

S. O. E. P. GAMBOLING OF THE KINGS OF SWAZILAND. N. D. 1 and 1/2

Footnotes

16 Umntfwana: see glossary.

17 Layaka: a daughter of Yaka Ndwandwe; the wife of Nqwane. Yaka was a chief of the Ndwandwe in the late eighteenth century.

like as you go down over the Lubombo¹³ then you
 ufika lapha umhlaba sewulingana khona e lapho
 come where the land is equal where the Swazis had
 kwakwakhe khona ke lamaswati lesuka le
 built, those who came from Delagoa Bay
 e Dalagubhe asakhuphuk' eta ngaba ngobe
 and have climbed up and came this side because
 sokubekhona umonakalwana lotsite wokungevani,
 there was a slight damage of disagreement.
 wase uyakhuphuka ke Mamini wakha lapho ke
 then Mamini went up and built there at
 kamhlabayalingana sowuyesuka lapho sowakha
 mhlabayalingana¹², and he left there and built
 eluphongolo
 at Phongolo¹⁴

M Lo Mamini
 This Mamini

A Lo Mamini wakh' eluphongolo. Kulaph' eluphongolo
 This Mamini built at Phongolo¹⁴. It is from Phongola
 lapho alandwa khona ngilaba bakankambule.
 where he was fetched by those of nkambule.
 laba bakankambule bamlanga laph' eluphongolo
 These of nkambule fetched him from Phongola¹⁴ so
 kute atowukhuphuka ngwane umntwana
 that ngwane could go up the son of this
 walo Mamini ete lapha eshiselweni. ukhuphuka
 Mamini and come here at Shiselweni¹⁵, he goes
 neba^{ka} nkambule laba belandwe batinganga kutsi
 up with those of nkambule who were fetched being
 bayokwelapha le bukhosini nasebifike le ebukhosini
 traditional healers to heal at bukhosini¹⁸

Footnotes

14 Phongola : can be a place, but also a river which rises in the Drakensberg Mts South & West of Piet Retief & runs eastwards almost parallel to the southern border of Swaziland. It flows through the Lubombo mountains to join the Umthun to form the Maputo R. Considered by many Swazis to be the natural southern boundary of Swaziland.

15 Shiselweni : An area in Southern Swaziland extending south as far as the Phongola river and eastwards to the Lubombo mountains; occupied by the early Swazi Kings Ngwane and Ndunqunye; and by Sankhlole in the earliest phase of his reign.

18 ebukhosini : see glossary

A sekulukhuni lemuva kantsi kulapho sisimo sikhona
It is difficult at the back whereas it is where the
sekutati kwakhe
foundation of his knowledge of knowing himself lies.

M Um

Um²⁴

A njeke namuhla ngitsite asengimane ngitsi kancane
So today I have said let me tell you little bit
ngemlandiso wemakhosi
about the history of kings.

M um u.m

Um um²⁴

A ngobe phela sikhona nje bukhosi betfu ngiyona
Because as we live our kingship is the big
nsika lenkhulu lesifanele kutsi sitighenye ngabo.
pillar we are supposed to be proud of
ngitawugala ke etulu, ngiqale enkhosini e
I will start at the top, start at the king who is
lokutsiwa nguHlubi. Hlubi yinkhosi lesingasakhu-
known as Hlubi. Hlubi is the king we have not
mbuli kakhulu lutfo nje ngaye sesikhumbula nje
remember I much about. We only remember that
kutsi yayiyinkhosi yayingilenye yemakhosi,
he was a king he was one of the kings who is
lengiyona kukholakala kutsi itala Dlamini III
one we believe that he begat Dlamini III.

LeDlamini III lesiva ngaye kutsi yena abakhe
this Dlamini III we hear about that he had built
lapha kuMhlabyalingana ngale kwelubombo
there at Mhlabyalingana¹² over the lubombo¹³
njengokuba nawehla ngale kwelubombo bese

Footnotes

12. mhlabyalingana : probably a place over the Lubom mountains when going to Mozambique.

13. lubombo : can refer to mountains which run along the eastern edge of the lowveld; also can refer to a district which is one of the four districts of Swaziland, along the eastern side of the country. It starts slightly north of Tshaneni in the north, and extends south to within ten miles of the southern border at Gollel.
(John I. Grotzinger p 80)

24. Um um/uni : can have three different meanings; can mean agreeing; and can mean disagreeing; it also mean that someone is following the argument of the conversation.

is not a hero and he fights against this heroism
 nalebughawe beyisemkhulu, kantsi ngabe uyatichanya
 of his/her grandfather, whereas she/he would be
 ngalomsebenti weyisemkhulu kube uyati
 would of this work of his/her grandfather if only she/he

M ^{knew} Awuboni - ke

Don't you see ke?

A Manje ke indgaba lenkhulu nginansi:

now the big story is this one:

Tifundziswa takitsi he utitsintse ngemilando

Our learned people ha! if you can teach them about

yalabanye bantfu utawulalela mani. Utakutjela

the history of their people you will hear man He/she

ngabo Prince Henry nemitsetfo labayakha, utsi

tell you about Prince Henry and the laws they

uyambuta kutsi hawu kepha msawami wena

formulated. If you ask that hawu¹⁰ but my son you

utalwa ngubani asho atsi wo mine ngitalwa

are born by who, he would say yes I am born

ngugimpente

by so and so.

M E e

Yes

A Wabani yena, awu atsi he kucabacabanga

of who, awu, he would think a little bit

ke atsi emva kwesikhatsi amusho, nase^{se}wundlula

then would say after some time, would tell you, when

lapho ubuta lemuva akasati

you pass there and ask at the back he does not know.

M Akasati sekulukhuni

He does not know, it is difficult.

Footnotes

9. ke : can be used to refer to three different means. It can be used as a conj. (followed by subjunct. mood) indicating threatening; it can also be used as a defic. (foll. by subjunct. mood) indicating occasional action; also can be used as anclitic, usually affixed to the first word of the sentence carried on, but may be affixed to a later word, provided that word is a predicative. Bont you see ke means to agree with someone on a particular thing or point.

10. hawu : interj. of strong disapproval, regretful surprise

11. awu : an interj. of sudden surprise

M Emsakatweni wakangwane nanamuhla lapha
In the broadcast of kangwane¹ today, here we have
sine mnumzana magangeni² Blamini longulomunye ke
umnumzana³ magangeni³ Blamini who is one of
webantfu laba nelwati ngayo imihamba ykangwane
those people who have knowledge about culture of
utasicoc⁴ ke namuhla njena ngemakhosi
kangwane¹. He will tell us today about the kings
netindvuna netigodlo miti yemakhosi e
and the tindvuna⁴ and tigodlo⁵ the miti⁶ of kings
nalokunye nje lokuningi sibili e ngawo
and other many things about the king⁷ of
emakhosi allive.
thus live!

A Yebo ke wena wekunene. into lenkhulu
Yes wena wekunene⁸. The big thing which makes me
lenga ta k tsi ngicabange kutsi kufanele kutsi
to think that is right that we know. thus is
sikwati lokhu yindaba yokutsi umuntfu
the story of a person has to be proud, a person
unekutichenya umuntfu nangabe ati ngaye.
when he/she about himself/herself.

Umuntfu longatati umlandvo wakhe.
A person who does not know or his history she/
alahlekelwa kutati alahlekelwe kutichenya
he loses her/his knowledge and loses her/his pride
ngoba ngalesinye sikhatsi umuntfu utalwa
because in other time a person is born by a
lighawe kutfolakale kutsi lomntfu anakhe
hero and it is found that this child of the hero
walelighawe akasasile lighawe yena sowulwa

Interviewed by: Tars Makama (M)

Informant: Magangeni Arthur Namini (A)

TAPE 8, S.B.S.

Interviewed at: S.B.S.

Footnotes

1 Kangwane : 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 ie an equivalent of Swaziland; or it can refer to the very heart of the kingdom, the area around the principal Royal residence.

● 2 Umnunzana : see glossary

3 Magangeni : the prince

4 Hinduna : See glossary

● 5 Tigodlo : see glossary

6 Imiti : see glossary

7 Live : See glossary

8 wena wekunene : see glossary

PAGES
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BLADSEYE



Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Naam SBS TAPES

Subject Vak Genealogy of the Kings of Swaziland

Place Plek BOOK 1

Feint Ruling with Margin
Dowwe Linsering met Kantlyn

JD. 267

Section One

Genealogy of the Kings of Swaziland

S.B.S. series

Magangeni Lamini

Oh

A le shiselweni nakhona lapha katobamba utawusol¹ there at shiselweni¹⁵, even here at lobamba²⁷, you will ura nje kutsiwa katobamba emuva now and again hear it called lobamba²⁷ at the back

M katobamba emuva at lobamba²⁷ at the back.

A E ukhona lomuti wakahobamba wandvungunye Yes there is this umuti⁶ of lobamba of ndvungunye nguye lona lowakha lomuti kugala le eshiselweni¹⁵ It is him who ^{first} built this umuti⁶ there at shiselweni¹⁵ kubo 1790 nasesilinganisa nalamanye emakhosi round about 1790. if we compare with other kings ke bozidge ngoba abebusa ngesikhatsi kubusa then these, Zidge²⁸ because he reigned during the Zidge kubakanxumalo, e kubusa Dingiswayo²⁹ reign of Zidge²⁸ among the Nxumalos, Dingiswayo²⁹ kubakamtsetfwa Londvungunye. Tincwala among these of mtsetfwa was reigning, thus ndvungunye tandvungunye nasitibala tingemasthumi the tincwala³⁰ of ndvungunye when we count them are lamabili netincwala letsihlanu twenty five

M E

Yes

A latigidza lapha eshiselweni, E libito phel³ he danced there at shiselweni¹⁵. The name, actually, inkhosi iba nelibito njengamie nje kutsiwa the king is given a name just as myself, it is ngingumagangeni e libito lengaletsiwa ngubabe said I am magangeni, the name I was given by my

M ^{father} kuphela nje ke ke ke

Footnotes

27 Lobamba (variant: Nobamba) See interviews:

S. Ndlela, I, (hand) p 68

Shiba I (hand) pp 9-10

Maphumule Mlibandze, II bk1, p 99 jotter

Royal Simbimba ndlela, p 8 jotter, p 115

Bonner Hlophe, Nkambule, Malunga, p 3.

Present-day Lobamba is situated in central Swaziland between Mbabane and Manzini. As the residence of the queen-mother, it has been (during the reign of Sobhuza II) the capital of the Swazi nation. According to Grotpeter, Lobamba was also the name of ngwane's first village in South-Eastern Swaziland (p. 75). According to Matsebula (p 6-7) Lobamba was the residence of Ndvungunye's mother, Lamndzibele, site of incwala at that time Induvuna - Danile Nkambule.

28 Zidge (variant Zwide) : According to Grotpeter (p. 193) Zidge was the chief of the Ndwandwe people in the early nineteenth century.

29 Dingiswayo : According to Phillip Bonner (p 12) Dingiswayo was a Mthethwa who reconstructed his Mthethwa chiefdom along the lines of ideas he had gleaned from European explorers.

Footnotes

30 Tincwaleo (pl) : see glossary

luyasombuluka. kokukhombako nje kahle ngaphandle
and it gets untied, which shows clearly without
kokubuta kutsi ndvungunye wabani. Ngubvungunye
asking that ndvungunye is of who. It is ndvungunye
wanguwane.

M Um
g ngwane.

A Um²⁴
Ndvungunye wanguwane ke yena ke utalwa
Ndvungunye g ngwane then he is begat by
ngulamndzebele, utalwa ngulamndzebele njengoba
lamndzebele, he is begat by lamndzebele²⁵ just as
laba bakamndzebele babanyeti nje laph' eshiselweni
these g mndzebele are many there at shiselweni,
ngabo ke labatala e emakhosi. Eulamndzebele²⁵
they are the ones who beget kings. lamndzebele²⁵
ke indvuna yalomuti lakebusa kuwo nguDanile
then is an indvuna⁴ of this umuti⁶ in which he
wakankambule njengoba sesike sabasho nje laba
reigned is Danile g nkambule just as we have
bakankambule
once said these g nkambule

M Um um
um um²⁴

A Sebakwa tindvuna laba bakankambule
They were beka²⁶ tindvuna⁴ these g nkambule,
labangibona befike nalobukhosi. E wakha ke
who are the ones who came with this bukho¹⁸
umuti ke ndvungunye waka lobamba
ndvungunye built an umuti⁶ of lobamba

M O

Footnotes

26 Beka : lit put or place ; but can also mean to instal or appoint someone ; in my view it can also mean to give an account of something (e.g. Ake ubeke ke kutsi loku kwenteke kanjani. - Can you give an account of how this happened)

25 La Mndzebele (alias La Kubheka) : the 'la' prefix means 'daughter of'. According to Mafesebula (p. 6) she was the daughter of Kubheka Mndzebele who married Ngwane and bore ndvungunye.

See : S ndlela (1) hand p. 51

Royal Sumbimba ndlela, pp 13, 14 jotter who says she was La Kubheka was alias La Melusi,

second which comes later, actually that umuti has been

M O- ^{moved to}

Oh

A Ehe kutsiwa kukaZombodge emuva nje ke
Yes it is ^{merely} said kaZombodge at the back it is said
kushiwa ngaloko. he eminyakeni kubo 1775

because of that, there in the years of 1775
nasesilinganisa nokubuka lamany' emakhosi njengoba
if we can compare and look at other kings because
nje siyabona kutsi longwane III abekhona ngesikhatsi
we actually see that this ngwane III was present
saJobe inkhosi yebamtsetfwa.

during the time of Job the king of the mtsetfwas.

M E e

yes

A akhona ngesikhatsi saPhakathwayo inkhosi yebaka
He was there during the time of Phakathwayo the king
Qwabe. E longwane ke ubusa ke sonkhe lesa
of the Qwabe. This ngwane reigned all that time
Sikhatsi lesa utala ke inkhosana yakhe ke
and he begat an inkhosana²² of his own then
ndvungunye.

Ndvungunye.

M ndvungunye

ndvungunye

A ndvungunye wangwane njengokuba nje utakuva
ndvungunye of ngwane just as you are going to
nasesisho fibongo tadvungunye sitisi ndvungunye
hear when he say fibongo²³ of ndvungunye, we say
wangwane lugog' olukhulu luka ngwane luyaboshwa
ndvungunye of ngwane, the big hide of ngwane is tied

Footnotes

22 Inkhosana ' see glossary. ✓

23 Tibongo : can mean two things; can mean a clan name or surname; can also mean praises or praise name of a chief, hero or prominent person.

ngai tindvuna letinkhulu temaswati kute kube
 as tindvuna⁴ of the Swazis till today, they
 nganamukha nje bantfu labatiwa kutsi tindvuna
 are people who as known as big tindvuna⁴ of
 letinkhulu temaswati, laba baka Hlophe. Ngingati
 the Swazis, these of Hlophe. I cannot know and I
 ke ngisakufuna¹⁰ kutsi ngati lokutsi laba bakahlophe
 still want to see that these of Hlophe went,
 bahamba babeyini nalaba bakamahlangu ngoba
 what were they with those of Mahlangu because
 sengike ngeva bakamahlangu batsi Mahlangu Hlophe
 I once heard those of Mahlangu saying Mahlangu
 nome kumbe banye yini angati kodwa ke
 Hlophe or maybe they are one I do not know but
 lesikwatiko nje kutsi laba bakahlophe tindvuna
 what we know is that these of Hlophe are tindvuna⁴
 letefika nemaswati lapha eshiselweni, ngwane
 which arrived with the Swazis there at Shiselweni,
 III ke lo wakha^{ke} lomuti wakaZombodze le emuva
 Ngwane III, this one, built the umuti⁶ of Zombodze²¹ there
 eshiselweni:

at the back at Shiselweni.

M Owa kutowuvela kutsi kukaZombodze emuva njeji
 Oh it would appear that it is at Zombodze²¹ at the back
 A kutsiwa^{like this} nukaZombodze emuva njeji kushiwo le
 It is said it is Zombodze at the back like this it is
 emuva kaZombodze emtini wangwane ngoba phela
 meant there at the back at Zombodze²¹ at umuti⁶ of Ngwane
 loZombodze lo senguzombodze wesibili losavela
 because actually this Zombodze²¹ is now Zombodze²¹ the
 muva, empeleni kutsifutwe lowa muti ute la

Footnotes

21 Zombodge (variant Zombode): The name of the tribal capital founded by King Ngwane III in the mid-eighteenth century. The newala ceremony was held there during his reign. King Bhunu's capital was also called Zombodge and is located at Kobamba. As a recent capital it continues to have some ceremonial and administrative significance. It is also the site of a national school.

nation has to know that the bukho¹⁸ of here at
bakhwe kakhe¹⁶ sive sakandwandwe.

Kangwane is composed mostly of the ndwandwe nation

M um um
um um²⁴

A lolayaka bukho¹⁸ bakubo babulapha eSalagubhe
This layaka¹⁷ her bukho¹⁸ was at Delagoa Bay,
senye ntsi nine Mekamo nnye ntsi ngu Yaka
you usually say, you Makama, you usually say it
Island into lenjengaleyo
is Yaka Island, a thing like that.

M E e
Yes

A Ngiyo ke tindzala tekhabo lolayaka lapho
It is the abandoned sites of layaka¹⁷ there where
kwakwakhwe khona
they had built.

M O
Oh

A lendzawo lesenitsi yi utaka Island
This place you call Yaka Island

M Ee ngiyabona
Yes I see

A Elhe abetekwe ke ngungwane ngwane III
Yes she was married by ngungwane ngwane III

M E
Yes

A E longwane III abenendvuna yakhe liph'eshiselweni
This ngwane III had an indvuna⁴ of his own that at
Sigodvo wakathlope. Kaba bakathlope- mpe leni
shiselweni⁵ Sigodvo²⁰ of Hlope These of Hlope are they

Footnotes

- 19 Yaka Island : Is in the Bay at Maputo.
Probably it was named Yaka Island
because Yaka as a Ndwandwe chief
used to stay there.
- 20 Sigodvo : lit. refers to a log; but also refers to
Ngwane III's indusha at Shiselweni.

when they had come to ebukhosini¹⁸ it is found
sekutfoakala kutsi besuka ngala beSutfu phela
that they come from that side, they are Babotho
bakankambule

actually, those of Nkambule

M Wo - - - -

Oh

A Besuka ngalapha kubeSutfu

They come from the Babotho

M O sengiyabona sengimangeke kutsi labakankambule

Oh I can see. I have been wondering as to
sebakuphi

where these of Nkambule belong

A Ehe besuka ngala balanduwe batinganga

Yes they come from there they are fetched as healers
bayekwelapha le ebukhosini. Sekuyabuteka hawu
to heal here at the royal residences. It is asked hawu¹⁹

linjani lelenakhe kulo ngale, bayasho ke buhle
how is it that you have built in there, they say
balo ke seyitsandza ke lenkhosi ke longwane
then its beauty, the king then loves it, this Nqwane

umntfwana lamini loku asakhuphuka ke
the umntfwana¹⁶ of lamini, it is then that he goes
atakwakha lapha eShiselweni longwane,
up to built there at Shiselweni¹⁵. This Nqwane

Nqwane ke ngilotala ngilo ngilotala ndvungunye.
Nqwane is the one who beqat who beqat

Empeleni longwane Nqwane wa lamini abetek'
ndvungunye. Actually this Nqwane, Nqwane of lamini
uYaka, uYaka wakanxumalo ngobe phela funa
had married Layaka¹⁷, Layaka of Nxumalo because the
sive sati kutsi bukholi balapha kutsi kanqwane

wakhonta la ngoba uwekhaya. Unikwa lengaba
you cannot khonta⁴⁵ here because you are of the home
uSomhlolo ngoba vele anguwalayikhaya utek' intfombi
Somhlolo is given this ngoba⁴⁶ because indeed he is
yalayikhaya lola Simelane
of this home he married an intfombi⁴⁷ of this home this

M Um²⁴
Um um

A banye nalaba bakamaseko, E. uSomhlolo ke
They are one with those of Maseko. Somhlolo then when
nakesuka ke le ute utawufika lapha ke ufike
he left there till he came here he then built
wakha ke lomuti waka lobamba lokusho kutsi
this umuti⁴⁸ of lobamba²⁷ which means that he
uffutse umuti waka lobamba wandvungunye
moved the umuti⁴⁸ of lobamba²⁷ of ndvungunye

M e e
Yes

A sowufike uyawakha ke nankhu lowakha lapha
He then built that one which was built there
sitsi kukalobamba lomdzala.
we say it is Old lobamba⁴⁸

M E awuyichaze nje, lapha ka lobamba lomdzala
Can you explain then, there at Old lobamba⁴⁸ is
ngukuphi empeleni ngoba labanye bakhomba
where actually because some point there at
nakuya kumahlanya, labanye bakhomba e-
Mahlanya⁴⁹ and others point at

A Ehhe kahle ke ngitokuchazela ke Makama
Yes, wait then so that I can explain to you
khonapho. lomuti waka lobamba lomdzala

Footnotes

46 ingaba: according to Bryant the word refer to the ff: stronghold, fastness, place very difficult of access, hence used as place of refuge in war-time; any difficult thing, thing that surpasses one's powers of tackling or mastering, as a nail impossible of being drawn out, any affair, action, word, or piece of work that surpasses one's powers of comprehension.

47 intfombi (variant intombi): originally it referred to a mature girl; but now it is generally used to refer to any unmarried girl.

48 Old lobamba: according to Grotzinger (p 75) Old lobamba is a new name which refers to Sobhuza I's headquarters which he built about 1820 near the Mdimba Mountains.

49 Mahlanya: a place located about 23 km south East of Mbabane.

luphongolo⁴⁴. That is why Somhlolo moved to this side
 kukhwesha kwakhe kubuya ngala ucelwa ngilaba
 His movement to come this side, he was asked by
 baka Simelane ngoba phela utalwa ngula Simelane
 those of Simelane because he is begot by La Simelane

M um um
 um um²⁴

A kutsi chubeka ubheke kulela le lelakhelwe
 that move forward facing^{to} that which was built
 beSutfu. nakaghubeka utē ufika lapha kubaka
 for basotho⁴³, as he proceeded he eventually came to
 maseko, phela yati kutsi baka Maseko neba Simelane
 those of Maseko, indeed know that those of Maseko and
 kabatekani

of Simelane do not marry each other

M E abatekani

They do not marry each other

A banye labantfu

They are one these people

M usho njalo kambe

You say so

A Ya banye labantfu bandvodga yinye labantfu,

Yes they are one these people, they are one man those

nje nakefika lo Somhlolo lapha kubaka Maseko

people when this Somhlolo came to those of Maseko

engabaneni

at engabaneni²⁴

M E e

Yes

A kufike kutsiwa awu phela awukhonti, ngete

It was then said oh indeed you do not khonta⁴⁵

Footnotes

43 Basotho : are the Sotho people, people from Lesotho

44 engabaneni . a place located about 33 km South of Mbabane, (Lit. little shelter). According to Matsobula (p. 16) this place was so named because of its natural rocks and caves which provided shelter from the enemy. There is a ^{very} large cave in that area in which all the people, as well as their sheep and cattle, were able to hide.

45 Khonta / Kukhonta : see glossary

lapha eShiselweni e tindvuna & tatiwako lapha
at Shiselweni¹⁵ are tindvuna⁴ which are known
kangwane e titala tindvuna.

here at kangwane, the bear tindvuna⁴

M E

Yes

A u ibusa ke lendlovukazi ke lapha ka lobamba
This indlovukazi²⁷ reigned here at lobamba²⁷,
se seyilapha ka lobamba ngoba phela uSomhlolo³³
she is here at lobamba²⁷ because indeed Somhlolo³³
sowusukile le Shiselweni nasesilandza³⁹ kutsi ususwa
had left from Shiselweni, if we landza³⁹ what
yini singatsi kafishane kutsi ususwa uSomhlolo
moved then we can say shortly that Somhlolo was
eShiselweni kutfolakala kutsi indzawo yincane
moved from Shiselweni¹⁵, it is found that the place is

naba bakazulu betile ngale
not enough, there are those of kaZulu⁴⁰ coming that side

M O betile ngale

Oh they are coming that side

A ngale ngesheya kweluphongolo
there across the luphongolo¹⁴

M wo wo wo

wo wo wo⁴¹

A bete bafuga benguni, benguni nabo sebayafuga
They came pushing benguni⁴², benguni themselves are
lapha kungwane sebats' akakhweshe ngoba
pushing here at ngwane they say he must move
sebafunov kulim' esimu laph' e luphongolo,
away because they want to plough fields here at
kungako ke Somhlolo bese ukhwesh' ubuya ngala.

Footnotes

39 landza : lit. means fetch; but can also mean give an account of something, or to narrate / tell a story.

40 kaZulu : a word used as a synonym for Zululand. It means "the place (or country) of Zulu"

41 wo wo wo : Can mean agreeing; but can also mean interjection of great surprise or wonder

42 BeNguni : refer to the Nguni people. According to Grotzinger (pg 116) Nguni is one of the principal ethno-linguistic groups of Bantu peoples in Southern Africa.

Oh I do not know it, I do not know it.

A Uyabona ke banjalo ke laba labancane ke
You see them they are like that these who are
abasetukwati lokutsi libito lasomhlolo ngubani
young they will never know that what is the
kantsi phela nguye usobhuga I.
name of Somhlolo³³, whereas it is Sobhuga I

M O loSomhlolo

Oh this Somhlolo³³

A loSomhlolo sitawutsi nje nasesikhuluma ngaye
This Somhlolo³³ when we talk about him we
tsine maswati sutsi Sobhuga I, Sobhuga I bese
Swazis saying sobhuga I, Sobhuga I, and you
uyadibaneka kantsi sisho yen' usomhlolo.
will be confused whereas we mean Somhlolo³³

M E

Yes

A Ehhe utalwa ke ngulasimelane ke usomhlolo
Yes he is born by lasimelane then Somhlolo³³,
uSomnjalose, indlovukazi lenqyona itala usomhlolo
this Somnjalose³⁶, the indlovukazi³⁷ which is the one
which is born at Somhlolo³³

M ngulasimelane

It is lasimelane

A ngulasimelane nguSomnjalose

It is lasimelane it is Somnjalose³⁶

M Um

Um²⁴

A E indvuna ke kuba ngu ngumasejanya
The indvuna⁴ then becomes Masejanya³⁸
waka nsibandze, laba baka nsibandze nje lobabona
of nsibandze. These of nsibandze you see there

Footnotes

36 Somnjalose Simelane (variants: Sontjalose, Sontshalose, Somjeluse); Mother of King Sobhuza I. According to J. Groffier (p 134) she assisted Malambule and Somamba in running the country from 1836 to 1840 while her grandson, Mswati I, was still in his minority.

37 indlovukati/zi; see glossary.

38 Masenjana; was the indvuna of Ngwane's royal residence at Zambodze, his surname is Nsibande.

wena kutsi lozikodze sengijiphi lenkhosi
will wonder as to which ³¹ is this zikodze now.

M Um um
Um um²⁴

A kantsi kufunek' ukwazi kutsi zikodze nje
whereas it is a need that you know that zikodze³¹
ngundvungunye.
is ndvungunye

M Um um
Um um²⁴

A E base siyendlula ke lapha kundvungunye
Then we pass from ndvungunye here and we
sesingena ke enkhosaneni yakhe ndvungunye
enter to his inkhosana²², ndvungunye,
uSomhlolo
Somhlolo³³

M Um um
Um um²⁴

A nitsi nidlal' e Stadium

You say you play at the stadium

M E e phela sesa sesakha lensimu nje^{lapha} sitsi
Yes indeed we have built that field there
yinkhundla yesive kaSomhlolo
we say it is an inkhundla³⁴ q sive³⁵ at Somhlolo³³

A Ehe kaSomhlolo
Yes at somhlolo³³

M E e
Yes

A Libito ke lakhe Somhlolo ke ngubani?
What is the name of Somhlolo³⁵?

M Awu e angilati angilati

Footnotes.

33 Somhlolo : is another name of King Sobhuza. I
he succeeded his father Advungunye
in 1815.

34 Inkhundla : See glossary

35 Sive : See glossary

Only that then then then

A libito engilona naloku sesitsela njena ngitselela lona.
The name which really, as we now pay taxes, I pay for it
Bese libakhona ke lelibito lowukese uyalinikwa
Then there is another name which you are given,
na inkhosi sey nikwa lona lobukhosi
and the king is given it, that of bukhusi¹⁸

M E

Yes

A nje ndvungunye naloku kwaduma lelo libito
Like Advungunye wen though this one spread, his
lakhe nguZikodze
name is Zikodze³¹

M O nguZikodze

Oh he is Zikodze³¹

A nguZikodze. lo Zikodze lose etsiwa laphi
He is Zikodze³¹. This Zikodze³¹ who is named here at
enyakeni abanguZikodze nje ususela ku kuZikodze
enyakeni³² as Zikodze³¹ commences from Zikodze³¹
kuvungunye. nguZikodze libito lelinye
from Advungunye. The other name of Advungunye
Ladvungunye nangabe sesikhuluma ngemlandvo
is Zikodze³¹, when we talk about the history of
wakanwane njeji sesikubhidanisela tsine maswafi
kakanwane' when we confuse you we real
sibili

Swazis

M Um um

Um um²⁴

A Sotawusiva sikhuluma ngaZikodze undgindze
You will hear us talking about Zikodze³¹ and you

Footnotes

31. Zikodze (variant: Zikode) is another name of
ndvungunye

32. Nyakeni: a place located about 10 km
North of mangini

Footnotes

62 mhlakwana : probably a Swati name of Shepstone which he was given by the Swazis; also a regent for Jaha Nkosi also for Mshide Nkosi.

63 Shepstone : second name of Sir Theophilus, was the British Diplomatic Agent for natives in Natal who helped Mswati against marauding Zulus.

64 Ho-lo-lo : sometimes written as ^{wo-who-who} ye-he-he (with final particle prolonged), 'int. Oh my! just look! - expressing merry surprise at anything' (Bryant's Zulu-English Dictionary p 711)

65 Cetshwayo : was a Zulu king who reigned during the time of Sombulo.

Yes we call that making relationship,
uSomhlolo ke wakha buni u khipha tintfombatana
Somhlolo³³ then made relationship, he sent out two girls
letimbili bokonkhulumo e na nampandgese
Konkhulumo⁵⁹ and Mpandgese⁶⁰ and gave them
uyawubendzisa kushaka
to Shaka to marry.

M wo
Oh

A ehhe bendziswa nje labo bantwana kushaka,
Yes they were given up to ^{shaka to} marry those children,
bendziswa nguSomhlolo, bokonkhulumo nampandgese
they were given up to marry by Somhlolo³³, konkhulumo⁵⁹
kufuneka bantwana betfu bakwati loku
and Mpandgese⁶⁰, there is a need that our children know
kuyakwakhwa buhlobo kutsi sikhalisane, kwakwele
this, they are going to make relationship so that we
kukhona akusho kutsi kufika nani nina Makama
can stay in harmony. It also existed, it does not
tifundziswa lokutsi diplomacy diplomacy

mean that this only came with you Makama, the
learned to say diplomacy diplomacy
M Um um
Um um²⁴

A yintfo lundgala leyayikhona isebenta
It is an old thing when was there working, it
kusentjetwa ngayo sibili ngoba nje nasingabuka
was used indeed because if we can look we
sitawufika lapho sitawukhandza kutsi lenye
will come where we will find that another girl
intfombatana yakhishwa, Tifokati, Tifokati
was sent out, Tifokati⁶¹, Tifokati⁶¹

Footnotes

59 Lonkhulumo : was a sister of Somhlolo

60 Mpandzese was also Somhlolo's sister.

61 Tjizati : a sister of Mswati whom Mswati thought would be an acceptable bride for Shepstone.

1
 Singiswayo²⁷, he learned to fight in a new way which comes
 nasingiswayo naye lasatigugule libito sangasasiye.
 with Singiswayo²⁹, he also has changed his name, he is no
 Godongwana³¹ asatsi ungu Singiswayo ngoba wadzingiswa
 more Godongwana³⁶ he says he is Singiswayo²⁹ because
 M e e³⁵ he was exiled.

Yes

A ehhe ubalekela kutsi bangambulala nangabe solo
 Yes he ran away because they could kill him if he
 etibita ngokutsi ngu Godongwana. Uyafundza ke
 still called himself as Godongwana. Shaka³⁸ learns that
 shaka ke nasafundzile ke uyabuya utawubusa, u
 and when he had learned he comes back to reign, he
 babusa ke sikhatsi sinye ke na Somhlolo, na Sobhuga
 reigned over them during the same time as Somhlolo³³,

I

with Sobhuga I

M Um

Um²⁴

A USobhuga I yayinkhosi uyajihlakaniphe kakhulu
 Sobhuga I was a king which was full of wisdom
 sibili macondzana nekwakha bunini. Nitsi nitsi
 concerning the making of relationship. You say, you
 dip. nitsi nitsi

say dip, you say you say

M Ye yidiplomacy phela

It is diplomacy indeed

A yidiplomacy nibe

It is diplomacy you

M e e

Yes

A ehhe sitsi ke tsine kwakha bunini loko.

Yes Somhlolo²³ reigned during the time of Shaka⁵⁵ there
lekaZulu sowukhona lomfana Shaka lowafundziswa
at kaZulu⁴⁰, the boy Shaka⁵⁵ who has been taught
kubusa ngubingiswayo
to reign by Dingiswayo²⁷

M Um um
Um um²⁴

A ngoba phela Dingiswayo²⁷ yakhumbula indgaba
because indeed Dingiswayo²⁷ you remember the story of
yasingiswayo kutsi wabaleka Dingiswayo²⁷
Dingiswayo that he ran away Dingiswayo²⁷ when he
ase ngumgodongwana, abulawa, babulawa ngu
was still an umgodongwana⁶⁶, he was killed, they were
Jobe bana Dana uyise
killed by Job, they were with Dana his father.

M E e
Yes

A utsi Jobe kababulawe ngoba sebambangisa
Job says they should be killed because they are
bukhosi labafana. Uyabulawa ke lomnakabodana
contending with him against bukhosi¹⁸ these boys.
Godongwana nango aduka ayokhonta emathlutfini
He was then killed this brother of Dana, Godongwana⁵⁶
lesitsi bathubi beSuthu nasabuya lapho sowubuya
there he strays and went to khonta⁴⁵ at Hlubi's⁵⁷ we
sowufundze nekulwa impi ngesitungu. Seshaka
call them Hlubi, the basothos, when he came from there
ukhulela la ekhabonina phans' aDingiswayo
he came back having learned fighting in impi⁵⁸ the
ufundza lokulwa ngalendlela lensha lebuya
english way Shaka⁵⁵ grew up here at his mothers under

Footnotes

55 Shaka : a Zulu king who reigned in the early nineteenth century.

56 Ungodongwana : according to Doke and Vilakazi Godongwana is the earlier name of Dingiswayo; lit. small excrement of a roll shape as of human beings or a dog.

57 Hlubis : is one of the earliest sections of the Bemba tribe which moved southwards away from the Lubombo settlement.

58 Impi : see glossary

A nay' intsaba ke yente LuPhondvo

There is the mountain which ^{has} done a horn

M ehhe

Yes

A Batsi kusephondvo, ngilapho tihloli tefike tema

They say it is at Phondvo, it is where the explorers khona (natibuka indzawo yekubeka lomuti wenkhosi came and stood when they were looking for a place to wakahobamba tase tiyayikhomba tisi nansi indzawo put the umuti of the tree of Lobamba²⁷, then they lenhle nembala sowuyaya wakhiwa khona.

pointed it saying here is a beautiful place, indeed Yindzaba ke lesingajilandza muva nasesigedge loku it was built there. It is a story we can landza³⁹

M Um ^{later} um ^{when} we have finished this.

Um um²⁴

A Ehhe, uyakha ke lomuti wakahobamba ke.

Yes, it built this umuti of lobamba then.

Inkhosi usomhlolo u ubekwe nga 1816 e wate

King Somhlolo³³ is installed in 1816 until he

washiya nga 1839 finwala takhe tingemashumi

left in 1839, his finwala³⁰ are twenty

lamabili natine twenty four usomhlolo

four, twenty four. Somhlolo, Sobhaza I

usobhaza I wasilela ngayinye nje kutsi

came short of one so that they would be as

anga tingalingani neteyise ndvungunye ngoba

much as his father's ndvungunye because those

tandvungunye ngemashumi lamabili nesihlanu.

andvungunye are twenty five.

Ehhe ubusa ke usomhlolo ngesikhatsi sashaka

the umuti⁵¹ is where he came and built it.
 tihholi tafike tekhwela laph' etulu ePhondvo. Uyayibona
 explorers came and climbed up at Phondvo⁵². Do you
 lintsaba lokutsiwa kusePhondvo

see the mountain which is called Phondvo⁵²?

M Awu angiyati angiyati

Oh I do not know it I do not know it

A Lapho pho kunetinyamatane nyalo ba
 where there are games⁵³ now they

M O ngiyabona ngiyabona

Oh I see I see

A Ehe labakhele tinyamatane

Yes where they have built for games⁵³

M Lapho sitsi kusemlilwane

where we say it is at mlilwane⁵⁴

A Ehe, cha ke mlilwane phela ungala

Yes, no mlilwane⁵⁴ really is that side

M Ungala eceleni

It is there on the side

A Uyabona luPhondvo nawuchamuka kamangini

You see luPhondvo⁵³, when you come from

uhamba, ngesikontiyela

Mangini going on the tarred road

M e

Yes

A wowu nawuhluka nje nato tinyamatane laph'

Oh uh... you branch then there are games⁵³ there

esigodzini

in the valley

M O ngiyatibona ngiyatibona ngiyatibona

Oh I see them I see them I see them

Footnotes

52 Phondvo (variants: Phondo, Luphondvo, Lumphondo)
a mountain found somewhere in mid Mangochi -
Luyengo road, just immediately
after you have left the road to
Mbabane and have taken the road
to Luyengo before you reach Mahlanga
It is on the left when you go to
Luyengo.

53 games : can have two means; can mean
sports; and can also mean wild
animals

54 Mlilwane : is a wild life sanctuary which
is located about 10 km south west
of Mbabane.

Makama right there. This umuti of Old lobamba⁴⁸

A njoba uyabona nje lomgwago nati titolo lapha
as you see this road, here are shops there at
kuMahlanya
Mahlanya⁴⁹

M ngiyabona ngiyabona
I see I see

A Wawakhiwe lapha ngenhla
It was built up there

M WO
Yes

A ngenhla nawughamuka kamanzini nje wawakhiwe
Up if you come from manzi⁵⁰ then, it was built
ngesancele ngenhla. Ufufwa muva lokubuya
on the left up. It was moved later to come
lapha pha sowukhona kwendlula letitolo ube ngale
to where it is passing the shops to be right
emva kwaletitolo njengoba uyawubona phela nyalo
behind the shops as you see it indeed now.

M ngiyawubona phela nyalo
I can see it indeed now

A lapho wakhiwe khona yinsimu yenkhosi bapho.
where it is built is the field of the king there
ngilapho kwakuhlehla khona bobabe bonyatsi
it is where our fathers Nyatsi had hlehla⁵¹
ehhe nabahlehla ensimini yenkhosi kwayinsimu
yes when they hlehla⁵¹ in the field of the king, it was
yenkhosi lapho umuti wawungale ngetulu ehhe.
an field of the king there the umuti was up there, yes
ngiko ke kahobamba lomdzala lapho efikela
It is at Old lobamba where Somhlolo first came
khona uSomhlolo, umuti wefika wawubeka khona

Footnotes

50 Mangini : a town located about 33 km south East of Mbabane. It is also referred to as the Hub of Swaziland. Formerly Bremersdorp.

51 Hlehla : lit. means to step or go backwards, recede; but it can also mean to postpone; it can also refer to a situation when people are called by their chief or king or by the king's representative to come and work in the fields of the chief or the king.

PAGES
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Genealogy of the Kings of Swaziland

BOOK 2

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

Footnotes

86 Mavuso : is a surname, but probably ^{another} a name
of Mswati.

87 Soshangane : was one of leaders of the nguni
groups during the reign of
shaka in the early nineteenth
century, was also Zwide's
headman;
(see Masebula's 2nd ed. p 28)
was also Zwide's brother and
son of Yanga

indvuna lenkhulu lengiyayiyona iphetse umuti
 the chief indvuna⁴ which was managing the umuti⁶
 lapho kuhlala indlovukati ngusandlani, Sandlane
 where the indlovukati³⁷ was staying is Sandlane, Sandlane⁸⁴
 wakaZwane ehudgidzini.

of Zwane at ehudgidzini.⁸⁵

M O laph' ehudgidzini

Oh there at ehudgidzini⁸⁵

A laph' ehudgidzini kufuneka ke kutsi lindzawo
 there at ehudgidzini⁸⁵. There is a need that we
 yehudgidzini siyati kutsi ikuphi.

know where this place of ehudgidzini⁸⁵ is

M Mine ngiyati phela laph' ehudgidzini

I know indeed at ehudgidzini⁸⁵

A Ukhombe nje impela usho kutsi naku ke

so that you can actually point and say there are

ehudgidzini ehudgidzini ungete wamane uve nje

ruins of ehudgidzini⁸⁵. You may not just hear that

kutsi ehudgidzini, ngoba akute kwasheshe kukhanye

ehudgidzini ehudgidzini⁸⁵ because that may not be

kahle loko, ngayo ke indlovukazi liyayihlala ke

easily clear, this is the indlovukazi³⁶ which was

ehudgidzini loThandile le kubo 1840 kuye kubo

staying at ehudgidzini⁸⁵ this Thandile⁷ between 1840

and 1868 lapho ke e inkhosi mswati yakese isishiya

and 1868, when then our king Mswati left us

khona. Tinwala tayo tingemashumi lamabili

His tinwala³⁰ were twenty-nine. They were

netinwala leshishiyagalolunye kwasala yinye

short of one in order that they would be

nje incwala tingabi ngemashumi lamatsatfu

Footnotes

84 Sandlane Zwane ' senior indvuna q Ludgidzini
an indvuna q Mbandzeni

85 ehudgidzini : Royal residence q Thandile, mother
q Mswati, situated in central
Swaziland at Ludgeludze, halfway
between the Zombodze and
Matsapha schocis. (Matsebula old ed
pp 14, 17; also see Grotzinger p 18).

Is she related with the ndwandwa clan up there ?

A Owa waZidge
Oh she is q Zidge²⁸

M waZidge
she is q Zidge²⁸

A Zidge uZwide kaYanga
Zidge²⁸, Zwide²⁸ q Yanga⁷⁹

M O Ya
Oh Ya

A e e . Empeleni nje Thandile ngudzadzewabo⁸⁰
Actually Thandile⁸¹ is a sister q Madzanga.
Madzanga uyababona labenguni labalaphi⁴²
Do you see the benguni⁴² who are at
enkambeni,
enkambeni³¹

M Ngiyabona ngiyabona
I see I see

A ehhe ngudzadze wabo madzanga, Nasesingabe⁸⁰
Yes she is a sister q Madzanga. If we can
siwulandza nje umlandvo wakhona singawubhida-
landza³⁹ the umlandvo³² of that place we can
nisa nawe uze uve bunandgi kutsi kwahamba
confuse. it such that you can enjoy the story of how
kwatsini kuze kutsi madzanga abe la ulandzela
it went so that madzanga⁸⁰ followed his sister
dzadzewabo ekuchitsekeni kovembuso webenguni⁴²
in the destruction of the government of the benguni⁴²
eMagudu e sewuchitfwa nguShaka. Asisubambe-
at Magudu⁵³ when it was destroyed by Shaka, we should
leleka ke lapho sibone ke kutsi Thandile ke⁷¹
not be delayed there where we have seen that Thandile

Footnotes

79 Yanga: probably refers to Yanga who was once a Ndwandwe ^{clan} leader and founder, father of Zidwe

80 Madzanga: a son of the Ndwandwe king Zidwe, he was also a half brother of Mswati's mother ihandile.

81 Enkambeni: a place located around the Nkambeni Hills about 50 km North West of Siteki.

82 Umlandvo: see glossary

83 Magudu: hills found along the southern bank of the Pongolo river, where the Ndwandwe clan under the founder-leader Yanga settled after their separation with the emahangeni. 'Early Bembo-nguni peoples who ultimately settled in Swaziland under the leadership of Ngwano III in the 18th century spent some time near the Magudu. The Magudu are also mentioned in a praise song of Sobhuza II since his mother descends from Zulus who lived near the Magudu.' (Grotzinger p 86)

intfombatane yihle cha iyalanduwa, walanduwa see a beautiful girl, so she is fetched. Thandile⁷¹ was lo Thandile le kaZidze ebukhosini bebenuni. E also fetched from kaZidze⁷³ at ebukhosini¹⁸ of the Ngunis⁴². nakalanduwa ke phela kufhuma nabodzadzewabo when she was fetched indeed her other sisters labanye njengoba nje kwaba nguFile loweta naye went out just as it was File⁷⁴ who came with File lotala ndwandwe, e ndwandwe lotala her. File who bore ndwandwe⁷⁵, ndwandwe⁷⁵ who mboziswa, mboziswa atale Salada uyise wasifuba bore mboziswa⁷⁶, mboziswa⁷⁶ bore Salada the father of a

M hawu

hawu¹⁰

A Ehhc ngilowaphuma ke waphuma na na nathandile Yes she is the one who went out with Thandile⁷¹ this loFile. E wase uta ke ukhishwa ke ngoba File⁷⁴. She was then sent out because there is a phela kufanele kukhishwe ne nemajaha need that the emajaha⁷⁹ are also sent out who are layawusebesebenta imisebenti imisebenti ye going to work out all the jobs of the yemntwana le laph eyakwendza khona umntwana¹⁶ where she is going to marry, and netigili letiyawubhasobha tintfo le ehhe lesifuna the slaves which are going to take care of some kukwati nje ngilokutsi Thandile Nxumalo uta things there. Yes what we want to know is that nalodzadzewabo ke File beta kumswati, Thandile⁷¹ Nxumalo comes with her sister File⁷⁴ to mswati

M solo uhlangene jini nalesindwandwa laph' enhla?

Footnotes

73 kaZidge : means at the place of Zidge

74 File : sister of Thandile, she was one of Thandile's tinhlanti's (co-wives); the mother of Adwandwa of Mbidlimbidlini in the Monkayane area.

75 Adwandwe/a : was the son of File; he acted as regent when the new king was still a lad (Ludvonga)

76 Mboziswa : the son of Adwandwa and his wife Ntethekagana Mkhonta

77 Dalada : son of Mboziswa and Litsekile Fakudze and the father of Sifuba

78 Sifuba : the son of Dalada and his mother is Lobatsakatsi Adzimandze

Footnotes

73 KaZidze : means at the place of Zidze

74 File : sister of Thandile, she was one of Thandile's tinhlanti's (co-wives); the mother of Adwandwa of Mbidlimbidlini in the Mankayane area.

75 Adwandwe/a : was the son of File; he acted as regent when the new king was still a lad (Ludvonga)

76 Mboziswa : the son of Adwandwa and his wife Ntethekagana Mkhonta

77 Dalada : son of Mboziswa and Citsekile Fakudze and the father of Sifuba

78 Sifuba : the son of Dalada and his mother is Lobatsakatsi Ndzimandze.

if we mention him saying gaphu gaphu⁶⁶ his
 gaphu fibongo tekhe sinsi Mavuso ngokuvus' indlu
 fibongo²³ saying Mavuso through restoring the house
 iyabola, gijimani ngazo zonk' izindlela niyobikela
 and gets rotten, run through all the ways to report
 umpande kaZulu nitini indlovu idle leny' indlovu
 to Mpande⁶⁷ at kaZulu⁴⁰ and say an elephant has eaten
 yayeleka ngamahiya nanahlukuzo. ngumswati ke
 another one and had covered it with emahiya⁶⁸ and
 lowo.

emahlukuzo⁶⁹. That is Mswati

M ngumswati ke lowo

That is mswati

A ehhe utalwa ngulaxumalo nguThandile. Thandile
 Yes he is begat by laxumalo⁷⁰, by Thandile⁷¹.
 loweta lapha ngobe phela inkhosikati lengiyona
 Thandile⁷¹ who came there because indeed an inkhosikati⁷²
 'itawutal' inkhosi lapha kangwane ivele
 which is to bear the king here at kangwane is
 ilandwe nje ilandwe gho.

actually fetched, is fetched clearly

M akusho kutsi e

It does not mean that

A amare kukhethwe nje emakhosikafini, kuyalanduwa
 She never chosen anyhow among emakhosikati⁷², she
 ilandzelwe kutsi ngayo letawutal' inkhosi.

is fetched so that she can be the one to bear a king,
 nayilanduwa ilandwe ebukhosini akumane
 when she is fetched, she is fetched for ebukhosini¹⁸

kukhethwe nje roma yini kutsi owu loku sibona
 They do not just take anything that oh because we

Footnotes

66 gaphu gaphu - sometimes referred to as gaphuza which means according to Bryant to talk away in a fluent, eloquent style, as a man at a law case, in conversation, or when praising the chief.

67 Mpande : A brother of Dingane, one of Shaka's successors and he died in 1872.

68 Emahiya : plural of lihiya ; lihiya is a loin cloth worn by Swazi men as part of their traditional clothing. It is tied on the right hip. The custom of wearing them (sometimes one but often more than one) is reported to have been copied from the Shangaans of Mozambique. Young boys do not wear them. Men begin to wear emajobo (q.v.) over the emahiya, while women add a skin skirt (sidwaba, q.v.). (J. Grottel ed. p 86)

69 emahlukuzo ^{probably} is a bunch of beads which is usually tied around the body by someone is wearing emahiya.

Footnotes

70 LaNxumalo : 'La' means daughter of; therefore
LaNxumalo means daughter of
Nxumalo

71 Thandile : (variant Tsandgile) : also LaZidze
also LaZwide. Daughter of Zidze, the
main wife of King Sobhuza I and she
was chosen at about the age of ten to
be Sobhuza's wife. She was the mother
of Mswati II and resided at Ludgidzini
as an indlovukazi.

72 inkhosikati : See glossary

wayokwendiswa e ku ku kumhlakuvana ku ku
and was given to be married to mhlakuvana⁶²
kuso kuShepstone
to Shepstone⁶³

M Ho - lo - lo

Ho - lo - lo⁶⁴

A Tifokati waya wayokwendiswa kuShepstone
Tifokati⁶¹ was given to marry by Shepstone

M lomlumbi

This white man

A Lomlumbi. wafike kumlumbi watsi awu inkhosi
This white man. She came to the white man and he
Mbandzeni ingentisa lengingakwati lekitsi ngeke
said Oh King Mbandzeni is going to do something I
ngakukhwela mine kutsi ngabe sengiteka sitsembi.
do not know from my place, I cannot manage to
e sowuyatsafwa Tifokati unikwa indvuna
marry polygamy. Tifokati⁶¹ is then taken and given
ya Cetshwayo
Indvuna⁶⁴ of Cetshwayo⁶⁵

M wo

Yes

A Ehhe konkhe loku yindlela yokwakhiwa

Yes all this is a way of building the way
kuhlalisana, idiplomacy le leniyishoko ke.
to meet, it is diplomacy you say, then

Asidlule ke lapho ke sitsi ke inkhosana ke²²
let us pass from here and let us say the inkhosana
yaSomhlolo ke sekuba nguMswati. Mswati ke
of Somhlolo it becomes Mswati. Mswati himself
yena ke leitsi nasesimusho naye simutsi gaphu