

S.O.E.P. EARLY SWAZI HISTORY AT KATUMBELI M. DISTRICT 1/4

labantswana, balaph' ekhaya emphakatsini ka Tembe,
 is Tembe² both of the children they are of the home at
 lapha la kungena khona lomfula losuka lapha
 umphakatsi¹⁵ of Tembe², these were the river that
 eSitsatsaweni lesitsi ngumzimnyama ungena khona
 starts from Sitsatsaweni (enters), which we call ngimnyama
 bese libito lawo ubitwa ngekutsiwa ngumtembe
 where it enters, then it is called the ktembe, because
 ngoba ngilapho kwefika inkhosi Tembe yakha khona
 that is where king Tembe came and built his
 umphakatsi sive saka tembe lapho safike sakha
 umphakatsi, the sive¹⁵ of Tembe, where it built the
 umphakatsi khona saphatsa lonkhe leli leSala-
 umphakatsi¹⁵ and it ruled all of that of Delagoa
 qubhe, labantswana ke bayahlala ke bayakhula
 bay¹⁹. These children stayed and grew up and their
 nyabashya ke uyise. Nabashiyile ke uyise
 father left them (died). After their father had left them
 sekufanele kubekwe lobekwako lotawuba yinkhosi
 then one was supposed to be installed to be the king of
 yaka Tembe. Kubekwa ke lomtfonga longu Sinambova
 of ka Tembe. Then mtfonga was installed, who is called
 libito lakhe lelinye lomswati uba ngulomncane
 Sinambova, his other name this Mswati becomes the
 losamketi, banje labantfu sibongo sabo sinje uyise
 younger one, this Samketi, these people are one, their
 wabo mune anase ke sabekiwe lomtfonga
 sibong²⁰ is one and their father is one. After mtfonga
 kubonakala kokutsi lomswati longusamketi sekufanele
 was installed it was seen that this Mswati who is
 kutsi anikwe liphakelo unina, uphakelwa indzawo

Footnotes

15 Umphakatsi (plural: imiphakatsi) variant - umphakath
see glossary

16 Sitsatsaweni : a place in the Lubombo region

17 Mzimnyama : lit. black home; could be the name
of a river

18 Mtembe : Refer to the Tembe River

19 Delagoa Bay : a place around Mozambique, ^{was} mostly
occupied by the Portuguese

20 Sibongo : see glossary

The thing that I want to be very clear and be clearly
 ngiSanketisinambova ngoba kukhona lapho umlandvo
 understood is Sanketisinambova because there is somewhere
 ufike ukhanyise lokutsite khona lapha kuSanketisi-
 where the umlandvo clarifies something to Sanketisinambo-
 nambova. E inkhosi Msimudze utala bantfwana
 va. Ew king Msimudze gave birth to two
 baba babili, lomunye uba ngumswati libito lakhe
 children, one becomes mswati¹² his name and the
 lomunye uba ngumfonga, babili ke labafana.
 other becomes mfonga¹³, they are two boys. This
 lomswati njengoba phela siyati kutsi ngeswati
 mswati¹² just as we know that according to Siswati¹⁴
 inkhosi ivele italwe iyinkhosi kepha iye yetsiwe
 the king in indeed born a king, but he is usually
 nje libito njengebantfu bonkhe kutakutsi ke nase
 given a name just like everybody, when he is
 seyibekwa bukhosi base ke inkhosi seyinkwa ke
 installed into kingship, he is then given the name
 libito lebukhosi nyalo. Lapha lomswati unqumswati
 of kingship now. Here this mswati is mswati¹² and
 nje unelibito lekaya nguSanketi njengoba
 has his own name which he was called with at home,
 emakhosi onkhe anjalo, ngumswati nje nguSanketi.
 he is Sanketi¹⁵, just as all other kings, he is mswati¹² at
 NaboMfonga ngumfonga nje unelibito lekaya
 the same time Sanketi⁷. Even this mfonga is mfonga he
 nguSinambova, bababili labafana bandvodza yinye
 also has his home name, he is Sinambova. Both of those
 bamsimudze. Sibongo sabo sakaTembe bobabili
 boys are of one man, they are of Msimudze. Their surname

Footnotes

10 umlandvo: see glossary

11 Msimudze: personal name

12 Mswati: Swazi king; brother of Mfonga; son of Msimudze; there was Mswati I, Mswati II who was the son of king Sobhuza I and Thandile (Tsandzile) and now we have Mswati III, the son of king Sobhuza II and indlovukati Laifwala (ntombi)

13 Mfonga: variant - mthonga -> brother of Mswati probably Mswati I, and the son of Msimudze

14 Siswati: can refer to the Swazi language or to Swazi culture.

kutebotsi nangabe kuphahlwa kutsiwe kungutsiwa
 when it is time to phahla⁸, when it is said even
 rawe nkhomikhabako bose kuyakhumbuleka kutsi
 you nkhomikhabako, then it is remembered that
 nasekushitiwo njalo nje sekushitiwo kuye nkhomikhabako
 when that is said, it is said to nkhomikhabako himself
 kanye naku nkomo nakhabako sekuphahlelwe bantfu
 and to nkomo and khakako, and then three people are
 labatsatfu ngokusho nje libito lamunye, nalo Sikhulu-
 phahlwa^d for by just calling the name gone. Even this
 maloyi loSikhulu abengulumunye nalomaloyi angulumunye
 Sikhulumaloyi, this Sikhulu was the other and this maloyi was
 kepha ke ekuhambeni kwabo inkhosi leyalandzela
 was another. But then after they had gone,^(died) the king that
 yax inikwa libito lokutsi nguSikhulamaloyi. Nalo
 followed was given the name of Sikhulamaloyi. Even
 Sidwabasilutfuli loSidwaba ngulumunye lokuthuli
 this Sidwabasilutfuli⁵, this Sidwaba is the other and this
 ngulumunye se ekuhambeni kwabo loSidwabasiluthuli
 luthuli is another after they had gone (died).
 libito seliphete lalamabili. Nalomkhulunkhosi,
 Sidwabasilutfuli, the name has two names. Even this
 nalomkhulunkhosi, ngumkhulu nankhosi sebahtanganishe
 Mkhulunkhosi⁶, wen⁷ kus Mkhulunkhosi⁶, it is mkhulu and
 ke kulunkhosi leseyibekwa sekuba ngumkhulunkhosi.
 Nkhosi, they are combined to the installed king and it
 Samketisinambova, lo Samketi ngilomunye lo
 becomes mkhulunkhosi, Samketisinambova, this Samketi
 Sinambova ngilomunye, Samketisinambova, lengifuna ke
 is the other and Sinambova is another Samketisinambova
 kutsi kukhanye kakhulu kuvakale kahle kakhulu

forgotten, they will need to be kept and be given
 anikwe inkhosi letawuvela ibekwe omabili. Nembata
 to the king which will come next, the two given.
 yatsi kube ivele lenkhosi leyalandzela yase inikwa
 Indeed after the king that followed came, he was
 lamagama omabili kutsiwa nguNkhomikhabako.
 given these two names, he was called Nkhomikhabako.
 kwentelwa kutsi angakhohlakali lamagama
 This is done so that these names of Nkhomo and
 aboNkhomo nakhabako. Sase siba naNkhomikhabako
 khakako are not forgotten. Thus we had Nkhomikhabako
 ke. kwentelwani lokulondvolota lamagama
 why is this storage of the two names done?
 omabili na? loku kwentelwa kutsi tsineMaswati.
 This is done because we Swazis are people who do
 sibantfu lesingakhohlwa kutsi laba labahambako
 not forget that those who go and leave us, they do
 basishiye kabafi bakhona. Siye sibakhumbule
 not die, they are there. We occasionally remember
 siyabaphahlela, ngaleny' indlela ngilesibika kubo
 them and we phakisa for them, in another way it is
 nasihluphekile basikhulumele kumkhulunchanti.
 those we report to when we are in trouble and they
 ngako ke laba bonkhomo nakhabako babese
 speak on our behalf to Nkhulunchanti? Therefore these
 kutsatfwa libito lamabito abo omabili
 Nkhomo and Khabako, this name, both of their names
 ayahlanganiswa kutsiwa nguNkhomikhabako
 were taken and combined and was said it is Nkhomikhabako
 sekwetsiwa lenkhosi. kwentelwa kutsi lenkhosi
 this king was named. This is done so that this king

Footnotes

8 phahla : kuphahla is to perform ritual acts especially for dead people, when it is a day of remembering them

9 mkhulunchanti : sometimes referred to as mwelinchanti which is the first ancestor; the Swazis also refer to God as mwelinchanti

1.6.77

MO E ngiqala ngekukhuluma kancane ngesive saka
eh I start by talking a bit about the 'sive' of
Tembe bunye baso. kepha ke kucala kwanii
Tembe its w'ly. But then in starting my speech
lenkhosi no ngitawucala ngekuchaza ngemakhosi,
I will start by explaining about the kings and
emabito awo. Emakhosi ngitawutsatsa nje
their names. I will only take just five
abesihlanu. lamakhosi labesibusu sise le kaTembe
kings, the kings which ruled us while we were
kind namuhla lesitsi singemaswati kw. E
still at kaTembe, we who today we call ourselves
kukhona inkhosi leyayibitwa ngekutsi ngu
Swazis here there was a king who was known as
'khoni habako. lenye kutsiwa nguSikhulamaloyi,
nku inkhabako. Another was called Sikhulamaloyi,
lenye kutsiwa nguSidwabasilutfuli, lenye kutsiwa
another was called Sidwabasilutfuli, another was
ngumkhulunkhosi, lenye kutsiwa nguSamketisina-
called mkhulunkhosi, and another was called
mbova. ngitawucala ke lapha kurikhomikhabako.
Samketisina mbova. Then I will start here with rikhomikha-
lonkhomikhabako ngemagama ebantfu lababili,
bako. This rikhomikhabako is names of two people. There
kwakukhona loNkhomo sekukhona lokhabako.
was this Nkhomo and there was this khabako. After
batsi kube basishiye laba bonkhomo nakhabako
these Nkhomo and khabako had left us, then it was
kwase kubonakala kutsi lamagama abo kute
seen that in order that their names are not
angakhohlwakali atawufuna kutsi a ndvolotwe

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Dates : 1/6/77
16/6/77 and 1980

Footnotes

1. Sive : see glossary (plural - tive)
2. kaTembe : lit place of Tembe; also a place found across the eastern borders of Swaziland. Tembe is a surname; king of the Makalanga or Bakaalanga
3. Nkhomikhabako: Nkhomo is cow + khabako which lit. means 'that kicks'; therefore Nkhomo + khabako = Nkhomikhabako; personal name
4. Sikhulamaloyi: Sikhulu is chief, Maloyi could be the personal name, therefore Sikhulu + Maloyi = Sikhulamaloyi
5. Sidwabasilutfuli : Sidwaba refers to women skin skirt, lutfuli refers to dust; therefore Sidwaba + lutfuli = Sidwabasilutfuli; one of the early Bembo-Aguni leaders
6. Mkhulunkhosi : Mkhulu lit. grandparent, Nkhosi-king therefore Mkhulu + Nkhosi = Mkhulunkhosi.
7. Sanketisinambova : Also used as a sinaratelo associated with the Dlamini surname. Sanketi is Mswati I's other name and Sinambova is Mfonga's other name

Croxley

Exercise Book
Skryfboek

J.D. 267

Name SBS TAPE 19
Naam Early Swaziland History / alkatema
Subject Magungeni Mamuni and
Vak mydli Wilson
Place BOOK 1
Plek

Feint Ruling with Margin
Dowwe Lincering met Kantlyn

Section One.

Early Swazi History at kaTembe
SBS. series

01.06.77, 16.06.77 and 1980.
Magangeni Damini.

when it is said Mabuza⁴⁹ Mshabalala⁴⁸, these people are one
 LoBlamini ke wesitsatfu ke ngcina ulaph' elubonjeni
 then this Blamini III ended up at Lubombo²³, then
 Umntfwanakhe lobe lobekwako ke ngungwane sengu
 his appointed child was Ngwane. now it is this
 Longwane ke wesitsatfu lowabese sewuyasuka ke
 Ngwane III who rose and invaded, he
 yena sowuvela sewuhlasela, uhlasela tivana
 invaded small tree he found and he went
 latitfolako ukhuphuka ulibhekis' esthiselweni, nguye
 up towards Shiselweni⁵⁰, it is this ngwane
 longwane lotalwa nguloBlamini. Longwane ke
 who is begat by this Blamini. This ngwane III is
 wesitsatfu ngumnakabo langwenya laba baka
 the brother of langwenya⁵¹, these of Langwenya,
 langwenya, ngumnakabo ndlela laba bakandlela
 he is the brother of ndlela⁵², those of ndlela⁵²
 labakhe lonkhe ali apitelitifu kubheka le,
 who have built in every part of Piet Relief towards
 laba bakangabhi laba bakangwenyama, bomna-
 these, those of ngabhi⁵³, those of ngwenyama, the
 kabo Ngwane II, kube ngundvungunya ke
 brothers of ngwane II. Then it was ndvungunya⁵⁵,
 Zikodze umnakabo ndzinisa umnakabo liba, bese
 Zikodze⁵⁵ the brother of ndzinisa⁵⁶ the brother of liba⁵⁷, then
 ke kuba nguSomhlolo, Sobhuza I, kwakute
 it was Somhlolo⁵⁸, Sobhuza I. There was no Sobhuza
 Sobhuza sisengale eDatagubhe, singala la, yena
 when we were that side, we have just had him here,
 ke kwetsiwa nguSobhuza I, kushiwo Somhlolo phela.
 he was called Sobhuza I, referring to Somhlolo⁵⁸ indeed.

Footnotes

50 Shiselweni : "lit. 'the place of burning.' The village founded by King Ndvungunye as his administrative capital. His son Sobhuza I, also used it as his royal residence until there was a threat of attack by the Ndwandwe leader Zwide, who destroyed the vacated royal residence by fire. Nevertheless, Shiselweni is considered to be the birthplace of the Swazi nation, and those clans with Sobhuza at Shiselweni are known as "true Swazis" or Bemdzobuko." (Grotper p. 147)

51 Langwenya : lit. daughter of Ngwenya; it is also a sibongo; also the brother of Ngwane II

52 ndlela : lit. 'way'; also a surname

53 Mgabhu : personal name

54 Ngwenyama : lit. 'the lion'; name considered to be traditionally applied to the king of Swaziland. Logwaja Mamba, p. 87, 253-83, gives Ngwenyama as the name of the son of the Mamba king Magadlela, + the father of Pholile. Ngwenyama also appears on the Lamini King list compiled by Matsebula, as son of Lamini III; also referred to as Silo

Footnotes

55 Ndvungunya (variants: ndvungunye, ndungunye). also known as Dlodze, the son of king ngwane III, who died in about 1780. Ndvungunye died in 1815. His mother was laadindzobete or lakubheka who had her residence at old lobamba and ndvungunye's administrative capital was at Stiselweni; he was also the father of Sobhuza I.

56 Ndzinisa : could be a personal name, can also be a surname

57 Liba : personal name

58 Semhlolo : also known as king Sobhuza I; son of Semjalose and ndvungunye; according to Magangeni the beSutfu used to call him Raputsa (SBS Tape 19)

ke lo Maruso, baba ngala ngobe Maruso kwakute
 first one this Maruso³⁶, they were this side because here
 ngale sisengale eSalagubhe. Sekuba nguLudvonga I
 was no Maruso while we were at Selagoba Bay. Then was
 umnakabo Lunyawo lengikhohua kutsi laba
 Ludvonga I the brother of Lunyawo⁴⁰, which I believe
 bakanyawo badzabuka khona kulomnakabo Ludvonga
 that those of Nyawo⁴¹ dzabuka⁴² from the brother of Ludvonga
 I. Bese kuba nguDlamini ke wesitsafu. Solo
 I. Then it was Dlamini³² III, these people are
 bayandza labantfu bayaghuboka bayandza benela
 still multiplying, they are continuing and multiplying
 lonkhe lala live base mavaneni eZibyaneni¹²⁷
 and they cover the whole live of mavaneni at Zibyaneni
 ehubonjeni kuye kuyohlaba ehuphongolo, empeleni
 at Lubombo²³ till it reaches the huphongolo⁴⁴, actually,
 siyeva kutsi baye befika emkhuzi oqoba nemwa
 we hear that they reached mkhuzi because in the
 kwesikhatsi sekunebelumbi utawukhala Dzambile
 past when the whites were there Dzambile²⁶ would cry
 inkhosi yemaffonga e akhaliswe kutsi sebalitsatsa
 the king of emaffonga⁴⁷, he cried because they had
 lonkhe mangeshya komkhuzi kantsi lingelakhe.
 taken it all even across the mkhuzi⁴⁵ whereas it is his
 Sebenbe ke sobanyenti labantfu. Dlamini ke
 These^{people} have stretched and they are many. Dlamini III the
 wesitsafu umnakabo Shabalala umnakabo Mabuza
 brother of Shabalala⁴⁸, the brother of Mabuza and
 umnakabo Ginindza njoba utakuva nye kutsi
 the brother of Ginindza, just as you will hear
 kutsiwa Mabuza Mshabalala, banye labantfu.

Footnotes

39 Ludwonga I: the brother of Lunyawo; the father of Xaba; and the grandfather of Zwede

40 Lunyawo: the brother of Ludwonga I

41 Nyawo: Surname

42 Dzabuka: see glossary

43 Live: see glossary

44 Lumphongolo (variant - Phongola): probably refers to a river that rises in the Drakensberg and flows eastwards almost parallel to the eastern border between Swaziland and South Africa

45 Mkhuzi: a place outside Swaziland on the direction of Kazulu; also a river

46 Dqambile: the king of Ifonga people

Notes

47 emafonga : people of mifonga; the ifonga people

48 Shabalala : surname; sometimes used as a
sinanatelo of Mabuzi (Mshabalala)

49 Mabuzi : surname

by people, and there now people of his mother's house. He
 kubekwa inkhosana yamswati iba ngungwane II. Loku
 then bore children and the inkhosana³⁰ of Mswati¹² is
 ngifuna kuvakale kahle ngobe lomswati wekugala lo
 appointed and it becomes ngwane³¹ II. I want this to be
 nalo nalomfonga longu Sinambova ngumnakabo
 clearly understood because Mswati I and Mfonga¹³ who is
 ngitama kukhanyisa kutsi behlukana njani ke
 Sinambova is his brother, I am trying to clarify as to
 naasaba Mfonga longu Sinambova asaphuma
 how they separated, when Mfonga¹³ who is Sinambova
 Mswati longu Samketi sebaphama bahlala
 remained and Mswati¹² who is Samketi⁷ went out and
 ngekubekwa kwabo bukhozi, kutalwa ngwane ke
 stayed as according to where the sovereignty placed them,
 ngwane II ngoba ngwane I ayiyinkhozi leyayisiphetse
 Then ngwane was born, ngwane II³¹ because ngwane I was
 sisekhona le Dalagubhe. Ngwane ke utala Dlamini
 the king which ruled us while we were still at Delagoa Bay¹⁹
 ke Dlamini II ngoba Dlamini I abesiphetse sisekhona
 Ngwane then bore Dlamini, Dlamini II because Dlamini I
 le Dalagubhe. Kutalwa ke Nkhosi³⁵, Nkhosi II³⁵
 ruled us while we were still at Delagoa Bay¹⁹. Then Nkhosi
 umnakabo Ndzimandze umnakabo Mamba naye
 Nkhosi II³⁵ was born, the brother of Ndzimandze³⁴, the brother
 wesibili nje wokugala Nkhosi abesiphetse sisekhona
 of Mamba³³, he is also the record, Nkhosi I ruled us while^{we}
 le. Kutalwa Mavuso, Mavuso umnakabo Nhlabatsi
 were still there, then Mavuso was born, Mavuso³⁶ the brother
 umnakabo Mhlanga rabo laba yena ke obe wekugala
 of Nhlabatsi³⁷ the brother of Mhlanga³⁸, even those, he was the

Footnotes

31 Ngu ne ^{II} 'the sow' Mswati I,

32 Stamini : There was Stamini I and Stamini
^{I and III} the early Swazi kings

33 Mamba : surname

34 Ndzimandze : could be a personal name; and also
be a surname

35 Nkhosi : a praise name of the Royal clan (Stamini)
it is also a polite term of address e.g. Sir,
Madam; also Nkhosi ^{was} the early Swazi
king

36 Mavuso : surname

37 Nhlabatsi : surname; lit. sand

38 Mhlanga : surname; lit. reed

ngobe phela nayiphuma yodwana kungaba ngisi
 has been expelled because if she can go out alone it would
 icoshiwe kantsi nayitawaphuma ihamba nebantfu
 looks like she has been expelled, whereas she would out with
 akayo kuvele kubonakale kokutsi kuphuma indlu
 her people, it becomes clear that the royal house is
 jobukhosi. Uyaphuma ke unabomswati unabosamketi
 going out. Then unabomswati goes out, unabosamketi
 ulibhekisa ke lapha phans' etintaba ke lapho efika
 goes towards the valley of the mountains where she
 kwakhona khona ke kuphinywa khona ke, bayatiphi-
 came and where it built and ploughed, and sustained
 lisa ke khona ke usele ke Sinambova longumtfoza
 themselves there Sinambova who is mtfoza is left behind
 ke lemphakatsini lophetse umbuso wonke Nabo
 in the umphakatsi which handles the whole sovereignty,
 laba balapha nje baphetfwe khona le Bakhile ke
 Even these²¹ they are here they are out over there. They
 kuleli lesitsi le Zibayaneni, kuleli lokutsiwa kuse
 have built in which we call of Zibayaneni, in that one
 e e kuse e e e Lubomoni la phas' elubombo kuye
 which is called, the Lubombo²³ there below the Lubombo²³ to
 khona lapha ngetulu kwelubombo lapha sitsi
 the upper part of the Lubombo²³ which we call it
 kuse Maraneni. Balwakhile ke Lubombo ke. Owu
 Maraneni.²⁸ They have built the Lubombo²³ then. Owu²⁹
 Mswati ke naye ke ngekube phela asayinkhosana
 Mswati himself after he had been an inkhosana³⁰
 yalapha e tini kabo sowukhontwe bantfu naye
 of his mother's house and he has been khontwa'd²⁵
 sekukhona bantfu bakabo. utala ke bantfwana ke

Footnotes

26 unabomswati / unabosanketi : unabo suggests 'the mother of'; therefore unabomswati refers to mother of mswati; unabosanketi, mother of sanketi.

27 Zibayeneri : probably a place located just on the lower side of the Lubombo mountains, on the direction towards Mozambique.

28 Mavaneri : probably a place found on the upper part of the Lubombo mountains or on the edges of the Lubombo mountains.

29 awu : (variants : ^{hhowu, hauru} awu, ewu) interj. of sudden surprise; of amazement; of wonder
eyi

30 inkhosana (variant inkosana) : e glossary plur. emakhosana

Samketi, his mother is supposed to be given liphakelo²¹,
 yekutsi ahambe naye ayobona kutsi utiphilisa
 she is shakelwa²¹ a place where she could go to and
 ipani lapho ngoba kwatfolakala kutsi lomifonga
 see how she sustains herself because it was found
 uinkhosi letsandza kutingela, watsandza kutsi
 that this mifonga is a king which likes hunting, he liked
 apha tse leli alinetinyamatane kubhaka le
 to rule that which had wild animals facing towards
 elwandle. E lomswati longu Samketi utsandza
 the sea. Eh this Mswati who is Samketi likes
 kulima, watsandza kukhuphuka yena abuye
 farming, he liked to go up and come back
 lapha phans' etintsaba tehubombo ngale
 below the hubombo mountains²², the side on the
 emhumalanga yelubombo phans' etintsaba ngoba
 east of hubombo²³, below the mountains because he
 utsandza kulima. Ngako ke wase unikwa ke
 likes farming. Therefore he was given their
 liphakelo lakabo ke. Phela ngesiswati inkhosikati
liphakelo²¹, actually in siswati¹⁴ an inkhosikati²⁴
 irebantfu bakayo lokutsiwa bakabobani laba
 his her own people who are referred to as those of so
 lwele buikhonte lenkhosikati kusukela isekhona
 and so, who really khonta²⁵ this inkhosikati²⁴ from the
 laph' emphakatseni kwentelwe kutsi nase unikwa
 time she is still at the umphakatsi¹⁵ so that when she
 liphakelo^{iphume} nebantfu bakayo ngobe^{phela} ingete yaphuma
 is given a liphakelo²¹, she goes out with her people
 yodwana iye ephakelweni lakayo sengatsi coshiwe
 because she cannot go alone to her liphakelo²¹ as if she

Footnotes

21 Liphakelo : possibly land and property given to a king's wife in order to establish her home on that land.

22 Lubombo mountains : a range of mountains running along the eastern edge of the lowveld. Broken only by the gorges of three major rivers, it is an impressive escarpment of about 2,000 feet. (Grotzinger pg 80)

23 Lubombo : refers to the eastern part of Swaziland. It starts slightly north of Tshaneni in the north, and extends south to within 10 miles of the southern border at Golele (Golele). The major towns in this part of the country are Tshaneni, Mhlume, Siteki and Big Bend. (Grotzinger p. 80)

24 inkhosikati (variant inkosikazi) : Plur emakhosikati;
See glossary

25 khonta (kukhonta) : See glossary

O nembala ke uahamba nsingesinde nolibutto ke.
 Oh indeed nsingesinde⁸² and libutto⁸⁰ went away.
 Bayakwenta ke lobuye kwentwe ke kwekokha
 They did likewise, also that of kindling some
 umkilo bayabuya ke. Mswati ubanike e bodzadzewabo
 fire and they came back Mswati has given them
 labatalwa nguSomhlolo bababili. Ubanike ulomakhala
 his sisters who are begat by Somhlolo⁸³, they were two. He
 longuyena nje abekhishiwe kutsi nguyena ayotala
 gave them lomakhala⁸³, who was the one who^{was} sent out
 bukosi le kulozijingili, ngulomakhala. Ube ke
 to bare the king from Logijingili, that is lomakhala⁸³. She
 somhlantwa ngu Dzambile bayahamba ke, bahamba
 was then hlantwana by Dzambile⁸⁵ they went, and
 nabo ke labantwana bobabili. Bayawutala
 went with both children. They were going to
 bukosi le kulozijingili, kuyawusotelwa lobutembe
 bare kings there to Logijingili, to restore the
 bunye balobutembe. ngenhlanhla lembi ke
 butembe⁸⁶, the unity of Butembe. Unfortunately,
 ulomakhala wangantfoli ke umntwana, ngenhlanhla
 lomakhala⁸³ did not get a child, and fortunately,
 lenhle ke Dzambile wasantfoli ke umntwana.
 Dzambile⁸⁵ got the child. Now this child was
 luptsiwa ke lomantwana lotalwa ngu Dzambile
 named, the^{child} who was bore by Dzambile⁸⁵ from
 kulozijingili wetsiwa libito kutsiwa njengoba
 Logijingili⁷⁹, he was given a name just as he
 utalwa ngulaba sebaba ngemangwane utaba⁸⁷
 was born by those who had become emangwane, he
 ngungwanaga, nyatalwa ke ngwanaga ke

Footnotes

83 Lomakhala : lit one who cries ; daughter of
Sombhlo, sister of Dzambile

84 Hlantwa : action done by an inhlanti (lit. fish);
also a co-wife

85 Dzambile : daughter of Sombhlo ; sister of
Lomakhala.

86 bu'embe : Tembe culture and language

87 emangwane : lit people of ngwane ; also people
of kangwane ; (sometimes referred
to as emaswati (Swazis))

destroy and blow away houses and all that. Those of Kazulu
 wavula sikhonyane Makhasane batsi bakazulu wo
 once sent an imphi to attack Makhasane, Makhasane⁷³ opened
 kudla kwetfu loku sidla kona basidla basidla
 up the sikhonyane⁷⁵ and those of Kazulu said oh this
 sikhonyane batsi babuyel' emuva kazulu satsi
 is our food, we eat it, they ate and ate the sikhonyane⁷⁵
 sikhonyane asisasali sihamba nani sefika kazulu
 when they returned back to Kazulu⁷⁷ the sikhonyane⁵ did
 sashaya sabhubhisa sikhonyane labhubha live
 not want to remain, it went with them to Kazulu and
 bantfu kwangabi yindlala kwaba ngumhlolo
 there the sikhonyane⁷³ destroyed everything and the live⁴³
 sikhonyane (sa) Makhasane, ngumakhasane ke, lo
 was destroyed and people experienced an unfamiliar famine,
 abenemlingo. utala Hluma, Hluma ke losatala
 the sikhonyane⁷⁵ of Makhasane⁷³, that is Makhasane⁷³, he
 loziyingili, loziyingili libito lakhe belinye ngumsongi.
 had some magic. He bogot Hluma, Hluma who bogot
 Uloziyingili (outside nase abekiwe Msongi ubese
 loziyingili, loziyingili who is also known as Msongi.
 ukhapha libutto, libutto lakhe loziyingili libolwa
 loziyingili, after that Msongi has been appointed he sent out
 yindvuna yakhe nguSingesinge. utsi hambani niye
 (a) libutto³⁰, loziyingili's own libutto³⁰ led by his indvuna³¹
 kumswati, ngoba phela banye labantfu, baka Tembe
 Singesinge³². He said, go to mswati because these people are
 bonkhe labantfu bengikhuluma ngabo lamuhla nye.
 one, all these people are of kaTembe (I am talking about
 Hambani niye kumswati nifike ningokhele umlilo
 today, go to Mswati¹² and kindle some fire for me

Footnotes

77 Kazulu: lit. place of the Zulu. Swazis use the term to refer to the country to the immediate south of Swaziland. KwaZulu lit. place of the Zulu. In South Africa this term is now reserved for areas under the Zulu homeland authorities, while, Swazis, who Zunda use it in a similarly broad way to 'Kazulu'

78 Aluma: the son of Makhasane; the father of Loziyingile

79 Loziyingile: also known as Msongi; the son of Aluma

80 Libutfo: see glossary

81 Induna (variant: induna): see glossary

82 Singesinge: Loziyingile's induna

Makhasane. Sesitawukhumbula ke lapha kutsi
 Makhasane⁷³. We will now remember here that
 Makhasane yayiyinkhosi, ngoba phela nabo sebandze
 Makhasane⁷³ waba king, because they, having multiplied
 nje sebakeka emakhosana alendle yakabo Mangobe⁶⁴
 about the emakhosana³⁰ of the house of Mangobe⁶⁴
 sebaba bukhosi nabo khona la emabhudu⁷¹
 and they became sovereign right here at mabhudu⁷¹
 njengoba nje lendzawo ibitwa ngekutsi kuse mabhudu⁷¹
 just as this place is called 'Mabhudu', this
 lomfula luSuthu khona le ubitwa ngekutsi
 usuthu River is called mabhudu⁷¹ right there
 ngemabhudu ngenxa ngoba mabhudu namangobe⁶⁴
 because mabhudu⁷¹ and mangobe⁶⁴ were buried
 bangwatjwa khona nalomfula solo wabitwa
 there, and this river is still called by that
 nqalelolibito. Makhasane ke yayiyinkhosi lenjenga
 name. Makhasane was a king who was like
 Mjajika ifobela. Awutsi ungangala akusukele
 njajika ifobela. When you had provoked him, he
 ngesikhonyane ehlobo sishaye sibhubhise imphi yakhe
 would send some sikhonyane⁷⁵ to you in summer and
 sikhonyane anangakakufumeleli umgundatshani
 it would destroy everything, his imphi⁷⁶ sikhonyane⁷⁵,
 ukushaye wa kubhubhisa kubete kudla. Ebusika
 if he doesn't send you the army-worms, which
 anangakavuteli umoya ushay' uphiphise
 would destroy all the food. In winter if he would
 kuphephuke findlu kube njeya. BakaZulu base
 have not send you strong wind (storm), which would
 bakhiph' imphi batsi bayamhlasola Makhasane

Footnotes

73 Makhasane : the son of Mwayi

74 Mjajika Ifobela?

75 Sikhonyane : refers to locusts; also a Swati
segment founded by King Sobhuza II

76 imphi (variant: impi): plural timphi; see
glossary

Footnotes

73 Makhasane : the son of Mwayi

74 Mjajika Ifobela :

75 Sikhonyane : refers to locusts; also a Swati
regiment founded by King Sobhuza II

76 impi (variant: impi) : plural timphi; see
glossary

reign in the place of his father, of Mtfontona¹³ of Sinambova,⁷
 esikundleni samfontona, Sinambova uyaphubeka utala
 He reigned in the place of Mtfontona¹³, Sinambova⁷ continued
 Bhongwane, Bhongwane wamhali, Bhongwane utala
 and to - Bhongwane⁶⁵, Bhongwane⁶⁵ of mhali⁶³. Bhongwane⁶⁵
 Bhukude, Bhukude utala mabayi, mabayi utala
 begot Bhukude⁶⁶, Bhukude⁶⁶ begot M. nyi⁶⁷, Mabayi begot
 Bhukude wesibili Felephu. ngulendlu lenkhulu
 Bhukude II, Felephu This is the great house that
 leyasala le mtembe le. lendlu lenkane yasina-
 remained at mtembe¹⁸. The minority hut of Sinambo-
 mbova ya Mtfontona Sinambova inikwa liphakelo²¹
 va, of Mtfontona¹³, Sinambova⁷ was²¹⁵⁰ given liphakelo²¹
 nayo, iphakelwa ke yona lelive lapho kuhlanguana
 it was phakelwa⁶⁹d the live⁴³ the luphongolo⁴⁴ and
 khona luphongolo nekusutfu, lenkhe ke liye
 kusutfu meet, the whole of that one until it
 liyewuhlaba ekwandle, lelo live ke lakabo
 reaches the sea, that live⁴³ is of Mangobe⁶⁴'s
 Mangobe lo lomncane longasiye wendlu lenkhulu
 family, the younger one who is not of the great hut
 lebekwako. Umphakatsi kodwa ule ka Tembe.²
 which is appointed. But the umphakatsi is at ka Tembe²
 Mangobe ke nakefika la ufike utala umntwana-
 Then when Mangobe⁶⁴ reached here he bore his child
 ke mabhudu labanye baki ngu Maputju, uyabusa
 mabhudu, some call him Maputju, and mabhudu
 ke mabhudu 1764 kute kuba ngu 1782, utala
 reigned from 1764 to 1782, he begot
 Mwayi 1782 kuya ku 1800. Mwayi utala
 Mwayi⁷² from 1782 to 1800. Mwayi⁷² begot

Footnotes

65 Bhongwane : probably the son of Mhali; the father of Bhukude.

66 Bhukude : the son of Bhongwane and the father of Mabayi.

67 Mabayi : son of Bhukude, father of Bhukude II.

68 Bhukude II : also known as Felephu; the son of Mabayi.

69 Phakela : lit. dish out; also means to be given something; phakelwa - to be dished out.

70 Lusutfu (variants: Lusuthu, Usuthu) : another name for Great Usuthu River. The Swazi river with the greatest water volume. It rises near the headwaters of the Vaal River in the Transvaal, it enters Swaziland just north of Sandlane, about half way down the country's north-south axis. It moves due east until it leaves Swaziland. It joins the Phongola River at the South African border with Mozambique.

Footnotes

71 Mabhudu : also known as Maputju or Maputshu;
the son of Mangobe; there is also
the Mabhudu place and Mabhudu River.

72 Mwayi : the son of Mabhudu

lakhe le lekha ya. lekwa kutsiwa ngungwane IV bese
 his home name. The one who was called ngwane IV
 ke yena utala mswati wesibili longumavuso, mavuso
 who begot mswati II who is mavuso³⁶, mavuso II
 II katthohho, mswati mavuso wesibili katthohho le
 at Hhohho⁶⁰, Mswati Mavuso II at Hhohho, there at
 katthohho. Bese ke kuba nguludvonga, sekuba
 Hhohho. Then it became Luvonga, then Mbandzeni
 ngumbandzeni lowabe nguBlamini, Blamini IV ngoba
 who was Blamini³², Blamini IV because
 boBlamini II no wesitsatfu sibe naye emavaneini
 Blamini II and Blamini III, we have at at Maraneini³⁸
 etubonyeni, nokugala sasinye ebalagabhe, bese ke
 at Lubombo²³. The first one we had at Balagaba Bay,
 kuba ke ngumahloko hla bhunu ngwane V bese
 then it was Mahloko hla, Bhunu ngwane V, then
 kuba ngilenkhosi lekona.
 it was the present king.

A sesibuyele le kabomtfonga sesiyobuka lindle
 let us go back to mtfonga and company to see the
 yakabomtfonga losele abusa mtfonga le. mtfonga
 house of mtfonga, mtfonga who remained and reigned there.
 usale uyabusa kodwa utala bantfwana yena
 mtfonga remained and reigned but he bore children,
 babababili. utala mhali namangobe mhali uba
 they were two. He bore mhali and mangobe. mhali⁴³
 wendlu lenkhulu longuyena abekwako, mangobe
 becomes one of the great hut and was appointed, mangobe⁴⁴
 uba wendlu lincane. lomhali ke ujinga ubusa
 becomes of the minority hut. This mhali tended to
 esikhundleni seyise, samtfonga, sinambova. ubusa

Footnotes

59 Ngwame IV : the father of Mswati II

60 Hhohho : the northernmost of the four administrative districts of Swaziland, its largest city is Mbabane. Under both Ngwame III and Mswati II it became the king's administrative capital.

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

62 Mahllokohla : also known as Bhunu, Ngwame V; the son of Mbandzeni and Labotsibeni Mdluli.

63 Mhali : the son of Mfonga and the brother of Mangobe

64 Mangobe : the son of Mfonga and the brother of Mhali

Footnotes

105 Nine bekunene; a Swazi way of addressing
(sing. wena wekunene) people; also referred to as
nine bakatazidze

106 Um : used to refer 'yes'; also used to
um-um say 'I agree' or 'I follow what
you are saying'.

down again because five and five have mixed up
 nqetive, nqetive sekute the loluswati,
 now there is no siswati language (proper)

16.6.77

TM E. lamuhla lapha emsakatweni wakangwane
 Shu today here at the broadcasting ^{service} of kangwane ¹⁰¹
 siphindze sinaye magangeni lapha lovanise
 again have magangeni ¹⁰² here who usually tell
 kusicocela njalo findzaba letimnandzi ngato lelakitsi
 some ^{nice} stories about our country, our homes
 emaghave akitsi akangwane kantsi ke kulesinye
 g kangwane, and in some other time he comes
 sikhatsi uye ke namlandvo yakhona kutsi owu
 with its imilandvo ¹⁰, that owu ²⁹ such and
 kutsi nekutsi kwakunjena kwasha kwasala
 such was like that, and it burnt and only
 hincisi lapha nalaphayi, namuhla ke sitawucoca
 were left here and there. Today we will talk here
 lapha ngebuhlobo kemaswati nebazulu ngoba nje
 about the relationship of Swazis and the Zulus, because
 namuhla njena behuvele Mvelasi sonkhe
 today there was Mvelasi, all of us have seen this
 sibonile e nangqunfwana Mantfombi e uye
~~umntfwana~~ ¹⁰³ Mantfombi and she had gone to
 khona lekaZulu. kakusiko ke kokucala ke loku
 kaZulu ⁷⁷. That is not the first time. Let us then
 asiswe ke humagangeni kutsi utawusicocela
 hear from magangeni ¹⁰² that he will tell us, he
 abugale phansi buze buyewufika emaphetfweni
 will start it from the bottom until it comes to its end

Footnotes

101 Karlgwane : lit. (place) of (the) Ngwane; it can be used to refer to the entire domain under the rule of the descendants of the early king Ngwane i.e. an equivalent of Swaziland; or it can refer to the very heart of the kingdom, the area around the principal royal residence.

102 Magangeni : a Swazi man who has turned to be good informant about the ^{early} Swazi history

103 umntfwana (variant: umtwana) lit. child (of the nation), it is a title given to the newly designated heir to the Swazi kingship following the death of an Ngwenyama. After a mourning period he lives in his new capital with his mother, the Nabomntfwana, and stays in communication with the Queen Regent until he comes of age. He may neither rule "with power" nor take the lead in national affairs until he is considered old enough to marry his first recognised wife. He then also loses the title umntfwana and becomes Ngwenyama (Grotzinger p. 17)

Footnotes

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Footnotes

104 Mantfombi (variant: Mantombi) A princess
of King Sobhuza II who got married
to King Zwelithini Zulu.

uphike udamaza nje ulone ebaleni ngabomu
 anyhow and mispronounce intentionally - You
 Wawuncanela kulalela kutsi atsini emaswati
 eagered to listen properly to what the Swazis
 nakatsi ukhulume loko lokushiwo ngemaswati
 were saying, when they said that, you would speak that
 ngoba kutawubulawa ubulaweleve kutsi uyinhlole
 which is said by the Swazis, because you be killed
 Wawungele sewunikwe ngisho nesigaba sekutsi
 for being a spy. You would not be given even a
 ungubani nekutsi phatsa naku ngoba uyangatja
 position of being 'somebody', even to handle something
 kwa ngutsi hawu lomuntfu utsi walapha to.
 because you are suspected as to whether you are there,
 ngiko ke lokwawenta bantfu kutsi balalele
 that is what made people to listen properly and
 kakhulu nakukhulunywako kutsi emaswati atsini
 people were talking, as to what the Swazis were saying
 akhuluma atsini nakatsi ngiloko nje. kungentiwa
 how they talked when they said that, that is it. What is
 nayinkhosi yodwana kwentiwa nangulamaswati
 done by the king himself, it is done also by the
 wona gobo lwawo anakekela lulwimi lwawo
 Swazis themselves, they care for their language
 kutsi akwandze lona ngoba nakungandzi lona
 so that it can spread because if it does not
 kutawugabudzela ngulaba bekuhamba, lwena ke
 spread it would be covered by the foreigners, ^{the} the Siswati
 lulwimi lwesiswati ke loku ke lamukha lisesilubona
 language stood, just as today we see it going
 seluphindze libuyela phansi ngoba sekubhicene tive

are many here. Now these people became one
 seabakhuwa nguSomhlolo ke lo losabakha wakha
 and they were formed by Somhlolo⁵⁸, the one who formed
 sive wengeta kulesive lesaphuma namswati le
 them, he formed a sive he is adding to the sive
 watakakha lesive sakabo. Komunye use
 which came with Mswati¹² from there to form his
 wabuta ngamva abuta atsi uSomhlolo nakakha
 own sive. One has^{one} asked, I have heard him asking saying
 lolulimi lwesiwati abelwakha njani, waphume-
 "how did Somhlolo⁵⁸ formulate the siswati¹⁴ language, how
 lela njani kutsi alwakhe luze lubelulimi lube
 did he succeed to formulate it until it became one
 lunye lube nje kantsi wakhandaa five letinyenti
 language as it is, whereas he found so many
 kangaka na? Ngova lolobutwako ehluleka
sive? I heard the person to whom the question
 kuphendvula, angimphendvulele. Phela kuleta
 was direction failing to answer, let me answer for
 tinsuku bewutsi nawukhuluma ulalelwe kutsi
 him. Actually, in those days if a person talks he
 ukhulumani, ukhuluma sona siswati yini
 was listened to as to what one was talking, whether
 ngoba nangabe wase utfuka ushwamphuluta
 one was speaking Siswati¹⁴ because if one happened to
 siswati nawubonwa kutsi ujinholi ubulawe
 mispronounce the Siswati¹⁴ he/she was seen, ^{that he/she was copied} and was killed.
 Wawunglingi nje utsi kantsi lulimi lolu
 You never died, when you did not know
 lwaSomhlolo awulwati kahle utsi utawumane nje
 Somhlolo⁵⁸'s language, to continue talking

MA bakamngometulu valetinye tivana letikhona khona
 g mngometulu⁹⁷, and other small five which were
 lapho bakamngometulu besutfu ngekudzabuka.
 These those g mngometulu are besutfu⁹⁶ through origin
 Sekukhona ke bona^{ka} banikati belwe ke ematfonga
 Then there were also the real owners g the five⁹³ the
 bakatembe. Letwe letine setiyabhicana lapha
 ematfonga⁴⁷ g Tembe². These four five got mixed up here
 kubhicana kwalitwe emantungwa nebeNguni
 and when these five got mixed up, emantungwa⁹³, with
 nebesutfu⁹⁴ nematfonga kudaleka telixni
 benguni, with besutfu⁹⁶, with ematfonga⁴⁷ the languages got
 bsetitawubhicaniswa tiyabhicaneka letilixni
 mixed up and they got mixed up and the
 nalabantfu bayabhicanisoka. seabayaphatfwa
 people also got mixed up. These people were then
 labantfu naba bakatsabedze nje emantungwa
 seigned, these g tsabedze⁹² are emantungwa⁹³, I
 ngete ngawabala lamantungwa e bokhumalo,
 cannot count these mantungwa⁹³, eh, khumalo⁹⁹,
 bosimelane, labo lababhika kaZulu. Sengibala
 Simelane¹⁰⁰, those who went to kaZulu⁷⁷. I am just
 laba labakhona lapha kisi emantungwa
 counting those who are in our place, the emantun-
 baka tsabedze nalabanye, nebeNguni nebesutfu
 gwa, those g tsabedze⁹² and others, and benguni and
 njengoba n, who nje ngitsi laba bomngometulu,
 besutfu⁹⁶ just as I say that those g mngometulu and
 nalabanye besutfu njengoba sati ba besutfu
 others¹⁰¹ besutfu, just as we know that besutfu⁹⁶
 banyenti kangaka la Sebababanye ke labantfu

Footnotes

97 Mngometulu (variant: Mngomezulu): surname

98 Isabedza: surname

99 Khumalo: common surname

100 Simelane: common surname

Croxley

Exercise Book
Skryfboek

J.D. 267

Name SBS TAPE 19
Naam

Subject Magangeni Namuni and
Vak Book 2 mjoli wilson

Place BOOK 2
Plek

Feit Ruling with Margin
Dowwe Lineëring met Kantlyn

would be Ngwanaga, then Ngwanaga was born. Uyalibusa ke Ngwanaga ke utala ke naye Ngwanaga⁸⁸ ruled it and^{he also} bore his child who umrwanakhe ke losatsatsa sikhundla sakhe would take up his position after his death, ekuhambeni kwakhe mhlupheki. Uyalibusa ke mhlupheki⁸⁹. Mhlupheki⁸⁹ also ruled over it, mhlupheki ke loku lamukha loku sibuswa and just today we are ruled by mgimba⁹⁰ ngumgimba lokhona. Solo bakaTembe, siTembe⁹¹ the one who is alive. They are still g Tembe⁹², all nje sonkhe lelerikhuluma ngaso, bonkhe laba that I am talking about is siTembe⁹³, all false, bomswati bona laba bobambile. Sekwatsiwa mswati and Zambile and company. It is now Nkhosi Mamini⁹⁴ yonkhe lentfo nje bakaTembe le said Nkhosi Mamini⁹⁵, all that thing, they are g Tembe engilandi yabo lapha babakhona bakaTembe, there in their england, where they belong, they are Lapha emavaneni⁹⁶ ezibayaneni⁹⁷ ekubonjeni⁹⁸ of Tembe⁹⁹. There at Mavaneni¹⁰⁰ Zibayaneni¹⁰¹ kubombo bakhandza kutsi tikhona tiwanyana, letikhona they found that there were small twe which were khona lapho. Kukhona emantungwa, tiwanyana there. There were emantungwa, they are small ngobe tatingete temelana nebukhosi. E emantungwa twe because they could not face the sovereignty, the kukhona benguni lapha ngesheya kweliphongolo emantungwa¹⁰², there are benguni¹⁰³ across the liphongolo¹⁰⁴ laba bakanidwandwe, kukhona keSutfu laba those g ndwandwe¹⁰⁵, there are also keSutfu¹⁰⁶, those

Footnotes

88 Ngwanaza : son of hosiyingile and his mother was Ngambille

89 Mhlupheki : lit. one who suffers; the son of ngwanaza

90 Mzimba : personal name also surname; lit. body

91 SiTembe : lit. Tembe language and culture; but can also refer to the people of Tembe

92 England : a European country; but also refers to one's place of origin

93 emantungwa } lit. people of Ntungwa
(sing. hintungwa) }

94 benguni : lit. people of nguni; the nguni people
(sing. - ununguni)

95 Ndwandwe : surname

96 beSuthu : lit. people of Lesotho

hinsuku ngobe kwakute ngisho lenishini lesejikhona during those days because there was no machines lamuhla yekwakra kodwa kwakhina simanga, which exist today for building, but they built so ngumunomthapha ke lowo¹⁰⁸ uinkhosi yemakalanga¹¹⁴ marvellously, that is Munomthapha, the king of Makalanga ke le.

Ngehle ke ngisheshe ngehle ngitawufika
 Let me go down, let me quickly get down to reach
 lapho entansi eBalagubhe lapho sotsi kuse
 down there at Delagoa Bay¹⁹ where we today call
 Balagubhe lamuhla. Lapho fike kwakhina ke
 it Delagoa Bay where the kingship of the
 lombuso wemakalanga, kutfolakala kutsi
 Makalanga¹¹⁴ was built, it was discovered that there
 kunemafonga tivana, tivana, tivana, tivana,
 were the emafonga⁴⁷, small live, small two, small two
 temafonga⁴⁷ tehlukene. Efike lomkalanga¹¹⁴ afike
 of emafonga⁴⁷ which were different. This makalanga came
 atiphatse tonkhe ngoba indlela yekuphatsa yena
 and ruled all of them because the procedure of
 yekuphatsa sive lesikhulu sejintfo yakubo
 ruling of ruling the ^{big} sive⁴³ is the thing of his place,
 ladzabuka ayati¹⁰⁷ lekubo libito lakhe lowo
 he dzabuka¹⁰⁷ knowing it from his place. The name
 leyonkhosi leyo, lowo bayethe lowo ngu Tembe,
 of that king, of that bayethe¹¹⁶ is Tembe, he was
 abemkalanga, lo Tembe nje laba baka Tembe
 an makalanga¹¹⁴, thus Tembe², those of Tembe² who
 lokutsina namuhla Tembe naba labalapha
 today are called Tembe² those who are down

down, these children ^{of the king} then went down alongside
 nelugu lolwandle i Indian Ocean, Bayehla
 the bank of the sea, the Indian Ocean. They went
 bayehla bayehla, akusho ke kokutsi kwakwehliswa
 down and down and down. That doesn't mean that
 ngelitanga linye, kwakutsatsi iminyaka
 they went down only for a day, years were taken
 kuhanjwa, kubatfwe iminyaka kuhletwe
 still going, and years were taken seated at a
 endzaweni andzokube kuphindze kudzatjike.
 particular place before they dzabuka¹⁰⁷ again
 kwahanjwa kanjalo kanjalo kanjalo kwate
 They went like that, like that, like that until they
 kwawufikwa e Zambesi. I Zambesi kulapho
 came to Zambesi¹¹⁹. The Zambesi is where when
 nasewufike khona sekungulenzawo lapho
 you have reached, is the place where the
 bukhona o Zimbabwe. E lenzawo lekutsiwa
 Zimbabwe¹²⁰ is found. E, the place which is
 yiZimbabwe lesakhuwo lesakhiwe e Zimbabwe
 called Zimbabwe, the building which is built at
 sakhiwa ngumunom ngumbuso wa Munomthapha
 Zimbabwe¹²⁰ was built by Munom by the kingship of
 ngoba yayiyinkhosi lenkhulu. Sewungabona ke
 Munomthapha¹⁰⁸ because he was a great king. You
 bukhulu ba Munomthapha nawungabona
 can see how great was Munom¹⁰⁸thapha if you can
 letindronga letatakhe lomuti wase Zimbabwe
 see the walls which had built the umuti of Zimba-¹²⁰
 ungabona ke kutsi yayiyinkhosi sibibi kuleto
 bwe, you can see that he was a real king

Footnotes

118 Indian Ocean : sea that rises from the east
of Africa up to the west of India

119 Zambezi :

120 Zimbabwe : before was known as Rhodesia

121 Imiti : see glossary (plural - imiti)

ubusa iAzania ngobe ayinkhosi angubayethe.
 because he is the king, he is 'bayethe'
 Wokhe umhlaba wase Southern Africa ngala
 All the land of Southern Africa down that side
 ngentansi uph'we nguye. Ngekungasatfoli kutsi
 was ruled by him. Because he was not sure
 ngitawuphatsa kanjani ngitawutselisa kanjani
 as to how to rule, and how to tax the ⁴³live
 live lengiliphetse ngobe angilati libanti katehulu
 he was ruling because it was too big and did
 wase akhupha ke bantfuwabakhe ababela kutsi
 not know it he then sent his children, and
 hamba wena uyohlala le utabotselisa ubuyise
 shared it amongst them saying you go and stay
 kimi, hamba uyohlala le utabotselisa ubuye
 these, you will tax people and bring to me, go
 ubuyise kimi bahamba ke kudgabuka ke
 and stay there, you will tax and bring to me,
 kobukhosi bamunomthapha bese utbandza
 then they went, that is the kudgabuka¹⁰⁷ of the
 kwehlukana ngobe labantfwana nase befike
 kingship of Munomthapha, that is how it separated
 etindzaweni tabo ngulowo sowutibona bukhosi
 because the children when they had come to their
 places, each one of them saw himself the king.

TM

Um - um¹⁰⁶

MS

ngulowo sowutihlephulele libayethe kuyise, ngulowo
 Each one has shared the libayethe¹¹⁷ from his father,
 sowutihlephulele libayethe kuyise. Uyehla ke
 each one has shared libayethe¹¹⁷ from his father. He went
 bayehla ke labantfwana ke balenkhosi behla

Footnotes

116 'bayethe' : a salute said specifically to the
king of the country ; interj. of Awa
or your majesty

117 libayethe : possibly means kingship

was that they wanted to turn people into themselves,
 amthukegi. Babese bayamtjela ke lokutsi gha sifuna
 into Portuguese. Then they told him that no we
 kutsi wena sikubhabhatise into labengayati, phela
 want to baptize you, the thing he did not know,
 yayingatiwa, wase uyabhabhatiswa sekutsiwa ngu
 indeed it was unknown, then he was baptised and
 Prester John. Emaphuthukegi nje vakakhuluma
 was called Prester / Presta John¹¹³, The Portuguese
 nga Munomthapha akhuluma, nga Prester John bese
 when they talk about Munomthapha they talk about
 ke labanyenti bantfu bayeduka, khona lapho
 Prester John¹¹³, and then many people are misled
 ungatsi lo Prester John ngulomunye nato Munom-
 thapha as if this Prester John¹¹³ is another and this
 Munomthapha¹⁰⁸ ngulomunye, munye yinkhosi yesive
 Munomthapha is the other, he is one, he is the king
 lesasibitwa ngokutsi nge Makalanga, kubita ke
 of the sive which was known as Makalanga¹¹⁴. That
 lokutsi nge Makalanga, tsine banikati lokutsi
 is just a calling to say Makalanga. we the owners
 nge Makalanga sisi tsine bantfu bakalanga,¹¹⁵
 by saying Makalanga we say people of Langa,
 bakalanga khayi Bakalanga, bakalanga
 these of Langa¹¹⁵ not Bakalanga¹¹⁴, those of Langa¹¹⁵,
 labantfu labebephetswe nga Munomthapha lapho
 the people who were ruled by Munomthapha¹⁰⁸, where
 kudabuka khona ke umnyombo walesive lese
 the roots of this Swe which is today known as Swazis had
 lamuhla kutsiwa sema ngemaswati umunomthapha¹⁰⁹
 dzabuka¹⁰⁷. Munomthapha¹⁰⁸ rules the Azania¹⁰⁹

Footnotes

113 Prester / Presta John: personal name, name given to Munomthatha after he was baptised by the Portuguese.

114 Makalanga / } lit. people of Langa
Bakalanga } (sing. mkalanga)

115 Langa: lit. Sun; Matsobu refers to him as the father of Zwide and as one of the early Bembo-Nguni leaders; also referred as Yanga by some clans e.g. Ndwandwes.

angwani naliligama lekutsi bukholi bemaswati
 Ehw here I am pleased with the word that the Swazi
 badzabuka kumathalathala ngoba sengimfuni
 kingship dzabuka¹⁰⁷ from mathalathala¹¹⁰ because I have
 ngimfuni lomathalathala kangimfoli. Agifola
 searched and searched for Mathalathala, I do not find
 mine kungatsi lolowakhuluma ligama abutwa
 him, what I get is that it seems that the person who
 ngumunthu wekumbaba watsi ngoba asalikhohlwe
 spoke this name being asked by a foreigner, who because
 wabese utsi owu cha ngumathalathala kantsi
 he had forgotten it said owu¹⁰⁹ no he is Mathalathala¹¹⁰
 usho Munomthapha longuyena swa kahle
 when he meant munomthapha¹⁰⁸ whom we clearly hear
 kakhulu sisitekelwa ngemaphuthukezi lakhandza
 about being told by the Portuguese who found
 kubusa yena lonkhe lele Azania, age amfuna
 him ruling all that of Azania¹⁰⁹, who really wanted
 kutsi sifuna kuyawufika kuye. E kwafolakala
 him, saying they wanted to reach to him. Ehw it
 kutsi akatfolakali dvute. E bahamba bamfuna
 was found that he is not found nearby. They went
 bamfuna baze baze bamfola ngoba bukholi bakhe
 searching and searching for him, until they found
 babubukhulu kakhulu bunjengebembasi yemasuta
 him because his kingship was very large, it was
 uSolomon. Batsi kube bamfole Munomthapha base
 like that of king of the Jews, Solomon¹¹². After they had
 balinga kutsi, ngoba phela inhliso yabo abafuna
 found Munomthapha¹⁰⁸ they tried to, because their wish
 kugugula bamfuna babente babe ngabo, babe ngema-

Footnotes

110 Mathalathala (variant: Matalatala); probably another name for Munomuthapha.

111 Jews: also refer to as Israelites

112 Solomon: personal name; also king of the Jews; also Dinizulu's son was called Solomon

First of all I would say that indeed the Swazis, *singabenta siphosiso lesentiwa imvama ngulaba* we should not make a mistake which is usually *mhlopho noma banthu bekuhamba. Lesitsi* made by the whites or foreigners, which says *emaswati akanye nebakazulu ehluka kubakazulu.* the Swazis are one with the Zulus, they separated *loko ke ngifina kutsi kuvakalisise kahle ngobe* from those of *kazulu*⁷⁷. I want that that be clearly *emaswati aka akasiwo emazulu. Angigale ke* understood because the Swazis are not the Zulus. Let *ngigale ebudzaleni bawo emaswati ngoba* we start, and start from the age of the Swazis *nitawubona nasengifike sengikhuluma ngebakazulu* because you will see when I have come to talk *ngbukhosi bakazulu ngitabese sengikhuluma ngabo* about those of *kazulu*⁷⁷ about the kingship of *kazulu*, *sengifike ku 1815. kusuka lapha pha ngigala* I will talk about it when I have come to 1815. To *khona kule emuva kakhulu kubo 12, 13 century* begin where I start it is right at the back in the *lapho kwakubusa khona inkhosi e leyayitsiwa* 12, 13 century when a king which was said he *ibusa lonke lentansi ne South Africa lelesitsi* reigned all the southern part of South Africa which *yiAzania. lelive lekutsiwa yiAzania namuhla* (we call *Azania*¹⁰⁹), was reigning. The *live*¹⁰³ which is *lalibuswa ngulenkhosi lapho kwadzabuka khona* called *Azania* today was ruled by this king, where *bukhosi kemaswati, Munomuthapha e. lapha nje* the Swazi kingship *dzabuka*¹⁰⁷ from, *Munomuthapha*¹⁰⁸

Footnotes

107 Izabuka / Kudzabuka: see glossary

108 Munomuthapha (variants: Munomthapha,
Munomutapa, Munomtapa): the
early King of Katembe

109 Azama!

MS Nine bekunene. Nambala ngitawugala phansi
 Nine bekunene^{MS}. Indeed, I will start from the
 kakhulu ngobe lentfo lengifuna kuyibeka ikhanye
 real bottom because I want to lay this thing
 ngule lengifuna kutsi ingete yadukela ingete
 clearly, it is the one I ^{don't} want to get lost and that
 yedukisa muntfu ngoba kukhona lapho kufike
 it does not lost anyone because there is part where
 kwedukeke khona. E timbili tintfo lengifuna
 one gets lost. There are just two things which
 kutibeka. Yekugala nje intfo lengifuna kutsi ikhanye
 I want to tell about. The first thing I want it to be
 kahle kutsi bukhusi bemaswati budzala kangakanani,
^{very} clear is how ^{old is} the Swazi kingship, that is the first
 yintfo yekugala ke byo lengifuna kutsi ikhanye kahle
 thing that I want to be very clear, that is, how
 kutsi bukhusi bemaswati budzala kangakanani.
 old is the Swazi kingship.

Kwesibili ke bese ke ngingena kulokokutsi
 The second thing I will then enter into is that
 kulesikhatsi lesesibekwa ngengoba semvile kutsi
 in the set time, just as you have heard that
 e sesinebakazulu sinebukhusi lobutihlobo tefu
 we now have those of kazulu we have the royalty
 kazulu bese ngiyabeka ke, kutsi bine ke nalaba
 that is our relatives at kazulu, now I will tell as
 bakazulu sasivana kangakanani, kanjani nabo
 to how far we and those of kazulu are related and how.

TM Uu
 Uu^{ich.}

MS Kokugala ke ngitawubeka ngitsi phela emaswati