

S.O.E.P. EARLY SWAZI HISTORY AT KATUMBELI M. D1 AND 1/4 2/4

Croxley

Exercise Book  
Skryfboek

J.D. 267

Name SBS TAPE 19  
Naam  
Subject Mengingeni Blaminu and  
Vak  
Place Mmofiki Wilson  
Plek  
BOOK 3

Feint Ruling with Margin  
Dowwe Lineering met Karlyn

built at Magudu <sup>132</sup> owu <sup>29</sup> there are <sup>94</sup> benquni across there  
 ngobe benquni ije nawulaph' eGolela ngesheya koku-  
 because <sup>94</sup> benquni when you are at Golela <sup>133</sup> across the  
 phongolo lwebenquni lonkhe lelo, lakandwandwe,  
 Phongolo <sup>44</sup>, all that is of <sup>94</sup> benquni, it is of <sup>95</sup> ndwandwe  
 Owu badlanga ke bakandwandwe. Leso sikhatsi lesa  
<sup>29</sup> Owu those of ndwandwe persisted. During that time  
 nakubusa Blamini kubusa Nywane bukhosi lobabatiwa  
 when <sup>32</sup> Blamini reigned, when Nywane reigned, the  
 lapha ngesheya koluphongolo ngaphandle kwalobu  
 kingship which was known there across the <sup>44</sup> luphongolo  
 ke balabu bemangwane kwakubukhosi bakamtsethwa  
 in spite of that of <sup>87</sup> mangwane was the kingship of <sup>134</sup> mtsethwa  
 bakaJobe Jobe lotala Godongwane, Godongwane  
 of Job <sup>135</sup> Job <sup>135</sup> who was begat by Godongwane <sup>136</sup> Godogwane  
 lokwatsiwa ngudingiswako. ngibona bukhosi lobo  
 who was called <sup>136</sup> dingiswayo. That is the kingship  
 lobabatiwa. Sekubukhosi bakaZidze, Zidze kaTanga  
 which was known. Then it was the <sup>137</sup> Zidze's kingship

TM Um - um <sup>137</sup> Zidze <sup>115</sup> g Tanga  
 Um - um <sup>106</sup>

MS Babubuncane lobu bakaAwabe, butsethu bukhosi  
 That of <sup>138</sup> Awabe was small, there are three kingships  
 lobabukhona lapha ngesheya koluphongolo. Emaswati  
 which were found there across the <sup>44</sup> luphongolo. The Swazis  
 amshiya ngalo, emaswati enyusa luphongolo.  
 are across this side, the Swazis went towards the north  
 kute Zulu lesa sikhatsi ngoba Zulu uvel' itolo  
 of <sup>44</sup> luphongolo. There was no Zulu by that time because

TM E - e  
 Yes

Footnotes

133 Golela:

"A small South African town on the border near the southeastern corner of Swaziland. It is adjacent to the Swazi town of Lavumisa, formerly called Golela. The twin towns constitute the end of the railroad line from Durban. A South African border post strictly regulates traffic into Swaziland, as political refugees formerly used the area for escape from South Africa." (Grotzinger 44)

134 Mtsetfwa: surname

135 Job: personal name; also was the son of Godongwane (Dingiswako)

136 Godongwane: also known as Dingiswako

137 Zidze (variants: Zide, Zwide, Zwidze): son of Yanga or Langa

138 Awabe: surname

of lobamba<sup>127</sup> is old at lubombo<sup>23</sup> there in the time of  
 lapho singemalangeni. Siyedlula ke lapho, loDlamini  
 Dlamini<sup>32</sup>. All this time we are emalangeni<sup>124</sup>. We pass  
 ke utala lo longwane. Ukhona ke ngwane  
 from there, this Dlamini<sup>32</sup> then begot this ngwane. There  
 lowase wabakhona ngaphambili. Lo ungungwane  
 was once ngwane who lived before. This one is ngwane  
 wesitsatfu lelesengikhuluma sengikuye, ngoba budzala  
 III, the one I'm now talking about, I'm on him,  
 lobukhosi bemaSwati. Bukhosi butsiwa bayethe  
 because the kingship of Swazis is very old. The royalty says  
 enkhosini yabo. Ngwane ke lo utalwa ngulo  
 'bayethe' to its king. This ngwane who is begot by  
 Dlamini nguSidwabasilutfuli, wo uyaphuma ke  
 Dlamini<sup>32</sup>, lo is Sidwabasilutfuli<sup>5, 129</sup>, wo he went out until  
 uye uyawufika emkhuze. Uboyi ulalele nakubonga  
 he reached the mkhuze. You must listen when the  
 umntfwanenkhozi makhosini nakatsi "ngoba umkhuze  
 umntfwanenkhozi<sup>130</sup> makhosini<sup>131</sup> bongas when he says  
 kawuwelwa uwelwa ngegingazi zamadoda"  
 "because the umkhuze<sup>45</sup> is not crossed, it is crossed  
 through the bloods of men."

TM

Yebo ke  
 Yes then

m.D

Kutsi usuke ashoni rasha njalo. Ngulaph' imp'hi  
 That what he means when he says that. That is  
 yaye yefika khona imp'hi yangwane ihlasela  
 where the imp'hi<sup>76</sup> eventually came to, the imp'hi<sup>76</sup> of  
 ilibhekise le e eringizimu, ijika ke ibuya ke  
 g ngwane invading towards the south turned and  
 satakwakha emagudu longwane. Nasakhile ke  
 returned to build at magudu<sup>132</sup> this ngwane. When he  
 emagudu owu naba benguni lapha ngesheya

### Footnotes

129 Wo : interje. of agreement; another way of saying 'yes' or 'I see' or 'I agree'

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

131 Makhosini : Prince; according to Masebula (p 195) he was the leader of the Imbokodvo National Movement, which once existed.

132 Magudu : hills lie about 25 km outside the Swazi border, due south of the present-day town of Phongola.



### Footnotes

127. Lobamba : Present-day Lobamba is situated in central Swaziland between Mbabane and Mangochi. As the residence of the queen-mother it has been (during the reign of Sobhuza II) the capital of the Swazi nation. According to Grotper, Lobamba was also the name of ngwane's 'first village' in the south-eastern Swaziland (p. 75). According to Matsebula (p. 6-7) Lobamba was the residence of ndvungu's mother, laMndzebele - site of incwala at that time. The indvuna was Danile nkambule.

<sup>128</sup>  
emBambangwe : lit. at a place of catching a leopard; possibly another name of Lobamba



ngaye losatala Ngwane, Kadzeni, ngulamini I  
 to talk about who begot Ngwane, in the past, that  
 ke lowo, kwahamba ke kwahamba ke kibakhona  
 is Dlamini I. Then it went on and on then these  
 ke sbitwa sbitwa ngekutsiwa syini e lesiwe  
 was, what is the sive called, all this time  
 solo kutsiwa nye sonkhe lesikhatsi lesi  
 it is still called the emalangeni<sup>124</sup>, people of  
 ngemalangeni bantfu bakatanga, kusukela le  
 Langa<sup>115</sup>, starting from there, from tembe<sup>2</sup> starting  
 ku tembe, kusukele le kumunomthapha, sibantfu  
 from there, from munomthapha, we are people  
 belilanga, singemalangeni ngobe phela na'kuze  
 of lilanga<sup>125</sup>, we are emalangeni<sup>124</sup> because the reason  
 kutsiwe singemalangeni kute phela lutto tsine  
 uhi, we are called emalangeni<sup>124</sup>, there is nothing  
 lesikw'ntako singakabuki lilanga inqadwa yini  
 we do without looking to lilanga<sup>125</sup>, but an  
 incwala kungakabukwa lilanga ukhona yini  
incwala<sup>126</sup> be celebrated without looking to lilanga<sup>125</sup>, is  
 unsimwe to lomthulu wesive longentiwa  
 here any big ceremony of the sive that can be done  
 kuphahlela umhlaba kungakabukwa lilanga,  
 to phahlela for the nation without looking to the lilanga<sup>125</sup>  
 kutsi ligondzephile ke nyalo liluyephi litsi  
 as to where it is facing now, where it is, what does  
 kakwentiweni ke nyalo. kute. Sibantfu belilanga,  
 it say should be done now, there is no one, we are  
 singemalangeni,  
 people of lilanga<sup>125</sup>, we are emalangeni<sup>124</sup>  
 Siyaphubeka ke singemalangeni ke kute

Footnotes

124 emalangeni : lit. people of Langa; the name for the collective body of children of kings (in the past); but now it is used loosely to any Nthos, Dlamini person; also refers to the currency of Swaziland as of September 6, 1974.

125 lilanga : lit sun; but also refers to a king

126 incwala : see glossary

ngentasi sinanatel<sup>122</sup>o sabo kutsiwa nkalanga ngoba  
 these their sinanatel<sup>122</sup>o is called nkalanga<sup>123</sup> because  
 ngemakalanga labantfu tsine maswati lamuhla  
 these people are the Makalanga<sup>4</sup>. We swagis today  
 la siba kutsi sibakatembe. Ematfonga, nema-  
 are known here as those of Tembe. The ematfonga<sup>47</sup>  
 Ifonga akatembe ngoba ngutembe inkhosi  
 and matfonga<sup>47</sup> of Tembe<sup>2</sup> because it is Tembe the  
 yemakalanga leyefika yefike yase iphatsa tonkhe  
 king of Makalanga<sup>4</sup> which came and ruled all  
 letwina 'itlaph' entansi. Sahluka kulo Tembe ke  
 the small 'we' which are down there. We separated  
 tsine lesits<sup>2</sup> namuhla sesingemaswati.  
 from this 'we', we today call ourselves, Swagis  
 ke ngoba ngqale lapho ngiya khona  
 Let me continue then because I am in a hurry  
 to where I'm going to

T.M.

tebo ke

yes then

M.S.

sisuke ke kutembe. Tinkhosi, yinkhosi Tembe  
 Eh, we leave Tembe then. Tembe<sup>2</sup> is a king, a  
 kutsiwa bayethe kuye, kubakhona ke emakhosi  
 king, it is said 'bayethe' to imur. Then there were  
 lamanye ke, kubakhona bokhosi, nkhosi I, nkhosi  
 other kings, there was nkhosi, nkhosi I, nkhosi  
 I kadzenti vele. kubakhona ke bo Stamini Stamini  
 I in the far past indeed. There was also Stamini,  
 I nje number one abekhona nasesifunisisa  
 Stamini<sup>32</sup> I, the first one to be present is Kally  
 nga 1527, 1527 kwakuna Stamini wokugala  
 search in 1527, 1527 there was Stamini<sup>32</sup> I, not  
 angesiye bo Sidwabasilutfuli ke lesitawukhuluma  
 this Sidwabasilutfuli<sup>5</sup> the one we are going

Footnotes

122 Sinanate: (plur. tinanatele) additional  
claw names (praises) associated to  
a particular sibongo.

123 Nkalanga: a sinanatele of the Tembe  
sibongo

Footnotes

122 sinanatelo (plur. tinanatelo): additional  
clan names (praises) associated to  
a particular sibongo.

123 Nkalanga: a sinanatelo of the Tembe  
sibongo.

Footnotes

152 Ha : inter. of amazement; of surprise; or of disbelief; sometimes referred to as hawu

153 Holela : bring or send down on one an evil-sign or ill-omen.

154 tsatsa : lit. take; but also means to marry someone

Footnotes

152 Ha : inter. of amazement; of surprise; or of disbelief; sometimes referred to as hawu

153 Hlolela : bring or send down on one an evil-sign or ill-omen.

154 tsatsa : lit. take; but also means to marry someone

kutsi nembala bukhosi beifu tsine sibakha ngekutsi  
 because it is clear that indeed we make our kingship  
 siyo silandze ngaphandle ngoba kasisibo tsine  
 by fetching from outside, because we are not benguni<sup>74</sup>  
 benguni, asisibo benguni. Uyabona nje ngikufanekisek  
 we are not benguni<sup>74</sup>. You see, if I may make an  
 nawungefik' emtini kazulu umuti wemnumzane  
 example, if you may come to the <sup>121</sup>umuti at Kazulu<sup>77</sup> the  
 IM yebo ke <sup>121</sup>umuti of the family head.

Yes then

MS Umzulu sibili ufike utsi e Mnguni  
 The pure Zulu, and say 'E<sup>150</sup> Mnguni<sup>74</sup>

IM ungabe sewugedzile  
 You would have finished

MS Utsi nje lomnumzane walowo muti lolongati  
 The family head of that <sup>121</sup>umuti simply says, where  
 kangaka wakuphi nayena lo. Kuyhuma yena  
 does person who knows me so much come from. He  
 ayewubona lomuntfu lomati kangaka, noma  
 himself goes out to see the person who knows him so  
 ngukuphi nawufika ku eveni lemazulu ufike  
 much. wherever you come to the <sup>83</sup>live of Zulus and  
 ukhulekele kanjalo uyabe usho sibili ngoba  
 announce your arrival like wise, you would be saying  
 benguni. Udlule uye uxhozeni e Mnguni, awu  
 it properly because they are benguni<sup>74</sup>. Continue to a  
 waze wandagi, uyawungeniswa uphatfwe kahle  
 xhosa<sup>151</sup> e<sup>150</sup> Mnguni<sup>74</sup>, <sup>29</sup>awu that one really knows me, he  
 ngobe nembala emaxhoza benguni. Uta ke  
 is warmly welcomed and brought in because indeed the  
 eSwatini ufike utsi nje emtini wemnumzane



### Footnotes

150 'E' : inter. Hail ! Ah ! yes ! ; it is the common expression used as introductory particle in politely addressing oneself to another or when about to commence a speech; also said by way of announcing oneself upon arrival before a hut-door; sometimes 'i' is used to mean the same or more or less the same thing

151 Xhoṣa : according to James Stuart (Vol. 1 p 98) Xhozas are abenguni, and are said to have sprung from the Awake people who are also abenguni

q kaZulu<sup>77</sup> and then he became king.  
 Kuyaphubeka' ke loku ke kusuka ke laba ke bala  
 This continued then, then those of our place arose,  
 kitsi, usomhlolo utsi. Somhlolo awu njengoko tsine  
 Somhlolo<sup>58</sup>, Somhlolo said awu<sup>27</sup> just as we Swazis,  
 e maswati sengita lapha pha sifuna khona ke  
 I am now coming to where we want

TM Yebo ke

Yes then

MS bukhosi betfu sibakha ngebenguni sitaka umnguni  
 our kingship is made through benguni, we marry the  
 atowutala inkhosi lapha kitsi. Inkhosi yemaswati  
 Umnguni<sup>94</sup> to bear a king in our place. The king of the  
 Kutekwa umnguni atowutala inkhosi, kusukelaphi  
 Swazis, the umnguni<sup>94</sup> is married to bear a king, where  
 sekusukela kulaZandzalukane. UlaZandzalukane  
 did it start, it started from laZandzalukane.<sup>146</sup>  
 ngunina waDlamini, Dlamini lele ngimkhombe  
 laZandzalukane<sup>146</sup> is the mother of Dlamini, Dlamini  
 laph' elubonjeni nawuse Golela<sup>32</sup>  
 I have pointed there at Lubombo<sup>23</sup> when you are at<sup>133</sup>

TM E

Eh

MS UlaYaka ngumnguni ngilotala ngwane,  
 laYaka<sup>147</sup> is a mnguni, who begot ngwane,  
 ulakubheka ulamndzebele lintungwa, emalitungwa  
 lakubheka lamndzebele is a lintungwa, the emalitungwa<sup>13</sup>  
 banye nebennguni, ulandwandwe Thandile ngumnguni  
 are one with benguni, landwandwe Thandile<sup>149</sup> is also a  
 ngitjele kitsi ke ungase sitsini ke ngobe kukhanya  
 mnguni. Can you tell me then as what we can say

q kazulu<sup>77</sup>, and then he became king.  
 kuyaphubeka' ke iha ke kusuka ke baba ke bala  
 This continued then, then those of our place arose,  
 kitsi, usomhlolo utsi. Somhlolo awu njengoko tsine  
 Somhlolo<sup>58</sup>, Somhlolo<sup>58</sup> said awu<sup>29</sup> just as we Swazis,  
 e maswati sengita lapha pha sifuna khona ke  
 I am now coming to where we want

TM Yebo ke

Yes then

ND bukhozi betfu sibakha ngebenguni siteka umnguni  
 our kingship is made through benguni<sup>44</sup>, we marry the  
 atawutala inkhosi lapha kitsi. Inkhosi yemaswati  
 Umnguni<sup>94</sup> to bear a king in our place. The King of the  
 Kutekwa umnguni atawutala inkhosi, kusikelaphi  
 Swazis, the Umnguni<sup>94</sup> is married to bear a king, where  
 sekusukela kulaZandzalukane. UlaZandzalukane  
 did it start, it started from laZandzalukane.<sup>146</sup>  
 ngunina wa Dlamini, Dlamini le nginkhombi  
 laZandzalukane<sup>146</sup> is the mother of Dlamini<sup>32</sup>, Dlamini  
 laph' ekubonjeni nawuse Golela<sup>133</sup>  
 I have pointed there at Lubombo<sup>23</sup> when you are at<sup>133</sup>

TM E

Eh

ND UlaYaka ngumnguni ngilotala ngwane,  
 laYaka<sup>147</sup> is a mnguni, who begot ngwane,  
 UlaKubheka, ulaMndzebele lintungwa, emantungwa  
 laKubheka<sup>148</sup> laMndzebele is a lintungwa<sup>93</sup>, the emantungwa<sup>133</sup>  
 banye neBenguni, ulaMndwandwe Thandile, ngumnguni  
 are one with Benguni, laMndwandwe Thandile<sup>149</sup> is also a  
 ngitjele kitsi ke ungase satsini ke ngobe kukhanya  
 Benguni. Can you tell me then as what we can say

Footnotes

146 Labzandzalukane . 'lai' refers to 'daughter of';  
so Labzandzalukane is the  
daughter of Szandzalukane;  
mother of Skamini.

147 LaYaka : 'daughter of Yaka'; mother of Nguane

148 LaKubheka : also known as Lamndzebele;  
'daughter of Kubheka or Mndzebele';  
mother of Advungunye

149 Landwandwe (lit 'daughter of ndwandwe'; also  
Inandile, Isandzile) (known as Lazidze; daughter  
of Zidze; mother of Mswati)

Zwide <sup>145</sup> kwu kushi kutsi kutakwandza bukhosi  
 hhawu <sup>145</sup> it mean that kingship will expand in  
 sikhon. I yayikhipha ke, imphe Zwide uhlasele  
 our presence. Then Zwide sent out the <sup>136</sup> impi to attack  
 Dingiswako laba bakamtsetfwa uvele uyamchitsa  
 Dingiswako <sup>136</sup> those of mtsetfwa. Then Dingiswako <sup>136</sup> just  
 Dingiswako uyambulala, kantsi Dingiswako <sup>136</sup> nguye lobeki  
 destroyed himself and <sup>136</sup> him, what <sup>136</sup> was the one  
 lo to Shaka  
 who appointed this Shaka <sup>138</sup>

IM Lo Shaka

This Shaka <sup>138</sup>

MO Watsi buyela uyoba yinkhosana yeyibalo, watfukutsela  
 He said go back and become an <sup>138</sup> inkhosana of your father,  
 Shaka nkli. Utsi yini Zwide ubule'e Dingiswako  
 Shaka <sup>138</sup> was very angry. He says why did Zwide <sup>137</sup> kill  
 leswe lobukhosi bakamtsetfwa sebusele ebaleni.  
 Dingiswako <sup>136</sup>, this <sup>136</sup> siwe, this kingship of the mtsetfwa <sup>134</sup> is left  
 ngiyaphuma ngigondz' etikwakhe Zwide. Nembala  
 naked. I am going straight to Zwide <sup>137</sup>. Indeed, then  
 ke ugondza bayagababa ke kuyaliwa bo Zwide  
 he went straight and they quarrelled, they fought, Zwide <sup>137</sup>  
 na Shaka ke kuyaliwa ke. Uyangotwa ke Zwide  
 and Shaka <sup>138</sup>, they fought then. Then Zwide <sup>137</sup> was  
 uyabatsatsa ke Shaka bamfwa bakamtsetfwa  
 conquered, then Shaka <sup>138</sup> took those people of mtsetfwa <sup>134</sup>  
 uba yinkhosi sibili ke nyalo akasabi sikhulu  
 and he became the real king now and no more a  
 sakamtsetfwa, ubutsatsa kanjalo ke Shaka bukhosi  
 chief of the mtsetfwa, that is how Shaka <sup>138</sup> took kingship  
 baka Zulu, uba yinkhosi ke.

Footnotes

145 hawaii : inter. of strong disapproval, regretful  
surprise; of great surprise; of wonder  
also referred to as hha

of Kazulu<sup>77</sup> now starts when Somhlolo<sup>58</sup> was reigning in 1815.  
 ngubingiswako, utsi Dingiswako infana njengoba  
 Shaka was appointed by Dingiswako<sup>136</sup>, Dingiswako<sup>136</sup> says 'boy  
 uyingwazi kangaka lapha kimi, fin' ungabuyeli  
 just as you are a great hero to me, why don't you go  
 le kini vele sale uyawuphatsa lesive sa ngoba  
 back to your place and reign the siwe because  
 laba bakazulu boSenzangakhona boTama bondsba  
 these of Kazulu<sup>77</sup>, Senzangakhona<sup>139</sup>, Tama<sup>140</sup>, ndaba<sup>141</sup>,  
 bophunga bomageba latitikhulu takamtsetfwa,  
 Phunga<sup>142</sup>, Mageba<sup>143</sup>, were chiefs of mtsetfwa<sup>134</sup>, they  
 baphetse kamtsetfwa sikhulu siphetfwe kamtsetfwa.  
 ruled at kamtsetfwa<sup>144</sup>, the chief rules at kamtsetfwa<sup>144</sup>  
 Buyela m'ana uyawubekwa ube sikhulu le kuyibho  
 Go back boy and be appointed as chief there to your father  
 kuSenzangakhona uyabuyela ke Shaka. Ufike utsi  
 to Senzangakhona<sup>139</sup>, then Shaka<sup>138</sup> went back. Then Shaka<sup>138</sup>  
 ke Shaka gha ngiyati kutsi bakhona bomnaketfu  
 came and said 'no, I know that there are my brothers  
 labafanele kutsi babekwe koduwa mine sevele  
 who are worthy of being appointed but I have returned  
 ngibuyele kutsi ngitawubekwa mine. watibeka  
 so that I can be appointed. He appointed himself,  
 phela siyati kutsi watibeka Shaka.  
 indeed (we know that Shaka<sup>138</sup> appointed himself.

TM Wabughwaga  
 He seized it.

M D Wabughwaga Shaka bukhozi, lobu beyise, hhayi  
 Shaka<sup>138</sup> seized kingship, that one of his father, not the  
 bukhozi bakabayethe, utsi kuba abughwaga kutsi ut's'e  
 kingship of 'bayethe'. After he had seized it I<sup>137</sup> e said

### Footnotes

138 Shaka : Matsabela referred to him as the Zulu king (p 19), during the reign of Sobhuza I

139 Sengangakhona : personal name ; possibly was Shaka's father.

140 Janna : personal name

141 Ndaba : personal name ; also surname

142 Phunga : personal name

143 Mageba : personal name

144 Kamsetfwa : place of the mtsetfwa



MS Se ke singhubeka ke nangwane. Now kuhletwe  
 now then we continue with ngwane. when they  
 nangwane, tibehe letive tibehe kutzi nine nibakuphi  
 had stayed with ngwane, these five were casually  
 bakuphi bona laba kutziwe wo tsine sibakalenkhosi  
 asked as to where they belonged, where do these belong, it  
 lengungwane. O nibakanwane, e-e sibakanwane.  
 was said wo<sup>129</sup> we are the king which is called ngwane.  
 Sibakanwane sibakanwane sibakanwane  
 Oh you are of ngwane, yes we are of ngwane. We are  
 seliyancipha ke leli lekutsi singemalangeni siba  
 of ngwane, we are of ngwane, we are of ngwane, now it  
 sibaka sibaka langa sekuma leli lekutsi singemalangeni  
 gets finished gradually that of us being emalangeni<sup>124</sup>,  
 ne kususelwa kulungwane. lenkhosi lese iyingwazi  
 we are, we are of langa<sup>115</sup>, the remaining one was we are  
 seyisi isitfolele live lelighubeka iyembili  
 emangwane<sup>37</sup> taking it from ngwane. The king which is a  
 sesibangemangwane ke sibangemangwane ke  
 hero has found for us the li<sup>43</sup> which is expanding, then  
 tungwane siba ngemangwane ke kundvungunye  
 we became the emangwane, we became emangwane<sup>37</sup> then under  
 siba ngemangwane kuSomhloto, solo singemangwane  
 ngwane we became emangwane under ndvungunye<sup>55</sup>, we  
 kuSomhloto wobhuzi wokugata. lo ke lapho  
 became emangwane under Somhloto, still we were  
 sengitawugata khona ke kulinganisa nalaba  
 emangwane under Somhloto<sup>53</sup>, Sobhuzi I. That is where  
 bakaZulu. Buyagata ke bukhosi bakaZulu ke lapho  
 I will start comparing with those of kaZulu<sup>77</sup>. The kingship  
 nakubusa Somhloto nga 1815. Ushaka ubekwa

kusukela lapho akazange aphindz' afune kubulala  
 that is why Shaka<sup>138</sup>, from there, has never wanted to  
 inkhosi yemaswati, yaba tihlobo, baba tihlobo  
 kill the Swazi king, they became friends, they became  
 Shaka nakusuka kazulu akhiph' imphe afika  
 friends. When Shaka<sup>138</sup> sent an imphe<sup>76</sup> from kazulu<sup>77</sup>  
 eswatini beyitela kutawudla tinkhomo ngoba  
 to Swaziland, it came to eat some cattle because  
 alanabile

he was hungry

IM Ingeti kutsi itakulwa kutawubalala

It did not come to fight ani' to kill

MD Ingeti kutawucitsa kutawubulala

It did not come to destroy and kill

IM kutawucitsa

To destroy

MD Cha kukhona nje lapho befika bakhandza  
 No, there was once when they came and they  
 tinkhomo bangatitfoli bayaluka lonkhe lelwi  
 found no cattle, they searched from the whole  
 bangatitfoli ngob' imphe yayirakale kutsi iyeta  
 live<sup>13</sup> and they could not find them because it  
 tangen' emkhomeni ngoba lapha kutsi kunemihhomo  
 was heard that an imphe<sup>76</sup> was coming, they were  
 lapho unqungena khona ukhandze kunemhlanga  
 driven into caves because there are caves in  
 lekhratsi emkhomeni

our country where you can enter and find reeds

IM E-e inside then

Yes

MD Tinkhomo tatidla khona. Bakhandza kutse swe

of the thickness of the mist, nevertheless, they crossed the Umfolozi<sup>161</sup>  
 nabangesheya kwemfolozi lenhlophe ligale  
 when they were across the white Umfolozi<sup>161</sup>, the rain  
 litulu kura liyifak'invula, liyifak'invula,  
 started to fall, it fell so heavily, it rained so heavily,  
 ahambil'amaswati, Bahambe bahambe  
 and the Swazis had gone. They went ahead, they went  
 bahambe Batsi nakefika emfolozi lennyama  
 ahead, when they came to Black Umfolozi<sup>162</sup>, the  
 wokuqina bakhandze kutsi umfolozi lennyama  
 last one, they found that the Black Umfolozi was  
 udla tindwani

too flooded

TM la lozulu

Here this Zulu

MD lozulu, emaswati angesheya libalele kute  
 this Zulu, the Swazis are across and it is so  
 litulu

clear, there is rain

TM hho bokhu

Hho bokhu<sup>163</sup>

MD Sebenile mshiyalowa netinkhomo konkhe. Owu  
 They have stood across there with cattle and everything  
 nabaya, hhowu kusakhulunywani sekwele, kute  
 Owu<sup>29</sup> there they are, hhowu<sup>29</sup>, what is tokaw, since  
 labaphindza bakwenta bangandzeka ke bakaZulu  
 they have already crossed, there is nothing<sup>note</sup> that they  
 babuyel' emuva. lowo mnyaka waba ngumnyaka  
 did, those of kaZulu<sup>77</sup> went back, they returned.  
 wenata lenkhulu lenkhulu kungako nje Shaka  
 that year became the year of plenty plenty food,

Footnotes

162 Black Umfolozi: probably river that flows in the Natal.

163 Hhobokhu: sometimes known as hhobo, wobo wobokhu: itegi, expressing amazement (whether of admiration or displeasure) regret, grief; hence, oh, alas!

hambani balekani balekani balekani. Angete  
 go away, run away, run away, run away. He cannot  
 agale agange ngani balekani. Gudvu-gudvu  
 dare to do wrong with you, run away. Gudvu-gudvu<sup>160</sup>  
 gudvu-gudvu emaswati nembala nenkhosi  
 gudvu-gudvu<sup>160</sup> the Swazis, indeed with their king,  
 yawo kugalelwa tinkhomo esibaya, iyabopha.  
 They drove out the cattle from the kraal and they  
 iyabopha nats' utsi uyayikhipha shaka, owu<sup>29</sup>  
 went. They went and when shaka<sup>138</sup> sent it out, owu  
 baphi baphi baphi nya, o baphumile  
 where are they, where are they, where are they, nowhere  
 bahambile batsi bay esibayeni, hho tinkhomo  
 to be found, oh they have gone out, they have gone  
 tihambile. Nako kuphungwa ke sebalandzelwa  
 away, when they went to the kraal, oh cattle are  
 ke kulandzelwa ngemasondvo, kulandzelwa  
 gone. then they went following, following the  
 ngemasondvo kulandzelwa kuye kufikiwe  
 hoofed-foot marks, they followed until they came  
 emfuleni umfolozi lomhlophe  
 to a river, white umfolozi<sup>161</sup>

TM Yebo ke

Yes then

MO Nabefik emfolozi lomhlophe tisi tinkhungu  
 when they came to the white umfolozi<sup>161</sup> the mist was  
 asisangenwa tikhase phansi, bangabe  
 so thick they you could not go through it, it was very  
 basabona nekutsi bahamba batsini kutsi  
 low<sup>1A</sup> <sup>such that</sup> they could not even see their direction because  
 ngqi tinkhungu, noko bewel emfolozi. Batsi

Footnotes

160 Gudvu-gudvu : possibly means to go along with;  
follow along the course of, follow  
close along by:

161 White Umfolozi : probably river that flows  
along Natal and Zululand

one you would have killed the whole world, just  
 akhona nje uyalibona kulu kasisalati'  
 as he is around, you see that we no more know  
 alisani, Sesitaticelala nemvula ngoba uphetse  
 rain, it no more rains, we shall ask even rain because  
 nemvula, ungabulala yena uyabubulele umhlaba  
 he also controls the rain, once you kill him you  
 Inkhosi yakaZulu uyawubulala lo uyabubulele  
 would have killed the world. The king of kaZulu<sup>77</sup> which  
 umhlaba. Owu nembala ke aye ke Shaka  
 will this one he would have killed the world. Owu indeed  
 ayibone ke inkhosi e uSomhlolo. Kubonwane  
 Shaka<sup>138</sup> went to see the king Somhlolo<sup>58</sup>. They met each  
 ke kube kühle kube njeya. Owu gha ke  
 other and it was good. Owu<sup>29</sup> no then everything  
 balungiselwe konkhe labalungiselwa kona  
 that was there to be prepared was prepared and they  
 kudvunywiswe ke. kutawutsi gugu ke asati  
 praised. Then it would turn, we do not know  
 kutsi kutsi gugu kuphi. Empelweni kwakese  
 as to where it would turn. Actually, there arose  
 kubakhona umonakalwana lowakese ubakhona  
 a little problem which came there in the  
 khona le endlini ku Shaka. Wafukutse la Shaka  
 house at Shaka<sup>138</sup>. Shaka<sup>58</sup> was very angry,  
 nkli, ebusuku ayiphume ibabulale. kantsi  
 and during the night it (imphi)<sup>76</sup> went to kill them.  
 Nandi Sewuphume kugala Sewubonile lokutsi  
 but Nandi<sup>159</sup> had gone out first, she had already seen  
 u Sewufukutsele lo lowam unntfwana  
 that her child was now angry

ngihlale ngwa ngetindzaba akanuhle unjengelilanga  
 'hear it through stories, he is so nice looking as a sun  
 Uyahamba ke sowuvusele uyefika Shaka  
 Then she went away having had greeted. Then Shaka<sup>133</sup> came  
 uyabikelwa, inkhosi yemaswati seyikhona uSomhlolo,  
 and it was reported to him, that the Swazi king has come,  
 yebo na yebo. Owu qha sesitawubonana  
 Somhlolo<sup>58</sup>, really, yes. Owu<sup>29</sup> no we will meet each other,  
 kusasa. Nembala ke ngakusasa ke bayangenis-  
 tomorrow. Indeed in the following day, they were brought  
 w' esibayeni ke, owu sowuyaghamuka ke  
 into the kraal, owu<sup>29</sup> then Shaka<sup>133</sup> came. Nandi<sup>159</sup>  
 shaka ke. Sewumyalile Nandi uyale<sup>m</sup> utsite  
 had already instructed him, and has said you  
 awumati kutsi mihle kanjani utawumangala  
 do not know how handsome he is, you will be  
 unjengelilanga. kutsi ke ncinti, la enhlityweni  
 surprised, he is like a sun. Shaka's<sup>158</sup> was a bit  
 kuShaka kutsi make kusho kutsi akangiboni  
 worried, that, does it mean that mother does  
 mine.

not see me

TM Wo  
 Wo<sup>129</sup>

MS Akakuboni kutsi nami ngimuhle. Oha ke  
 She does not see that I am also handsome. No, he  
 ketasho lutfo nje. Utsi ke ungagali ubese  
 didn't say anything. She said 'you dare not think  
 sowugabanga kumbulala lo ngoba ungabulala  
 to kill this one because once you kill this  
 lo uyoba ubutele umhlaba. ngoba njengoba



I see

MS E e . Owu a sijafisa na sesiyibone lenkhosi  
 yes . Owu<sup>29</sup> we wish to see this king . Owu<sup>29</sup>  
 na . Owu nembala ke . kusuka kwalokucelwa  
 indeed then , after Somhlolo<sup>58</sup> had been asked to  
 kwa Somhlolo avakoshole Shaka . Uya ngobe  
 visit Shaka<sup>138</sup> . He goes there because they had  
 kubonwe bantwana labaletswe nguye batekwendzi-  
 seen the children which were sent by him to be  
 swa kuShaka . Nembala ke uyesuka ke Somhlolo  
 gwen for marriage to Shaka<sup>138</sup> . Indeed then , Somhlolo<sup>58</sup>  
 ke uyakhona ke . Owu uyefika ke yebo ke  
 left and went to Shaka<sup>138</sup> . Owu<sup>29</sup> he arrived there , yes then  
 kuliginiso nembala ke kutsi wefika Shaka<sup>138</sup>  
 it is true that indeed he came during the  
 angekho kungasho kutsi akekho nye uhambili  
 absence of Shaka<sup>139</sup> not really meaning that he was absent  
 yini , angekho . Owu fike ke bonyabekwa ke  
 because he had gone away , he was just not available . Owu<sup>29</sup>  
 lapho babekwa khona ke lapho bangeniswa  
 they were placed wherever they were placed , wherever they  
 khona ke inkhosi yemaswati . Kuyabikwa ke  
 were brought into , the king of the Swazis . Then it was  
 kundlovukazi kumbandi . Uyaya ke Nandi  
 reported to indlovukazi<sup>153</sup> Nandi . Then Nandi<sup>154</sup> went  
 uyawuvusela . Hawu uyamangala buhle  
 to greet them Hawu<sup>152</sup> she wondered because of the  
 balenkhosi uSomhlolo inkhosi yakabayethe<sup>116</sup>  
 beauty of the king , Somhlolo<sup>58</sup> , the king of bayethe<sup>116</sup> of  
 yemaswati . Ewu wekhut uyababata . Hawu  
 the Swazis . Ewu<sup>29</sup> she gave vent . Hawu<sup>152</sup> , I usually

Footnotes

158 indlovukazi (variant: indlovukati) : See glossary

159 Nandi : the mother of Shaka

lapha kubenguni  
benguni<sup>94</sup>

MD Ehhe<sup>155</sup> tsatsa<sup>154</sup> khona ke sakhe bukhosi befu.  
Ehhe<sup>155</sup>, we tsatsa<sup>154</sup> from there and make our kingship.  
Nasesibakhile ke bukhosi befu kutalwa ke inkhosi yefu  
After we have made our kingship, then our king is born.  
Isine sathwa ngekutsi inkhosi yefu ngubayethe<sup>116</sup>.  
We are known by our king that he is bayethe.  
Usonhlolo ke utsatsa tintfombatana tiba timbili  
then sonhlolo<sup>58</sup> tsatsa<sup>154</sup> two girls his sisters,  
bodgadzenabo, lomunye ngumphandzese lomunye  
one is mphandzese and the other is  
ngulonkhulumo bayakwendziswa kuShaka, kugala  
konkhulumo, they were given for marriage to Shaka, the  
ke kwaloku lengikhul (lengitakubeka). Batsi kube  
beginning of what I am about to talk about. After  
bendzise kuShaka awu vele tphashaphasha  
they had been given for marriage to Shaka<sup>139</sup>, awu<sup>29</sup> indeed  
tebantwabenkhosi kumalwa<sup>130</sup> kumangala Zulu  
very beautifulbantwabenkhosi and the whole Zulu  
wonke, kutsi hawu labantwana labanjena  
nation wondered and said, hawu<sup>145</sup> such children are  
batalaphi batelwa yinkhosi e usonhlolo<sup>58</sup>  
born from where, they are born of the king sonhlolo<sup>58</sup>  
usobhuga wekugala beSutfu bebatsi ngukaputsa<sup>58</sup>  
Sobhuga<sup>58</sup> I, the beSutfu used to call him Raputsa<sup>58</sup>

TM

wo

wo<sup>129</sup>

MD

ukaputsa

Raputsa<sup>58</sup>

TM

ngiyabona

Footnotes

155 ehhe : this is used to express assent, approval, admission ; it is similar to the English word 'yes'.

156 Mphandzese (variant . Mpandese) : sister of Somhlolo and Lonkhulumo

157 Lonkhulumo : sister of somhlolo and mphandzese

Xhazas<sup>151</sup> ate benguni<sup>94</sup>. Come then to a Swazis, into  
e Mquni

the umuti<sup>121</sup> of the family head and say e<sup>50</sup> mquni<sup>94</sup>.

TM Ha

Ha<sup>152</sup>

MD Uyashwaphana, atsi lolongilolelaka wangwa

He shrinks, and say who is hlolela<sup>153</sup> me, who  
ngabani kutsi ngingumquni, lomuti we benguni ngaba  
told him that I'm mquni<sup>94</sup>, is this umuti<sup>121</sup> of benguni<sup>94</sup>  
asigange sesibe ngabo. Lapha kutsi nawukhulekela  
because we have never been there here at our place

uyawutsi e nkhozi, uhlaketa lenkhozi, lenkhozi

when you announce your arrival you normally say e<sup>150</sup>

yabo lamaswati lendzalandzala nkhozi wekugala

Nkhozi<sup>85</sup>, you call out this Nkhozi<sup>85</sup>, the Swazis's king

nankhozi wesibili, bonkhozi bonkhe e nkhozi wonkhe

who is ancient, Nkhozi<sup>85</sup> I, and Nkhozi<sup>85</sup> II, they are both

umuntfu lapha kangwane wawuxa kutsi wakankhozi

Nkhozi<sup>85</sup> e<sup>150</sup> nkhozi<sup>85</sup>, everybody here at kangwane is known

e nkhozi.

as of nkhozi<sup>85</sup> e<sup>150</sup> nkhozi<sup>85</sup>

TM Awughuba rayi yashaka nkhozi

Can you continue with that of Shaka<sup>138</sup> nkhozi<sup>85</sup>

MD Sighubeke ke

Let us continue then

TM njoba nje ukhiphe iphuzo elihle kabi lapha kutsi

Just as you have pronounced a good point there that

Shaka nangq uyagabanga kutsi owu e tsine sitsatsa

Shaka<sup>138</sup> here I think that owu<sup>29</sup> we tsatsa<sup>124</sup> from the

lapha kubenguni kutsi nemaswati atsatsa khona

benguni<sup>94</sup>, and also the Swazis tatsa<sup>154</sup> from the

Footnotes

178 lisotja (plural - emasotja) : a regiment  
formed during the reign of Sobhuza  
1914 - 1919.

179 emasotjeni : loc. from sotja

180 Sgwane : lit. 'daughter of Sgwane'; and  
Sgwane is a surname

- MW ngitalwa ngumqhakaza  
I was begot by mqhaka<sup>176</sup>za
- SN I lesilungu kwakutsiwa ngumqhakaza  
<sup>150</sup>i, the english name was mqhaka<sup>176</sup>za
- MW kwakutsiwa ngumqhakaza Willie  
It was said he is mqhaka<sup>176</sup>za Willie
- SN Willie  
Willie<sup>176</sup>
- MW Kwakungu Willie Wilson  
He was Willie Wilson
- SN Wilson  
Wilson
- MW E-e  
Yes
- SN E wefika lapha kangwane wefika ngamiph'  
<sup>150</sup>E, He came to kangwane<sup>101</sup>, you came in  
iminyaka?  
about which year
- MW Angingondzi ke ekufikeni kwakhe wefika  
I don't quite know his arrival, he came, being  
athunyelwe, athunyelwe ngu Queen Victoria  
sent, sent by Queen Victoria<sup>177</sup> long ago  
kadzeni ngemphu yemabhunu atawugits' emabhunu  
during the war of the Boers, to destroy the Boers  
la kangwane  
from the kangwane<sup>101</sup>
- SN Um  
Um<sup>106</sup>
- MW E-e  
Yes
- SN abayini yena?

Footnotes

176 Mqhakaza: the father of James (Mijoli) Wilson;  
also known as Willie

177 Queen Victoria: Queen of England in the  
late 19th century



we are lucky that we found here babe<sup>171</sup> James<sup>172</sup>  
Wilson batsi ke ngumnjoli, belinye lekhraya, usho  
Wilson whom they call njoli his other home name,  
njalo uti lenina ngumnjoli. wale kuMaphungwane  
he says so, he says his mother called him njoli. He  
eSiteki

is from Maphungwane, at Siteki<sup>174</sup>

MW Ya uphetfwe nguLoyiwe

Yah he is in control of Loyiwe<sup>175</sup>

SN Uphetfwe ngu chief Loyiwe Magiya. Ehhe. E

He is controlled by chief Loyiwe<sup>175</sup> Magiya. Ehhe<sup>175</sup> E<sup>150</sup>

babe akusifele ke kutsi watalelwaphi

babe<sup>171</sup> can you tell us your place of birth

MW Ngatalelwa eSiteki

I was born from Siteki<sup>174</sup>

SN 'i'

'i'<sup>150</sup>

MW Ehhe

Ehhe<sup>155</sup>

SN 'i' kuphi nendzawo?

'i'<sup>150</sup>

MW khon' eSiteki mbamba kungesiko kaMaphungwane

Right inside Siteki<sup>174</sup>, not from Maphungwane<sup>173</sup>

eSiteki mbamba

Right inside Siteki<sup>174</sup>

SN edolobheni

In town

MW edolobheni

In town

SN utalwa ngubani?

Begot by who?

### Footnotes

171 babe : lit. father ; can also be used to refer to any old man even if he is not your father ; a term of respecting an old man (about the age of your father)

172 James Wilson : personal name ; also known as Mnjoli

173 Maphungwane : a place located about 61 km east south of Manzini ; and or about 7 km east south of Siteki

174 Siteki : lit. meaning "the place of marriage" ; before independence it was known as Stegi ; an administrative headquarters of the Lubombo District ; located about 54 km north east of Manzini

175 Loyiwe Maziya : possibly chief of the Maphungwane area

*Croxley*

Exercise Book  
Skryfboek

J.D. 267

Name SB8 Tape 19  
Naam  
Subject Magangoni Mamani and  
Vak nojoli Wilson  
Place BOOK 4  
Plek

Feint Ruling with Margin  
Dowwe Lineering met Kantlyn

Zulu saying bayethe<sup>116</sup>, you hear how it sounds, because  
 loku kusutke kubengatsi a a lintfo langasiyo  
 it seems like it is something that does not belong  
 yakhona kantsi nembala ayisiyo yakhona  
 there, and indeed it is does not belong there,  
 sebayitsetseke.

They have taken it.

TM Wena wekunene. Em just try the tape  
 Wena wekunene<sup>105</sup>. Em awuhole le tape  
 how long is it now?  
 kutsi yondze kangakanani manje?

SN nine bakalazidze, sihlale lapha sikhulumama sitsi  
nine bakalazidze<sup>105</sup>, we usually say here that we  
 banifu labadzala siyabafuna laph' emsakatweni  
 need old people here at the broadcast so that  
 kwakutsi basicatsatele naku asesingasukwati tsine  
 they can share a bit with us that which  
 lokudzala kwakadzeni, mhlawumbe singakha  
 we do not know, the old and ancient, may be  
 umlandvo wetfu tsin' emaswati ngaloko, ngoba  
 we can make our umlandvo<sup>10</sup> we swazis with that  
 letinye tintfo setalahleka talahleka nje kube  
 because some of the things have lost, and being  
 kuliginiso kutsi kute labasitjela kona labadzala  
 the truth that there is nothing that the old people  
 labanye bayasibalekela, kepha ke lamuhla nje  
 tell us. Others run away from us. but then today  
 sisenhlankhla lokutsi siffole lapha babe James

'uyizulu' kutsiwe ndakezitha, kutsiwe uyizulu.  
 to the king uyizulu<sup>168</sup> and it was said ndakezitha<sup>167</sup>, it was  
 libayethe<sup>168</sup> ifika nambilini umntfwanenkosi  
 said uyizulu<sup>168</sup>. The libayethe<sup>117</sup> came with mbilini<sup>170</sup>  
 wakangwane wamswati, lotalwa ngamswati, nguye  
 the umntfwanenkosi<sup>130</sup> of kangwane<sup>101</sup>, of mswati, who  
 lofika nelibutfo ufike sinizulu, Cetjwayo ufike  
 is begot by mswati. He is the one who came with the  
 Cetjwayo umnika libutfo latakulwa nebelumbi  
 libutfo<sup>30</sup> sinizulu<sup>164</sup> came, Cetjwayo<sup>165</sup>, Cetjwayo<sup>165</sup> gave him  
 ngalo. Utsi ubamnike utsi ke mbilini lekitsi  
 the libutfo<sup>30</sup> he was going to use when fighting with whites  
 inkosi ikhulkelwa ngakutsi bayethe uyabafundzisa  
 After he had given him, then mbilini<sup>170</sup> said in our  
 ke ubafundzisa libayethe, lalingetwa libayethe  
 place a king is saluted 'by bayethe<sup>116</sup>, he then taught  
 kazulu kwakutiwa uyizulu. libayethe liphami  
 then, he taught them libayethe<sup>117</sup>. It<sup>(libayethe<sup>117</sup>)</sup> was never known  
 eswatini kusho Solomon ngubani ke lomunye  
 at kazulu<sup>77</sup>, it was said uyizulu<sup>168</sup>. The libayethe<sup>117</sup> comes  
 longaphindz' atsi emaswati uSanhlolo libayethe  
 comes from Swaziland said Solomon<sup>112</sup>. Who again can say  
 waliphiwa nguShaka, hlawu, ungasho njalo nangabe  
 the Swazis, Sanhlolo<sup>58</sup> was given the libayethe<sup>117</sup> by Shaka<sup>158</sup>,  
 ungawati umlandvo walabantfu bobabili. ka  
 hlawu<sup>145</sup> can say so if you do not know the  
 rawuwati umlandvo wabo bobabili labantfu upikwati  
 umlandvo<sup>10</sup> of these<sup>two</sup> people. If you know the umlandvo<sup>10</sup> of  
 kahle nje kutsi roma ulalela nje emazulu abho  
 both of them, you know exactly, even if you hear the  
 atsi bayethe nje uve nje kutsi, kusuke kubenjani

### Footnotes

168 Uyizulu : lit. you are Zulu ; a Zulu salutation to the Zulu king. (before) ; but now they also say 'Bayekho' like the Swazis ; intell. of Hail or Your Majesty.

169 Adabezitha : used in the same way 'uyizulu' ; see above.

170 Mbilini : Prince ; possibly the son of Mswati.

That is where the cattle fed, they found nothing,  
 kute tinkhomo bahamba babuyel' emura inkhosi  
 no cattle they went back. The king sent out  
 yakhipha tinkhomo yatsi banikiseleni balambile au  
 some cattle and said, bring these to them  
 nembela banikiselwa bakhandw' endleleni banikwa  
 because they are hungry. Owu indeed they were  
 nato tinkhomo hambani nidle

TM brought <sup>to them</sup> and they were found along the way and they  
 were given here <sup>are</sup> some cattle go and eat.  
 nguSomhlolo lowo

MS That is Somhlolo<sup>58</sup>  
 nguSomhlolo lowo kukuSomhlolo lepho. lendgaba  
 That is Somhlolo<sup>58</sup>, that is during Somhlolo's time. This  
 ke yekutsi uSomhlolo wanikwa libayethe alinkwa  
 story that Somhlolo<sup>58</sup> was given the libayethe<sup>117</sup>, was  
 ngushaka ayikho kube ingekho. Lalela ke  
 given it by Shaka<sup>58</sup> does not really exist. Listen and  
 ngitekutjela Solomon<sup>112</sup> lotalwa ngudinizulu,  
 let me tell you, Solomon<sup>112</sup> who is born by Dinizulu<sup>164</sup>  
 Dinizulu waletjwayo, Cetjwayo umnakabompande  
 Dinizulu<sup>164</sup> of Cetjwayo<sup>165</sup>, Cetjwayo the brother of mpande<sup>166</sup>  
 umnakabo Singane labatalwa kanye nashaka.  
 the brother of Singane who were born with Shaka<sup>138</sup>  
 utsi Solomon, Solomon usishiye nyalo ngabo 1935  
 Solomon<sup>112</sup> said, Solomon<sup>112</sup> has left us (died) (how about  
 ngikhumbula kahle besengibona nami emehlweni  
 1935, I remember quite well, I could see with my  
 utsi Solomon kine emazulu libayethe kasilati  
 eyes Solomon<sup>112</sup> said we Zulus do not know the  
 bokutsiwa lapha kutsi kuzulu enkhosini  
libayethe<sup>117</sup>. It was said here at our place at Kadulu<sup>77</sup>

Footnotes

164 Dinizulu : possibly the son of Cetjwayo

165 Cetjwayo (variant Cetshwayo) : possibly the father of Dinizulu; the brother of Mpande and Dingane and Shaka

166 Mpande : brother of Cetjwayo, Dingane and Shaka

167 Dingane (variant : Dingaan) : brother of Mpande, Cetjwayo and Shaka



Footnotes

164 Dinizulu : possibly the son of Cetjwayo

165 Cetjwayo (variant Cetshwayo) - possibly the father of Dinizulu; the brother of Mpande and Dingane and Shaka

166 Mpande : brother of Cetjwayo, Dingane and Shaka

167 Dingane (variant Dingaan) : brother of Mpande, Cetjwayo and Shaka

### Footnotes

190 Kattlatsi ; also known as Hattikulu; a town in the south-western part of the country located near the scenic "Grand Valley" of the Mkhondo River.

191 Ntongomane (variant: Nzongomane): possibly personal name or a particular place around Hattikulu - Ntlangano areas.

Footnotes

190 Kattlatsi : also known as Hlathikulu; a town in the south-western part of the country located near the scenic "Grand Valley" of the Mkhondo River.

191 Ntongomane (variant: Nzongomane) : possibly personal name or a particular place around Hlathikulu - Ntlangano areas.

SN nase nibekwe yini khona lapho?

What had really put you there?

mwe kwatsi kube kufe babe wase usiyisa kuMahlwa-  
E<sup>150</sup> after my father died she then brought us to  
yindlela Mordent sesiyawuphathwa nguye ke sine  
Mahlwayindlela Mordent to be looked after by him  
banfwana bakhe babe, sesiyaphathwa nguMahlwayi-  
we the children of my father, then we were looked  
ndlela Mordent abakhe lapho Manzini, emanzini  
after by Mahlwayindlela Mordent who had built the  
Arms Hotel

Manzini<sup>185</sup> at Manzini Arms<sup>188</sup> Hotel

SN la kuManzini Arms khona lapho nje

Here at Manzini Arms right there

mwe ehhe kwakanguye labe lagamba leyondzawo  
Ehhe<sup>155</sup> it was he who marked that place this  
leManzini Arms Hhotela, kwakangasilo lihhotela  
Manzini Arms Hotel<sup>188</sup>. Initially, it was not a hotel  
kwakungumuti wakhe nje khona lapho.

it was just his home there.

SN Lo Mordent yena uyamati kutsi abeqhamukaphi?

Do you know where this Mordent came from?

mwe Naye abete ngay' imphe le wase ufile ke yena ke  
He also had come with this imphe<sup>76</sup>, and he then  
sewutsandza emaswati kutsi awavunulise tindwaba  
liked the Swazis that he could make them dress up  
ente nje abenesitsembu

with tindwaba<sup>189</sup>, would do likewise, he would have

SN wo polygamy

wo<sup>129</sup>

mwe abenesitsembu lesitsembu sisikhulu nje sebatati

### Footnotes

187 Mahlwayindlela Mordent: the first person to build the Mangini Arms Hotel in Mangini

188 Mangini Arms Hotel: Now it is also referred as The 'Uncle Charlie Hotel'; a hotel located just when you leave the Mangini town along the Mangini-Nibabane road, just after crossing the Umzimnene Bridge.

189 Tidwaba (singular - sidwaba): married woman's skirt made out of cow's skin.

What do you know may be, because we mark with  
tintfo rangalabanye bantfu labakhona labadzala,  
some other things and with other people who live  
ungatsi esilweni semaswati ungatsi unganani,  
and who are old, you can say how old are you in  
umdzala elngwenyameni silo semaswati noma?

comparison with the <sup>54</sup>Silo of Swazis, are you older than  
MW O ngindzala mine kunelngwenyama  
Oh I am older than the <sup>54</sup>ingwenyama

SN Umdzala

You are older

MW ngindzala kuze futsi

I am far older indeed

SN ngobe phela yena watalwa ngesikhatsi semphe

because he was born during the time of <sup>76</sup>imphi  
yemabhunu nemangisi

Of the Boers and the British

MW wo mina ngase ngitelwe ngase nginemehlo,

<sup>129</sup>wo I was born by then and I could recognise things  
ngiyakhumbula nje nasile kamanzini e sibaleka

I remember when we were at <sup>185</sup>Manzini running  
namake siy' eGunundwini angithuba phambeli

away with my mother going to <sup>186</sup>Gunundwini she put  
ameme labantwana e mawa

me in front of her and was carrying the children on  
her back

SN Nisuka kamanzini

You were coming of <sup>185</sup>Manzini

MW Nisuka kamanzini siy' eGunundwini sihamba

We were coming from <sup>185</sup>Manzini going to <sup>186</sup>Gunundwini  
ngihamba sibalekela won' emabhunu.

Walking, we were walking running away from the Boers.

Footnotes

186 Gunundwini (variants: Gundwini, Gundwini)  
a place located about 12 km  
south east of Mangini

mw <sup>129</sup>wo e-e lomunye utsatfwa ngukhanyi umntfwanenkho  
 Yes the other was <sup>154</sup>tsatfwa by Khanyi the  
 lomunye  
 umntfwanenkho<sup>130</sup>, the other

SN Ngiyambona

I recognise that one

mw e-e kodwa ke labaningi, lomunye ngu Isai'ah  
 Yes but many of them, the other one is Isai'ah<sup>154</sup>  
 ula kamangini  
 he is at Mangini<sup>185</sup>

SN wo solo tuzini takho tonkhe leto

<sup>129</sup>wo all those are still your relatives

mw soloku bonkhe bongala  
 still they are my cousins

SN Bongala

They are cousins

mw e-e bomalume babhubha bonkhe kute

Yes my uncles died, all of them, there no

SN Wena nawucabanga watalwa ngawuphi  
 If you think, you were in which  
 umnyaka?  
 year?

mw Ewu aiguru angat' impela. Awu plindze  
 Ewu<sup>29</sup>, I don't, I really don't know, Awu really  
 kudzala kudzala  
 long long ago

SN Njoba naku vele sewumdzala  
 Just as you are old

mw e-e

Yes

SN Watini mhlawumbe ngoba phela sibekisa ngaletinye



184 Isaiaku : personal name

185 Mangini : a town located about 33km South East of Mbabane; it is also referred to as the Hub of Swaziland

ngentansi  
there

MW Ehhe Tivuvama Sigwane  
Ehhe<sup>155</sup>, Tivuvama<sup>151</sup> Sigwane<sup>150</sup>

SN ngulibhovane  
she is Tibhovane

MW Tivuvama Sigwane  
Tivuvama<sup>151</sup> Sigwane<sup>150</sup>

SN Tivuvama Sigwane  
Tivuvama<sup>151</sup> Sigwane

MW Yebo  
Yes

SN Ya, So bagala bakho nje, bomgala wakho  
Yah, So they are your cousins, they are your  
nje laba baka Sigwane<sup>150</sup>  
cousins these of Sigwane<sup>150</sup>

MW kakhulu kute labanye ngaphandle kwabo labo  
Very close, there are none other beside these ones

SN Bobani nje labasaphila labakhumbulako labakhona  
who are they that you still remember who are  
lapho baSigwane

still alive here at Sigwane<sup>150</sup>'s place?

MW E kukhona oPhilip Sigwane kukhona Samson  
E<sup>150</sup> there is Philip Sigwane<sup>150</sup>, there is Samson  
Sigwane umfundisi laph' ebenezer yakaMaphu-  
Sigwane<sup>150</sup> the preacher there at ebenezer<sup>152</sup> of  
ngwane. E kukhona lomunye utsatfwa ngu  
Maphungwane, E<sup>150</sup> there is another one he is

khanyi umntfwanenkosi

tsatswa<sup>154</sup>id by khanyi<sup>153</sup> umntfwanenkosi<sup>130</sup>

SN WO

ngentansi  
there

MW Ehhe Tivuvama Sigwane  
Ehhe<sup>155</sup>, Tivuvama<sup>151</sup> Sigwane<sup>150</sup>

SN ngulibhovane  
she is Tibhovane

MW Tivuvama Sigwane  
Tivuvama<sup>151</sup> Sigwane<sup>150</sup>

SN Tivuvama Sigwane  
Tivuvama<sup>151</sup> Sigwane

MW Yebo  
Yes

SN Ya, so bagala bakho nje, bomgala wakho  
Yah, so they are your cousins, they are your  
nje laba baka Sigwane<sup>150</sup>  
cousins these of Sigwane<sup>150</sup>

MW kakhulu kute labanye ngaphandle kwabo labo  
Very close, there are now other beside these ones

SN Bobani nje labasaphila labakhumbulako labakhona  
who are they that you still remember who are  
lapho ka Sigwane<sup>150</sup>  
still alive here at Sigwane<sup>150</sup>'s place?

MW E kukhona o Philip Sigwane<sup>150</sup> kukhona Samson  
E<sup>150</sup> there is Philip Sigwane<sup>150</sup>, there is Samson  
Sigwane<sup>150</sup> umfundisi laphi ebenezer yaka Maphu-  
Sigwane<sup>150</sup> the preacher there at ebenezer<sup>153</sup> of  
ngwane. E kukhona lomunye utsatfwa ngu  
Maphungwane. E<sup>150</sup> there is another one he is  
khangyi umntfwanenkosi  
tsatswa<sup>154</sup> d by khanyi<sup>153</sup> umntfwanenkosi<sup>150</sup>

SN WO

Footnotes

181 Tivuvama : mother of James (Miyoli) Wilson

182 ebeneger : probably a mission station located about 10 km north west of Naphungwane ; there is also another ebeneger mission located about 6 km north east of Hlatikhulu

183 Khanyi : possibly a prince.

What was he?

MW abelisofo

He was a lisofa<sup>178</sup>

SN E la emasotjeni abeyini?

E<sup>150</sup> here at emasotjeni what was he?

MW awu kungatsi abeyi Senior khona

awu<sup>29</sup> it looks like he was a Senior there

SN noma hqusayitjeni noma yini

whether he was a sergeant or what

MW Ehhe ehhe abemkhulu ngoba wabese sowuya,

ehhe<sup>155</sup> ehhe<sup>155</sup> he was senior because he then preferred

sowutsandza kutsi ahlale la kangwane

to settle here at kangwane<sup>101</sup> rather than

kunokuba aphindzel' emuva

going back

SN Um lo Willie Wilson

Um<sup>106</sup> this Willie Wilson<sup>176</sup>

MW lo Willie Wilson Mghakaza, bameka kutsi

This Willie Wilson Mghakaza<sup>176</sup>, they named him

ngumghakaza

Mghakaza<sup>176</sup>

SN E sonutala wena, ukutala kulabani?

E<sup>150</sup> then he bore you, he bore you from who?

MW ungitala kukaSqwane

He bore from UkaSqwane<sup>130</sup>

SN kukaSqwane

from kaSqwane<sup>150</sup>

MW kukaSqwane

from UkaSqwane<sup>150</sup>

SN ngoba sibongo sakaSqwane sandgile nje ngala

Just as the sibongo<sup>20</sup> of Sqwane is so common down