want to tell it, through the existing law,
funa kutsi bahlanganiswe ngumsa wartjonga²⁰
may be they are united by the son of ntjonga²⁰

DO lokuphi yena?
Where is he?

LN lolapha kurkhomo kumengisa
He is at nkho²¹mo, at mengisa²¹

DO Um
Um²²

LN E-e
Yes

DA Bagcina nini kukhangana noma kuke kukhona
When did they last meet, or may be there is once
noma nje sekuhambe bantwana nive senekhuta
or may be children would go and you will find
kutsi kahleni wakenu lona ngudzadzewenu,
yourselves warning and saying hold it, that is your
ngumnakenu lona ungete wangana rena?
relative, she is your sister or he is your brother you

LN E bekukhona lijaha⁶² umsa wartjonga²⁰ e abengu
E¹⁰ there was a lijaha the son of ntjonga²⁰ e¹⁰ he was

Footnotes

113 Mboni: personal name

114 Mlondolozgi (plural - balondolozgi): regiment founded during the reign of Sobhuza (1899 - 1904)

115 Gwava: lit. guava; personal name

116 emazomba: people of Mzomba; those who share the Mzomba surname

117 Madawe: personal name

mboni ligama ligama lakhe wakandzinisa, Mboni¹¹³ by name, by name of ndzinisa⁷, he is a ngumlondolozgi, 'abefwalel' inkhosi yona lunkhosi mlondolozgi¹¹⁴, he was carrying for the king, this king usobhuza, mboni wakandzinisa avunulise manje Sobhuza, Mboni¹¹³ of ndzinisa⁷, he would dress up sowafa. nafilile ke mboni kwase kwela siphitsi - traditionally but now he has died. After Mboni¹¹³ had died, phitsi lolusendvo lwakandzinisa sekubakhona confusion arose from the lineage of ndzinisa⁷, there was umbango sekufuneka kutsi kubekwe umntfwana contention, there was a need that the child of mboni¹¹³ Mboni, solo nanamuhla ke wena wekunene gets appointed, up to day wena wekunene, there is kukhona umnakabo mboni batsi ngu Gwava a brother of Mboni¹¹³ they call him Gwava¹¹⁵ of wakandzinisa e warimba warimba warimba ndzinisa⁷ e¹⁰, he hindered, he hindered he hindered, sowufile ke manje ke. E emazomba but he is now dead. E¹⁰ emazomba¹¹⁶ have united asahlangene ke wena wekunene kutsi manje wena wekunene that now no even if it had ke gha noma sekonakele kangaka inkhosi has gone so bad, the king wants to know iyafina kutsi bakandzinisa bashonaphi njoba (where those of ndzinisa⁷ have gone to because bebalapha kunkhomo manje ke sekutfolwa ke they were at nkomo²¹, only now that is dead manje losafile ke kutsi sekufuna ke lapha that they want that madawe¹¹⁷ at Siphofaneni¹² kumadawe esiphofaneni abuye abite emazomba

Footnotes

118 emakhosatana (sing. - inkhosatana): see glossary

would come and call the emazomba¹¹⁶ to bring
aghuba lomnifwana Mboni bamnikise enkhosini
along the child of Mboni¹¹³ and bring him to the
kodwa kusengakanteki wena wekurene e
king but that has not yet happened wena wekurene
leku bengihamba nje ngiphuma le kumakhosi-
3 was going and coming from the emakhosikati of
kati akandzinisa kubuta emakhosatana kutsi
ndzinisa, the emakhosatana¹¹⁸ asked and requested
akuwile kuhlanguwe kumikiswe lelijaha
that they meet and they should bring the lijaha⁶²
lamboni enkhosini
of mboni¹¹³ to the king

DD Unw

Unw²²

LN ngoba inkhosi iyafuna lapha kukhomo kutsi
because the king is searching at nkomo²¹ as
basonaphi laba baka — le
to where did those of — got to there

DD E sibongo nesibongo Mzomba ngiyetsemba
E¹⁰ surname and surname Mzomba¹⁷, I believe in
kuto tonkhe tibango e ngulabo babanekhali tabo
all surnames e¹⁰ everybody had their spears, every-
ngulabo babanekhali tabo, kutsiwa owu
body had their spears, it would be said, owu¹⁸
fikhali temazomba leti fikhali talaba, e
these are spears of emazomba¹¹⁶, and these are
sengisho ke tintfo nje njenge labanye unsekenti
Spears of those, e¹⁰ I mean things like others had
wabo kwakifula tinsini. Kwakunetibongo letatifula
a duty of harvesting the fields, There were surnames



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