

S. O. H. P. HISTORY OF SWAZILAND by Magangoni Mamani 3/3

58 inkemba — is a knife in the shape of a sword.

2. an execution-machine (guillotine)

3. anything that can harm/kill a person, as would the guillotine or sword.

59 bunkuntunkuntu — interjection, Of rolling stone or anything capable of rolling down a hill or mountain or any slopy place.

D.D. njongobe naku phela, sikhatsi lapho italwa
As when he [Mswati] was born, we hear that
khona, siyeva kutsi yatalwa ngalesikhatsi,
he was born at the time he was installed
yabekwa ngesikhatsi lesitsite
at a particular time

M.D. wen'weluhlanga!
wen'weluhlanga!

D.D. e- kutsite eminyakeni lemibili yabese
e- [umi] after two years, he then started
iyagala manje seyiyenaba.
to naba⁵⁷.

M.D. wen'wekunene!
wen'wekunene!¹⁴

D.D. asikevake ngekufundzela kwakhe.
we never heard of his training.

M.D. yebo ke, kutsi yayifundzela kuphi.
yes, as to say where he got trained,

D.D. Sitawubuye, nkhosi sikutfole, mhlawumbe
we will get it later, nkhosi²¹, maybe, if you
nawungatfole sikhatsi, mhlawumbe labanye
can get time, some would probably like
bangatsandza kwati
to know.

M.D. wen'wekunene! wen'weluhlanga! Tatikhona
wen'wekunene!¹⁴ wen'weluhlanga!¹³ there were
ke tinduna letatiwele tinghamuka nakula
tinduna⁶, who had come from other countries,
manye emave, tite nenblakanipho yakubo
coming with their cleverness.

D.D. nhn
nhn.

57 kwenaba }
naba (verb)

to spread out, as does a person
when stretching his legs, as
does a pumpkin - shoot,

yayicweweshiwe inkhosi lapha ekuphakeni,
the inkhosi¹⁷ had been well-trained in kuiphaka⁵⁶,
nase iphakwa

when was been phakwa⁵⁶ [imphi]
M.D. nase iphakwa Inikwa, letinduna nje tatilomo;
when it was phakwa⁵⁶, inikwa⁵⁶, the tinduna⁶
kakhulu letinduna.
were experts; mainly tinduna⁶

D.D. nhn
nhn³⁴

M.D. ngobe lo Mbovane, wakaFakudze, asilomo,
because this Mbovane, of a Fakudze [dan], was
khona lapha Kubuya; asilomo etimphi¹⁹ letinyenti,
an expert there at Kubuya. He was an expert in many
timphi⁵⁰

D.D. nhn.
nhn³⁴

M.D. bona laba boSandlane. utawukhandza ke
them, those boSandlane. You will find that
kwekutsi, letinye tinduna tatigamuka
some of the tinduna⁶ had come from Kazulu¹⁴
Kazulu

D.D. wo!
wo!⁷

M.D. tatitademachinga lesetiwa jobelela
they were coming with tricks which they had conjoined

D.D. bengifuna kuta khona, inkhosi kutsi, inkhosi
I wanted to come there, okhosi²¹, that, the inkhosi¹⁷,
emagkinga emphi yayiwamunyephi?
where had he sucked tricks for imphi⁵⁰ from?

M.D. weni wekunene!
weni wekunene!⁴

Croxley

Exercise Book
Skryfboek

J.D. 267

Name S.B.S. series TAPE No. 14

Naam

Subject Topic: History of Swaziland

Vak

Place Informant: Magangeni Dlamini

Plek

DATES: 9/06/77; 16/06/77

Feint Ruling with Margin
Dowwe Lincering met Kantlyn

BOOK 7

D.D. emabutfo ladla ngawo lapha, ngulo lowabelite?
 the emabutfo³⁷, with which he was eating here, where these

M.D. yiNyatsi. you have counted?
 its INyatsi

D.D. nhn! nhn! nhn!

nhn! nhn! nhn!

M.D. ubhoke nje njeNyatsi, nalalamanye emabutfo,
 He had become famous through INyatsi, together
 koduwa lokwatiwa nje kakhulu, yiNyatsi
 with other emabutfo³⁷, but what was widely known was INyatsi

D.D. lelibutfo leliyintsanga yakhe
 the libutfo which was his contemporary.

M.D. lelibutfo leliyintsanga yakhe.
 the libutfo which was his contemporary.

D.D. uphuma nalo yini yena?
 Does he go out with it, himself?

M.D. abephumanalo, abephumanalo, kube tikhatsi
 He used to go out with it, he used to get out with
 lapho libutfo lihambe netinduna, koduwa
 it; some times tinduna⁶ would go out with libutfo³⁷
 nangabati nje kutsi yimbi le, abewelaphume
 but if it was said to be bad [imphi⁵⁰] this one,
 nalo.

he used to go out with it.

D.D. kuphume yena matfupha
 he, himself, would go out

M.D. kuphume yena matfupha, angahlali; ayiqini,
 he, himself, would go out, he wouldn't sit. He
 iqiniswe nguye.

would strengthen it; it would be strengthened by him.

D.D. lapha ekuyiphakeni, kusho kutsi yayicweawe-
 there, at phakany⁵⁶ it, it mean that he was well

50 phaka phaking — preparing an army for
also kuyenka) a battle and actually despatching
it.

M.D. sekuba ngule yaka Makhoyane ke kube Sutfu;
Then there was that of Makhoyane, among the Sotho.
Seyaka Mabhulane, nayo leyaka Mabhula.
Then that of Mabhulane - even that of Mabhula.

D.D. sekutsiwa kukata Mabhulane
it is said, it is kata Mabhulane [now]

M.D. wena wekunene!
wena wekunene!#

D.D. nhn, ingatsi bonake basama Venda
nhn³⁴ it seems as if they are the Venda, those,

M.D. vele ngema Venda
indeed, they are Venda.

D.D. nhn
nhn

M.D. e-e. nkhosi. Seyaka Hhangane, khona le.
yes, nkhosi²¹, Then there was that of Hhangane,
ikhonake futsi yaka Madlangampisi; yaka-
sti" there there, again, was of Madlangampisi, that
Madiangampisi lapha ku Mahamba.
of ka Madlangampisi there, at Mahamba.

D.D. nhn! nhn!
nhn! nhn!

M.D. ngoba phela lapha ku Mahamba kwakugawele
because, of course, there at Mahamba, those Swazis
laba emaswati. Nakhona yaphuma yayakulwa
were full [number]. There, so, got out to fight
khona
there.

D.D. nhn! nhn! nhn!
nhn! nhn! nhn!

M.D. sengulelerikhulu ye Mshadza ke, ku Mhuluhulu
Then there was the big one, of Mshadza, at
Mhuluhulu.

M.D. ifumele mabutto

he was sending emabutto³⁷

D.D. iyowulamula

he went to patch up a quarrel

M.D. iyowulamula

he went to patch up a quarrel

D.D. ikakhulu, ngobe phela laha yenabela khona

more especially because, where he stretches

akufuneki kubesolomane kunetiphitiphitsi,

his feet, there shouldn't be frequent

iungadzimate kungene titsa

commitments; enemies might end up entering.

M.D. weniwekunene!

weniwekunene!

D.D. nhn.

nhn³⁴

M.D. Seke yaka Mgombane, seyaka Mahhoyane.

Then there was that of Mgombane, that of Mahhoyane.

Sengikube Sutfu ke nyalo.

I am on the Sutfu, now.

D.D. wo, sesikube Sutfu, lo Mgombane, ulapha

wo⁷ we are on the Sutfu. Was this Mgombane

kumaNdebele yini?

here among the Ndebele?

M.D. ya! balapha, Mgombane nje, ulapha kumaNdebele,

ya! they were here, Mgombane was among the Ndebele

D.D. nhn! nhn! nhn!

nhn³¹ nhn³¹ nhn³¹

M.D. e-e ulapha kumaNdebele

yes, he was here, among the Ndebele.

D.D. kutsi angiyikhumbule kancane.

I almost remember, a little.

M.D. ngemaSwati laba bakaShabalala; badzabuka
 They are the Swazi, these bakaShabalala; they dzabuka¹⁵
 khona laph.emaSwatini, bamane behluka
 here in Swaziland; they just branched off, long
 kadzeni, sebanesikhatsi behluka, base babale
 ago. They have a long time since they branched.
 eSimakadze

They then stayed there at Simakadze.

D.D. nhn
 nhn³⁴

M.D. sebananemiphakatsi yabo ngakhona ngale.
 They then had their own imphakatsi⁴⁴ that side.
 Sekubuye kufika labelumbi ke, basehlukanisa
 And, moreover, these whites also arrived and
 ekhatsi

divided us in between.

D.D. Sitawubuye siyilandze leyo
 We will narrate that later.

M.D. Wen'wekunene!
 wen'wekunene!⁴

D.D. inkhosi, nayo kukhona lapho ingidonsabona
 inkhosi²¹, that one, too, there is somewhere, where it
 ngakhona, qhubeka nalena.
 attracts me, continue with this one

M.D. wen'weluhlanga! Seyentabande ke, lapho ke
 wen'weluhlanga⁵¹ Then there was the Mtabande one,
 kwakubanga khona banfwaba Mlambo, boGama
 where children of Mlambo were disputing: Gama
 namhlangano
 and Mhlangano

D.D. Soloku inkhosi ifumelemabutto,
 Still the inkhosi¹⁷, was sending emabutto³⁷

D.D. asendlule, nkhosi khona lapho, qhubeka
let us pass on, nkhos²⁴ there, continue.

M.D. Wen'wekunene! Seke lenye ke, yase Simakadze
Wen'wekunene! Another one was of Simakadze,
Nakhona, yaka Shabalala, kubanga bantfwana.
Even there, the Shabalala one [imp²⁵], children were
uphindz'uyayikhipha iywulamula, iyawehluka
disputing [the throne], the [iswati], again sent it out
nisa bantfwana.

to go and patch up, to separate the children

D.D. Simakadze sikuphi lapho?
Where is this Simakadze here?

M.D. Simakadze sise Piet Retief
Simakadze is in Piet Retief.

D.D. Wo!
Wo!⁷

M.D. e-e-
yes.

D.D. loku kugwele baka Shabalala nje khona
as the Shabalala people are full there, from
lapha, kusuka e Ermelo
Ermelo.

M.D. enhhe!
enhhe!¹³

D.D. kutsi kubo lokhuza, kubo Piet Retief
up to this place, Piet Retief

M.D. wen'wekunene! Yindzawo yabo nje laba
wen'wekunene! It is their area, these
baka Shabalala.

Shabalala people.

D.D. badzabukaphi laba baka Shabalala, kancane
Where did these Shabalala [people] dzabuka¹⁵?
[explain] just a bit.

bukhosi balapha kitsi bakhiwe ngebe Nguni
 bukhozi" for here our place, have been built by
 be Nguni⁵⁵ :

D.D. e-e. umfombo nje
 yes, the source.

M.D. umfombo nje. Seke iyaphuma ke, iyawutla-
 the source. It then got out [umfom] to blasela¹⁸
 sela ke ko Soshangane ke, iyawutlasela
 at Soshangane's; it was going to blasela¹⁸
 Mzila
 Mzila.

D.D. iyawulamula, bantswana
 it was going to patch up the quarrel between children

M.D. iyawulamula bantswana, kwabalukhuni ke nkhozi.
 it was to patch up the quarrel between children. It was difficult, nkhozi²¹

D.D. batalwa ngubani labantswana lababili?
 who begot these two children?

M.D. batalwa ngu Soshangane.
 They were begot by Soshangane.

D.D. unina?
 their mother?

M.D. e-unina, ligama le lilukhunyana le Matfonga
 e-zum] their mother, a hard name [to pronounce]
 it is a Tfonga one.

D.D. asilyekele, nkhozi
 let us leave it, nkhozi²¹

M.D. utalibona ngalelinye lilanga. Ukhona lengi-
 you will see it on another day. There is someone
 muvatsi ubhala umlanduwo webe Nguni,
 I heard saying he was writing the history of be Nguni⁵⁵
 lenawadzi ngahl'iphume noma nini, utalibona
 this book might come out at anytime. You will
 ngalelinye lilanga.
 see it on another day.

67 ukublabab umkhosi - to raise an alarm; to shout out loud for help, at an imminent, or already present danger.

68 galelo! } - strike you person
also galelani } (galelani) strike you people (either literally, or figuratively)

D.D. ungataqhubeki nje nkhosi, chaza bunini
before you continue, nkhosi²¹, explain bunini with
netive tangaphandle, Kanye nekublaselwa
twe⁴⁷ from outside, as well as the blaseling
kwefive
of twe⁴⁷

M.D. yebo, nkhosi
yes, nkhosi²¹

D.D. kwekutsi kwakuhambelaphi loku, Mayelana,
as to say how these were related to kwenaba⁵⁷
nekwenaba kwenkhosi
of the inkhosi²¹

M.D. e-Uma sive sasingevani nalesi lesinye, kute
e- [um] if sive⁴⁷ was not in friendly terms with
kuvana, bekweka kutsi nasivelelwa yinklu-]
another; if there was no friendship, and a trouble
pheko lesilesinye bahlale laba, kubindulwe,
came to one, the one would just sit down
kubukelwe.
and watch.

D.D. kutsiwe: "Hhe hhe! Nanso ingwe yenu!"¹⁰
it would be said: "Hhe hhe⁶⁴! there is your ingwe⁶⁵!"¹⁹

M.D. "Nayo ingwe yenu." Kantsi nangabe niyevana
"There is your ingwe⁶⁵." yet, if you are in
nine lenakhelene, nangabe angenelwa
good terms, you who are neighbours, if one
ngemanti lomunye, uhlab'umkhosi.

D.D. "Owu nine basekutsini naku lapha!"
is ngenelwa ngemanti⁶⁶ he/she raises an alarm
"Owu nine basekutsini naku lapha!"⁴⁷

M.D. "Owu³ you of place so-and-so, here [I'm suffering]."
"Nine basekutsini, naku lapha," kwesinye
"You of place so-and-so, here, [I'm suffering]!"¹¹

64 the! he! — interjection. Oh my! etc. — expressing merry ridicule — often shouted by a boy after a girl who may be passing — ho lo lo!

65 'ngwe yakho' — literally 'his leopard', usually meant to express the feeling that one does not sympathize with a victim of something because of the victim's earlier unfriendly attitude; or because the victim 'caused' the suffering.

66 Kurgenelwa ngemanti enlini — means water has 'entered' into one's house/hut — a proverb or saying which conveys the idea that one is suffering, or that a problem has arose and, seemingly, it is here to stay.

D.D. nhn
 nhn³⁴

M.D. asitana nabo belumbi, njongoba ngisengasho
 reciprocating assistance with the whites, as

nje

I have once mentioned.

D.D. nhn! nhn! nhn!
 nhn³⁴ nhn³⁴ nhn!

M.D. e-e-, asitesayake kuleti fa Mbandzeni, ngoba
 yes, we will not go into those of Mbandzeni,
 sicondze lenkhosi Mswati kuphela.
 because we are ^{now} interested in inkhosi¹⁷ Mswati only.

D.D. e-e.

yes

M.D. wen! wekunene!
 wen! wekunene!¹²

D.D. ngiyeva, nkhosi.
 I hear, nkhosi²¹

M.D. e kakhonake, nkhosi, lapho ngifuna kutsi
 e-[um] it is where, nkhosi²¹, I want to continue
 ngichubachubake kancane khona; bunini.
 a little bit on. bunini⁶³. The inkhosi¹⁷ Mswati, too,
 Inkhosi Mswati, bunini ya buqala nayo;
 started bunini⁶³, with outside tve⁴⁷.
 bunini, naletinye tve tangaphandle

D.D. awu! Ushaya yona.
 awu!¹³ you are hitting it.

M.D. e-e nkhosi. I khipha emadvodza, bo Majumba,
 yes, nkhosi²⁴. He sent out men, bo Majumba
 Mndzebele
 Mndzebele

63 bunini -
variant: ubunini
also buhlobo

- relation or relationship, as
between a family and another
e.g. in-laws.

M.D. kungotjwa kwaleyi ke yakumhuluhulu. Yintlaka-
that way the victory of that of Mhuluhulu. It
niphho Teyatfelwa ngulomntfwanenkhozi, nguGiji
was the cleverness acquired by this mntfwanenkhozi
Giji.

D.D. nhn! nhn! nhn! nhn!
nbn! nbn! nbn! nbn!³⁴

M.D. was'uguguka uba yindvuna, ngoba nasekukubi
He then turned into an indvuna⁶, because when it
phela e- kwakufanela kutsi lichinga nawu-
has become bad, of course, you were to use
libona, ulisebentise
a trick, if you saw it.

D.D. ulisebentise lichinga
you were to use a trick

M.D. ulisebentise lichinga nangabe kukubi
use a trick when it is/was bad.

D.D. bawine bakini

M.D. {so that} your side can win
bawine bakini. Netindvuna tibuye lapha
{so that} your side can win. And the tindvuna⁶ would
titowugiya ngawe kutsi: "Nayi'ngwazi."
come back to giya⁶² about you that: "This is a win."
Nayi'ngwazi.

D.D. lemphi bowuyichaza, nkhozi, utsi nguyona
the imphi⁵⁰, you have been explaining, okhozi²¹,
yaba yekugcina le, enkhozini kuMswati?
you say it's the one which was last enkhozini¹⁷ Mswati?

M.D. ya, nguyona yaba yekugcina enkhozini
yes it was the last one enkhozini¹⁷, Mswati,
kuMswati, e- leyaku Mhuluhulu, kwabesekuya-
e-[um], that of Mhuluhulu. There entered the imphi⁵⁰,
wungena timphi lesetiliwa ngu Mbandzeni
which were fought by Mbandzeni [this time]

62 gya
ku gya
or ukugya

v. perform 'solo-dance', whereby
one man (or woman sometimes)
shoots out of a crowd and shouts
out his praises and starts performing
which usually tell about his/her
heroic deeds.

M.D. leli le sololimile lapha kutsiwa alijinge
 The one which had been all along standing, was told
 lime 'ibuke labe Sutfu
 to remain standing and watch the Sotho.

D.D. kutsi bentani
 as to what they [the Sotho] are doing.

M.D. nalabe Sutfu babuke lona. Abaliboni nali
 Even the Sotho were watching it [the libutfo]. They

D.D. lelelita ngalangemuva don't see this one.
 the one which is approach from the rear.

M.D. lelelita ngalangemuva, lese liyitfo le indlela.
 the one approaching from the rear, which had found
 Batsi betfuka, baletfuka seliqhamuka nga'
 the way, they suddenly saw it [the other libutfo]
 emva kwabo
 appearing behind them [Sotho].

D.D. "ngadla!"
 "Ngadla!"

M.D. lapho kuringaba yabo ngakhona.
 where there was their fortress.

D.D. nhn! nhn! wew emajaha asatibonga: "Ngadla!"
 nhn! nhn! you then heard emajaha⁶¹ praising them-
 ngadla! mine!
 selves: "Ngadla! ngadla! myself!"

M.D. Hhawu, wew emajaha asatibonga: "ngadla
 Hhawu⁴⁶ you then heard emajaha praising themselves;
 mine! Ngadla mine!" Hhawu batsi ba,
 "Ngadla myself! ngadla⁶⁰ myself!". Hhawu⁴⁶, they
 bakhandza sekute lapho bayakhona.
 found that they had no where to go.

D.D. nhn! nhn! nhn!
 nhn! nhn! nhn!

60 ngadla! — a heroic shout of "I stab!" or "I have done it", supposed to be shouted out by a person when stabbing someone in battle.

61 emajaha —
singular: ijaha
variants: jaha
or amajaha

see glossary.

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61 emajaha —
singular: iyaha
various: yaha
or anyaha

see glossary

ubabatsa. Uyabuka: "Wo! Sivinjelwe ngemahle
He went off from the group, and said: "Wo!" we
bla mahhala, nansindlela yako lokukhuphuka
have been blocked by felled trees, here is their
ngalyo."
path with which they ascend."

D.D. Wo!
Wo!?

M.D. Ubuya ngemuva ebutfweni lelilengemuva.
He then went to the rear, to the libutfo³⁷ which
Uyahhebhula. Asiy'induna, ngumntfwanenkosi
was at the rear. He then took [a section of
lo Gija. umntfwanenkosi⁴², this Gija

D.D. usebutfweni naye ngekwakhe
he was in the libutfo³⁷ himself.

M.D. usebutfweni naye. Sawuhhebhula lapha
he was in the libutfo³⁷, too. It then took some
emabutfweni lalengemuva
emabutfo³⁷ from the rear

D.D. nhn
nhn³⁴

M.D. kungabonakali kutsi kukhona lesebakhishwa.
so that it could not be recognizable that there
"Susani! Susani nankhemahlala!" Ayesu³ was
were some emabutfo³⁷ that had been taken out. "Remove
emahlala, kuvulekindlela, kuvulwindlela,
remove these felled trees!" They were then removed,
kubhejulwa libutfo
the felled trees, thus opening up a path; a libutfo³⁷ was
taken from the main body.

D.D. nhn
nhn³⁴

M.D. owu, ekuphakeni cha kwakunetfingwazi nje,
owu³, when it comes to phakarung⁵⁶, ne! there
 nasingalandza nga Gija nje, Gija longuyena
 were war-heroes. If we may narrate about
 ents kutsi kuphumelele impfi yakumkhuluhulu,
 Gija in fact; Gija who was the one who
 emshadza be victorious,
 made it possible for the impfi⁵⁰ of kaMkhuluhulu to

D.D. nhn! nhn! nhn!
 nhn! nhn! nhn!

M.D. beSutfu sebhokile, bavale babavalekhatzi,
 when the Sotho had become a real problem, they
 bakhe siwukumba, kantsi babeke mahlahla.
 just shut in [the Swazi], having built a one-way
 Sebalaphetulu bona, batawugicitematje
 corridor, using felled trees. They then went up, themats,
 lapha kulesiwukumba, emaSwati atawufike
 and started rolling stones down the corridor, upon
 atsi: "Wo! Nayindlela yabo, nabaya, asikhu-
 the Swazi]. The Swazi, on seeing this, said: "Wo!⁷ have
 phuke sicondze kubo." them"

is their path; there they are, let us climb up straight to
 D.D. kantsi sebatifakenkembeni inkemb⁵³

by so doing [the Swazi] had put themselves in/on an
 M.D. kantsi batifakenkembeni, kutawulw'intsaba
 by so doing, they had put themselves in/on an inkemb⁵³
 lapha. Kuba bunkuntunkunty, ematje lapha
 there. There was bunkuntunkunty⁵⁷ of stones,
 kwafemabutfo, sawuyabona Gija kutsi "thawu!
 and emabutfo³⁷ died. Gija then saw that: "thawu!
 losiwijelwe ngemahlaha." Uyaphumi'utsi Cekelele
 We are abstracted by these felled trees"

kimi; hambuyewukhlab le, utabotselisa ubuyise
 you will demand tax and bring it to me, ^{you} go
 kimi". Bahambake. Kudzabutake kwebukhosi
 and stay there; you will demand tax from the people
 ba Munomuthapha, bese putsandza kwehlukana
 and then bring it to me." They then went - that is
 ngobe, labantfwana nasetafik. etindzaweni
 how the bukhosi of Munomuthapha dzabutakid¹⁵
 tabo ngulowo sowutibona bukhusi
 leading to the different bukhosi" because these children

T.M. nhn, nhn. after reaching their places, each saw himself
 nhn, nhn³⁴ being bukhosi".

M.D. ngulowo sowutihlephulele libayethe kuyise,
 each one took being a bayethe⁷⁰ from his
 ngulowo sowutihlephulele libayethe kuyise
 father. each took being a bayethe⁷⁰ from his father

T.M. nhn
 nhn³⁴

M.D. uyehlake, bayehlake labantfwanate bale
 He then came down, they then came down, these children
 nkhusi, behla nelugu lwelwandle i'Indian
 of his, of this inkhosi¹⁷, along the coast of the Indian
 Ocean. Bayehla bayehla bayehla akusho
 Ocean. They came down, came down, came down,
 kwakutsi kwakwehliwa ngelilanga linye,
 it doesn't mean that they came down on one day;
 kwakutsatsiminyaka kwanjwa, kutsatfwe
 it took years, still travelling; took years, staying
 iminyaka kuhletwe endzaweni andz'ube
 in one area, before it was dzatfikwid¹⁵
 kudzatfikwe. kwatanjwa kanjalo, kanjalo,
 That is how it was travelled; like that, like

M.D. tsine banikati, lokutsi ngemakalanga, sitsi
 We, the owners, saying it's the Makalanga, we
 tsine bantfu baka Langa; ba-ka Langa, hlayi
 say, they were people of Langa: baka¹⁶ Langa, not
 Bakalanga.
 Bakalanga.

T.M. e-e-

yes

M.D. bakalanga labantfu labebaphetfwe ngu Muna
 They were of Langa, these people who were under
 muthapha, lapho kudzabuka khonake umnyombo
 Munomuthapha, where the source of the Swazi
 walesive leselamuhla kutsiwa ngemSwati
 people of today dzabuka¹⁵

T.M. ohn.

ohn³⁴

M.D. uMunamuthapha ubusa iAzania ngabe
 Munamuthapha ruled Azania because he was
 ayinkhosi, angubayethe. Wonkhe umhlaba
 an inkhosi¹⁷, he was a bayethe¹⁰. The whole
 wase Southern Africa ngalangentasi uphetfwe
 area of Southern Africa, in the South, was under
 nguye. Ngekungasatfoli kutsi "ngitawuphatsa
 him. Due to his confusion as to say: "How am
 Kanjani, ngitawutselisa Kanjani" live
 I going to rule; how am I going to fat the
 lengiliphetse ngoba angilati, Tibanti kakhulu."
live⁴⁷ I rule-over, because I don't know it,
 wase akhiphake bantfwabakhe ababela kutsi:
 it is too big". He then sent out his children
 "Hamba wena uyohlala le, utabotselisa ubuyise
 and allocated them, saying: "Go you, and stay there

69 baka - of so-and-so. e.g. bakalanga -
of Langa (people of ...)

70 'bayethe!' - 1. interject hail, your Majesty!
2. a title for kingship which the
Swazi adopted, possibly from the
Zulu, whose name is
Bayede!

MD. Batsi kube bamfale Munamuthapha base balinga
 After finding him, Munamuthapha, they then tried to,
 kutsi, ngoba phela intloso yabo babefuna kugquka
 because their aim was to convert him into
 banifu babente babe ngabe, babenge maphuthu-
 themselves, into a Portuguese,
 kezi.

T.M. e-e
 yes

M.D. babese bayamfela ke lokutsi: "cho, sifuna
 They then told him that: "No, we want to
 kutsi wena sikubhabinatise, into labengayati
 baptise, something which he didn't know, because
 phela yayingatiwa. Was uyabhabhatiswa, sekutsiwa
 it was not known. He [Munamuthapha] was then
 ngu Presta John. Emaphuthukezi nje nakhuluma
 baptised, and was called Presta John. When the
 nga Munamuthapha, akhuluma nga Presta John,
 Portuguese talk about Munamuthapha, they talk
 beseke labanye banifu bayaduka khona kapho
 about Presta John, and then other people get
 ungatsi to Presta John ngulomunye, nalo
 lost there, as if this Presta John were another,
 Munamuthapha ngulomunye; munye; inkhosi
 and this Munamuthapha, a different one; it's one;
 yesive lesasibitwa ngekutsi ngemakalanga.
 it's the inkhosi¹⁷ of the siwe⁴⁷ which was called
 kubita ke lokutsi ngemakalanga.
 the Makalanga, they were called the Makalanga.

T.M. e-e
 yes

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Subject Vak Topic: History of Switzerland

Place Plaas Infermanti Magangeni Dlamini

DATES: 9/06/77; 16/06/77
Book 8

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 328

ngoba sengimfune, ngimfune lo Mathalathala, Mathalathala because, I have searched and kangimfola. Ngimfola mize kungatsi lolowa-searched for this Mathalathala, I don't find khuluma leligama abutwa ngumuntfu weka him. What I find is that, it seems as if the hamba watsi ngoba asalikhohliswe watsi one who said this name, he/she was being asked "Owu cha! Ngumathalathala"; Kantsi usho by a foreigner and, after he/she, having forgotten Munomuthapha

the name, she/he said "Owu^s No! Its Mathalathala" Whereas it was meant Munomuthapha

T.M. nhn
nho³⁴

M.D. Tonguyena siva kahle kakhulu, sesitetelewa the one about whom we hear very much, ngema phuthukezi, lakhanda kubusa yena lonke being told by the Portuguese who found him lele Azania, aze amfuna kutsi: "Sifuna vuling in the whole of Azania, and who eventually kuyawufika kuye." kwatfolakala kutsi akafika looked for him, saying: "We want to get to him", lakali duute. Bahamba bamfuna, bamfuna and it was found that he was nowhere to be baze bamfola, ngoba bukhosi bakhe babukhu found near them, they went out, searching, searching lu kakhulu, bunjengebenkhosi yema Juta, for him, until they found him, because bukhosi" uSolomoni, Solomon.

of his was very big, like that of Jewish king,
T.M. nhn!
nho³⁴

kubaka Zulu. Ioko ngifuna kuvakalisise kahle
 with the Zulu. They are distinct from the Zulu.
 ngobe emaswati aka siwo emazulu. Angiqale
 That I want to be clearly heard, because the
 ke, ngiqale ebudzaleni bawo emaswati, ngoba
 Swazi are not the Zulu. Let me start, starting
 nitawubona nasengifike, sengikhuluma ngeba-
 by the age of the Swazi, because you will
 ka Zulu, ngebukhosi baka Zulu. Ngibe sengikhu-
 see when I talk about the Zulu, about the
 luma ngabo sengifike ku 1815. Kusuka lapha
 bukosi" of the Zulu. I will then talk about them,
 ngiqala khona kulemuva kakhulu lekuba 12-
 after having arrived to 1815. From the remote
 13 Century, lapho kwakubusakhona inkhosi
 times, where I start, around the 12-13 Century,
 leyayitsiwa ibusa lonkhe lentansi ne South
 when the inkhosi¹⁷, who was said to rule the
 Africa, lelesitsi yi Azania. reigned
 whole of South Africa, which we say it's Azania, he

T.M. lelive lokutsiwa yi Azania Tamuhla, kalibu-
 the live⁴⁷ today called Azania, was ruled
 swa ngutenkhosi lapho kwadzabuka khona
 by this inkhosi¹⁷ from which dzabuka¹⁵
 bukosi bemaswati: Munomuthapha.
 the bukhosi" of the Swazi: Munomuthapha.

T.M. nbn.

nbn³⁴

M.D. lapha nje, angivani naleligama lekutsi e-
 here, I don't go with the word which says
 bukosi bemaswati badzabuka ku Mathalathala,
 the bukhosi" of the Swazi dzabuka¹⁵ from

khona, E. timbili tintfo lengifuna kutibeka.
 where, it is easy for one to go astray. E-[um] Yekugala nje intfo lengifuna ikhanye
 There are two things which I want to put. The
 kahle kutsi bukhosi bemaSwati budzala
 first one, which I want to put clearly, is how old
 kangakanani. Yintfo Yekugala leyo, lengifuna
 is bukhosi" of the Swazi. That is the first thing, which
 kutsi ikhanye kahle kutsi bukhosi bemaSwati
 I want to be very clear - it is, how old
 budzala kangakanani. kwesibilike beseke
 bukhosi" of the Swazi. The second thing is
 ngingena kulokutsi kulesi khatsi ke lesesibekwa
 that I want to get into that that is the time
 njongoba seniwile kutsi sesinebaka Zulu,
 which is being put, as we have heard that
 sinebukhosi lobutihlobo tetfu ka Zulu, bese
 we now have the Zulu, we have bukhosi"
 ngiyabekake, kutsi tsine nalababaka Zulu
 which are our relatives ka Zulu¹⁹, and then
 sasiwana kangakanani, kanjani nabo.
 I will put how ^{much} we get along with the Zulu, and how.

J.M. nhn

nhn

M.D kwekugala ke ngitawubeka ngitsi, phela
 firstly, I will put like this; In fact, the Swazi
 emaSwati, singabenta siphosiso lesentiwa, imvama
 let us not make the mistake which is made
 ngulabamhlophe, noma banifu beku hamba,
 mostly by the whites or people who are
 lesitsi emaSwati akanye nebaka Zulu. Ethuka
 strangers, which is that the Swazi are one

Kusicocela njalo, tindzaba letimnandzi, ngalo
 who usually talks with us, good news about
 lelakitsi, emaghaw'akitsi akaNgwane. Kantsi ke
 our [country], the heroes of kalqunne. Yet, on
 kulesinye sikhatsi uyete ke nemlandvo
 other times, he brings with him the history,
 yakhona, kutsi Owu kutsi nekutsi kwakunjeng,
 as to say, it was like this and this is what
 kwasa kwasala ticintsi lapha, nalaphayi.
 happened here and there. Today we are going
 Namhla ke sitawucoca lapha ngebuhlobo be-
 to talk here, about the relationship between
 MaSwati nebaKaZulu, ngoba nje naku namhla
 the Swazis and Zulu, because here today
 njeng, sekuvule Mvelase lapha, ^{Senthe} Sibonile,
 Mvelase has appeared. We have all seen, e-
 e- nani umntwana, Mantfombi, uye khona ie
 Zung here is the child, Mantfombi, she has
 KaZulu. Kakusiko ke, kwekuqala ke loku. Asive
 gone there KaZulu¹⁹; this is ^{for} the first time. Let
 ke kuMagangeni kutsi, utawusicocela, abucake
 us hear from Magangeni what he will tell us;
 phasi, buze buyowufika emaphetweni.
 he will start buini from the beginning till the end,
 M.D. Nine bekunene! Nembala. Ngitawugala phansi
Nine bekunene!¹⁴ Indeed, I will start right from
 kakhulu, ngobe lentfo lengifuna kuyibeka
 the beginning, because the thing which I want
 ikhanye, ngule lengifuna kutsi ingete yadukisa
 to put clearly is this which I ^{don't} want to lead
 muntfu, ngoba kukhona lapho kufike kudukete
 a person astray, because there is somewhere

D.D. letatetsengiwe, kwekutsi inkhosi ifise kutsi
 which were trusted that the inkhosi¹⁷ wished that
 sidle sitawufika lapha, noma mhlawumbwe
 we should eat until we reach there, or maybe
 tsine sinigubudzele kanje
 we should deal with you like this.

M.D. wena wekunene!
 wena wekunene!⁴

D.D. koduwa tsine sitaningena kanje
 but we are going to approach you like this.

M.D. kunjalo nkhosi. kwakuhamba kunjalo nje.
 It's like that, nkhosi²¹, it used to go like that, the
 Uyawakhiphake lamadvodza ke utsi: "Hambani
 then sent out these men, saying: "Go and
 niyengicelela bunini, kute kutsi umuntfu
 ask for bunini⁶³, so that if one is befallen
 nangabe avelelwa yini, emangisi akwati
 by anything, the British could be in a position
 kuselekelela.
 to help us.

D.D. Nine bekunene, sitayimisa khona lapho inkhulu-
 You bekunene⁴ we are going to stop there
 mo yemntfwanenkhozi, siyawuphindze sichubeke
 the talk of umntfwanenkhozi⁴². We will continue
 nayo, siyibeka ebuninini.
 with it in the future; we put it ebunini.⁶³

T.M. e-lamuhla lapha emsakatweni wakaNgwane,
 e-Zumi today on the kaNgwane⁵ broadcasting
 siphindze sinaye Magangeni, lapha, lovamise
 service, we are, again, with Magangeni, Kere,

D.D. nhn.
nhn³⁴

M.D. ukhiphake intfombatana. lentfombatana uyinika
He then sent out a girl; he gave this girl to
MaJumba Mndzebele, naMnkankoni Kunene.
MaJumba Mndzebele, and Mnkankoni Kunene.

D.D. nhn.
nhn³⁴

M.D. laba bobabili, nawubuka, uyawukhanda kutsi
These two, when looking at it, you will find
ngubona babephetse tindzaba tangaphandle.
that it's them who were in charge of foreign affairs.

D.D. wo!
wo!⁷

M.D. ngaso sonkhe sikhatsi nangabe kuyakanjwa
every time, if there was to be going
kuphunyelwa ngaphandle...
out...

D.D. lesitsi tsine lamukla kunegishiyeyitha.
which we, today, say is negotiation

M.D. kunjalo njeke, nkhos! kunigshiyeyitha kuforeign
it's like that, nkhos!²¹ It's to negotiate in
foreign affairs.

D.D. nhn! nhn!
nhn! nhn³⁴!

M.D. e-e-

D.D. natsi sasinato nindlela takitsi
we, too, had our own ways

M.D. Hhawu! Hhawu! Hhawu!
Hhawu⁴⁶! Hhawu⁴⁶! Hhawu⁴⁶!

Sikhatsi noma angakawu hlabi umkhosi, sebona
Sometimes, even if he hasn't hlabad umkhosi⁶⁷,
batawujika tinduku, banijike tinduku,
they [good neighbour] will throw weapons, throwing
banijike kudla, banijike labanjika kona
the weapons to you; throw food; throw whatever to you

D.D "Galelani!"
"Galelani!"⁶⁸

M.D "Galelani! Galelani!" Nangabe kubonakala,
"Galelani! Galelani!" if it is seen that,

D.D "Ngobe nabagitsa nine, bangahle base batseta
"Because if they defeat you, they might get
ka nakitsi."
thrown even to us."

M.D nako nye kakhulu; nako nye kakhulu.
that is the most [feared] yes that is the most [feared].

D.D nhn.
nhn³⁴

M.D uyabonake Mswati kutsi: "Khayi gha!
Then Mswati realized that: "No! we have to
Sifanele kubakha bunini nefive tangaphandle"
make bunini⁶⁵ with outside tiwe⁴⁷. How can
singabakha kanjani na?" Utsi: "Cha, ngifuna
we make it?" He said: "No, I want to
kwakha bunini nemanngisi. Ngemanngisi laba
make bunini⁶³ with the British. It's British whom
labangubona bafanele kutsi e- sibalondzele
we are supposed to follow from behind,
ngemuva, sibuke kutsi bangasiwikela kanjani⁴⁷
and see how they can defend sive.
sive."

ntamisa, lifike lityisi utsi embikwenkhosi, kaka-
it by its ears, holding it by its tail driving it
bamba, Embambangwe.

T.M. e-e- until they present it in front of the inkhosi at
Lobamba - at Mbambangwe.
yes

M.D. lomuti wakatobamba mdzala, etubonjeni
this umuti⁷⁶ of katobamba is old, etubonjeni
le, Kusikudlamini.

END there, yonder, while it was Dlamini [inkhosi¹⁷⁷]

76 umuti } - see glossary.
variant: umuzi

M.D. lapho etubonjeni, lowakha imiphakatsi yakhe, there at etubonjeni, who built his imiphakatsi⁴⁴; wakha umphakatsi weMavaneni; wakha he built the umphakatsi⁴⁴ of eMavaneni, built umphakatsi e-wakaLobamba umphakatsi⁴⁴ of -Eumj Lobamba.

T.M. nbn!
nbn!³⁴

M.D. kaLobamba, lapho abetsi natawujuba libutfo kaLobamba, where when he was to kutsi libutfo leli litawubitwa ngekutsi linga libutfo³⁷, as to say what libutfo it was, what bani name by which it was to be called

T.M. e-e-
yes

M.D. libitwe ligwale sibaya kaLobamba, abesowutsi; it used to be. summoned into a cattle byre at "Ngingakasho kutsi nitabalibutfo lini, ngin³⁴ingwe Lobamba, and then he would say. "Before I say la, iphila niyilandzehlatsini nite nayo. what libutfo³⁷ you are, I want a leopard here. Ngefe nganibeka nibelibutfo, nite sibindzi sekubamba alive, go and fetch it from the forest and bring ngwe dibuye nayo la." it here. I will not name you as libutfo³⁷ without having

T.M. nbn!
nbn!³⁴ courage to hold a leopard and bring it here.

M.D. liphume libutfo kutsi saka. Libuye nengwe Then the libutfo³⁷ would go out in different liyibambe ngetindlebe, liyibambe ngemsila, liyista- directions and come back with a leopard, holding

mutthapha, sibantfu belilanga, singematangeni. Munomutthapha, we were people of the sun, we Ngobe phela, nalokuze kutsiwe singematangeni, were ematangeni, because indeed, the reason kute phela lutfo tsine lesi(wentako singakabuti why we were called ematangeni, is that we do lilanga. Ingagidwa yini incwala kungakabu- not touch anything, without having looked at the kwa lilanga? having looked at the sun? Sun. Can the 'incwala'⁷² be gidwagid⁷³ without

T.M. Cha.

[Laughing]. NO.

M.D. Kukhona yini umsimeto lomkhulu weswe is there a great nation ceremony, which longentiwa, kuphahlela umhlaba, kungakabu- can be performed, that involves kuphahlela⁷⁴, kwa lilanga? Kutsi liqondze phike nyalo, umhlaba⁷⁴, without having looked at the sun? lilungephike nyalo, litsi kakwentiwenike As to say where it is facing now, what does it nyalo? Kute. say should be done now? Nothing.

T.M. e-e-

yes.

M.D. sibantfu belilanga; singematangeni. Siyaghu- we are people of the sun; we are ematangeni.⁷⁵ beka ke, singematangenike, kute kutawufika We then continued being ematangeni, until ke kuDlaminike. Dlaminike, lo Sidwabasilutfuli; it reached Dlamini. Dlamini, this Sidwabasilutfulu.

T.M. e-e-

yes

72 iricwala - see glossary.

73 gidward - see glossary.

74 kuphahlela umhlaba - is to perform ritual function for the good of a country, or area. kuphahlela to perform ritual. umhlaba 'land' or 'earth', but referring to five (see footnote 47)

75 ematangeni - 1. refers to members of the Dlamini lineage. 2. also refers to people of Swaziland in general. In the latter case, it is usually meant to be a polite address-name.

gala nje, number one, abekhona, nasesifuni-
first, number one, was present, according to
Sisa nga 1527
our findings, in 1527.

T.M. nhn!
nhn³⁴

M.D. 1527 kwakuna. e- kwakuna Dlamini
1527 there was, e-[um] there was Dlamini
wekugala, angasiye lo Sidwabasilutfuli,
the first, not this Sidwabasilutfuli, this
loyi lesitawukhuluma ngaye, losatala Nguane.
one, about whom we are going to talk, we begin

T.M. e-e. Nguane.

M.D. Kadzeni
long ago

T.M. nhn!
nhn³⁴

M.D. ngu Dlamini wekugala ke lowo. Kwahamba
That was was Dlamini the first. Then it
ke, Kwahambake, kubakhona ke, sibitwa, sibitwa
went and went, what was it called
ngekutsi siyini ke lesive solo kutsiwa nje
at that time, the siwe⁴⁷? It was called
sonkhe lesikhatsi lesi? Ngematlangeni,
ematlangeni, the people of Langa.
bantfu baka Langa

T.M. nhn nhn.
nhn³⁴ nhn³⁴

M.D. kusukela le ku Tembe, kusukela le, ku Muna
right from Tembe, right from there, from

ngemakalanga labantfu. Tsine emaswati
 they are the katanga these people. like the Swazi
 lamuhla la, satiwa kutsi sibakatembe. EMA-
 today here, are known as people of katembe,
 Ifonga, ngemafonga akatembe, ngoba ngu-
 the emafonga, we are the emafonga of katembe,
 Tembe inkhosi yemakalanga, leyefika, ya-
 because it's Tembe the inkhosi¹⁷ of the katanga,
 fike yase iphatsa tonkhe letivana letika
 who, ^{on} arrival, put all the small groups
 phentasi
 there, under his control.

T.M. nhn.
 nhn³⁴

M.D. Sehluka kulo tembeke, tsine lesitsi namuhla
 We branched off from this Tembe, we who are
 sesingemaSwati. Angiqhubeke, ngoba ngifike
 today the Swazi. Let me continue, because I am
 lapha ngiyakhona.
 hurrying there where I am going.

T.M. yebo ke.
 yes.

M.D. e-Sisukeke kuTembe. Yinkhosi, yinkhosi
 e-Jung let's pass on from Tembe. This Tembe was
 Tembe, kutsiwa bayethe! kuye. kubakhona ke
 an inkhosi¹⁷, it was said 'bayethe' to him.
 emakhosi lamanyeke kubakhona ba Nkhosi;
 Then there were other kings, such as Nkhosi,
 Nkhosi wekugala. Nkhosi wekugala, kadzeni
 Nkhosi the first. Nkhosi the first, long ago,
 vele. kubakhona ke ba Dlamini, Dlamini weku-
 Then there were ba-Dlamini. Dlamini the

e Dalagubhe lapho sithi kuse Dalagubhe lamuhla,
 at Delagoa [Bay], where we say it's Delagoa
 lapho fike Kwakhiwake lombuso wemakatang.
 Bay today, where the umbuso²⁰ of Makatanga
 kuffolakala kutsi kunematfonga; tiwana, tiwana
 was built. It was found that there were the
 tiwana tematfonga teflukene. Efike lomka-
 ematfonga people; small groups of Thonga, though
 Langa. Afike atiphatse tonkhe, ngoba
 distinct. This Mkatanga arrived. On arrival, he
 indlela yekuphatsa, yena, yekuphatsa sive
 put all of them under his command, because the way
 lesikhulu, Seyintfo yakubo ladzabuka ayati
 of ruling^{a big nation} was known to him; it was something with
 lekubo,
 which he dzabuka'd¹⁵ from his place.

T.M. nhn nhn
 nhn nhn³⁴

M.D. libito lakho lowo, leyonkhosi leyo, lowo
 The name of that inkhosi¹⁷ that bayethe⁷⁰
 bayethe lowo, ngu Tembe. AbengumKatanga.
 was Tembe. He was an Mkatanga.

T.M. nhn!
 nhn³⁴

M.D. lo Tembe. Nje lababaka Tembe, lokutsiwa
 This Tembe. In fact the Tembe people, who are
 lamuhla Tembe, nabalabalapha ngentasi,
 today said to be the Tembe, those who are down
 there beneath.

T.M. nhn nhn
 nhn³⁴ nhn³⁴

M.D. sinanatelo sabo kutsiwa Nkatanga, ngoba
 their sinanatelo⁷¹ is Nkatanga, because

71 sinanatelo
variant: sinanazelo

}

see glossary

kanjalo kwate kwayowufikwa eZambesi
 that, until it was arrived at Zambesi.

T.M. nbn
 nbn³⁴

M.D. iZambesi kulapho nasewufike khona ^{that}
 the Zambesi is where, having arrived there, you find,
 sekungulendzawo lapho kukhona iZimbabe
 it is the place ^{where}, there is Zimbabwe.

Tim e-e.
 yes

M.D. e- lendzawo, lokutsiwa yi Zimbabe, lesakhiwa
 e- sum; this place which is called Zimbabwe,
 lesakhiwa e Zimbabe sakhiwa ngumbuso
 the architecture of Zimbabwe, it was built under
 wa Munomuthapha, ngoba yayinkhosi lenkhulu,
 the rulership of Munomuthapha, because he was a
 sawungabona ke bukhulu ba Munomuthapha
 great inkhosi¹⁷; you can see this greatness of
 sawungabona letindvonga letatake lamuti
 Munomuthapha, if you ^{can} see the walls which
 wase Zimbabe. Ungabona ke kutsi yayiyi-
 had built Zimbabwe. You can see that he was
 inkhosi sibili, ngoba kwakute ngisho lemi-
 an inkhosi¹⁷ indeed, because, there weren't even
 shini lesayikhona lamuhla yekwakhakaduna
 the machines which are present today for
 kwakhiwa simanga. Ngu Munamuthapha ke lawo
 building, but it was built wonderfully. It's
 yinkhosi ye Makalanga ke leyo. Ngchle kengzi-
 Munamuthapha that one, the inkhosi¹⁷ of Makalanga.
 sheshe ngetile, ngitowufika kphentasi
 then I come down, to reach down