

S.O.H.P. HISTORY OF SWAZILAND by MAGEANGONI Dlamini 1/3

R4

picture the beginning, if I may call it so,
lucobo lwakhe. Loku kwentela kwekutsi kubonakali
the Swazi of today. To record the phenomena of
seke kusunguleka, ng kubite kanjalo, kwemaSwati
human life in Swaziland, we shall briefly start
alamuhla. Kute ke kugcineke tintfo letiphatselene
from the 14th Century, at the time of the
nempilo yemuntfu toyamba ngetinyawo letimbili
kingdom of Munomutaba. The name is
kulililaseSwatini, sitawucala, kafishane, esikhatsi
interpreted by the batswana as "the dwener of
ni lesibitwa ngekutsi yi 14th Century²³, ngesikhatsi
rocks" one with the technology of detecting iron
sebukhosi ba Munomutaba. Leligama lihumushwa
in rocks." Munomutaba was the title of a
beTswana ngekutsi batsi "umphenguli wemadunali,
Bakalanga king, who lived in the 14th Century.
umuntfu lonebuciko bekubona insimbi
A legendary Matalatala is very often mentioned
naysemadunwaleni". Munomutaba ke kwakulibito
by some people, that, in the genealogy of the
Tebukhosi, lenkhosi yeBakalanga, lowaphila tetikhatsi
Swazi kings there was once a Matalatala-
tabo 14th Century²³. Kukhona ke umuntfu lowelako
personally, I think that Matalatala could have
emabitweni emakhosi emaswati akadzenilokutsi
been a development in process, of the correct
wa ngu Matalatala. Mine ngekwami ngicabanga
name or title: 'Munomutaba'. Let us here,
kutsi lo Matalatala kungenteka kutsi libito lelagu-
look at the version of the Munomutaba, as
culeka ngekuhamba kwesikhatsi, lelibito felitsi

23 14th Century - kubala kwesilumbi lokwehlukani
tikhatsi ngeminyaka leyinkhulungwane
lesikhatsi lesi sisho tikhulungwane
lethlshumi nakune kusukela
ekutalweni kwa Jesu Krestu.

kodwake kuloku¹⁷ kwakaZulu, gha; babengahla-
had a bad heart used to blasela¹⁸, but concern that
seli kutsi bachitsumbuso wakaNguane; babefuna
of kaZulu¹⁹, no; they did not blasela¹⁸ in the sense of
kutsi batfole tinkhoma, ngoba balambile.
destroying the umbuso²⁰ of kaNgwane⁵

T.M. awu Sibongile, nkhosi.
awu²² we thank you, [for what you have just done]

M.D. Wen'wekunene. nkhosi²¹.
you wekunene⁴

M.D. Swazi History, History, Ladies and Gentlemen,
In English Umlanduwo WemaSwati. Umlanduwo, ninge bekunene,
is a record of all that has happened, not
kugcineka kwako konkhe lokwake kwenteka,
merely all the phenomena of human life, but
khayi lokuphatselene nemunifw lohamba ngetinga
those of the natural world, as well: everything
wo letimbili nje kuphela; kufaka nokuphatselene nendato
that under goes change, and, of course, there
yokhe yemhlaba; konkhe lokugcukato; kuteke into
is nothing absolutely static; there is animal
lengquakwi, lesolomane yabanjenganayidzabuka. kune
history, plant history, rock history, etc. In this
milanduwo yetilwane, yetitselo, yetraduwala, njalojalo
talk tonight, on Swazi History, I will endeavour
kulenkhaluma yalamubla kusihlwa, tengemlanduwo
to demonstrate to you on how a Swazi
wemaSwati, ngitakwetama kukhombisa kutsi
looks at the History of the South African Bantu,
liSwati liyibuka kanjani imilanduwo yebantfu
including himself. This is done with a view to
base Ningizimu ne Africa, labafaka ekhatsi yena

19 kaZulu } - place, land or country of the
variant: kuZulu } Zulu ethnic group, together with
those under their jurisdiction.

20 umbuso - 1. the existence of kingship, together
with the state or condition of reigning
or ruling.
2. comfortably living, enjoying life
or such a situation of enjoying life

21 nkhosi } - an address-name for the
variant: nkosi } the Dlamini clan, as well as of
other clans who trace their
history back to the ancestors of
the Dlamini people.

22 awu } - (interjection) 1. of sudden surprise
variant: awu } 2. of surprised interrogation
3. in some contexts this morpheme
is non-influencing in a sentence

lesitsi baka Ngwane, le Natali, bebuka kitsi
those we refer to as baka Ngwane, there in Natal, broke from us

T.M. yeboke!
yeboke¹²

M.D. enhhe! Wotfunyelw'umntfana wayakwenzela
enhhe¹³ A child was sent to be married there,
khona, wa Somhlolo..
Somhlolo's¹⁴.

T.M. Wo!
Wo!¹⁷

M.D. e-e. Phindze njalo, nang' Dzambile, laph'e
yes, Again, there is Dzambile in Thongaland,
Thongaland, laph' sidzabuka khona, kubakitsi;
where we dzabuka¹⁵, among our folk;
Dzambile uphindze uyakhishwa, dzadzewabo
Dzambile, too, was sent out, Mbandzeni's
Mbandzeni, umikiswa khona; kuhlatjetwa bukhoti.
sister, and taken that place, it was bukhoti⁹
Loku lokwentetako nje lamuhla kuyammangalisa
that was being revived. What is happening today,
umuntfu longati lomlanduwa
amazes a person who doesn't know this umlanduwa¹⁶.

T.M. e-e.
yes.

M.D. emakhosi abevele abuklabeta bukhoti, bukhoti,
emakhosi¹⁷ used to [habitually] revive bukhoti⁹,
bukhoti, kute sihlalisane kahle tsine singemakhosi
bukhoti, bukhoti, so that we can co-exist [peacefully]
alapha e Africa, Singabi loku sihlaselana, sihlaselana,
we, who are emakhosi¹⁷ of here in Africa; and desist
Lenenhlitlityo lembike abekwenta ke lokubiasela,
from constantly hlasel-ing¹⁸ each other. [A person] who

12 yebo
also yeboke

(adverb) 1. Yes, in giving a simple affirmative or assenting reply, or in starting off an important statement or declaration 2. Indeed? Is it so? in expressing amazement at a statement made.

13 enhle

variant: inhhi

14 Somhlolo - another name for Sobhuza?

15 dzabuka

variant: dabuka

- 1. yes 2. that's it! 3. I see H.I. ag
See glossary.

16 umlanduwo

variant: umlando

see glossary

17 emakhosi

variant: amakhosi

singular: inkhosi

variant: inkhosi

also: enkhosini

see glossary.

18 hlasele; hlaseling - go out to war; invade any particular locality; go, or come, against with the purpose fighting, attack, as any particular person.

ms. Nangu dzadzewetfu; uyefika Tifokati nembela
 Here is dzadzewetfu¹; then arrived Tifokati, indeed,
 u Somntsewu, utsi u Somntsewu: "Awu! Nine
 [and] Somntsewu², Somntsewu said: "Awu³! you
 bekunene ngiyabonga, kodwake lisika lakitsi tsine
bekunene⁴, I thank you, but then our custom, we
 betumbi alisivumeli kutsi singaba nebatati labanyenti,
 white [people], does not permit us to have many
 ngakoke sengitawucela ku Cetjwayo. "Cetjwayo,
 wives; therefore I will ask Cetjwayo. Cetjwayo, here
 rayi inkhosikati iphuma le kaNgwane. Yitsatse
 is a woman coming from there, yonda kaNgwane⁵.
 uyinike induna yakho." Kubitwa Ngoza ke.
 Take her and give her to your induna⁶". Then
 "Wo, Ngoza, tsatsa lenkhosikati uyilondulole".
 Ngoza was called: "Wo⁷, Ngoza, take and keep this
 Tifokati nje, watsatfwa ngu Ngoza; kwa kuhlatjetwa
inkhosikati⁸! Tifokati thus got taken by Ngoza [to
 bukhoti,

wife] It was bukhoti⁹ that was being returned.

T.M. ha
ba

M.D. watsatfwa ngu Ngoza
 she was taken by Ngoza

T.M. Solobukhosi?
 Still it's bukhoti⁹?

M.D. Solobukhoti; Ngingasastoke laba labanye, njenge-
 it's still bukhoti⁹, not to mention the others, such
 MaNgwane, eMaNgwane lekwehlukwana nawo
 as eMaNgwane, the eMaNgwane, with whom there
 kudzala kutsi, ngoba phela eMaNgwane, laba
 was a split, long ago, because the eMaNgwane,

Footnotes

- 5 KaNgwane — 1. Ngwane was a 'Swazi' king, whose people were then known as 'bakaNgwane' (people of Ngwane) and his land became known as 'KaNgwane'. It is used to ref. to Swaziland as a whole.
2. KaNgwane, in another sense, refers to the area in the vicinity of the capital of the Dlamini royalty, namely Lobamba.
3. 'KaNgwane' is also a homeland in the Republic of South Africa, which was declared independent, some years ago. It is largely occupied by people of Swaziland who got cut off from Swaziland when the national boundaries were demarcated.

6 induna } — see glossary
variant: induna }

7 wo — (interjection) expressing amazement (whether of admiration or displeasure), regret, grief, etc., hence, oh! alas! etc.

8 inkhosikati } — see glossary.
variant: inkosikazi }
plural: emakhosikati

9 bukhosi — the existence of in-law relationship.

10 ba! — (interjection) expressing sudden surprise, similar to English 'oh!', etc.

Footnotes

"bukhosi" } — see glossary
variant: ubukhosi }

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{ TAPE
Number 4 }

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J.D. 267

Name SBS. series Tape No. 4

Naam

Subject Topic: History of Swaziland

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Place Informant: Magangeni Damin

Plek

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Feint Ruling with Margin
Dowwe Lineering met Kantyn

BOOK 1

Section One

History of Swaziland by Magangeni Dlamini

SBS series

9.06.77 and 16.06.77.



Exercise Book
Skryfboek

J.D. 267

Name S.B.S. Series. Tape No. 4

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Faint Ruling with Margin
Dowwe Lincering met Kantlyn

Book 2

our earth, and of the patterns and courses of changes
 kulomhlaba, Kanye nange tindlala lekugucule nayo
 that have produced the myriades of diverse plants
 tintfo letifika kwehluka kwetihlala kuletinye,
 and animals that lived through past geologic
 nekwehluka kwetilwane kuletaphila etigidani
 ages and are seen alive in our fleeting
 teminyaka leyendlula. Many ke, sengibuyele
 glimpse of the passage of time. Now, to return
 kulesihloko sami, labengikhuluma ngaso, ake
 to my topic, let us look at this river, Limpopo,
 sesibuke lomfula, iLimpopo, nebuncoka kawa
 and its historic importance. The Limpopo river is
 emilandweni. lomfula, iLimpopo ngumfula
 a topographical feature, which enjoys a variety
 lonemagama lamanengi lehlukene. beSutfu
 of names. The Sothos knew it as Nokhayawudi,
 babewati kutsi yi Nokhayawudi, lokukhomba
 indicating a river with steep banks. The Venda
 kutsi umfula lonetindvonga letehlala kakhulu
 people called it Vambe, while the tribes in
 baVenda bona babawubita ngekutsi, Vambe,
 Mozambique had other names ^{of their own} for it. At the
 kantsi letinye tibe eMozambiki tatinemagama
 coming of the Europeans, they apparently picked up
 awo, lasha lomfula. Ekutikweni kwebefumbi,
 what seemed to have been a MaNdebele name
 batsatsa ligama telibanaka sengatsi lerna
 for it: Limpopo, indicating a river of sudden
 Ndzebele. — iLimpopo, lokusho umfula loneku-
 rises and falls. This is used in the maps of the
 phakama nekwehla lokungacapheleki. loku yintfo

the East-Coast of Africa, that we have the beginning
 lwandle, emphumalanga neAfrika lakapho ingucuko
 of human evolution in our African continent.
 lenyenti lephatselene nebantfu, yenteka kukelile
 I am not, here, discussing fossils, but in passing, I
 Afrika, kapha angikhutumi ngemisalela yetintfo
 wish to say that fossils have stimulated the
 emaduwatleni, noma ematjeni, koduwa kafishane
 development of many theories and hypotheses,
 ngiyafuna lokusho kutsi imisalela seyibange
 relating to the course of life. Foremost among
 kutsi kwati nemibono ibeminengi, mayelana
 these, is the theory of organic evolution. Fossils
 nempilo. Losembili ke kulemibono yebantfu,
 provide the critical opportunity to view the
 ngulona lophatselene nekuchubeka kwentfo
 changes of life over long periods of time. They
 lenemphito - [tithlaha, tjani, bantfu, netilwane].
 provide the fourth dimension in the study of organic
 Imisalela yenta kutsi kubukisiseke kutsi ingucuko
 evolution. Neither the organisms that live today
 yenteka njani, emvakwesikhatsi lesidze, kute lokukhona
 nor the record of the past alone can give an
 lamuhla, noma lokwaginwa kadzeni, lokungahle
 adequate understanding of evolution. Together,
 kusatise ngengucuko leyenteka ngekuhamba kwesi-
 however, they provide the basis for one of the most
 khatsi, koduwa ke lokukhona nalokwaganena
 significant concepts, yet revealed by the studies
 sekuhlanganisiwe kungasenta sicandze ngengucuko,
 of men. The concept of the continuity of life on
 nekuchubeka kwemphilo umunyaka ngemunyaka

between that river and the Limpopo river, known
 emkhatsini walemfula kanye nalemunye, iLimpopo,
 as Limpophoma to others. This was about 1579.
 lowatiwa ngekutsi Limpophoma kulabanye. Loku kwenteka
 they remained here, for two generations. Splits were
 ngabo 1579. Basala lapha kwaze kwaba itukulwane
 were continuing. Some clans, calling themselves
 letibili, kapha kudzabuka kwetive tsuka kuletinye
 by the names of their leaders, for instance, the
 Kwakuchubeka. Letinye tive tatitibita namabito
 Thongas, after Mthonga, Dlamini, Hlubi, Ngwane,
 ebaholi bawo, njengamaTfonga, atibita nga Mthonga,
 etc. One moiety of these tribes of the Bakatanga,
 Dlamini, Hlubi, Ngwane, njalorjalo. Labanye
 drifted in the inland, towards the south, while
 labahlephuka kulabakatanga, bangena, behla
 the second moiety took the East-coast way,
 behlela eningizimu ne Africa, kwatsi labanye
 towards the Southern Africa. These being the Sothos,
 behlela ngempumalanga, kubheka ngase lwanle
 the Abambo, respectively. The latter branch, of Abambo,
 lweningizimu Afrika, labake, beSutfu ne Bambo,
 inhabited the area between two rivers: the Limpopo
 ngekwehlukana kwabo. Bambo ke bona bakha kula
 and the Komati rivers. This area along the Limpopo
 ndzawo lesemkhatsini nalemifula, iLimpopo, ne
 river, is of historic importance to historians,
 Nkomazi. Lentzawo lesecedeni kweLimpopo imcoka
 archeologists and all modern scientists, in the
 kakhulu kubemilanduwo^{ne} bacwaningi balokunyeri.
 study of fossils. I believe that it is here or along
 Ngiyakholelwa ekutseni, Kulapho, kweyama

banks of the Zambesi river, opposite the rock-
 Nebakalanga badzabuka kuleto tikhotsi. Letinge tize leta-
 fort, called Tete. They were armed with arrows,
 dzabuka lapho teMazimba neba Mumbo, labahlala eedeni
 assegaries and battle-axes. It was at this time, in
 kwe Zambesi, kubukama nengaba, i Tete. babahloma ngethali,
 1570 that they nearly annihilated their enemy,
 amazembe, netizeze. Ngatona leto tikhaki baashe
 the Portuguese, who sold them for slaves. The
 babhubhisa tiba tabo, ema Phuthukezi, labebatsengisa njenge
 area that was inhabited by these Makalanga,
 Hgali. Indzawo labeyakhelwe ngula Makalanga,
 Mumbos, and Mazimbas, was in the north of
 ema Mumbo neMazimba, kwakungusenhlal kwemfula
 the Zambesi, where Lake Chiwa, is situated. These
 i Zambesi, lalapho khona kunelichibi lokutsiwa yi Chiwa.
 tribes were stopped from crossing the Zambesi river,
 Letitive tawinjwa bubanti nebukhulu balomfula, kutsi
 because of its size and breadth. But at length, they
 bawela bete ngalapha kwawo. Kodwa bagane balitfo
 found a method of crossing: they used rafts, made
 like lisu lekawela; bascbentisa kwemkhunjisa laba-
 of reeds, as the Thonga did, in crossing the Komati
 bakwakhe ngemhlanga, njengaloku enta nemattenga
 River. After crossing, they continued their movement
 newela, ^{umhlaba} iNkomazi. Ema kwekwawela bachubeka bathamba
 southwards and arrived in the area of the Sabie
 baze bafika kulendzawo ledute nemfula
 River, called or known by Swazis today, as
 nomake lowatiwa -ema Swazini, alomhla ngekutsi ngu-
 eMsapha. These tribes settled down here for a time
 Msapha. Letitive tafike takha, tahlala phansi

Rhodesia began to arrive in the shape of minor
 basuka enyakatfo. Bakalanga partfu, labebasuka etokshi
 clans and groups of individuals, shaken off from
 ya, basuka kufika, batlangujana letatikhamba ngetibongo etc.
 the main body by some domestic war, or some
 labanyeke, labehamba nje bablangeng, btrayi netibongo. labake
 disagreement between factions. We must here,
 babehlephuke kuletinye tise, beritwe yimisi nduwo
 understand the causes of Southward movements of
 yelusenduwo, nama kuphikisana nekwehlukana, kufenele
 African people from the North. There were raids,
 sicondze kutsi babehanjiswa yini labantfu kusuka
 robberies and massacre; slavery by Arabs and
 lenhli, enyakatfo eAfrika, kwehla kuyentisi. Tingcaki
 Portuguese prevailed. Internecine wars were
 tafaka ekhatsi kuhlaselana, bugawelegawele, nekubulala
 common; rebellion, quarrels and jealousy, were
 na. Bugcile babusetjentiswa ngenxa Arabi Kanye
 rife. The people built with stones and worked with
 nema phuthukezi kakhulu, kubhicene futsi netimphi
 metals. It was at this time that we begin to see the
 letimatima, kuhlamukelana, nama kuvukela imibuso,
 massive architectural stone-work, called Zimbabwe;
 kucabana, Kanye nemona - konkhe loku kwakukungcisi
 It was during this time that we see the breakaway
 lenyakatfo ne Afrika. Partfu babakha ngenatje, basebontisa
 of some minor clans from the main body: the
 tinsimbi. Kungaleso sikhatsi ke lapho khona kwacala kubonakali
 Bakalanga. Some of these breakaway clans were the
 takhiwo letinhle tematje, letibitwa ngeputsi yi Zimbabwe.
 Mazimba and the Mumbos, who lived on the
 kwacala ngaleto tikhatsi Kudzabuka kwetivana, tsiuka kuletinye

he speaks of the Zing, he means the coastal people
 le Zing, lokufaka umbandzela ngebantfu bempuma-
 of East-Africa from the horn, to Mozambique. Some
 langa ne Afrika. Uma akhuluma ngema Zing,
 of their tribes had sharpen teeth, and are cannibals. Their
 usuke asho le bantfu labaselugwini. Lwelwardle
 territory begins at the Canal, which flows from the
 emphumalangi Afrika. Labanye balotive bane
 upper Nile and goes down as far as the country
 matinyo lakhaliphako, futsi bangemazimu. Live
 of Sofala, and the Wark, Wark. They wear iron,
 labo lisuka enkelebheni yemfula in Nayiti, lehle
 instead of gold and silver. The Bakatanga, as
 liyowufika e Sofala. Basebentsa litsebaya esikhundleni
 they termed themselves, were the first Bantu to
 setigolide nesiliva. Bakalanga, njengoba batibiza kanjalo
 settle in Africa south of the Zambesi. And the time
 bababekucala kwakha kuleliwe le Afrika telisontensi
 of their arrival must have been a little earlier
 kwemfula i Zambesi, sikhatsi sabo sekufika, funa sibenge
 than 900 A.D. T.V. Bullpin gives the meaning of
 muva kancane ku 900 A.D. (emathulu layinfika eminyaka
 the Bakatanga as: "Langa means 'the Sun'; and
 asafile Jesu)". Lokutsiwa ngu T.V. waka Bullpin
 Bakalanga means 'the people of the sun'-
 keyena utsi kutsi Bakalanga kusho bantfu belitanga,
 Bakatanga or Ematangeneni. About a thousand
 njengoba 'sun' usho lilanga. Bakalanga, nama
 years after Christ, the first Bantu started to drift
 Ematangeneni. Emva kweminyaka langaba yinkhulungwane
 in, from the north. The Bakatanga people of
 asafile [Jesu] Krestu, bantfu labamnyama bagala kwehla

trading Stations, and who had the blood of Arabs
 lahe chumana netindzawo letinyenti tekutsengiselana,
 and Persians, of Indians and even of Greeks,
 futsi labebanengat yema Arabs nema Persians,
 mixed with that of wantu or Katanga in their veins,
 yema Ndiya Kanye nema Griki, idibene neyabo
 had been compelled to leave their former homes
 [neyemakal ya] emitsanjani yabo, baphocelaka
 and had, by one means, managed to make
 Kushiya emakhaya abo; futsi bakhona kukhwe
 their way so far, and to place a great unfordable
 sha etitseni tabo, ngekutsi baye ngeshaya
 river between them and their foes. They know,
 Kwemfula lomkhulu. Bayalani, "Kuchunika
 Says Feel, "the value of Gold for trading,
 yena Feel, "linani leligolide ekutsengise
 purposes, though they made no use of that metal
 noma bangalisebentisi bona ngekubabo leligolide.
 themselves, and so they collected it in their new
 babelibutsisa leligolide babenalo lapho bahleti
 settlements and the Arabs followed them by sea,
 khona, base kutsi ema Arabi ayabalandzela afuna
 to obtain it from them by barter. As Masoudi states,
 lona kutsi batsengiselane. Njengekubhala
 Masoudi was born in 956 or 957, he wrote
 kwa Masoudi, lowatalwa ngemnyaka wa 956
 a book on "Medaws of Gold and Mines of Germs".
 noma 957, wabhala encwadini yakhe
 He speaks of the country of the Zing, including
 lets; "Medeaws of Gold and Mines of Germs",
 an account of the East-African Sea-board. When
 ukhuluma [kulencwadzi] ngebantfu lokutsi wa bekw

until they were satisfied. There was perfect honesty
 bama; base labantfu bakulenzawo bayeta batowengeta
 on both sides; the Carthaginians never touched
 ligolide kuze banetsike labetsengi. Kwakunetwetsamba
 the gold, until it equalled in value what they
 lokuphelele kuwo omabili lamacembu. Labase Carthage
 had offered for sale; and the natives never
 babangabitsintsi ligolide lize lilingane naletimphahle
 touched the goods until the gold had been
 labebhantsengisa; kunjalo, nalabantfu bakulenzawo
 taken away. My mother told me that those
 babebhantsintsi letimphahle kuze kutsatfwe ligolide
 traders were called sea-men, because they
 Make wami wargitjela kutsi labatsengisi bababitwa
 came out of the sea; she said they had four
 ngekutsi ngema sea-men [bantfu baselwandle], ngoba bright
 eyes; two on the face, and two at the back.
 muka elwandle watsi babenemhlo lamane; nabili ebusweni
 My own explanation of this was that, these
 namabili ngemva, Ngekwanike kuhlaza loku, labatsengisi
 traders came by boats. As they rode their boats
 beta ngemikhumbi. Nabashayela imikhumbi yaba babheke
 towards the seashore, it was thought that they
 elugwini; lwelwandle, kwakucatjangwa kutsi banemhlo
 had eyes facing the shore, as well as eyes
 labheke elugwini, nalanganye labheke elwandle."
 facing the sea." Feil, in his book: History of
 Lobitwa ngekutsi ngu Feil, enwadzini yathe letsi
South Africa, says: "The people, Bakatanga, who
History of South Africa (umlanduwo weNingizimu Afrika)
 had inhabited the country adjoining the ancient
 utsi: "Labantfu Bakatanga, labebahlala kulalimo

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tell us that the kingdom of Munomutaba traded
rebanfu baMunomutaba, lokwaweta sine leschlukile
with a race of men who lived in a part of
Kuleyondzawo, lesive lesatalwa saba ngema Afrika
Libya beyond the Pillars of Heracles. On
ngekufiphatsa Kanye nangebuhyenti. Munomutaba
reaching this country, they unloaded their goods,
utsergiselana ne Carthage. lowaka Davidson ke yona,
and arranged them tidily along the beach, and
ekhisini lemashumi lasitfufha natune utsi: "Taba
then, returning to their boats, raise the smoke
ritfu be Carthage basitfela kutsi live laMunomutaba
Seeing the smoke, the natives came down to
lalitsengiselana rebentfu labebahlala esifundzeni
the beach, placed on the ground a certain
selive le Libya, kwedlula tinsika te Heracles.
quantity of gold, in exchange for the goods,
Ekufikeni kulelwe betfula timphala tabo, batibeka kahle. Ekubona
and went off again to a distance. The
yeleni kwabo emikhunjini, babasi kwabhunya. Labantfu
Carthaginians then came ashore and took
bakulendzawo batsi natabona lentfufu behla betadugwini,
a look at the gold. And if they thought it
kabeka phansi linani lelitsite legolide batsenga letimpha
represented a fair price for their wares, they collected
hla, base bayahamba. Tabake base Carthage base beti
it and went away. If, on the other hand, it
elugwini luelwandte babuyka legolide. Uma bababanga
seemed too little, they ^{went} back aboard and varied,
kutsi ifanelwe nguletimphala tabo, bayitsatse bali ba.
and the natives came and added to the gold
Uma ngalo babona kutsi yincane kathulu, babuyela emu

scubards, bound with much gold and other metals,
 lehusa phansi unblabatsini, lokungukona kukhambise
 worn on the left side. They also carry assegaie
 bukulu nekubhaphaka kwabo. Nabatamba besuka
 in their hands. They are war-like men and some,
 emagonso, bajikitise nemitamba yabo, lokungukona
 too, are great traders. The Munomutaba kingdom
 kwenta kutsi letisila tindize, tisuke ngala, iye
 was renowned for its technology in metals
 ngale kweluhlangotsi lwemuntfu. Baphatsa tikhali
 and in stone work, as well as notions
 letihlonjwe emiphinini, kantsi titsandzelewe ngegolde
 of gold and government, and also, their customs
 hahetinye tinsimbi, tiphattwa ngesancele. Baphatsa
 and beliefs." It continues to say, "Traders from
 netizeze etandleni tabo. Bantfu labanekulwela
 Arabia settled in the Western shores of the Indian
 futsi, kantsi labanye batsengisi labakhulu.
 Ocean, more than two thousand years ago,
 lobukhosi baMunomutaba babatiwa ngebuciko etinife
 intermarrying with the Munomutaba people, and
 ni letiphatseleni netinsimbi, nematje, kanye nekwati
 producing a civilization that was distinctive
 ngegolide nekuphatsa bantfu; batelwa futsi
 to the sea-board. These Arabo-African colonies
 emasiko abo, kanye nekukhulwa kwabo." Iqhubeka
 became African in their population and outlook
 itsi: "Batsengisi labavela eArabiya bahlala enyaka
 Munomutaba trades with Carthage." Davidson
 tfo nelugu lwelwandle lokutsiwa yi Indian Ocean,
 in page 64, says: "The Carthaginians also
 kwendula eTinkhulungwaneni letimbili, batelwa

given us by Duartebarbosalvania, in the 14th
 'Munomutaba'. Ake sesibuke kulelibito la Munomutaba
 Century, in the book: The African Past, by Basil
 njengatoku silinikwa ngu Duartebarbosalvania,
 Davidson. Barbosa says, "Beyond this country,
 mandwulo, ngetikhatsi tabo 14th century²³, encwadini
 Sofala, towards the interior, lies the great
 ni letsi: The African Past (Lindwulo ka Afrika),
 Kingdom of Munomutaba, pertaining to the
 lejabhalwa ngu Basil waka Davidson. Barbosa
 kithen, whom the Mouvs, the Swahilli,
 utsi: "Kwedlula lelwe le Sofala, kuya lekhatshi
 name: Kaffirs. They are black men, and go
 nalo, kunebukhosi lobukhulu ba Munomutaba,
 naked, save that they cover their nakedness
 longumhedeni, lekutsi ema Mouvs, ema Swahili,
 with cotton-cloth from the waist down."
 ambita ngeMakhafula. Banfya labamnyama,
 "Some", he continues, "are clad in skins of
 labakamba ngcunu, ngaphandle nje kwekutsi
 wild beasts and some, the most noble, wear
 bavala bungcunu babo ngekwembetsa lokwa
 caps of these skins, with tails which trail
 khiwe nga Kotini, kusukela elukhalo kuya
 on the ground, as a token of state and dignity.
 phasi". "labanye babo", nasaqhubeka, "baloban
 they leap as they go, and sway their bodies, so
 ngetikhumba tetilwane tesiganga; kantsi labanye,
 as to make these tails fly from one side to
 telekungubona babakhulu kubo, bafaca emate
 the other. They carry swords, thrust into wooden
 pisi lakhiwe ngaletikhumba, kanye nemisila

he says: "They carried swords, thrust into wooden, umlanduwo lowondwana. Mayelana tekuhloma, utsi: "Babe-Scubards, bound with much gold and other metals, phatsa tikhali letifakwe etriphinini, yase ibeshwa worn on the left side." Just imagine, how ngelgolide neletinye tintfo letitinsimbi; base kuphathwa accurately, the spears and assegai are excellently ngesancele." Asewubuke nje kutsi tikhali netizwa, described! Lastly, he says: "They were war-like, tichazwe kabte kanjani! kwekugama, utsi: "Babekwazi men, and some, too, were great traders." Now bemphi, labanye koduwa babekatsengisi." Manje ke look at the features of some Swazis; you will ake sawubuke timphawu talamanye emaSwati; uti agree with Feel, who says: "They had the blood of kumbumela Feel, lotsi: "Babenengati yema Arabi Arabs and Persians, of Indians and even of nema Pheshhiya, emaNdrya, kanye nema Giki imbaki". Greeks." Surely, isihlutfu²⁹ and isicholo³⁰ originated Empeleni, sihlutfu nesicholo, kwadzabuka lapha from here. Have you not heard that the modern Awuzange yini live utsi lesigedlo senkhosi Palace of the Swazi king at Lobamba is yemaSwati kaLobamba ibitwa ngekutsi kuso Mbo, called eMbo? What could be the significance kungaba yini ke kubaluleka kwaliligama, uma kungesiko of this name, if it is not that this kingdom of lokutsi lobukhosi neliwe lemaSwati kusunguleka Swaziland emanates from ancient eMbo? kulembo lendzala? Awukaze yini ufundze have you not read our folklore tales about tinganekwane takitsi, memazimu, lekuligama

²⁷ tsicholo } - Swazi woman-hair-style - long-
variant sicholo } neat.

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conquered, and these iron-ore mines taken. Copper
kwaku ngalesikhatsi kubusa inkhosi Mswati, kapho kwatsi
was also mined to make bracelets, that were
ematala, nemakoti bahlaselwa, behlulwa, kwatsi nalyomigedezi
worn by important Swazi chiefs. In the description
yekumba lensimbi yatsatfuwa. Nelitfusi lalimbwa bese kuma
of Munamutaba people Duade Balbosa, a Portuguese
khiwa ngalo kwekugaba, labekugotjwa tikhulu letimoko
writer in 1517 says: "They covered their nakedness
temaswati. Encwadzini kuchazi ngebantfu ba Munamutaba
with cotton cloth from the waist down."
kuyo, Duade Balbosa, longumthutkukezi, lowabhaki
What else could this be, if it was not amahiya²⁶
ngemnyaka wa 1517, utsi: "Babefihla bungcunu babo
used today? He further says: "Some were clad
ngekwembatse lokwakhwe ngakhotini, kusukela elukhalo
in skins of wild beasts. Some of these skins had
kuye phansi." Kwakungahle kubeyinike loku, uma kwabizwa
tails, which trailed on the ground as a token
ngesiwo emahiya lasetjentiswako lamuhla? Uchubeka
of state and dignity." Could this not be emajobo²⁷
atsi: "Labanye babehloba ngetikhumba tetilwane tesiganga,
or Sigeja²⁸, worn during national celebrations,
letinge taletikhumba tatinemisila, labeyilenga emflabatsini,
or incwala ceremony of the first fruit? He
lokukuthombisa bumaka nebuntfu." loku kwakungasiwo
mentions the custom of weaving long hair,
emajobo, noma sigeja, lokwunulwa ngemikhosi yesiwo,
which is the Sihlutfu²⁹ of today. Sihlutfu²⁹ has
noma ngenwala? Uthinde apha neliisiko lehuba netinake
the separate history of its own. For weapons,
letindze, lokusho Sihlutfu salamuhla. Sihlutfu sinecwawa

26 amahiya } the wrap-around piece of cloth
variant: emahiya } worn by men ^{and girls} before they tie
loin-skin around their waists

27 emajoba - two pieces of well-cut loin-skin tied
around waist by men and boys

28 sigaja - a ritual dress, that is often put on
during the inzwala ceremony,
made out of bushy tail of cattle, and
it's hung around the neck by
men.

29 sibluthu - } well-made hair-style of
variant: isibluthu } males, with long hair.

book, Urusazakithi, speaks of the Amakala
 Stjuwathi, encwadzeni yakhe yesi Zulu letsi: Urusazaki
 clan as special doctors of iron in the Southern
 thi, ukhuluma ngalesive seMalala, njengesive
 Africa. At the time of Shaka's devastation of tribes,
 lesinebuiko lobutsite bekusibenta insimbi kulenjinga.
 Some of the Emakala escaped, like many other
 mu ne Africa. Ngesikhatsi Shaka abhuphisa five,
 tribes who refused to khonta²⁵. They went northward,
 labanye beMalala babaleka, njengaletingeti five
 until they settled in the north-east of Hhohho,
 letala Rukhonta. Bahamba babhoka enyakatfo base
 Of course, they could not live where there was
 bafike bakha enyakatfo nakaHhohho. Empeleni
 no iron, since they lived in trading in metal
 [Kuselubala] kutsi babangeke babale tapho kwaku
 work. So, they settled here, because there was
 ngekho khona insimbi, njengoba phela babephila
 iron. Mr. Eistymyburgh in his book: The Tribes
 ngekutsengisa tintfo letakhiwe ngensimbi. Ngatoko
of Barberton, does not only describe this iron,
 babale kulendzawo lena ngoba kwakunensimbi
 but he goes further to analyse it. Ematalane
 Umnumzane Eistymyburgh, encwadzeni yakhe
 is the name of this area today, a locative
 letsi: The Tribes of Barberton, akagcininje ngekuyi-
 noun of emakala. Emakala, Emataleni. It was
 chaza lentfo leyinsimbi, kepha ufika nekuyihlatiyeni
 the time of King Mswati that these Malala people,
Ematalane ligama lalendzawo kungulamubla, loku-
 together with some Bapedi, were attacked and
 ligama telisusekwa ku 'emakala' - Emakala - Emataleni.

25 Khonta - see glossary.

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see why we believe that the Swazis emerged
singakaphetsi inkhulumo yetfu yakusihlwa, ake
gradually from Munomutaba, from the Bakatanga,
sesibukemulwa kafishane, sibone kutsi sentlwa
from the Uambezi and reached what they are
yini lokutsi sikholwe kutsi emaswati evela kancane
today. Swazis knew the technology of mining
kancane, adzabuka ku Munomutaba, ku bakatanga,
and smelting iron, in order to make metal
kumaUambezi, baze babanguloku labanguko
articles. They had this knowledge from the time
lamuhla, Emaswati abenabo lobuciko bekumba nekusebitisa
of Munomutaba, the diviner of rocks; one that was
insimbi, ekwatheni lokutsite, Lolwati balutfole
responsible for the architectural structure of
ngesikhatsi sa Munomutaba, umphenguli uenadwala,
Zimbabwe walls. Swazis still have iron ore
lolonguyena enkakutsi kwakhiwe ludonga jweZimbabwe
and copper mines, right in Swaziland. They
Emaswati asenato timayoni, noma imigedzi yetumba
produced iron and copper, in these mines at
insimbi nelifusi lapha kalgwane, babamba insimbi nelifusi
the time of King Somhlolo. We have special
si ngetikhatsi tenkhosi uSomhlolo. Sinetibongo
clans that are specially appointed by the Swazi
letatiwako letatikhetwe tenkhosi femaswati kutsi
kings for this work. The smithy and the tools
fente lomsebenti lo. Letinsimbi labetsijentisiwa
used are still available, and have been visited
tisekhona nalambila loku, futsi setike tayowu
and seen by the speaker. Stuart in his Zulu
vakashelwa, tabonwa ngu lolokhulumako.

says, "The Swazi people did not branch from the yakhe letsiwa yi Inkaba My Child (Inkaba Nguni tribe, that migrated into the land south of the Limpopo, utsi: "EmaSwati akazange abhelele entansi kwe Limpopo kucala bangakhefiki admitted being a Nguni. Third (3), lastly, we have kabe Nguni. Kuteke liSwati lelake lavuma kutsi the Sothos, e.g. the Batedi, who were found lingu Nguni. Pesesitsatfu sigaba, seba Pedi, by the Swazis scattered, unorganized tabakhatdruwa ngemaSwati bacwebe yonke politically, in this part of the country called lendzuwa, bangakahlangani kuba siwe kutelwe Swaziland today. Some of the main Sotho clans leselamukha kutsiwa kuseSwatini. Labanye were: Magagula, Gama, Maseko, Mnisi, Bhembe, balabeSutfu kwaku: baka Magagula, baka Gama, Mncina, Gwebu, Tsabedze, Mdululi, Myeni, baka Maseko, baka Mnisi, baka Bhembe, baka Mncina, Mngometulu, Matsenjwa, Ngomane, Nkambule, etc. baka Gwebu, baka Tsabedze, baka Mdululi, baka We are, here, concerned with the history of the Myeni, baka Mngometulu, baka Matsenjwa, baka Swazis, but before we come to the end of our Ngomane, baka Nkambule, njalonzalo. Lapha ke talk tonight, let us look back a moment and sicondzene nemaSwati, umlandruo wabo. Kept to,

earth-beans and groundnuts. They worked iron
 [njengemigwembe, netingawembe], emabhontjisi, kanye
 and copper - the copper coming from the old
 netindlubi. Babasebenta tinsimbi n- liffusi - leli
 Bantu mines, along the Limpopo - into hoas,
 labelimbiwa bantfu emigodzeni yabo labayise
 axes, assegais, arm-rings and other useful
 Limpopo - benta emakhuba, emazembe, tizeze,
 and ornamental articles. All the Bantu in Southern
 emacaka malokunge kwetukhoba. bonke labantfu
 Africa are the ABambo; The Ngunis, the Sothos
 beNyakaffe ne Afrika Bambo; beNguni, beSutu
 and the Thongas. We may classify the Bantu
 nematfonga. Singabeklukanisa labantfu laba-
 races or Abambo into three main streams: one
 mnyama, nama labambo, ngetigaby letintsafji:
 (1) there are pure Ngunis, from whom we get
 sekucala, beNguni - lalakuqhamuka khona
 the Xhosas and the amaNtungwa. Xhosas
 emachozwa, namaNtungwa. Emachozwa wona
 themselves admit that they are Ngunis. Some
 ngetwayo ayavuma lokutsi abeNguni. labanye
 Zulus, like the Khumalos, Simelanes and others,
 tinzile, njengalaba baka Khumalo Simelane
 admit that they are amaNtungwa. Second (2), we
 malabanye, bayavuma lokutsi ngetmaNtungwa.
 have Thongas, like the Tembes and the Swazis;
 Sesibili [sigaba] ngetmatfonga, njengalaba bakaTembes
 they also admit they are Thonga. Uusamazulu
 namaSuati. bayavuma nabo kutsi ngetmatfonga.
 Credomuthwa, in his book: Indaba my children
 Uusamazulu waka Credomuthwa, encwadzeni

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away, between the Sabie River and the Inkomati
labiVambesi, lababikwa futsi ngekutsi baPedi, lokunge
River, the name Vambo, was assimilated to suit
labakatanga, bahlehlala entasi, basuka etimpopo,
the dialects of the breakaway clans, and it
lelibito lagucuka laba yiVambo, kwafakwa 'V'
became, instead of Vambo, it became Bambo, only
kuleli lelitsi Vambe. Entansana, kulendzawo lese-
prefixing 'B' for 'V'. They took about two generations
mkhatsi wemfula iSabie neNkomazi, leligama,
from 1575 to 1620 to reach Northern Natal,
Vambo wagucuka waba ngu Bambo; kwafakwa 'B'
at the Umfolozi River. Junodi tells us that
esikhundleni sa 'V'. Batsatsa sikhatsi levidze, kusukela
the Tembe came down by way of the Inkomati
nga 1575 kuya ku 1620, kutsi bafike enhla
River, on a floating Island of Papyrus, which
neNatali, kulendzawo leseceleni kweMfula
being interpreted, probably means that they crossed
umfolozi. Junodi yena utsi bakaTembe behla
that river by means of isikhenge²⁴, or raft,
ngeNkomazi, kulelikhenge lokutsiwa yi Papyrus,
formed of a large bur.²⁴ of reeds used for
lokusho kutsi, uma sekuhunyushwa, behla, bate
crossing rivers. Bryant says: The Tembes were
bewela lomfula bascentisa umhlango. Bryant
either wholly or largely responsible for the
utsi labakaTembe bangena kakhulu ekubeni bku-
introduction, among the other Bantu tribes, of
cala kufika nembila kulabantfu labamnyama,
the maize, sweet potatoes, wooden utensils,
umbila, bhatata jintfo letakhiwe ngetihlahla

24 isihenge — generally refers to an island,
but in this context, it seems to
refer to a bundle of reed.

world. What interests the historians, is the Venda name
 lesetjentswa [Ieligama iHimpopo] etimephini temhlaba
 of the River - Vambe. When the Bakatanga people settled
 ekukhombiseni indzawo lalapha khona kunob-
 into this region of the Himpopo, the whole place
 mfula. Lokungukona kukhanga bemikandwwo
 they occupied was called Vambe. The Katanga adopted
 ligama emavenda lababita ngawo lomfula. Vambe
 this name of this river to be their name; they called
 Uma emakhatanga bafika kutawuhlala kulendzawo
 themselves; the Vambezi. Both A. T. Bryant and Juvawo
 yeHimpopo, Yonke lendzawo labahlala kuyo
 Baptis alavania agree that the Vambezi and the
 yayibitwa ngekutsi yi Vambe itamakhatanga abo
 Abambo were one and the same people. They were
 se atsatsa leligama lomfula kutsi kusale
 in the South-east Coast of Africa by 1500, and were
 Kuba libito labo. base batibita ngekutsi ngema Vambezi.
 seen by the Portuguese about 1589, and known
 by A. T. Bryant na Juvawo Baptis alavania bayavungu
 as Vambezi or Vambesi. later, the name evolved
 kutsi emavambezi nemabambo soloku banifu banje
 to become Baledi - Vambezi, Baledi. As the
 ngalenge indlela, lawamabito asho intfo yinye.
 Vambezi, Bakatanga of course drifted away from
 Babasentasi nelugu lueluandle kubase Ningizimu
 the region of the Himpopo, also the name
 Afrika ngetikhatsi tabo 1500; futsi babonwa
 apparently evolved as following: Vambe, Vambe,
 ngemathubukezi ngabo 1589, batiwa kutsi ngema Vambezi
 Vambe, became Vambo, only suffixing 'o'. Further
 Emva kwesikhatsi lelibito lagucuka kwase kubabaledi

 Croxley

Exercise Book
Skryfboek

J.D. 267

Name SBS Series Tape No. 4

Naam

Subject Topic: History of Swaziland

Vak

Place Informant: Magangeni Damini

Plek

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Book 3

ngemnyaka wa 1840, nasasilandzela phela installed in the year 1840, according to our findings, sibuka tintfo, njengoba lefo fikhatsi, belumbi as those were times during which the white bebagala kufika, batsi gqam! gqam! gqam! people were beginning to arrive; gqamu! gqamu! kulelakitsi.

D.D. basengakandzi kakhulu? before they multiplied?

M.D. bangakandzi kakhulu vele base le kubo guess, before they multiplied indeed; they were there, Natali e base Koloni koduwa ke kuyakha in Natal e [um] in the Cape. but then it is clear nya lokutsi ngu 1840, lapho abekwa khona that it was in 1840, when he was installed, efudzidzini. Uhleti efudzidzini kwaze at efudzidzini he stayed at efudzidzini until it kwaba ngumnyaka wa 1842, lokusho kutsi was in the year 1842, which mean that nje abekiwe wahlaliminyaka lemibili efudzidzini, he stayed for two years at efudzidzini, ni. Wabese ke sawufuna, ngoba uyise after he was installed. He then wanted, because uSobhuza, Mahloko, e- uSobhuza lesitsi, his father, Mahloko, e- [um] Sobhuza, whom ngu Somhlolo abevele anendlela yakhe we call Somhlolo, had long had his own plan yekutsi ufuna kwandzisumbuso. Naye ke Mswati, of extending his kingdom. Even he, Mswati, uvele upondze kutsi agwalise sifiso seyise wanted and to fulfil his father's wish

35 ggamu! — interjection, of appearance of something
or someone.

M.D ngako-ke ngitawukhuluma ngalolombala
 I shall, therefore, talk about the elder one, briefly,
 kancane nje kutsi, asemncane Mswati, abebanjelwe
 saying that, when Mswati was still young, he had
 nguMalunge, lowa Ndwungunye. Angifuni ke
 his office held for him by Malunge. I don't
 kuphambaniseke ke ngifuna kwehlukaniseke
 want this to be confused, I want it to be clearly
 ngoba phela sitikhuluma njeletinifo sifuna
 distinguished, because, as we talk, we want
 bantfana batati tingalabeki.
 children to know these things; let them don't get lost.

D.D tingene emigondweni, nabo babale batwa-
 they should enter into the minds, and they should
 sise, ngobe phela sekute lomunye nje loyaba
 stay fully understanding them, because there no other
 nemilandwa, loyawulandza ngobulandza nje
 person, who would have history, and narrate as you do.

M.D Weniwekunene!
weniwekunene!⁴

D.D enhhe-
enhhe¹³

M.D sekukanisa lokoke, kutsi loMatunge labe-
 we are making that distinction, that this Matunge
 bambele Mswati ngulo wa Ndwungunye, anga-
 who was regent for Mswati, it's the one of
 siye lowa Mbandzeni.
 Ndwungunye, not Mbandzeni's.

D.D nhn
nhn³⁴

M.D E Mswati ke, uyabekwake, ubekwa
 E-Lumj, then Mswati was installed, he was

34 nhn - (interjection) 1. "Is that so? Really?"
2. yes! (I understand or agree)

ngize ngiyofika naye ekugcineni, uma ngabe
follow him, until I reach the end, if possible,
kuyenteka, sikhatsi siyavuma,
and time permits.

D.D. Ungakaghubeki nje Dlamini, kafisha nje, kaduna.
Before you continue, Dlamini, briefly, by the way
Mswati utala bani?
Whom did Mswati begot?

M.D. Mswati phela nguise waMbandzeni, ngulo-
Mswati was the father of Mbandzeni; it's
tala ludvonga, ngoba ke ludvonga angasi-
the one who begot ludvonga, and since ludvonga
tfolanga sifuba sekutsi abuse, kwasekuba ke
never got the opportunity to reign, it was then
nguMbandzeni.

Mbandzeni [who was installed].

D.D. Weniwekunene!

M.D. Weniwefukhanga! Ngitsite ke asengim lardzele
Weniwefukhanga,¹³² I felt I should follow him,
ke, ngisuke naye ekudziadini. E. Nasibuka,
starting from ekudziadini. E. Eum's when looking,
njengoba siyati phela kutsi Mswati, nasemca-
as we know that, when Mswati was still young,
ne, abebanjelwe nguMalunge. Ngifuna kwe-
he had been acted for, by Malunge. I want to make
hlukoniseke ke lapho; Malunge waNdvungunge,
it distinguishable here; Malunge of Ndvungunge,
uyedwa, Malunge waMbandzeni uyedwa
was alone, Malunge of Mbandzeni was alone,

D.D. qhubeka, nkhosi, sengiyeva manje.
Continue, nkhosi, we understand now.

that they harmonize with their surroundings, silalonge netititimende letitjekile, kute konkhe drawing conclusions, following naturally from kuvane. Nemicabango yetfu ibengule ngulechamba well-formed and founded premises. Otherwise, ngendlela lekhorjwa bufakazi (bemilanduwo). Ngapha- the past history of such a people could ndle kwaloko, temilanduwo yebantfu labanjengala- never be written. I, therefore, appeal to this ba ingete uphalwa. Ngaloko ke ngiyacala kule club, called Yabo bankhe³³ and also to those nhlango, lebitwa ngekutsi yi 'yabo bankhe', who are not here, that those who feel nalabanye labangekho lapha, kutsi laba laba inspired to achieve this need, which is of bafutselana kutsi bayente lentfo, lekuyintfo national importance, should be strongly libalulekile esiveni, abasekelwe ngayo yonkhe supported in any possible way whether it be indlela labangasekelwa ngayo, noma kusho kuse material or moral means. Thank you, Mr kelwa ngetimali nangato konkhe, noma ngekunikwa Chairman, Ladies and Gentlemen for your sianiseko kutsi loku labakwentake yintfo lenthle. patience.

END

Nguyabanga, ingcinisihlalo, nani nonkhe, bokutsi Nini bekunene! Lamhla ngitsite asengilandzele nibeketele. You, bekunene⁴⁴ Today I feel I should inkhosi Mswati, Mswati wesibili, lekwakutsiwa trace [the history] of inkhosi¹⁷, Mswati the nguMavuso. Sengitsike kumlandzela, ngimlandzela Second, who was also called Mavuso. Let me

33 yabo bankhe - 'few all of them.'

unequaled richness, so long left unrecorded
 kantsi ke leminyenti kakhulu, imilanduwu, nalqaka
 well-nigh rotted off its treasures, namely, the
 tse lokunyenti, lesoku itileti ingembwa, ilapha
 memories of those old Swazis who either
 emiconduweni yebantfu labadala labangemabuti
 themselves actually figured in the events
 lebabekhona nakwaka tintfo takadzeni, monake
 or else received the traditions of first hand
 labava temilanduwu kubantfu lebatibona
 from those who did. What is being done? In
 letintfo takadzeni. Yini ke lokwenziwa?
 collecting historic data, we are dealing with
 Uma sicoca ntrawanye imininingwane yemilanduwu,
 an illiterate folk whose historical traditions,
 sisebentelana nebantfu labangange baye esikalweni
 already half forgotten, are fragmentary and
 kuyowufundza; leminyenti imilanduwu sebayay khathu,
 conflicting. We must first need, have so
 leminyenti inifishane, leminyenti nyaphikisana. Kwekucala
 thorough a general acquaintance with our
 sifaneli sibe nelwiti ngalemilanduwu, futsi ke
 subject, as to be in a position ourselves,
 sitawukwati kutsi sicandziso lapho kufjete
 to put the crooked, straight and to fill
 khona; futsi sitawukwati kutsi sigcwalise
 in the gaps, linking together disconnected
 lapho kusetikhala - khona, sibilanganise
 facts by probabilities based on other
 emacinisa lehlukene, ngekutsi sibe nemibano
 knowledge, molding discrepant statements, so
 ngalebekungenteka, sryisimisa elwatinu lamibano;

I do, allow me to make an appeal, as
 ngicela i:tsi sorgente sicelo, futsi lesiphindze
 well as a challenge to you all, that our
 sibe yinsayeya kini nonke, lokutsi lomlanduwo
 valuable Swazi history is decaying, like buried
 wetfu tsine maswati lobaluleke tangaka, uyababa
 treasure, in the memories of such old-time
 njengemcebo logcitedzelwe phansi, Subola's
 Swazis, or it is hidden away and forgotten
 etingconduweni tebantfu labadzata labangema-
 in the masty pages of early European writers,
 Swati, noma [lomunye umlanduwo] ufihlekile,
 now scarcely heard-off. A considerable volume
 waphindze wakhohlweka emiculwini yebelumbi
 of early Swazi history, fragmentary, disconnected
 bekucata kulive, losowungevakali kalula nyabo,
 and often times quite meaningless to the
 umcukutfu lomkhulu wemilanduwo yemaswati,
 uninitiated, has been lying through almost a
 leticephu, tigamu, tichibi, lokuvame kutsi kunga-
 Century awaiting the advent of some collector,
 sho lutfo kulabangakangenwa lwati lwemilanduwo,
 and compiler: willing and able. Information
 seloku yahlala, sikhatsi lesidze, imde bongable
 has been scattered here and there, in the
 ayitsatse bese sawuyayibeka ndzawonye. Kwati
 writings of Government officials, missionaries
 kusabalele lapha nalapha, emaphepheni etisebenti
 travellers, historians and pioneer colonists,
 tembuso, kumamishini, emaphepheni etivatashi,
 or, more than all, buried in the mine of
 kubemilanduwo, nakubacambi bendlela labamhlophe,

amazimu³⁰, short form of Amazimba³⁰ or Cannibals
 ledijitjilwe lelitsi emazimba, nomake bantfu
 which are commonly used to frighten disobedient
 labadla labanye, lokutamiswe kusogentiswa etwe-
 children? Why should the Swazis address themselves
 sabiseni bantfwana labangahloniphi? Emaswati
 as: Nine belublanga,³¹ 'You of the reed' if
 angatibitelani ngekutsi atsi: 'Nine beluhlanga',³¹ umq
 this is not an indication that they were introduced
 loku kungesikho lokukhombisa kutsi baka kulelwe
 to this present country by the raft of reed,
 ngekutsi basebentise umhlanga lowawekhiwe
 which assisted them to cross the Zambesi,
 Kühle, uma bewela iZambesi, iHimpopo kanye
 the Himpopo and the Inkhomati rivers? Some
 neNkhomati? Labanye bantfu bacabanga kutsi
 people conjecture that this saying that says
 lokutsi kutsiwe 'sadzabuka etuhlangeni',
sadzabuka etuhlangeni³², 'We emerged out of
 Kushiwo ku Mose, kutsi waphuma emhlangeni
 the reed', refers to Moses, that he came out
 wemfula iNayili [oseGibhita], kepha ngiteslan-
 of the reed of River Nile. But I have no
 tfu lesingenta ngikukholwe loku; nomake, kusuke
 grounds to believe it, or it is too prehistoric
 kuyinganekwane kakhulu kimi kutsi ngikutsatse
 for me to accept it as a fact. It may be
 nyengeliciniso. kungenteka kutsi kungileciniso
 true, but this is open to investigation, ladies
 kepha kuyintfo lengaphenywa. Bahlonishwe,
 and gentlemen, I must conclude, but before
 angephetse, kepha ke ngingakakwenti loko,

30 amazimu } - cannibals; people who eat others
variant: emazimu }
also, according to this informant, Amazimba }

31 Nine beluhanga! - literally, "you of the reed".

32 Sadzabuka efuhlangeni - we dzabuka'd from
reed.

Madvonsela, lowabebhasobhe lowo muti;
had been placed there, the one who had
wawungasiwoke umuti wesigodlo, kutsi kwakubha-
been sent to guard the homestead. That was not
la libutfo kakhulu khona stayed there.
a sigodlo⁴³, that one, it was mainly libutfo³⁷ which,

D.D. nhn, nhn

nhn, nhn

M.D. wawungumuti wenkhosi nawo lowomutike
that too, was the inkhosi's¹⁷ home. This one
ngulolowachitfwa nguMabhedla.
was destroyed, by Mabhedla.

D.D. Mabhedla ke

Mabhedla ke?

M.D. Mabhedla, umntfanakhe Mswati
Mabhedla, Mswati's child.

D.D. wo!

wo!⁷

M.D. lowatsi nase agabene nesive wase uyabaleka
who, after quarreling with the people, then fled
uyawukhonta kube Sutfu,
the country and went to khonta²⁵ among the Sotho.

D.D. wo! Sowutowuhlasele khaya.

wo!⁷ and then came to hlasele¹⁸ at home.

M.D. Sowutowuhlaselekhaya.

and came to hlasele¹⁸ at home

D.D. inbhi!

inbhi!¹⁰

M.D. owu, kwaba kubike lapho, kulomfula nje, lokhona
owu³, it was bad there; to the river which
lapha lokuisiwa ligatali, batsi waguguka waba
is there, called ligatali, they say it turned

la, waka Magadela, waka Khumalo. E kuphindee moved from here, and it is LaMagadela⁴¹ Khumalo's njalo kukhishwa lenye inkhosikati, Nandzi waka-homestead. E. Zumi, again, another inkhosikati⁸ Khumalo was taken out, Nandzi Khumalo.

D.D. Ahn.
oho³⁴

M.D. Itsi yesitsatfu, LaNgodzele waka Mkhontq, nayo the third one, LaNgodzele Mkhontq, she, too iphindze iyalandzela followed.

D.D. Khona leMbhuleni?
Si il there at Mbhuleni?

M.D. Khona leMbhuleni, njoba ubona nje lambla, still there at Mbhuleni, as you today, there nango umfwanenkhozi Mkolishi udeabuka khona is umfwanenkhozi⁴² Mkolishi; he dzabuka¹⁵ leMbhuleni, yindzawo yenkhosi there at Mbhuleni; it is the inkhosi's¹⁷ place.

D.D. emtini wenkhosi
at the inkhosi's homestead.

M.D. emtini wenkhosi; ngumuti wenkhosi kuse Sigadweni at the inkhosi's¹⁷ homestead; it's the inkhosi's homestead, yebake, utsu befike ke, awakhe ke lomuti ke it is at eSigadweni⁴³. Then after he built the wembhuleni, kuphindze kubikhoza lomunyumuti Mbhuleni, there was another homestead lowakhiwako, lowawutsiwa we Mphucumphucwini, built, Mphucumphucwini. That one of lowoke we Mphucumphucwini, kwakubekwe Thambile Mphucumphucwini, Thambile Madvonsela

41 La-Magadela - 1. La - indicates 'daughter of person so-and-so', 2. Woman whose surname is so-and-so, before marriage e.g. LaDlamini.

42 Umtfwanekhosi - 1. Prince / Princess
2. a descendent of a king usually his grandson or granddaughter.

43 sigodlo
variant: isigodlo
also: esigodweni } - see glossary.

yayo lenkhosi, nangabe kubekwe umuti wayo,
the inkhosi's¹⁷ by the presence of his wife in
ubitwa ngayo, phindze, galo kubenenkhosikati
a homestead, then that homestead is his, etc.

D.D. lapho kutawubehlwa khona, netetfulo, kwe-
where it would be kikhlaid³², and where
tfulwe khona
the tetfulo³⁹ would be sent.

M.D. weni wekunene!
weni wekunene¹⁴

D.D. Dlamini! ghubeka, inkhosi
Dlamini¹⁴⁰ continue, inkhosi²¹

M.D. weMbhuleni ke lowo muti lawubetako kugab,
He first put up the Mbhuleni homestead. Today,
seswubita ngekutsi kuseMbhuleni lamhla phela
we call it eMbhuleni, because he then took
ngobe wabe sawuandza inkhosikati, unaba-
inkhosikati⁸, Macuba's mother and placed her
Macuba
there.

D.D. nhn
nhn³⁴

M.D. lapho Ntandozi, lapho lomuti wawakhe khona
there at Ntandozi, where this homestead had
loweMbhuleni wasowuyatfutwa, oyawubekwa
been built, it was later removed and
ke enhla neAkomazi
rebuilt there, yonder up the Komati river

D.D. Wo! nhn, nhn, nhn
wo!⁷ nhn, nhn, nhn,

M.D. lamhla sekutsi wate kuseMbhuleni lapho, wesuka
today, it is called Mbhuleni, there, it was

38 hlehlal
uku- or ku-

- } with either prefix uku- or ku-
means to perform certain labor
tasks for a chief or king by
someone who is a subject.

39 kwetfula
tetfula

- } literally: "to take off [one's
head] and put down." It
means to present a chief or king
with a gift in recognition of
his position, and as an acknowle-
gment of his jurisdiction over the
one who fula's. The gifts
themse are tetfula, one is
Setfula.

40 Dlamini!

- an address, showing politeness, of
those people who have the surname
"Dlamini", as well as those who were
once under a person called Dlamini,
who may no longer have Dlamini,
their surname.

- sekutawutsiwa kuse Mbbuleni.
north of the Komati river which is today called Mbbukeni
- D.D. inkhoso yalolukambo, yekuyawugaba lomuti
the purpose of this travel was to put up the
kwenaba, enabe kubebete lotsi sowenabeleti-
homestead, to spread, so that no one said to
kwakhe
him he was stretching on him (on his lands)
- M.D. kwenaba. Wen'wekunene! Enabe, futsi akhe
it was stretching. Wen'wekunene!¹⁴ Also, it was
indzawo lapha atawubeka libutfo latakutsi
intended that he should put his libutfo³⁷ there,
noma asaghubekele embili, yena, ati kutsi
so that when he went ahead, he would know
khona lapho akuseyiwurgena lutfo.
that nothing would get in there.
- D.D. abetsi angafika abeke umuti, bese kusala libutfo
he used to put up a homestead on arrival,
leliyawugadza lowo muti
and then libutfo³⁷ would be stationed to guard the ^{stead} homestead
- M.D. bese kusala libutfo leliyawugadza lowo muti
then libutfo remained, which guarded that homestead.
- D.D. lelinge libutfo seliyawughubeka naye.
another libutfo would then go ahead with him.
- M.D. Seliyawughubeka naye.
it would go ahead with him.
- D.D. Dlamini!
Dlamini!
- M.D. beseke, e- kulomuti, sekutawubekwa nenkhosikati,
then, in this homestead, an inkhosikati⁸ would be
ngobe phela, indzawo beyize ibonakale kutsi
placed, because a place used to be seen to be

D.D. wo!
we!⁷

M.D. kwakuseteka letindalada ke
[in those days] the fences were not there.

D.D. nhn.
nho

M.D. enhla neNkomazi. Ufika ke uyawubeka ke
north of the Komati Rivers. He, on arrival, put up
umuti, uhamba ne, phela inkhosi ingete
a homestead, being accompanied by, by the way, the
yahamba yodwana, ihamba nelibutfo.
inkhosi¹⁷ cannot travel alone; he travels with libutfo

D.D. ihamba nelibutfo, nhn.
he travel [in the company of] libutfo, nhn

M.D. empeleni nje, kusho kutsi emabutfo aphambana
In fact, it means that emabutfo were so
odwana, netinduna e. kutsi inkhosi ihamba
busy, as to be constantly by-passing each other,
iya le, kube kubuyelwemva kuyawubikwa
as well as tinduna⁶; as the inkhosi¹⁷ travelled that way,
ku Ndloukazi

Some people would go to report to the Ndloukazi³⁶

D.D. kwekutsi uhambe njani
as to how his [inkhosi¹⁷] journey had been.

M.D. Kutsi uhambe njani, kutsi sowukuphi, njalo
[yes] about how his journey had been, where he
njalo kuphanjanwa etindeleni. Libutfo laba-
was, etc., meeting each other on the paths. Libutfo³⁷
mba nalo, unalo khona le. Uyefika uyaka-
was also travelling, too; he was with it there. On
mba le lapha ke, enhla neNkomazi, lapha lambla
arrival, he put up a homestead and occupied the

30 indlowkazi } see glossary.
variant: indlowkati }

37 ibutfo } see glossary.
variant: ibutbo }

ka Simelane lodzadze wabo Sombhlo.
to a Simelane [man], this sister of Sombhlo.

D.D. wo' sengi juile.
wo! I have now heard.

M.D. wabese ke lo Gulase ke utfolo lentfombatanaka,
he then, this Gulase then got this girl,
lo Mathangatha.
this Mathangatha.

D.D. Seyiphindze futsi nayo -
She, too, -

M.D. seyiphindze ibuyelebukhosini
She, too, went to ebukhosini".

D.D. kuyevakala
It is understood.

M.D. itsatfwa ke ngu ye ke Mswati
She [the girl] was taken by him, Mswati.

D.D. kuyevakala.
it is understood.

M.D. uhamba naboke, ngu ta Nyandza, ngu Mathangatha,
He then went with them, it's ta Nyandza, Mathangatha,
ubheka naboke le enyakatto. Ekubambeni
and went with them there, yonder, in the north.
kwakhe, kwekugala, ufike uyawubeka umuti
In his journey, firstly, he put up a homestead
eMbhuleni.
at eMbhuleni.

D.D. le Mshiya lowa kweludalada yini?
is it there, yonder, across the border?

M.D. enhla ne Nkomazi, njongoba nje vele namhla
north of Komati, as, indeed, today it is
phela sekumshiya lowa kweludaladi
that side of the border

D.D. enhhe

enhhe¹³

M.D. Ujinge ke utsi. "nami ngitawuqhubeka, ngibakhwe.
He insisted, saying: "I, too, will continue to
shise beSuffu, ngihambe ngibhekenhla, enyakatfo.
to remove the Sotho, and I will go northward.
Uyesukake nembalake, eLudzidzini, e-uhamba
He then left eLudzidzini, e-umj, he went,
ke, nakesuka leLudzidzini, nemakhosikati lamabili
when leaving Ludzidzini, he went with two
lengitawuwasho, ngobe nguwana makhosikati
emakhosikati³, whom I will mention, because
ladvumile kakhulu, lapka nakukhulunywa ngiMswati
they were the only very popular emakhosikati³, when every
it was talked about Mswati

D.D. nhn

nhn³⁴

M.D. uhamba naLaNyandza. uLaNyandza lotalwa
he went with LaNyandza; LaNyandza who was
ngu Magongo.
begot by Magongo

D.D. enhhe.

enhhe¹³

M.D. Magongo waNdwungunye. E- uphindz'utsatza
Magongo was [son] of Ndwungunye. E-umj, he,
leny'infombatana, ngu Mathangatha, waka Simelane.
again, took another girl, Mathangatha Simelane [surname]

D.D. nhn

nhn³⁴

M.D. Mathangatha waka Simelane, lotalwa ngu Gulase;
Mathangatha, of Simelane [surname], was begot by Gulase;
Gulase ngu dzadze wabo Sombhlo, wendza
Gulase was Sombhlo's sister, she got married

D.D. nhn
nhn³⁴

M.D. saSombhlolo, kutsi adzise umbuso adzise live,
Sombhlolo's, that of extending his kingdom,
adzise bantfu; abe helive lelikhulu, abe nebantfu
extending his country, and increase his people.
labanenge.

So that he could have many people and a big country.

D.D. abe helive lelikhulu, abe nebantfu labanyenti,
[So that] he could a big country, and many people?

M.D. e-e
yes

D.D. njengoba nje, kuyawubuye kubona
As it might happen, sometime in the future,
kale Mhlawumba nawufika kuloko etikhatsini;
that you may come to that; so it will be
letitako.

clear then.

M.D. Kunjalo, nkhosi.
it is like that, nkhosi²¹

D.D. Weniwekunene.
weniwekunene⁴

M.D. uyesukake utsi "cha! kunanele kutsi, kuze
He then said: "No! In order that, for this to
kwenteke loku, ngiqhubekele enhla, ngoba phela
to happen, for me to proceed northward, because
helive leli, lalilebe Sutfu
this country belonged to the Sotho.

D.D. nhn
nhn³⁴

M.D. Silitsetse kube Sutfu, ^{kuye} uyise Sombhlolo
we took it from the Sotho, it was his father, Sombhlolo.

D.D. nhn
nhn³³

M.D. saSombhlolo, kutsi adzise umbuso adzise liwe,
Sombhlolo's, that of extending his kingdom,
adzise bantfu; abe helive lelikhulu, abe nebantfu
extending his country, and increase his people.
labanengi

So that he could have many people and a big country.

D.D. abe helive lelikhulu, abe nebantfu labanyenti,
So that he could a big country, and many people?

M.D. e-e
yes

D.D. njengoba nje,

As it might happen, sometime in the future,
kuyawubuye kubona
kale Mhlawumbé nawufika kuloko etikhatsini,
that you may come to that; so it will be
letitako.
clear then.

M.D. kunjalo, nkhosi.
It is like that, nkhosi²¹

D.D. wen'wekunene.
wen'wekunene⁴

M.D. uyesukake utsi "cha! kunanele kutsi, kuze
he then said: "No! In order that, for this to
kwentete loku, ngiqhubekele enhla, ngoba phela
to happen, for me to proceed northward, because
helive leli, lalilebe Sutfu
this country belonged to the Sotho.

D.D. nhn
nhn³⁴

M.D. Silitsetse kube Sutfu, uyise Sombhlolo
we took it from the Sotho, it was his father, Sombhlolo.