

PAGES  
72  
BLADSYE

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# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name  
Naam

SBS SERIES TAPE 10

Subject  
Vak

rdzinisa History

Place  
Plak

BOOK 3

Faint Ruling with Margin  
Dowwe Lineering met Kantlyn

JD. 328



thantoni

Ntsho 3 de... it was so... to a...  
 mengha veta kumindakam... ngipoto nama  
 just in... sash...  
 nainatshi ingoti lanyala njo kutsi usi uyasifat  
 labha e siyophumela efaheni, ngiyakhuumbula  
 nje sigat inema ungata wani e khopho  
 Namini bekuliele lehu awu lafike langena  
 labha tsija sawubhidlita leme lanyama  
 yaziqolla sambala ngiyophumela ngale adzinisa  
 kanye kwefika kumbanjwa ngitesikwa lele  
 sisifaka labha kutelija embili adzinisa

SN wasindgiswa nguleko

Ti wasindgiswa nautolo sase sijavelavela

mengalapha lotutsi selavavela kwakhandvu  
 veta lungene kwazentjethwa ke  
 labha tsija sawubhidlita leme lanyama  
 yaziqolla sambala ngiyophumela ngale adzinisa  
 kanye kwefika kumbanjwa ngitesikwa lele  
 sisifaka labha kutelija embili adzinisa



Footnotes

176 Khopho : personal name

that side ndzinisa, it may go through to a lijaha<sup>62</sup> njengoba vele kuyenteka imistake lenjalo noma just as such a mistake does occur or if may say ngingatsi ingoti lenjalo nje kutsi utsi uyasifaka such an accident, that when you put it here it goes lapha e siyophumela efaheni, ngiyakhumbula through to the lijaha<sup>62</sup> ? remember when we were nje (sihlab' ingema ungala wami e Khopho stabbing an ingema<sup>172</sup> my cousin khopho Dlamini<sup>176</sup> Dlamini bekulijele letfu awu lafike langena <sup>who</sup> was our elder brother, awu<sup>18</sup> it came and pierced lapha lesija sawubhidlita lemle. lenyama here, this sija<sup>173</sup> and demolished this, the muscle of yesigadla sembala yayophumela ngale ndzinisa the leg and it through that side ndzinisa until kwaye kwefika kwabanjwa ngilesikhwa lele it was blocked by the tubbaghwa which we put to sisifaka lapha kulesija embili ndzinisa. this sija<sup>173</sup> in front ndzinisa.

SN wasindziswa nguleko \_\_\_\_\_  
He was saved because of that \_\_\_\_\_

Ji wasindziswa nguleko sase siyavelavela  
He was saved by that and it just showed up a njengalapha lolutsi seliyavela kwakhandvua bit, this stick showed up and it was found out that kutsi vele lungene, kwasentjiswa ke it has really entered, we worked very hard trying sesimkhipha kepha ke lapha lijaha to take it out but then the lijaha<sup>62</sup> got healed namyalo nje lisekhona ndzinisa. even now he is still alive ndzinisa.



ST Owu byongoti ke. Ya cha senguwubonile lomdlalo  
 ST Owu that accident. Ya no I have seen the game  
 ke leniwudlalako lapho ekweluseni, nani ke  
 that you play when you looked after the herds, you  
 futsi  
 also

ST Owu lokunye nje ke ndzinisa nawe ungangi-  
 awi, other things, even you ndzinisa, you can  
 khumbuta ngoba phela njenjengafana uyaye  
 remind me because you as a boy sometimes  
 uwe kepha ke ngingakhumbula vele  
 hear but then I can really remember what  
 lengakwenta, lengingakwentanga ngingeke  
 I did. What I didn't do I cannot remember  
 ngikukhumbule kogwa lengakwenta nje ngaloku  
 but what I did just like what we have  
 lesikhulume ngako ngiyakhumbul' impela  
 talked about, I remember it quit well  
 ndzinisa, nguwona mdlalo warunguwona  
 ndzinisa. This is the game which the main  
 mdlalo wokuba impetsa impetsa yini  
 game that g being an expert, what is an expert  
 nitsi yini nine nawuyindlali  
 what do you call a skillful player

ST bu champion  
 Championship

ST bu champion nje tintfo letinjato. kube  
 Championship such things, there were experts in  
 netihlabi tayo lengema, tati tayo, letivele  
 Stabbing this <sup>172</sup>ingema, those who knew it well, which  
 tijibuke nje Okutsi nayilapha ngiyayijikijela



JT just look at it that when it is there how can I <sup>not it</sup> <sub>A</sub>  
 SN nawubuka wena kwakufundzelwani khona lapho?  
 As far as you can see, what was learned there?

JT nangibuka mine ngekubuka kwami njengoba  
 JF I see as far as I can see because we grew  
 phela sikhule tsine kusasebenta tikhali ndzinisa  
 up when spears were used ndzinisa, it was  
 kwakuyintfo nye lifana nekutsi kufundzelwa  
 something like when you are trained for an <sup>28</sup>imphi  
 imphi konkhe lapho ngoba njengalo kuhlala  
 there because just as this <sup>63</sup>kuhlala which we  
 nje lesikhulumbe ngako kufundzelwa khona  
 have talked about it is learned from there, in  
 le ekweluseri bese niyefika kuko ekuhlaleni.  
 looking after herds and then you eventually come to red  
 netimphi ke linjalo ngoba timphi takitsi  
 SN <sup>63</sup>kuhlala. Even the <sup>28</sup>imphi is like that because <sup>in our</sup> <sup>28</sup>imphi  
 kwakwele kulina ngetikhali ndzinisa.

JT they used to fight with spears ndzinisa. Therefore it  
 ngako ke bekwele kuyintfo fenzabuko yetfu  
 was originally something of <sup>our</sup> <sup>19</sup>umdzabuko as far as I  
 nangikubuka lokusifundzisako lokuhlal' ingema  
 see it, which teaches us in stabbing the <sup>172</sup>ingema  
 ndzinisa.

ndzinisa  
 SN Ya ase ungitjele ngekubhukusha.

Yah can you tell me about swimming

JT Wo kugeza  
 SN <sup>41</sup>Wo, washing your body khulu ke fozela.

SN Um  
 JT <sup>22</sup>Um



JT wo ndzimisa kugeza ke besigeza ke ndginisa ke  
 wo<sup>4</sup> ndzinsa, washing, we used to wash ndginisa, too  
 kakhulu ngoba tsine nje la khabomake ngulaph'  
 much because we at my mother's home which is  
 embuluzi lemnyama ensingweni, e sigeza ke  
 at<sup>black</sup> Mbuluzi at<sup>160</sup> Nsingweni, e<sup>165</sup> we washed then, there  
 kunetindzawo letigezwako kunetindzawo  
 are places which are for washing, there are also  
 letagagezwa lesitatiko tsine njengebafana e  
 places which are not for washing which we know we  
 lesikhulele kuyo lembuluzi kutsi lapha  
 as boys e<sup>10</sup> who grew from this mbuluzi that there  
 kakugenwa kunekutsi, sesiyati kutsi lapha  
 we don't enter there is such and such, we knew it  
 kunekutsi, lapha kunekutsi.

that there, there is such, and there, there is that

SN Lokufana netingwenya  
 That which is such as crocodiles

JT Lokufana netingwenya nje ndzinisa, lokufana  
 Such as crocodiles ndzinisa, such as bad places  
 netindzaweni letimbi nje letinga letiva nawe  
 which do not, which you hear of as you grow  
 ekukhuleni kwakho kutsi tatindzawo tetingoti  
 up that they are places of danger, you are  
 nani ke kufuneka hitihloniphe kanjalo ndzinisa  
 then expected to respect them like that ndzinisa  
 njengoba banifjela labadzala.

just as the old<sup>people</sup> would tell you. kaka nje  
 SN Um, awu sibonge kakhulu ke Ifwala  
 Um, awu<sup>22</sup> thank<sup>18</sup> very much Ifwala<sup>151</sup> sisele

JT Yebo, yebo ndzinisa, e mine ke ndzinisa e



Footnotes

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 Hatjwako

181 Tikhuba : personal name

182 ka Tembe : 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.

Yes, Yes ndginisa<sup>7</sup>, e<sup>10</sup> I am, ndginisa<sup>7</sup>, I am John<sup>150</sup> ngingu John Siguca Fwala, John Siguca Fwala Siguca<sup>150</sup> Fwala, John<sup>150</sup> Siguca<sup>150</sup> Fwala<sup>151</sup> who was ke wekotalwa lapha eTiyeni. & John Siguca born at Tiyeni. & John<sup>150</sup> Siguca<sup>150</sup> Fwala<sup>151</sup> then was Fwala ke utalwa ngu Mloywa James Fwala begot by Mloywa James Fwala<sup>151</sup>, e<sup>10</sup> Mloywa James e Mloywa James Fwala utalwa ngu Mnukwa Fwala<sup>151</sup> was begot by Mnukwa Fwala<sup>178</sup>, e<sup>10</sup> Mnukwa Fwala, e Mnukwa Fwala utalwa e ngukwane Fwala<sup>151</sup> was begot e<sup>10</sup> by kwane Fwala<sup>179</sup>, kwane Fwala, kwane Fwala utalwa ngu Mhayise Fwala<sup>151</sup> was begot by Mhayise Fwala<sup>151</sup>, Fwala, Mhayise Fwala utalwa ngu Tikhuba Mhayise Fwala<sup>151</sup> was begot by Tikhuba<sup>181</sup> Fwala

SN Awo he cha nyabati bakini  
Awo<sup>no</sup> yeh no you really know those of your family

MD & ngicala ngekukhuluma kancane ngesive  
e<sup>10</sup> I start by talking a bit about the sive<sup>54</sup> of ka<sup>182</sup> Tembe sakatembe buraye baso. Kepha ke kucala kwami its unity. But then to start my talk I will lenkhulumo ngitenwacala ngekuchaza emakhosi start by explaining about the kings, their emabito awo. Emakhosi ngitawutsatsa nje names, I will just talk five kings, The abesihlanu. Lamakhosi labesibusa sisele kings which ruled us while we still there



### Footnotes

183 Nkhomikhabako: Nkhomo lit. is cow + khabako which lit. means "that kicks"; therefore Nkhomo + khabako lit. means "the cow that kicks"; also personal name.

184 Sikhulamaloyi (variant: Sikhulumaloyi): Sikhulu is chief, maloyi probably a personal name; personal name

185 Sidwabasilutfuli: Sidwaba is a married woman's skin skirt, lutfuli is dust; these Sidwabasilutfuli lit. mean the woman's skin skirt that has dust; but also is personal name; one of the <sup>early</sup> Bembo-Nguni leaders

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

187 Samketisinambova: this is used as a sinanateko of the Stamini surname; Samketi is Mswati I's other name, and Sinambova is Mtfonga's other name

Katembe tsine namuhla lesitsi singemaswati at Katembe we today call ourselves Swazis here. la. & kukhona inkhosi luyajibitwa ngekutsi g<sup>10</sup> there is a king who was called <sup>183</sup> nkhomikhabako ngun<sup>183</sup>khomikhabako, lenye kutsiwa ngu<sup>183</sup>sikhulamalo- the other one was called <sup>184</sup> Sikhulamaloyi, the yi, lenye kutsiwa ngu<sup>185</sup>sidwabasilutfuli, lenye other one was called <sup>185</sup> Sidwabasilutfuli, the other kutsiwa ngu<sup>186</sup>Mkhulunkhosi, lenye kutsiwa ngu one was called <sup>186</sup> Mkhulunkhosi, and the other was Samketisinambova. Ngitawugala ke lapha called <sup>187</sup> Samketisinambova. Then I will start here kun<sup>183</sup>khomikhabako, lon<sup>183</sup>khomikhabako ngemagama with <sup>183</sup> Nkhomikhabako. This <sup>183</sup> nkhomikhabako is named ebantfu lababili, kwakukhona lon<sup>183</sup>khomo of two people, There was this <sup>183</sup> Nkhomo and there sekukhona lon<sup>183</sup>khobako, batsi kube basishiye was this <sup>183</sup> Khabako, after this <sup>183</sup> nkho<sup>183</sup> and <sup>183</sup> khabako <sup>183</sup> laba bon<sup>183</sup>khomo nakhabako kwase kubonakala had left us (died), then it was seen that their kutsi lamagama abo kute angakhohlakali names <sup>in</sup> order that they are not forgotten they atawufuna kutsi alondrolotwe anikwe inkhosi will need to be kept, and be given a king. letawuvela ibekwe emabili. Nembala yatsi which will come and be appointed, the two of kube ivele lenkhosi luyalandzeka yase inikwa them. Indeed after the king that followed was lamagama emabili kutsiwa ngun<sup>183</sup>khomikhabako installed, he was then given these two names and kwentelwa kutsi angakhohlakali lamagama



Footnotes

188 phahla } is to perform ritual acts especially  
Kuphahla } for dead people, when it is every day of remembering them.

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

was called nkhomikhabako<sup>183</sup>, this was done so that these abonkhomo nakhabako<sup>183</sup> sase siba na nkhomikhabako names of nkho<sup>183</sup>mo and khabako<sup>183</sup> could not be forgotten, ke. kwentelwani lokulondvolota lamagama then we had nkhomikhabako<sup>183</sup>. Why are these<sup>two</sup> names omabili na, loku kwentelwa kutsi tsine kept? This is done because we Swazis are emaswati sibantfu lesingakhohlwa kutsi laba people who do not forget that these people who labahambako besishiye kabafi bakhona, siye go and leave do not die, they are living, we sibakhumbule, siyabaphahlela, ngaliny' indlela occasionally remember them, we phahla<sup>188</sup> for them, in ngilesibika kubo nasihluphekile, basikhulumele other words they are those to whom we report whenever kumkhulumchanti. Ngako ke laba bonkhomo we in trouble and they talk on our behalf to nakhabako babese kutsatfwa llibito, lamabito mkhulumchanti<sup>189</sup>. Therefore this nkho<sup>183</sup>mo and khabako<sup>183</sup>, abo bebabili ayahlanganiswa kutsiwa this name was taken, their two names and were ngu nkhomikhabako, seketsiwa lenkhosi. joined together and it was said nkhomikhabako<sup>183</sup>, this kwentelwa kutsi lenkhosi, kutebotsi nangabe king was named. This is done so that this king, when kuphahlwa kutsiwe kungatsiwa nawe nkhomikhabako it is phahlwa<sup>188</sup>, when it is said even you nkho<sup>183</sup>mo besese kuyakhumbuleka kutsi nasekushitiwo nyalo then it would be remembered that when such is said nje sekushitiwo kuye nkhomikhabako nakuye it has been said to nkho<sup>183</sup>mo and to nkho<sup>183</sup>mo



nkhomo nakhabako, sekuphahlelwe bantfu labatsatfu  
 and khabako<sup>183</sup>, three people have been phahlwa'd<sup>183</sup> for just  
 ngekusho nye libito lamunye. nalo Sikhulumaloyi  
 by saying the name of one. Even this Sikhulumaloyi,<sup>184</sup>  
 loSikhulu abengulomunye nalomaloyi angulomunye  
 this Sikhulu<sup>184</sup> was one and this maloyi<sup>184</sup> was the other,  
 kepha ke ekhambeni kwabo inkhosi leyalandzela  
 but then when they left, the king that followed  
 yase inikwa libito kutsi ngusikhulamaloyi,  
 was given the name that he is Sikhulumaloyi<sup>184</sup>.

nalo Sidwabasilutfuli loSidwaba ngulomunye  
 Even this Sidwabasilutfuli<sup>185</sup>, this Sidwaba<sup>185</sup> was one  
 lohutfuli ngulomunye. Se ekhambeni kwabo  
 this lutfuli was the other. Then when they left this  
 loSidwabasilutfuli lelibito seliphetse lalamabili  
 Sidwabasilutfuli<sup>185</sup>, the name holds up the two.  
 nalo Mkhulunkhosi, nalo Mkhulunkhosi, ngu  
 Even this Mkhulunkhosi<sup>186</sup>, even this Mkhulunkhosi<sup>186</sup>, it is  
 Mkhulu nankhosi sebhanganiselwe ke  
 Mkhulu<sup>186</sup> and Nkhosi<sup>186</sup>, they are joined to the king that  
 kulenkhosi lseyibekwa sekuba nguMkhulunkhosi  
 is installed and it becomes Mkhulunkhosi<sup>186</sup>.

Samketisinambova, loSamketi ngulomunye,  
 Samketisinambova<sup>187</sup>, this Samketi<sup>187</sup> is the one, this  
 loSinambova ngulomunye Samketisinambova.  
 Sinambova<sup>187</sup> is the other, Samketisinambova<sup>187</sup>.

lengifuna ke kutsi kukhanye kakhulu, kwakale  
 What I want to very clear, and to be properly  
 kahle kakhulu, ngulo Samketi-sinambova ngoba  
 and clearly heard, is this Samketisinambova<sup>187</sup> because  
 kukhona lapho umlandvo ufike ukhanyise



Footnotes

190 Msimudze : personal name

191 Mtfonga : (variant! Mthonga) : brother of Mswati probably Mswati I, and the son of Msimudze.

there is some place where the unlandvo<sup>100</sup> makes <sup>something</sup> clear lokutsite khona lapha kuSamketisinambova. & right there with Samketi<sup>187</sup>sinambova. & the king inkhosi Msimudze utala bantwana bababibili. Msimudze begot children and they were two. lomunye uba ngumswati libito lakhe lomunye One was called Mswati<sup>88</sup> his name, and the other uba ngumtfonga, bababili labafana. lomswati one was mtfonga<sup>191</sup>, these boys were two. This Mswati<sup>88</sup> njengoba phela siyati kutsi ngesiswati inkhosi just as we know that in siswati<sup>153</sup> the king is ivele italwe iyinkhosi kepha iye yetsiwe nje born a king but he is given a name just libito njengebantfu bonkhe, kutawutsi ke like everybody, then when he is officially naseyibekwa bukhosi bese ke lenkhosi ke installed the royalty, then the king is given seyinkwa libito ke libukhosi nyalo. Lapha ke the name of kingship now. Here then this lomswati unqumswati nje unelibito lekhaya Mswati<sup>88</sup>, is Mswati<sup>88</sup> but he also a name they use nguSamketi njengobe emakhosi onkhe anjalo at his home, he is Samketi<sup>187</sup>, just as all other king ngumswati nje nguSamketi. Nalo mtfonga are like, he is Mswati<sup>88</sup> but also Samketi<sup>187</sup>. Even this ngumtfonga nje unelibito lekhaya, nguSinambova mtfonga<sup>191</sup>, he is mtfonga<sup>191</sup> but he also has his home name babili labafana bandvodza yinye bamsimudze he is Sinambova<sup>187</sup>. The boys are two, they are of one man Sibongo sabo sakatembe bobabili labantwana. they are of Msimudze<sup>190</sup>. Their surname is Tembe<sup>182</sup>, both of



Footnotes

192 Sitsatsaweni: probably a place around the Lubombo range

193 Mzimnyama 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.

Balaph' ekhaya emphakatsini katembe lapha the children. They are of the <sup>167</sup>umphakatsi at <sup>182</sup>katembe lapha kungena khona lomfula losuka lapha where the river that starts from Sitsatsaweni <sup>192</sup>enters eSitsatsaweni lesitsi ngumzi mnyama, ungena which we call the <sup>195</sup>umzimnyama, it enters there khona bese libito lawo ubitwa ngekutsi and its name, it is called by the name ngumtembe ngoba ngulapho kwefika inkhosi <sup>194</sup>umtembe because it where the king Tembe came Tembe yakha khona <sup>167</sup>umphakatsi sive saka and built his <sup>167</sup>umphakatsi, the sive' g <sup>182</sup>katembe Tembe lapho safike sakha <sup>167</sup>umphakatsi khona where it came and built an <sup>167</sup>umphakatsi and saphatsa lonkhe leli leDelagubhe. Labantfuwa ruled all that g <sup>195</sup>Delagoa Bay. These children ke, bayahlala ke bayakhula, uyabashiya ke then, stayed and grew up, then their father left uyise. Nabashiyile uyise sekufanele kutsi them. After their father had left them, there it was kubekwe lobekwako lotawuba yinkhosi necessary that one gets installed who will be appointed yakaTembe. kubekwa ke lomfonga longusinam- as king g <sup>182</sup>katembe. Then this <sup>191</sup>mfonga who is bova libito lakhe lelinye. lomswati uba <sup>187</sup>Sinambora his other name. This mswati became the ngulomncane loSanketi banje labantfu, younger one, this <sup>187</sup>Sanketi, these people are one, sibongo sabo sinye uyise wabo mnye. Anase this surname is one and their father is one. when ke sabekiwe lomfonga ubonakala kokutsi



Footnotes

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 can also mean to give out something

197 khonta }

kukhonta } See glossary

<sup>191</sup>mtfonga had been installed it was seen that this <sup>187</sup>lomswati longusamketi sekufanele kutsi anikwe <sup>88</sup>mswati who is <sup>187</sup>Samketi has to be given a <sup>196</sup>liphakelo <sup>191</sup>unina uphakelwa indzawo yekutsi his mother is <sup>196</sup>phakelwa a place so that she <sup>191</sup>ahambe naye ayewubona kutsi utiphilisa njani could also go and see how she maintains her life <sup>191</sup>lapho ngobe kwatfolakala kutsi lomtfonga there because it was found that this <sup>191</sup>mtfonga <sup>191</sup>uyinkhosi ltsandza kutingela watsandza kutsi was the king which liked hunting, he liked to <sup>191</sup>aphatse leli llinetinyamatane kubheka le rule that which had wild animals going towards <sup>191</sup>lwandle, & <sup>191</sup>lomswati longusamketi utsandza the sea. <sup>191</sup>8<sup>10</sup> this <sup>88</sup>mswati who is <sup>187</sup>Samketi likes <sup>191</sup>kulima, watsandza kukhuphuka yena abuye ploughing, he liked to climb up and come back <sup>191</sup>lapha phans' etintsaba telubombo ngale below the mountains of <sup>33</sup>lubombo, that side <sup>191</sup>emphumalanga yelubombo phans' etintsaba on the east of <sup>33</sup>lubombo, below the mountains <sup>191</sup>ngoba utsandza kulima. ngako ke wase because he liked ploughing. Therefore he was given <sup>191</sup>unikwa ke liphakelo ke lakabo ke. Phela the <sup>196</sup>liphakelo of his home. Actually in <sup>153</sup>siswati <sup>191</sup>ngesiswati inkhosikati inebantfu bakayo an <sup>191</sup>inkhosikati has her own people, which are <sup>191</sup>lokutsiwa bakabo bani laba, levele said to be of so-and-so, who <sup>191</sup>khonta this <sup>191</sup>bajikhonte inkhosikati kusukela isekhona <sup>191</sup>inkhosikati starting from the time she is still



Footnotes

198 Rabomswati | UnaboSamketi: unabo suggests 'the mother of' therefore urabomswati refers to 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

laph' emphakatsini kwentelwe kutsi nase inikwa at the <sup>167</sup>umphakatsi, this is done so that when she liphakelo iphume, nebantfu bakayo, ngobe phela is given a <sup>196</sup>liphakelo, she would go out with his own ingete yaphuma yodwana iye ephakelweni people, because she cannot just go out alone to lakayo sengatsi igoshiwe ngobe rayiphuma her <sup>196</sup>liphakelo like when she has been expelled yodwana kungaba ngatsi igoshiwe kantsi because when she comes out alone it would seem as if rayitawiphuma la ihamba nebantfu bakayo she has been expelled, but when she comes out going kuwele kubonakale kutsi kuphuma indlu with <sup>197</sup>people, it is clearly seen that a royal house is yebukhosi: Uyaphuma ke urabomswati coming out. Then <sup>198</sup>Rabomswati went out, unaboSamketi <sup>198</sup>unaboSamketi ulibhekisa ke lapha phans' took the direction towards the valley of the etintaba ke lapho ke fike kwakhiwa khona mountains where they came and they built there ke kuyalinywa ke khona ke, bayatiphilisa <sup>199</sup>ke khona and they ploughed there, they lived on that over ke. usele <sup>187</sup>Sinambova longu lo mtfonga le there, <sup>187</sup>Sinambova who is mtfonga is left there in emphakatsini lophetse umbuso wonkhe. nabo the <sup>167</sup>umphakatsi who is handling the whole kingship. Ewen laba balapha nje baphetse khona le bakhile these as they are there they are ruled there. They have ke kuleli lesitsi le Zibayaneni kuleli lokutsiwa built in that we call <sup>199</sup>Zibayaneni in that which is kuse kuse ee lubonjeni la phans' elubombo



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

201 inkhosana (variant: inkosana): plural amakhosasa, tinkhosana; see glossary.

202 Ngwane II: the son of Mswati I

called Lubonjeni there below the Lubombo and go uye khona lapha ngetulu kwe Lubombo lapha upon the Lubombo where we call it Mavaneni Sitsi kuse Mavaneni. Balwakhile ke Lubombo ka. They have built on the Lubombo. Owu Mswati Owu Mswati ke naye ke ngekube phela himself, after he has been an inkhosana of asajinkhosana yalapha endlini kaboo sawukhontwe the house of his mother has been khontwad by bantu naye sekukhona bantu bakabo, utala people, these were people of his home, he then bantwana ke, kubekwa inkhosana yamswati be got children then, and an inkhosana of Mswati iba ngungwane wesibili. Loku ngifuna and he became Ngwane II. I want this to kwakhamkahlle ngobe lomswati wekugala to be clearly heard because this Mswati I this one, nalo nalomtfonga longusinambova ngumnakabo, and the Mtfonga who is Sinambova is his brother, ngitama kukhanyisa kutsi behlukana njani ke I am trying to make it clear how they separated nasasala Mtfonga longusinambova asaphuma when Mtfonga who is Sinambova remained, when Mswati longusamketi sebaphuma bahlala Mswati who is Samketi went out, when they went ngekubekwa kwabo bukhosi. Kutalwa Ngwane out and settled where the royalty put them. Then ke Ngwane wesibili ngoba Ngwane wekugala Ngwane was born, Ngwane II because Ngwane I asajinkhosi leyayisiphetse sisekhona le Obalagubla was the king which ruled us while we were still



Footnotes

203 Ndzimandze: personal name; also a surname

204 Mamba: early Mamba ruler, and the son of Magadela; also known as Gasa (S.O.H.P., Hamilton series (Logwaja mamba I) 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 Nguni 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

210 Nyawo: surname

ngwane ke utala Dlamini ke Dlamini wesibili at Delagoa Bay. Ngwane then begot Dlamini, Dlamini ngoba Dlamini wekugala abesiphetse sisikhona I because Dlamini I ruled us while we were still le Dalagubha. kutalwa ke Nkhosi, Nkhosi wesibili at Delagoa Bay. Then Nkhosi was born, Nkhosi II the umnakabo Ndzimandze, umnakabo Mamba, Naye brother of Ndzimandze, the brother of Mamba. He is wesibili nye wekugala Nkhosi abesiphetse sise also the second one, the first Nkhosi ruled us while we khona le. kutalwa Mavuso, Mavuso umnakabo were still there. Then Mavuso was born, Mavuso the Nhlabatsi umnakabo Mhlanga, nabo laba yena ke brother of Nhlabatsi, the brother of Mhlanga, even these abesiphetse ke lomavuso babangala ngoba he was the First, this Mavuso they were this side Mavuso kwakute ngale sisengale eDalagubha. because there was no Mavuso that side when we kuba nguLudvonga wekugala umnakabo Lunyawo were still at Delagoa Bay. Then it became Ludvonga I lungikhohwa kutsi laba bakanyawo badgabika the brother of Lunyawo which I believe that these khona kulomnakabo Ludvonga wekugala. Bese of Nyawo have dzabuka id fona this brother of Ludvonga I kuba nguDlamini ke wesitsatfu, solo bayandza then it became Dlamini III, these people are still labantfu bayaghubeka bayandza banela lonke multiplying, they are continuing and multiply and lela live laseMavumeni eLibayameneni eLubonjeni all that live of Mavumeni of Libayameneni at Lubonjeni kuye kuyawuhlaba eLuphongolo empeleni



Footnotes

211 mkhuze : a place outside Swaziland towards  
Kazulu; also a river along that  
place.

212 Dgambile : personal name

213 ematfonga : the people of matfonga; the Ifonga  
people

214 Shabalala : sometimes referred to as Mshabalala  
Surname

215 Mabuzza : 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

until it reached the Lufhongo<sup>40</sup>, actually we hear that  
Sijeva kutsi baye befika emkhuze ngoba nemva  
they eventually came to mkhuze<sup>211</sup> because after some  
kwesikhatsi sekunebelumbi utawukhala Dgambile<sup>212</sup>  
time when the whites had arrived, Dgambile the  
inkhosi yematfonga e akhaliswe kutsi sebalitsatsa  
king of ematfonga<sup>213</sup> would cry e<sup>10</sup> he cried because they  
lonkhe nangeshya komkhuze kantsi lingelakhe,  
are taking it all even across the mkhuze<sup>211</sup> when it is his.  
Sebenebe ke Sabanyenti labantfu. Dlamini ke  
These<sup>people</sup> have stretched are they are many. Dlamini<sup>30</sup> III  
wesitsatfu umnakabo Shabalala umnakabomabuzza  
the brother of Shabalala<sup>214</sup>, the brother of Mabuzza<sup>215</sup>  
umnakabo Ginindza njobutakwad nje kutsi kutsiwa  
the brother of Ginindza<sup>216</sup> just as you will hear that it  
Mabuzza Mshabalala, banye labantfu. Lo Dlamini  
is said Mabuzza<sup>215</sup> Mshabalala<sup>214</sup>, these people are one, This  
ke wesitsatfu ke ugcina ulaph' ehubonjeni,  
Dlamini III ended (at hubonjeni<sup>33</sup>, his son who  
umntwanakhe ke lobekwako ngungwane,  
was installed was Ngwane<sup>217</sup>, this is then this  
sengub Ngwane ke wesitsatfu lowabese senuyasuka  
Ngwane III who then came up and attacked,  
ke yena senwele uyahlasela uhlasela fixana  
he attacked the small two<sup>54</sup> which he found  
latifolako ukhuphuka ulibhekisa elhisekweni ngaye  
he went up on the direction towards Shisekweni<sup>39</sup>,  
longwane lolalwa ngulo Dlamini. Longwane ke  
this is the Ngwane<sup>217</sup> who begot this Dlamini<sup>36</sup>. This  
wesitsatfu ngumnakabo langwenya, laba baka  
Ngwane III is the brother of Langwenya<sup>218</sup>, those of



Footnotes

219 ndlela: lit. 'way'; also surname

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

221 Mgabhi: personal name

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 the name of the son of 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 Lamndzibete or La Kubheka; 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

lanqwemya ngumnakabo ndlela laba bakandlela lanqwemya, he is a brother of ndlela those of ndlela labakhe lonkhe leli lilitelifu kubheka le, laba who have built in the whole of Piet Retief towards bakangabhi, laba bakangwenyama bomnakabo that direction, those of Mgabhi, those of ngwenyama ngwane wesitsatfu. kube ngundvungunye ke the brothers of ngwane III. Then it became ndvungu-Zikodze umnakabondzinisa uminakabo laba, bese nye Zikodze the brother of ndzinisa, the brother of laba ke kuba ngusomhlolo Sobhuza I kwakute then it became Somhlolo, Sobhuza I, there was no Sobhuza sisengale esalagubhe, simgala la, yena Sobhuza when we were still at Delagoa Bay, he have ke kwatsiwa ngusobhuza wekugala, kushiwo started him here, he was then called Sobhuza I, Somhlolo phela lakhe lekaya, lekwa kwatsiwa referring to Somhlolo, his home name, he was ngungwane wesine, bese ke yena utala Mswati known as ngwane IV, he then begot Mswati II wesibili longumavuso mavuso wesibili katthohho, who is mavuso, mavuso II at katthohho, Mswati Mswati mavuso wesibili katthohho le katthohho. Mavuso II at katthohho there at katthohho. Then bese ke kuba nguhdvonga sekuba ngumbandzeni came hdvonga then came Mbandzeni the lo abengublamini Dlamini wesine ngoba bo Dlamini one who was Dlamini, Dlamini IV because Dlamini wesibili newesitsatfu sibe naye emavaneni II and III we have had them at Mavaneni at Ehubanjeni wekugala sasinaye esalagubhe



Footnotes

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

lubonjeni<sup>23</sup>, the first one we had at Delagoa Bay<sup>195</sup>. Then Bese ke kuba ke ngumahlokohta, Bhunu, ngwane<sup>125</sup> came mahlokohta, Bhunu<sup>125</sup>, ngwane<sup>125</sup>, then bese kuba ngulenkosi lekhoru. Besibuyele le came the present king. Can we go back to kabomtfonga seiyowubuka lendu yakabomtfonga Mtfonga<sup>191</sup> and others to look at the house of Mtfonga's losole abusa Mtfonga le. Mtfonga usale uyabusa family, which Mtfonga<sup>191</sup> had remained and ruled those kodruwa utala bamtfwana yena babababili. Utala Mtfonga<sup>191</sup> remained and ruled but he begot two Mhali namangobe. Mhali uba wendlu lenkhulu children, he begot Mhali<sup>226</sup> and mangobe<sup>227</sup>. Mhali<sup>227</sup> became longuena abekwako, mangobe uba wendlu lencane one of the chief house, he was appointed, mangobe was of lomhali ke ujinga ubusa esikhundleni seyise the minor house. This Mhali<sup>226</sup> also ruled after his father samtfonga Sinambora, ubusa esikhundleni of Mtfonga<sup>191</sup> Sinambora<sup>187</sup>, he ruled after Mtfonga<sup>191</sup> samtfonga Sinambora, uyaghubeka utala Sinambora<sup>187</sup>, he continued and begot Bhongwane<sup>228</sup> Bhongwane, Bhongwane wamhali, Bhongwane Bhongwane<sup>228</sup> of Mhali<sup>226</sup>, Bhongwane<sup>228</sup> begot Bhukude<sup>229</sup> utala Bhukude, Bhukude utala Mabayi, Mabayi Bhukude<sup>229</sup> begot Mabayi<sup>230</sup>, Mabayi<sup>230</sup> begot Bhukude utala Bhukude wesibili Felephu, ngulendlu II Felephu<sup>231</sup>. This is the chief house which lenkhulu luyasala lemtembe le. Lendlu remained at mtembe this one. The small lencane yaSinambora, yaMtfonga Sinambora house of Sinambora<sup>187</sup> of Mtfonga<sup>191</sup> Sinambora<sup>187</sup> was also



### Footnotes

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

235 Makhasane: personal name

236 emakhosana (singular: inkhosana) See glossary

inikwa liphakelo rayo. Iphakelwa ke yona lelive given the liphakelo<sup>196</sup>. It was phakelwa<sup>196</sup> the live<sup>58</sup> lapho kuhlanguana khona Liphongolo nehusutfu where the Liphongolo<sup>40</sup> and the Lusutfu<sup>232</sup> meet, all lonkhe ke liye liyovuhlaba elwandle, lelo live that until it reaches to the sea, that live<sup>58</sup> then ke lakabomangobe lo lomncane langasiye is of mangobe's family, the young one who is not wendlu lenkhulu lebekwako. Umphakatsi kodwa of the great house which is appointed. But the uli kaTembe, mangobe ke nakefika la ufike umphakatsi<sup>167</sup> is at kaTembe. When Mangobe<sup>182</sup> came here utala umntfwanakhe mabhudu, labanye batsi he begot his child mabhudu<sup>233</sup>, some call him ngumaputju, uyabusa ke mabhudu, 1764 kute Maputju<sup>233</sup>. Then mabhudu<sup>233</sup> ruled, from 1764 until kuba ngu 1782, utala mwayi, 1782 kuya ku 1782, he then begot mwayi<sup>234</sup>, from 1782 to 1800, 1800, mwayi utala makhasane sesitawukhumbu mwayi<sup>234</sup> begot makhasane<sup>235</sup>. We shall now remember la ke lapha kutsi makhasane yayinkhosi that makhasane<sup>235</sup> was a king because they also ngoba phela nabo sebandze nje seabeka had multiplied and they now appoint their emakhosana alendlu yakabo mangobe, sebaba emakhosana<sup>236</sup> of the house of mangobe's family, they bukhosi nabo khona la emabhudu njengoba also became the royalty right there at mabhudu<sup>233</sup> just nje lendzawo ibitwa ngekutsi kusemabhudu, as this place is known as mabhudu<sup>233</sup>, this river lomfula lusutfu khona le ubitwa ngekutsi.



Footnotes

237 Mjajika: personal name

238 Ifobeka: surname

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

lus<sup>232</sup>utfa right there is called the Mabhudu<sup>233</sup> river  
ngemabhudu ngenxa ngoba mabhudu namangobe  
because mabhudu<sup>233</sup> and mangobe<sup>227</sup> were buried,  
bangwatjwa khona, namofula sale wabitwa  
was this river is still called by that name.  
ngallo bito. Makhasane ke yayinkhosi lenjenga  
Makhasane<sup>235</sup> was a king who was like Mjajika<sup>237</sup>  
mjajika Ifobeka, awutsi ungangala akusukele  
Ifobeka<sup>238</sup>. When you had provoked him he would  
ngesikhonyane ehlobo, sishaye sibhubhise imp<sup>1</sup>hi<sup>take</sup>  
attack you with a sikhonyane<sup>239</sup> in summer, it would  
sikhonyane, anangakakuthimelli ungunatjani  
totally destroy, his imp<sup>1</sup>hi<sup>take</sup> the sikhonyane<sup>239</sup>, if he has  
ukushaya wakubhubhisa kubete kudla, ebusika  
not send the grass-cutters which will destroy everything  
anangakarulel' umoya ushaye uphiphitse  
such that there would be no food. in winter if he had not  
kuphephuke tindlu kube njeya. Baka Zulu  
opened to you very strong wind which will blow<sup>away</sup> even  
base bakhiphi imp<sup>1</sup>hi<sup>take</sup> batsi bayanhlasele  
the houses and such. Those of kaZulu<sup>3</sup> once sent an  
Makhasane, waxula sikhonyane Makhasane  
imp<sup>1</sup>hi<sup>take</sup> tying to attack Makhasane<sup>235</sup>, but Makhasane<sup>235</sup>  
batsi bakaZulu wo kudla kwetfu loku sidla  
opened up the sikhonyane<sup>239</sup>. Those of kaZulu<sup>3</sup> said wo<sup>4</sup>  
kona, basidla basidla sikhonyane, batsi  
this is our food, we eat such, they ate and ate the  
babuyel' emuva kaZulu setsi sikhonyane  
sikhonyane<sup>239</sup>. When they returned to kaZulu<sup>3</sup> the  
asiasali sihamba nani. Sefika kaZulu  
sikhonyane<sup>239</sup> said we are not remaining we will go



Footnotes

240 Hluma: personal name

241 Logiyingili: personal name; also known as Msongi

242 Nsingensinge: personal name

sashaya sabhubhisa sikhonyane labhubha live with you, it came to Kazulu<sup>3</sup> and destroyed everything, and bantfu, kwangabi yindlala kwaba ngumhloto, the live<sup>68</sup> people, and there was a great famine, the sikhonyane sakhhasane, ngumakhhasane ke sikhonyane<sup>239</sup> q makhasane<sup>235</sup> that is makhasane<sup>235</sup>, he lo abenemlingo utala Hluma, Hluma ke losatala had some magic, He begot Hluma<sup>240</sup>, Hluma<sup>240</sup> who Logiyingili Logiyingili libito lakhe lelinye also begot Logiyingili<sup>241</sup>, Logiyingili's other name is ngumsongi, Uhoziyingili utsite nasabekiwe Msongi<sup>241</sup>. After that Logiyingili<sup>241</sup>, Msongi<sup>241</sup> had been Msongi ubese ukhipha libutfo, libutfo lakhe appointed he then sent a libutfo<sup>23</sup>, Logiyingili's uhoziyingili liholwa yindrana yakhe libutfo<sup>26</sup> was led by his induna<sup>65</sup>, Nsingensinge<sup>242</sup>. ngursingensinge, utsi hambani niye kumswati He said go to Mswati<sup>88</sup> because these people are ngeba phela banje labantfu, bakatembe bonkhe are, all these people I am talking about, are of labantfu lengikhuluma ngabo lamuhla nje. Tembe<sup>182</sup>, Go to Mswati<sup>88</sup> and kindle me a fire Hambani niye kumswati rifike ningokhel'umlilo there. Owu<sup>18</sup> Indeed Nsingensinge<sup>242</sup> went away with Owu nembala ke uyahamba Nsingensinge ke the libutfo to do what is usually done, that nelibutfo ke, bayakwenta ke lokuye kwentive of kindling the father and they also came ke kokokha umlilo bayabuya ke, Mswati back. Mswati<sup>88</sup> gave them his sisters who were ubanike e bodgadzewabo labatalwa ngusomhlodo



Footnotes

243 lomakhala: lit. "the one who <sup>often</sup> cries"; personal name.

244 Dgambile: probably the daughter of Somhlolo and the sister of lomakhala

245 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

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 Logiyingile and his co-wife Dgambile

begot by Somhlolo and they were two, he had given baba babili. Ubanike u<sup>243</sup>lomakhala longuye nje them <sup>243</sup>lomakhala who was the one who had been abekhishiwe kutsi nguyena ayotala bukhosi le sent that she is the one who will beget the royalty kuhogiyingili, ngulomakhala. Ube ke Sewuhlantwa from <sup>244</sup>Logiyingile it is <sup>243</sup>lomakhala. She was then <sup>245</sup>hlantwa ngudgambile, bayahamba ke bahamba nabo by Dgambile, then they went away, they went with ke labantwana bobabili bayowutala bukhosi both of these children, to bear royalty there from le kuloziyingili, kuyawuvuskelwa lobutembe <sup>241</sup>Logiyingile they are going to revive this <sup>246</sup>butembe bunye balobutembe ngenhlantwa lembi ke the oneness of this <sup>246</sup>butembe. Unfortunately this uhomakhala ke wangantfolo ke umntwana, lomakhala <sup>243</sup>did not get a child and fortunately ngenhlantwa lembi ke Dgambile wasantfolo <sup>244</sup>Dgambile got the child. This child <sup>244</sup>who was ke umntwana. Uyetsiwa ke lomntwana born by <sup>244</sup>Dgambile from <sup>241</sup>Logiyingile was then totalwa ngudgambile kuhogiyingili wetsiwa given a name, he was named and it was libito kutsiwa njengoba sewutalwa ngulaba said just because he was born by those who sebaba ngemangwane utaba nguNgwanaza, had the <sup>247</sup>emangwane he would be <sup>248</sup>Ngwanaza, then uyetalwa ke <sup>248</sup>Ngwanaza ke. Uyalibusa ke <sup>248</sup>Ngwanaza was born. Then <sup>248</sup>Ngwanaza ruled it Ngwanaza ke utala ke naye umntwanakhe he also begot his child who took his position



Footnotes

249 Mhlupheki; lit. 'one who suffers'; the son of Nwanaza

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 a western country; but can also mean one's place of origin

253 emantungwa (singular - litungwa); the Ntungwa people

254 kenguni; lit. people of Nguni or Mnguni; the Nguni people

255 Ndwandwe; surname

256 Mngometulu; surname

ke losatsatsa sikhundla sakhe ekuhambeni after his death and he was mhlupheki<sup>249</sup>, Mhlupheki<sup>249</sup> kwakhe mhlupheki, uyalibusa ke mhlupheki also ruled it just as to day we are ruled by ke loku lamuhla loku sibuswa ngumzimba Mzimba who is alive, they are still of Tembe<sup>182</sup> lolokhona solo bakatembe, siTembe nje sonkhe that is the siTembe all this that I am talking lesi lingikhuluma ngaso bonkhe laba about all these Mswati<sup>88</sup> and company. even bomswati bona laba boDzambile, Sekwatsiwa these Dzambile<sup>244</sup> and company. It has now been nkhozi<sup>135</sup> Dlamini<sup>30</sup> yonkhe lentfo nje bakatembe said nkhozi<sup>135</sup> Dlamini<sup>30</sup> and all that, they are of lengilandi yabo lapho babakhona, bakatembe<sup>182</sup> katembe<sup>182</sup> there at their ingilandi<sup>252</sup> where they are, they Lapha emavane<sup>182</sup> ni eLibayane<sup>200</sup> ni, ehubonje<sup>199</sup> ni<sup>33</sup> are of katembe<sup>182</sup>. At Mavane<sup>200</sup> ni, Libayane<sup>199</sup> ni, hubonje<sup>33</sup> ni bakhandza kutsi tikhona tiwanyana letikhona they found that there were small two<sup>54</sup> which were khona lapho. kukhona emantungwa tiwanyana living there. There are the emantungwa<sup>253</sup>, they are ngobe tatingete famelana nebhokhozi, & small two<sup>54</sup> because they could not stand against the royalty emantungwa kukhona benguni lapha ngesteya<sup>80</sup> the emantungwa<sup>253</sup>, there are benguni<sup>254</sup> across the koluphongolo laba bakandwandwe. kukhona<sup>40</sup> luphongolo those of ndwandwe<sup>265</sup>, There are also besutfu laba bakamngometulu, nalletiye tiwana keSutfu<sup>70</sup> those of Mngometulu<sup>256</sup>, and other small letikhona khona lapho, bakamngometulu besutfu



Footnotes

257 Khumalo : Surname

258 Simelane : Surname

259 Tsabedze : Surname

<sup>54</sup> five which are found there. Those of <sup>256</sup> Mngometulu are <sup>70</sup> besutfu ngekudzabuka, sekukhona ke bona ke banikati by origin, and there were the owners of the <sup>58</sup> live the believe ke ematfonga bakatembe. Letive letive ematfonga <sup>213</sup> those of <sup>183</sup> katembe. These four <sup>54</sup> five got Setiyabhicana lapha, kubhicana kwalitve mixed up here, the combination of these <sup>54</sup> five the emantungwa nebenquni nebesutfu <sup>213</sup> nematfonga emantungwa <sup>253</sup> the benguni <sup>254</sup> the <sup>70</sup> besutfu and <sup>213</sup> ematfonga kudaleka tilimi lesetitawubhicaniwa, created languages that were going to be combined, tiyabhicaneke letilimi nalabantfu bayabhi- These languages were combined and these people caniseka, sebayaphatfwa labantfu, naba got mixed up, these people were then ruled, those of bakaTsabedze nje emantungwa ngete <sup>259</sup> Tsabedze the <sup>253</sup> emantungwa and I cannot count the ngawabala lamantungwa e boKhumalo, <sup>253</sup> emantungwa e such as <sup>257</sup> Khumalo, <sup>258</sup> Simelane bo Simelane labo lababhika kaZulu, sengibala those who went to <sup>3</sup> kaZulu, I am just counting those laba labakhona lapha kutsi emantungwa, that are here in our place, the <sup>253</sup> emantungwa, those bakaTsabedze nalabanye, benguni, nebesutfu of <sup>259</sup> Tsabedze and others, the <sup>254</sup> benguni and <sup>70</sup> besutfu njengoba ngisho nje kutsi laba boMngometulu just as I say that these Mngometulu (and other nalabanye besutfu njengoba sati besutfu besutfu <sup>70</sup> just as we know that the besutfu <sup>70</sup> are banyenti kangaka la. Sebabanye ke labantfu so many here. then these people one and they



seabakhiwa nguSomhlolo ke lo losabakha, wakha  
 were made up by Somhlolo<sup>79</sup> who built them up, he  
 sive wengeta kulesive lesaphuma namswati  
 built a sive<sup>54</sup> and he is adding to the sive<sup>54</sup> which  
 le watakwakha lesive sakabo. Lomunye use  
 went out with Mswati<sup>88</sup> from there to build his own sive<sup>54</sup>  
 wabuta ngamusa abuta etsi usomhlolo  
 Someone has once asked, I have <sup>heard</sup> him asking saying, how  
 nakakha lolulimi lwes'iswati' abelwakha  
 did Somhlolo<sup>79</sup> make up the <sup>language</sup><sup>153</sup>, how did he  
 njani waphumelela njani kutsi alwakhe  
 succeed in making it such a language as it  
 luge lube lulimi lube nje. kantsi  
 is now, when he found so many sive<sup>54</sup> here?  
 wakhandza tve letinyenti kangaka na?  
 And I heard the one who had been asked  
 ngewa lolobutwako ehluleka kuphendula.  
 failing to give an answer, let me answer  
 Angimphendulele. Phela kuleta tinsuku  
 for him. By the way during those days when  
 bewutsi nawukhuluma ulalelwe kutsi  
 you were talking people used to listen to what  
 ukhulumani ukhuluma sona siswati yini,  
 you were talking, whether you were speaking <sup>siswati</sup><sup>153</sup>  
 ngoba nangabe wawuse uffuke ushwamphuluta  
 or not because if you sometimes find yourself mis-  
 siswati wawubonwa kutsi uyinhloli, ubulawe  
 speaking the <sup>siswati</sup><sup>153</sup> you would be recognised as a  
 Wawungalingi nje utsi kantsi lulimi lolu  
 spy, and you would be killed. You would never dare 'if  
 lwasomhlolo kawulwati kahle utsi utawumane



you didn't know Sotho's language properly to speak  
 nje uphike udamuzo ulone nje ebaleni ngabomuy.  
 it anyhow and mass it out openly and intentionally.  
 Wawuncanela kulalela kutsi atsini emaswati  
 You just eagere d to listen to what the Swazis were  
 nakatsi, ukhulume loko lokushino ngemaswati  
 saying when they talked, you would speak that which  
 ngoba utanrubulawa ubulawelwe kutsi  
 was said by the Swazis because you would be killed  
 uyinhlozi, wawungeke sewunikwe ngisho  
 for being a spy, you would not be given even  
 nesigaba sekutsi unqubani, nekutsi phatsa  
 any position of being somebody, even to be allowed  
 naku ngoba uyangajakwa kutsi hawu  
 to rule because people were uncertain about you,  
 lomuntfu utsi walapha lo. ngiko ke loku  
 whether you are of here or not. That is what  
 lokwakwente banfu balalele kakhulu  
 made people to listen very carefully when the  
 nakukhulunyako kutsi emaswati atsini  
 Swazis were talking as to how they talked, how  
 akhuluma atsini nakatsi, ngiloko nje. Kungentina  
 do they speak when they say that, that is it. This was  
 najinkhosi yodwana kuentwa nangulamaswati  
 not even done by the king only but it was also done  
 wona qobo luawo kutsi akwange lena, ngoba  
 by the Swazis themselves so it would be spread because  
 nakungandzi lena kutawugabudzela ngulaba  
 if <sup>it</sup> doesn't spread it would be overcome by the  
 bekuhamba, lwema ke lulwini lwesiswati ke  
 foreigners, that is how the siwati language was



lolu ke lomuhla lesesilubona seluphindze  
 Sustained, the one which we today see it going  
 selubuyela phansi ngoba sekubhicene tibe ngetive  
 down again, because tibe<sup>54</sup> and tibe<sup>54</sup> and tibe<sup>54</sup> are  
 ngetive sekute ka loluswati.  
 so mixed up here, there is no longer the siswati<sup>153</sup>





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