

S.O.H.P. INDIA HISTORY: 01, 06, 73/20, 07, 73/05, 04, 74, 1/4

going to Logwaba<sup>24</sup> we are going to Dilidili<sup>25</sup> the  
 inkhosi yanalulu siyofun' usiba lwendlovu  
 King of the Zulus, we are to search for the feathers  
 Sizwabingqa amaduna akithi akangwane,  
 of an elephant, to stir up our important people of  
 Kangwane<sup>26</sup> yabantu<sup>26</sup> Mahlokohla<sup>25</sup>  
 labanjengawaboye. Uhleli ungathi uzawushaja  
 which are like those of boye. You are seated as if you  
 mswethu. nqhe usolo uhlokoza amadoda  
 beat my/our brother. You won't keep on peking about.  
 Mbhabha ngejazi unlomo uhlezi nqabe'  
 at new Mbhabha with a broad-bladed spear while the  
 wadlisaphi<sup>27</sup> ubangabane, mshiza  
 mouth is resting, really where did you feed  
 msuku kuyaphela<sup>28</sup> kulakithi  
 langabane, stout sticks the day it gets finished  
 kangwane, nsiba simancaka<sup>26</sup> kulasemdzimba  
 in our country kangwane, feathers which land on  
 Mabizwa<sup>28</sup> asabele djengempaka yemthakathi  
 that of mdzimba. The one who responds when he is  
 wabizwa kamanzini edolobheni wase uyasabela  
 called, like a wild cat or a witch you were called  
 Wabona bologoba Mahlokohla abasalal' ekhaya  
 from the town of Manzini and you responded. You saw  
 naba sebatl' ezintabeni. Bentive kuva  
 logoba<sup>29</sup> (and company) Mahlokohla they no longer sleep  
 amageba aneikhilikithana bathi uyakhalakathela  
 at home, here they are, now sleeping on the mountains  
 inkonyana ka lamini, wathi ukubasequlubane  
 They did so because they have felt danger with some  
 Nyakana wafa uMahlokohla

### Footnotes

24 Logwaba : probably personal name or place's name

25 Dilidili : the early Zulu king

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

27 Mbhabha : probably a Sibandze man who was a senior induna during the reign of King Nqwane V (Bhunu).

28 Langabane : according to Matsebula (p16) he was a 'Mnisi who lived at the foot of the Mdimba Mountains, close to where Logitshlegi now stands. This place is still known today as kaLangabane (at Langabane's); It was Langabane who undertook to show Sobhuza and his men the famous and almost impenetrable caves in the Mdimba Mountains."

29 Logoba : personal name

you of Ivoye<sup>9</sup>, if the stick was a spear, you would  
 hla, ngoba wahllokohla timbila tase Mdzimba<sup>10</sup>  
 piece, because you pieced the rock-rabbits of Mdzimba<sup>10</sup>  
 tiyaphuma tenta buhlakalala, tiye tibariwa  
 they came out and scattered, until they were trapped  
 kudaladi kuzombodze wamaqungu. Mahlokohla  
 by the fence at lombodze of treasures. Mahlokohla  
 lodzajja<sup>11</sup> ngentsamo wena wandatsha kaDlamini  
 who is ndzajja<sup>13</sup> with the neck. You of ndatsha<sup>13</sup> at  
 banta bazoyibhukud' unkhaba, kwakushi  
 Dlamini's place, people are going to pierce it at the  
 inkhosi no Piet no Jubhele, wena wokhonkothi  
 paunch. The king and Piet Jubert, you of a strong white  
 lwentaba dumhlophe kwa Sowifela, wena  
 mountain at kwa Sowifela, you who refused the  
 wadub' okuhle nengwenyama ekutalweni sawo  
 nice thing with the ngwenyama (in its birth) of the  
 somdimba, ugidi isibindi mahlokohla  
 mdimba<sup>10</sup>, you dance bravely mahlokohla<sup>12</sup>

kwase Mampondweni. ubuyele  
 of Mampondweni<sup>18</sup>. You have returned  
 nembela zabazimbili. Enye inombalampantju  
 with two izimbela, One has a colour that is mpantju<sup>20</sup>  
 elumpontsho wabheka kwase Nyakeni wathi  
 that, mpontsho<sup>20</sup>, you went to that of Nyakeni<sup>21</sup> and you  
 wenzeta khona ezakushagis' umlomo, wathi  
 said you did that so that he can make your tongue sour  
 Jehova ongumtaba Dlamini siyemuka siy<sup>22</sup>  
 you said Jehovah, the one who is the child of Dlamini<sup>14</sup>,  
 engudzeni siya kulo gwaba siya kusilidili  
 we are leaving, we are going to engudzeni<sup>23</sup>, we are

### Footnotes

9 Sroye : is a stork (bird) ; also refers to a tall person ; also could be personal name

10 Mdzimba (variant : mdimba) (Grot Peter p 98) these mountains are "a series of elevations south of Mbabane in the midveld, about halfway to Manzini. Caves in the mountains are the gravesites of some of the Swazi kings. The royal villages are also usually located near the foot of these mountains."

11 Zombodze : "The name of the tribal capital founded by King Ngwane III in the mid-eighteenth century. The incwala ceremony was held there during his reign. <sup>King</sup> Bhuni's capital was also called Zombodze and is located 5 miles due east of the present capital of Lobamba." (Grot Peter, p 190). Bonner p 14 says it was 'Ngwane's national headquarters', in the vicinity of modern Swalleni. In modern Swaziland there are two sites known as Zombodze, one east of Lobamba in central Swaziland; the other, located in Southern Swaziland, approximately 10 km south-west of Mthlsheni, and the latter is sometimes referred to as Zombodze of Treasures.

Footnotes

12 mahllokohla : also known as Bhunu, ngwane<sup>1</sup>  
the son of Labotsibeni

13 ndzatja (variant : ndatsha) : a mole rat

14 Dlamini : the early Swazi king(s) ; also a  
common surname in Swaziland ;  
surname of the royal family

15 Piet Joubert : one of the whites who once settled  
in Swaziland

16 kwasowufela : lit Sowufela's place ; probably Sowufel<sup>a</sup>  
is a personal name

17 Ngwenyama : lit. 'the lion' ; name considered to be  
traditionally applied to the king of  
Swaziland ; Logwaja Mamba p87, 25. 3.83,  
gives Ngwenyama as the name of the son  
of the Mamba king Magadlela, + the  
father of Pholile ; Ngwenyama also appears  
on the Dlamini Kinglist compiled by  
Makabula, as the son of Dlamini III

## Footnotes

18 Mampondweni : a place located in the north west of mangini, and near the mdzimba mountains

19 izimbela :

20 mpantju / mpontshe :

21 Nyakeni : a place located about 10 km north of Mangini

22 Jehovah : the almighty God; the sacred name given to God

23 engudzeni : a place named from the name of a mountain called ingudze; this is found further east of Hlatikhulu

M2

Wena dlukula dledle \_\_\_\_\_ ka lobamba  
 You dlukula' dledle \_\_\_\_\_ at lobamba, that  
 sibapha bantfu sibe sibadlukulisa. kabomswati  
 gives to people at the same it dlukulisa them. at  
 kakwalwa ngemalo kusalwa ngematsambo  
 Mswati's home it is not closed with wooden bars  
 emadvodza naye usimanga uchanile, Uchanile  
 but it is closed with borders of men, he is also  
 enkhomeni nase mntfwinini  
 strange, he has urinated. He has urinated on the cow  
 [ so many voices talking <sup>and on the person.</sup> at the same time ]

siba simanga thathala zihlobo zakadeni  
 We become strange, thathala old relatives  
 kwathi kwabanjwa ngentambo kwavalwa  
 That was caught on the robe at Mgeniga it was  
 kwamgenga abanga inhloko zamadoda emasakeni  
 closed, quarrelling over the heads of men from the  
 atsi khala mdumbadumbane kuyovakal'  
 sacks saying cry mdumbadumbane so that stories  
 izindaba luhlohho olusikwa ngababuyako,  
 can be heard, the luhlohho which is cut by those  
 kabomswati kangiyokuya ngoba kubomswati  
 who come back, I will never go to mswati's home  
 akuvalwa kuyavulwa ngemakhandz' emadvodza  
 because at Mswati's home it is closed, it'll be  
 2 ngabo <sup>closed</sup> labo <sup>with the heads of men</sup>

These are the ones

M2 Wena usoye. lutsi lwamkhonto bowungahloko-



Footnotes

1 Dlukula / kudukula : to take up or take away  
dlukulisa a thing with a violent breaking  
away

2 dledle :

3 Lobamba : 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 Grotzinger, 'Lobamba' was also the name of Ngwane's 'first village' in the South-eastern Swaziland' (p 75). According to Masebula (p 7) Lobamba was the residence of Ndrungume's mother, Lamndzebele - site of Vincwala at that time. The indvuna was Danilo Nkambu.

4 Mswati : There is Mswati I the brother of Mfonga; son of Msimudze; there is also Mswati II the son of King Sobhuza I and Isandzile; and now we have Mswati III, son of Sobhuza II an indlovukazi Latfwala (Ntombi)

5 Thalathala :

Footnotes

6 Mgenga: probably personal name

7 Mdumbadumbane: probably refers to something that is a secret or that is unknown.

8 kuhhohho:

Interviewed at: SBS. Mbabane

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Dates: - 6 - 73

5 - 4 - 74

20 - 7 - 73

PAGES  
72  
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# Exercise Book Skryfboek

SIZE A4 (227x210mm) GROOTTE

Name Naam SAS SERIES TAPK 18  
Subject Vak Tibongo of King Solomon's Ti  
Place Plek BOOK 1 and Sasanyane a

Faint Ruling with Margin  
Dowwe Lineëring met Kantlyn

JD. 328

Section One

Ndwandwe History

S.B.S series

01.06.73, - 20.07.73 and 05.04.74

Footnotes

66 Ndvungunye : also known as Dikodge; the son of king Nguane III, who died in about 1780. Ndvungunye died in 1815. His mother was Danyelgebele or Lakubheka who had her residence at Old Lobamba and Ndvungunye's administrative capital was at Shiselweni; he was also the father of Sobhuza I.

67 Somhlolo : also known as king Sobhuza I; son of Somnjalose Simelane and king Ndvungunye; according to Magangen Dlamini (SBS Tape 19) the *besuthu* used to call him Raputsa.

68 Mathanga : can refer to many things; can refer to pumpkins; can refer to new kraals in process of building; camps for cattle; thighs

69 dabulaizing : from dabula which lit means tear; also means to walk along some place; to cross;

70 Thukela (variant: Tugela);

Footnotes

71 nffoli: probably personal name.

72 Mnengwane: Sobhuza II's sister; princess

ho Sibubulundu, kwaye kwagamagama uKing  
 the Sibubulundu<sup>58</sup>, such that King George in that of  
 George kwelasengilandi, kwaye kwagamagama  
 England was shaken, until that Russell in that  
 of Italy kulase Italy, wabuye mahobhe wathi  
 of Italy; also shook, also that of Hobbe<sup>61</sup> returned and  
 wakithi labaye ngesitimela, wena wawuvuma  
 said ours, we like the train. you who agreed to  
 kulabambhlope belungu, ubenjengesangoma  
 the whites, the white then and become like a diviner  
 Labaka Magiya kabhinga abachukuluta umtaka  
 those of Magiya<sup>62</sup> of Bhinga<sup>44</sup> who provoked the child of  
 mahlokohta bafak'ibhoni phakathi, bamaphuca  
 mahlokohta<sup>12</sup>, they inserted the bhoni<sup>63</sup>, those who fold  
 zandla bamaphuca zimyanga, wena  
 their arms and those who fold the doctors, you who  
 wahlangana nabasuthu ababili, lomunye  
 met with two basuthu<sup>64</sup>, one had sharp ears as  
 abendlebe zinalithi, lomunye abendlebe zikhany'  
 a needle, one had ears that were lighted by  
 ilanga, bathi uyaphi mtaka mahlokohta wathi  
 the sun, they said where are going to child of  
 uya laphal abantu bakhona bangasayikufa,  
 mahlokohta<sup>12</sup>, and you said you are going to a place  
 bayobulawa kuguga nokuluphata, sichobo samu  
 where the people will never die, they would be killed  
 mfan'omncane

by old age and by getting to a great age, my sichobo<sup>65</sup>  
 ongaphicwa yizindtela, ungani abadala  
 young boy who is not confused  
 sezibaphicile, uvuvulwe ndaba eseyindaba, ndlela



Footnotes

58 Sibubulundu : possibly a river

59 King George : King of England

60 Mussolini : possibly one of the greatest leaders of Italy.

61 Hobbe : possibly personal name

62 Magiya : Surname

63 bhoni :

64 BeSuthu : members of the Sotho nation; natives of Lesotho, Transvaal and Botswana

65 sichobo :

himself with a blanket, he is the one who  
 covers himself with the skin of the leopard  
 ngulwesilwane, jojo ngulomnyama ngulongiphi-  
 of the animal, long-tailed finch is the black one, is the  
 cile ngulonemagomb'ebusika nasehlobo bonkhe  
 that has confused me, is the one that has tail-feathers  
 bojojo bathohlokile. Ejimani ngazo gonkana  
 in winter and in summer, all long-tailed finches  
 izindlela nyobikela umntwanenkhozi Mshengu  
 have collapsed. Run in all directions to report to  
 wase Mashobeni, Mshengu ayobikela Zibhebhu  
 umntwanenkhozi Mshengu<sup>47</sup> of Mashobeni<sup>48</sup>, Mshengu<sup>49</sup> has  
 kaZulu, Zibhebhu yawubikela Sokovu  
 to report to Zibhebhu<sup>50</sup> at kaZulu, Zibhebhu to report to  
 kulaseNyakeni, Sokovu yawubikela Mabhula  
 Sokovu<sup>52</sup> in that of Nyakeni<sup>51</sup>, Sokovu to report to  
 kulaseLangeni, Mabhula yawubikela Mandanda  
 Mabhula<sup>53</sup> in that of Langeni<sup>54</sup>, Mabhula<sup>53</sup> is to report to  
 Mandanda ngumfana wakithi, ngulowabegelwe  
 Mandanda<sup>55</sup>, Mandanda<sup>55</sup> is a boy of our place, he is the  
 kanthethwa, uthi umntwana wonakele, uhambe  
 one who was born from the mthethwa<sup>55</sup> family, say the  
 emalibeni ebathakathi, ungabomphinda  
 child has been spoiled, he has walked on the graves of  
 ngelamabhoko, ushaye usayogudl'imbuluzi  
 witches, you must not redo war with that of walking  
 wayiphindelela

sticks, he has walked along the imbuzi<sup>56</sup> reportedly—  
 emgungundlovu yabuya wajikijeleka utswel  
 From emgungundlovu he return powerfully,  
 unkhono omazima, wena wajikijela ngaphisheya  
 carrying his heavy arm, you who threw across

Footnotes

(plur. amantwakenkosi)  
47 umantwakenkosi (variant: amantwakhosi) lit. the  
child of the king. The nearest English  
equivalent to this title is that of prince  
or 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 amantwama  
after the death of the king, only the  
heir is known as umantwama.

48 Mshengu : personal name; also a Sinaratelo  
of the Mabuga and Shabalala surnames  
prince

49 Mashobeni : a place on the further north-eastern  
part of Swaziland.

50 Zibhebhu (variant: Zibebu) according to Bryant (p 45)  
he was the son of Mapita; and  
Sojiyisa's grandson

51 Kazulu : lit. place of the Zulu. Swazis use the  
term to refer to the country to the immediate  
south of Swaziland. KwaZulu: lit. place of  
the Zulu. In South Africa this term is re-  
served for the areas under the Zulu homeland  
authorities, while Swazis who Zunda use it  
a similarly broad way to 'Kazulu' (see above)

## Footnotes

52 Jekovu : prince

53 Mabhula : personal name

54 Langeri : according to Bonner (pg 32) it was the capital of Swaziland in 1835. According to Masebula p 18 it was Sobhuza's important village and it was his administrative centre, in a corner of the kusushwana valley, where the senior prince was Phangodze.

55 Mandanda : a nithethwa who has been a chief and nithethwa is a surname

56 Umbuluzi : river draining much of north-central Swaziland by means of its two main branches, the Black Umbeluzi and the White Umbeluzi. It flows north and east a short distance to Delagoa Bay.

57 Mgungundlovu : possibly one the places in KwaZulu

bahlegi kwizikhabuzi, uhomagalada kwentuzi  
 sat <sup>21</sup>ing stories, the one who jumps like the bull, the  
 uhomagusha kwetaka ibila, usuke wathi  
 one who crawled like the rock-rabbit. you just jumped  
 galakada wahlala phezu kwambabha <sup>27</sup>mbabha  
 and sat upon mbabha, Mbabha

\_\_\_\_\_ bande zaye gabanga  
 \_\_\_\_\_ at Sibande's place until they over-  
 ngamakhala, khulu lingemangge liyeza  
 lapped with noses. A hundred of vultures is coming on  
 lipwukela lehlala ingqweni weluwela  
 a slopy place, coming down to along the woods but  
 mkhonto kawulandwa nokulandwa, unkhonto  
 of the cross road, spear that is never fetched, your  
 wakho uyawulandwa bafana bakho ezingadeni  
 spear will be fetched by your boys from the  
 ikomo ziyapheli' iginseto naziyawushona  
 gardens <sup>28</sup>cattle that finish the heaves, when they are  
 kula sempondweni. Sibagajela kulanqabane  
 going to that of Mampondweni. We finish them at  
 lute lugajela nje aludli lutho ludl' inhloko  
 lanqabane, it finishes because it doesn't eat  
 zamadoda. Wena waphakathi. Bhuzi  
 anything, it eats the heads of men. Wena waphakathi <sup>45</sup>  
 kwegindlu angayisibekela, imizana emncane  
 Bhuzi <sup>44</sup>of the houses he can cover, the small imizi <sup>35</sup>  
 angayisibekela \_\_\_\_\_ ngezikatthuli ngezika  
 he can cover \_\_\_\_\_ they are <sup>45</sup>thuli, they are  
 Shaka, Shaka ngulomnyama ngulomnyama  
 Shaka <sup>46</sup>, Shaka is the black one who doesn't cover  
 ingubo, ngulombatha lugogo ngulwengwe

### Footnotes

43 Wena Waphakathi ; lit. 'you of the inside';  
term for saluting the king

44 Bhuga ; shortened term for Sobhuza

45 Hhili ; according to matsebuka he was one of the  
early Bembo-nguni leaders.

46 Shaka ; was a Zulu king during the time of  
Sobhuza I

stumbling traps and they thought the child of Dlamini<sup>19</sup> was going down the dorcas, he sent them to ngulubini<sup>30</sup> kangwane, singabothwal izintambo, kuyawuthwal. The year mahlakohla died at kangwane<sup>26</sup>, he should izishegi, kuthiwe nangumfelokazi ontambo not carry the izintambo<sup>31</sup>, it will be carried incompletely zimhlophe gamafokosi

It will said here is a widow with white izintambo<sup>31</sup> amaganda ayisiwohlo

gamafokosi<sup>32</sup> a pile of eggs  
Lombode

lingeze ngawabek emgaleni  
which cannot put along the edge of the yard

wamagagu ngezwe lamvelase khona  
Lombode of treasures, about the ligwe<sup>33</sup> of mvelase<sup>34</sup> to agokubona umabona ukukhanya

See, the see of light He went

wahamba mosi wahamba wayawishon'  
indeed, he went to the umuzi<sup>35</sup> of men emgini wamadoda wanganga

Yon ngangad that bore other men,  
eyazi amany amadoda, yona eyakithi

that of ours at kangwane<sup>26</sup>, he persisted in kangwane wadanga ukudl amanye amadoda eating other men, it showed and it will

yayigabatisa ngeke iyifikise embinyeni, nxabi  
never reach the mouth, nxabi<sup>37</sup>

wasahlungunhlungu umabobo ngumashucula  
nhlungunhlungu, Mabobo<sup>39</sup> is Mashucula<sup>40</sup>

indoda yakithi

our man of kamadlenya<sup>41</sup>  
yakamadlenya yayinolugogo ezibhulini yathi kuba  
that had skis on the sibhuleni<sup>42</sup>, after, that they

Footnot's

30 Ngulubane : lit. small pig ; probably also name of a place

31 izintambo } (sing. <sup>intambo</sup> intsambo) : lit. rope, string/thread  
+intsambo } can also refer to mourning clothes

32 amafokozu (sing. ilifokozu) : hut with a dilapidated appearance, from the thatch being old and disordered.

33 lizwe (variant(s) : live) : see glossary

34 Mvelase : probably an ancestor of the Dlamini kings; Matsebula p 141 says Mvelase Mdluli was the mother of Labetsibeni Mdluli.

35 umuzi (variant : umuti) : see glossary

36 nganga'd :

37 Nxabi : probably a bull

38 Nhlungunhlungwini : probably a place

39 Mabobo : probably personal name

40 Mashucula : probably personal name

41 kamadlenya : lit. at Madlenya's place ; a place around Siphofaneni area, i.e. south-east of Mangini.

42 libhulini :



Footnotes

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37 Nxabi : probably a bull

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39 Maboko : probably personal name

40 Mashucula : probably personal name

41 kamadlenya : lit. at madlenya's place; a place around Siphofaneni area, i.e. south-east of Mangini.

42 Zibhulir :

Footnotes  
105 Lozijini : probably prince.

106 Mambane : lit. small mamba; could be personal name; also known as a Sinanatebo of a particular surname.

107 Hhe (variant: ha) : interj. expressing sudden surprise, similar to English 'oh'

108 idlavelev : the regiment formed during the reign of Mswati (1844 - 1855)

109 inkhambelo ;

110 emajaha (sing. ijaha) : See glossary

111 inkhundla (var. inkundla) : See glossary

112 mkhontweni : lit. at the spear; possibly the name of the inkhundla

113 Mavuso : the brother of Ludvonga; a king of the Bembo-nguni peoples, probably in the late 17th century. The descendants of his people became known as Swazis (Glotz p. 94)

Footnotes

114 Mujizi :

115 Rinjojela :

nal  
to

seated on a log and the birds laughed at, and also  
 uyaphi yemntaka<sup>97</sup> ndaba loku live laboyihlo  
 those of komahasha laughed at it and said, where  
 liyadungutela. Uye waklaba eziba<sup>98</sup> \_\_\_\_\_  
 are going to child of ndaba because the live<sup>33</sup> of your  
 kankonyane yandlovu, inkomo ziyasho ziyaduma  
 ancestors is out of sorts. You eventually staked  
 Ohudlambozi lwaboShabane, hlohlomezela abantu  
 of the calf of elephant, the cattle are saying and  
 eqobheni, impondo emoyama kaMahlakohla  
 are thundering, fierce wild man of Shabane<sup>99</sup> and friends  
 Gobhosi oludlwa zinyoni gamandulo rezinyoni  
 the one who pushed people into the bush with huge  
 gasekolishi. Umntwana niyambona yini ukuba  
 and sharp thorns, the black impondo<sup>100</sup> of Mahlakohla<sup>101</sup>. An  
 wonakele yena uhambe emalibeni ebathakathi  
 empty body case that is eaten by ancient birds and  
 wahamba kubomkhize nakubomabhoko.  
 by birds of the college. So you see that the child has  
 Mugezeni izandla rezinyawo yeheni meswazi  
 been spoiled, he has gone upon the graves of witches, and  
 Nesihangu sakho Bhuga senyekile, ye sayiqudl  
 has gone along Mkhize<sup>101</sup> and Mabhoko<sup>102</sup>. Wash his  
 imbuzi sayiphindeleta sesikumantjolo sakhuphuka  
 hands and feet yeheni Swazi. Even your shield Bhuga<sup>104</sup>  
 nodaka, dak' olumklophe luamangi asomqungu-  
 has been lightly deeped and it went along the mbuzi<sup>105</sup>  
 ndlovu. Mahamba yedwana lonjengenkomo  
 repeatedly. When it was at imantjolo<sup>104</sup> it went up with  
 ikhlekile, mahamba yedwana lonjengelilanga  
 the mud, white mud of the waters of Mqungundlovu<sup>107</sup>. The

### Footnotes

97 Lomasha : "A Swazi border town high in the Lubombo mountains in northeastern Swaziland. Across the border is Nomasha Mozambique. The town is named after Chief Lomasha Mahlalela, an important chief in the area during the 1890's." (Grotzinger pp 76-77)

98 Ndaba : possibly a prince ; also a surname

99 Shabane : personal name

100 impondo : probably an irritable person

101 Mkhize : could be personal name ; also surname

102 Mabhoko : personal name

103 tekheni : sometimes referred to as yehhe ; interj. of calling attention

104 mantjolo : (variant : Mantsholo) a dam at Mbabane, around Forteni area

will make your mouth to shrink, You said I am  
 ngiyawukhwela malagwane waye wefika ke  
 going away to go up Malagwane until you came to  
 kungembe emangwaneni. Ngenke emangwaneni  
 Ngenke<sup>92</sup> at Mangwaneni. Ngenke<sup>92</sup> at Mangwaneni<sup>93</sup>  
 bankhandza abenzi nokhwahlane, ingani  
 you found him sitting with Khwahlane, because, those  
 bakagwane abakahlali bahlelukile, nesitimela  
 of kangwane<sup>26</sup> are not settled but are scattered, even  
 sakagwane kasigijini siyawushisa amagesi  
 the rain of kangwane runs in such a way that  
 bhakathi kwangilikazi. Nani ke bonkosazane<sup>95</sup>  
 it is going to burn electric wires inside of ngilikazi  
 sale ningiqhawula. ngizambona phela yena  
 Even you bonkosazane<sup>96</sup> shake my hand. I will see  
 ozangiqhawula ngombane wezulu. Usho  
 the one who shall shake my hand with lightning  
 ngalenkhungu emnyama ngoba yembethi umdumba  
 of the storm. He means by the black mist because  
 ngoba kuba yembethi mina mfokazana  
 has covered the mumba because if it had covered  
 bekungaze kuse ngithuthumela ngemehl akho  
 me a minor fellow, it would darken while I'm still  
 ke shaka ngoba ayesabeka, ingani angangewe  
 shivering, that is your eyes shaka<sup>46</sup> because they are  
 mbube kamtsi ngewenwenyama. usho ngale  
 fearful, because they are as big as those lion while  
 nkwelethi emnyama kangwane kababa  
 they are of a lion. He means the black thrush  
 kamahlokotha, yona ihlezi ogodweni yayihlek'  
 at kangwane<sup>26</sup> of father of Mahlokotha, the doe that is  
 izinyoni, yayihleka nezakato mahasha, gathi

### Footnotes

91 Malagwane : just a mountain found just before you reach Mbabane, from Manzini on the Manzini-Mbabane highway.

92 Ngembe : personal name

93 Mangwaneni : one of the townships of Mbabane

94 Khwahlane : personal name

95 Mzilikazi : according to Masebula (p28) he was one of the leaders who led the independent Nguni groups during the reign of Shaka in the early nineteenth century, <sup>farmer at</sup> Lobengula

96 bonko zame (singular: nkosazame) : the eldest daughters of chief wives (not necessarily the eldest daughters in the whole families); any daughter of a chief or important personage; hence any 'young lady' generally; sometimes used to refer to 'female missionaries'

at Mashobeni<sup>47</sup> Mshengwa<sup>48</sup> at Mashobeni<sup>49</sup> has to report to  
 uBhozongo kwamabonya, ukuthi usobhuga kalag'  
 Bhozongo at Mabonya's place, that Sobhuga<sup>50</sup> does  
 izulu yena wazi ilanga eliphuzulu kuphela, ngoba  
 not know izulu he only knows the ilanga that is high  
 libalele lapha 'ushis' utshani namangeli. Nalamuhla  
 that is all because it is sunny here He is burning  
 loku abelusi beziwuku bazingongile, ugand' anini  
 the grass and water, even today the shepards of the  
 kaZwide kongobe ko'anga, uswag' ezikhomba  
 sheep have tied them up, the one<sup>51</sup> that is cold during  
 benguni ameswazi. Wase uyemuka uyadanda-  
 the day, that of Dgobe<sup>52</sup> of Yanga<sup>53</sup>. He frowned as he  
 laga' uya kwagogo wabo kaZombode wamaqagu  
 referred them to benguni, the Swazis. Then he went away  
 waye wefika ku Mandanda. Mandanda  
 into the open to her grandmother's place at Zombode  
 lakezalwa kamthehuwa wangabe esakunika  
 of treasures until he came to Mandanda<sup>54</sup>. Mandanda<sup>55</sup>  
 nangemnyatheliso wangabe esakunika nangombomo  
 who was born from Mthehuwa's place, he never gave you  
 Wase uyemuka uya kumabhul' elangeni, Mabhula  
 even with feet he never gave you even with the mouth  
 elangeni wanikhandza ahleti' naHhamu, base  
 He then went away to Mabhula<sup>53</sup> at Langeni, Mabhula<sup>53</sup>  
 bakunika inkhomo inyana yemtsakatsi, watsi  
 at Langeni, he found men sitting with Hhamu, and then  
 ungete wayidla inyama yemtsakatsi ngoba  
 they gave you a black cow of the witch, and you said  
 itakushwagis' umlomo, watsi ngiyemuka  
 you will never eat the meat of a witch because it



### Footnotes

82 Bhogongo : appears to have been the Simelane chief who moved from kwaZulu to Swaziland; the father of Ntshingila.

83 Mabonyas : probably a personal name

84 izulu : refers to many things ; refers to rain ; refers to heaven, thunderstorm

85 ilanga : refers to sun ; day

86 Zwide (variants: Zide, Zidze) : the chief of the ndwandwe people in the early nineteenth century ; son of Yanga ; brother of Soshangane

87 Yanga (variant langa) father of Zwide and Soshangane

88 Ngobe : personal name

89 Nguni : lit. people of Nguni ; the Nguni people ; (sing. Nguni) one of the principal ethno-linguistic groups of Bantu peoples in Southern Africa.

90 Hhamu : possibly also called Hamu who (the latter) according to Bommer (p 146) was the half-brother of Cetshwayo who lived in the north-west of Zululand, beyond the Nkonjemi hills.

yetu iganda, lentambo enklothe kuxisaphala  
 saying <sup>73</sup>Bayethe, they say I should say, fill up the egg  
 ngubani lowakhala ekuseni welusa ulamayisela  
 of the white rope that scattered, who cried in the  
 Wena wasoye mbangazitha

DM morning and looked after lamayisela, you of <sup>74</sup>Uroye Mbangazitha  
 Sobhuzo wesibili. Sebanyakusongela, bayasonga  
 Sobhuzo II; They are threatening you, they threaten,  
 beqitheni nebhaya, banemanga ke basongela  
 those of Zitheni and those of home. They are lying and  
 Shaka lomnyama longayembats' ingubo  
 they threaten <sup>Shaka</sup> who does not cover himself with a  
 wembatsa lugogo lwembube kantsi ngelwe-  
 blanket, he covers himself with a lion's skin while  
 ngwenyama. Mkhumbi wimbele bakantsini  
 it is of a ngwenyama. The ship that blocks those of  
 rebakakewu. Mkhuzo dungana bakukakile  
 ntini and those of kewu. Mkhuzo be befouled they  
 bekusho baka ntini rebakaSiddadla. E kantsi  
 have encircled you, this was said by those of ntini  
 umkhuzo singabe sawuphuga phala ngoba  
 and those of Siddadla. E they said we can no longer  
 umkhuzo udungene, umkhuzo usadunga nkomo  
 drink the umkhuzo actually because the umkhuzo is  
 ngoba udungu ngazi zamadoda. Gijimani ngazo  
 befouled, the umkhuzo is befouled by cattle because it  
 zonke izindlela niye niyombikel' uJokoru  
 is befouled by the blood of men. Run through all ways to  
 enyakeni, uJokoru enyakeni ayombikela uShengu  
 report of Jokoru at Nyakeni, he has to report to Mshengu  
 emashobeni, umshengu emashobeni ayombikel'

### Footnotes

73 'bayethe' : a salute said specifically to the king of the country ; inteq. of Hail or Your Majesty.

74 mhangg'itha : lit. causer of enemies ; used the same way as 'bayethe'.

75 Sobhuga II : Swazi king who reigned from 1921 to 1982 ; son of Mhlokohla ; also known as Nkhottotjeni or Mona ; his mother was lomawa

76 Zitheni (variants : logitshlezi, logitha, logita) : "The principal residence of the Nwenyama, Sobhuga II, and thus the Swazi national administrative and military headquarters. It is about 5 miles southeast of Lobamba and 3 miles northwest of Matsapa, but off the main roads" (Gropeter p. 79)

77 Ntsini :

78 Lewu :

79 Mkhuzi : probably a river running around the direction of Kazulu ; and thus the area around that river is also called Mkhuzi

### Footnotes

80 Sidladla : possibly surname; can also be personal name.

81 'E' ; interj. 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.

by ways, whereas the old people are confused by them, the stainer of an old story, ancient ways  
 ezintala egazihamba bogogowakho kwakuhamba<sup>66</sup>  
 that your grandparents used to walk on Ndungunge  
 undvungunge kuya kuSohlolo, na  
 used to walk until it came to Sohlolo, na  
 wakithi lonjesihlabathi sasolwandle. Mathanga  
 of our place who is like the sand of the sea.  
 amahle okudabula uthekela ngingayithathathi  
 Beautiful mathanga<sup>68</sup> for dabularing the thekela<sup>70</sup>, where  
 into yami enkulu yokugay' ungwac' igijima  
 would I get my big thing to grind the road in turning  
 longayibeka phezu kwamahlabathi, lonjengomosi  
 which you can rest upon the branches, who is like  
 kuti uyawucel' ezulwini. Zulu kiyawabona  
 Moses that is going to sing in heaven. Heaven that  
 amabhuluko laste uyoqungukisela, nkung'  
 sees the trousers that remained, he does it reportedly,  
 omhlophe kumbathi' undimba kube kwakungqa-  
 white mist that covered the undimba<sup>70</sup>, if it would  
 mbatha mina mfokazana ngangingese  
 cover me an inferior fellow, I could never even  
 ngabulala nobuthongo, kwakungasa nginggangga  
 fall asleep, it would dawn while I'm still  
 zela, Sibheva lesimnyama sakabontfoli ngesakato  
 shivering. Black strong and fearsome man of nfoli's place  
 mnengwase, ngilesingalali nendvuke ecansini  
 he is of mnengwase's place, he is the one that does not  
 kuze kuse sijinyikina. Wena waphakathi  
 sleep with a stick on the sleeping mat, he shakes it  
 akusho kuti angithi bayethe, bathi angithi  
 till dawn. Wena waphakathi<sup>43</sup>. I do not feel like

where there was a school before, the school was  
 MS nasi sikolwa nasi  
 that school that

TM wo lapha, lapha ngakashile, kukhona kashile  
 wo there, there near kashile<sup>140</sup>, there is kashile<sup>140</sup>  
 phela ngalapha ngenhla nkhosi  
 actually over there nkhosi<sup>135</sup>

MS Ya kukhona kashile, natikomplagi  
 Yah there is kashile<sup>140</sup>, those townships

MT Em Sidwashi  
 at M Sidwashi<sup>141</sup>

MS Esidwashini, yekela ke. E lapha batsi  
 at Sidwashini, leave it then. E<sup>81</sup>, that is where they  
 wabulawelwa khona ke laph' esidwashini.  
 say she was killed, there at Sidwashini<sup>141</sup>

TM Laph' esidwashini la la  
 There at Sidwashini<sup>141</sup> there, there

MS Laph' esidwashini  
 There at Sidwashini<sup>141</sup>

TM Um  
 Um<sup>132</sup>

MS Ya atfolwe le ngoba phela kunetihhehle la  
 Yah she was found there because actually there are  
 lapho base bamfihle khona laph' eGobhola.<sup>135</sup>  
 case here where they had hidden her, there at Gobhola  
 ukhishwa khona, lapho kute kuvakale nje kutsi<sup>2</sup>  
 She was taken out from there, that was when  
 Zibokwane lowabebaleka<sup>143</sup> nalenkhosikati naye  
 it was heard that Zibokwane, the one who ran away  
 wabese uyaguquka<sup>142</sup> sowuba nguyena akhomba  
 with the inkhosikati, she also changed and she was

### Footnotes

140 kaShile : lit. at Shile's place ; probably a place on the north-east of Mbabane

141 Sidwashi : lit. 'German print' dress material ; khaki. E Sidwashini is a loc. from Sidwashi. E Sidwashini is one of the townships of Mbabane.

142 inkhosikati (plural - emakhosikati) : see glossary

143 Zibokwane : According to Matsebula (p 129) he was a member of the deputation that went to England in 1894 ; his surname was Nkosi

TM Um awusho nje nkhozi ungakenduleli embili  
 Um<sup>132</sup> can you say nkhozi<sup>135</sup> just before you proceed  
 leli'gobhoto nguliphi<sup>9</sup>  
 which is that Gobhoto<sup>135</sup>?

MS Ngitona leli nali lapha nawukhuphuka lapha  
 It is that same one there when you go up  
 lapha kumalagwane  
 malagwane

TM WO

MS WO<sup>137</sup>  
 E-e nawukhuphuka la kumalagwane nali  
 Yes when you go up here at Malagwane, there  
 libobhoto lelikhona lapho  
 is a libobhoto<sup>135</sup> that is found there

TM E  
 E<sup>91</sup>

MS E-e laph' abulawelwa khona. Empeleni lapho  
 Yes where she was killed. Actually where she  
 abanjwa khona ngobe labanye batsi wabanjwa  
 was caught because others say that she was  
 lapho wase ukhushulelwa lapha e  
 caught there and then she was brought up there at

TM enkoyoyo<sup>139</sup> noma  
 et nkoyoyo or

MS khona lapha naku naku etulu lapha  
 Right here, here here, up there

TM La ngetulu la  
 Here Above here

MS Lapha kunay' indzawo batsi kukuphi nje libito  
 Here in that place, what do say its name is,  
 lapha kwakunesikolwa kadzeni, sikolwa sasi



### Footnotes

137 Wo: interj. of agreement; an term that refers to Yes, or 'I see' or I agree.

138 'E': interj. 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.

139 enkoyoyo: an area found just a few kilometres north west of Mbatane

eat those cattle, they are carrying the medicine of libation  
 lezonkomo ngezabomahlwtha. ngimbonile ke  
 Medicinal marks that are too long, those cattle are of  
 Dlamini axawubashaga aphum' enhlambelweni  
 Mahlwtha's. Then I have seen Dlamini<sup>14</sup> walking  
 ngakhohlwa kuti bayethe ngathi yehl' izintaba  
 steadily coming from the inhlambelo<sup>109</sup> and I forgot to  
 Bayethe Dlamini lomuhle madlel' elangeni<sup>73</sup>  
 say 'bayethe and I said go down the mountains Bayethe<sup>73</sup>

TM

Owu yichube nkho<sup>131</sup>  
 Owu<sup>130</sup> continues with it nkho<sup>131</sup>

MS

Um. kutsite ke e kube kubulawwe indlovukazi  
 Um<sup>132</sup>. Then after the indlovukazi<sup>133</sup> lamgangeri<sup>134</sup>  
 utangangeri kubese kutfolakala kutsi  
 had been killed, it was found that somebody  
 kufanele kutfolakale phela lomunye  
 else has to be found in her position (to  
 esikhundleni sayo. Owu ngobe ngiyabona nje  
 -replace her). Owu<sup>130</sup> because I see that, that  
 kutsi kukhona lapha bengifuna kuchazachaza  
 where I wanted to explain, just a little bit,  
 khona kancane<sup>kutsi</sup> sekubuka kwami ke loku.  
 that this is my review

kutsi utangangeri nesuka laph' enkharini  
 That when lamgangeri<sup>134</sup> left from nkharini<sup>135</sup>  
 akhuphuka abheka egobhola e abegondze ku  
 going up to egobhola was intending to do what.  
 kwentanjani. nangibuka mine ngitsi abegondze  
 as far as I can see it, I say she was intending  
 ngobe phela umuti<sup>35</sup> wamswati bewu ka thohho<sup>136</sup>  
 because really the umuti<sup>35</sup> of mswati<sup>4</sup> was at thohho

### Footnotes

129 mahlwitha : lit. one who grabs; could also be somebody's name

130 Owu (variants; awu, ewu, hawu, hhowu),  
interje. of sudden surprise; of amazement  
of wonder

131 nkhosi : a praise name of the Royal clan  
(Nlamini); it is also a polite term  
of address e.g. Sir, Madam; also  
Nkhosi was the early Swazi king

132 Um } : also referred to as um-um; used to refer  
umhhu } to 'Yes'; also used to say I agree or I  
follow what is being said

133 ndlovukazi (var. ndlovukati): see glossary

134 lamgangeni : lit. daughter of Mgangeni; also  
known as Sisile (khumalo); the  
mother of Ludvonga

135 Nkhanini : According to Matsebula (p. 25) the  
Nkhanini residence was erected for  
ndlovukazi Sisile Khumalo after the death  
of Mswati in 1868. It was built at the  
junction of the road to the lobamba king  
house and the Mbobane-Mangini road  
(Bomver, pp 118, 127, 151) - Nkhanini was

### Footnotes

135 cont'd : consecutively a royal homestead of Mswati, Ludvonga and Mbandzeni

135 e Gobhlo (variant Ligobhlo) : a mountain, the east of Mbabane ; not far below present Msunduzi township on the outskirts of Mbabane

136 Hhohho (variants: Hoho, Hoso) : it is the name of the area just north-east of Mhlosheni in which the Shiba people are settled. It is also the name of the northern administrative district of Swaziland. According to Banner (p. 14) Hhohho was Somhlolo's administrative capital near present day Mhlosheni. According to Masebula (p. 18) Hhohho was also the name of Mswati's capital on the north bank of the Lomati R. in northern Swaziland (p. 6) "Ngwane built Hhohho as his administrative centre (Lilawu) and the indvuna there was Mdindane Shiba". Grotper p. 50, Hhohho was administrative capital of Ngwane III and Mswati II

emakhandzeni ngatsi ngiyambonga Slamini  
 Now I come to emakhandza<sup>123</sup> and I said 'I thank  
 bangikhalal' izinyembezi. Sebatsi ngimbongelani  
 Slamini<sup>14</sup>, and they cried tears for me. They said why  
 Slamini 'loku lugwayi lokumbelwa, yafutatsel'  
 do I thank Slamini because he is tobacco to be  
 indlovu yangwane yawutjel' umfowabo  
 transplanted, the elephant of ngwane turned its back  
 ngesheya kwerkomazi. Nahlangana netilo taka  
 and went to tell his brother across the nkomazi<sup>123</sup>. He  
 timbili phezu kwezintaba zaseHulu, lesinye  
 met with two lions on the mountains of Hulu, one  
 sasinkinga emehlo ayincinga lesinye  
 was a problem with unfamiliar eyes, the other  
 sasiyimphica batoti. Lesi besiyinkinga sigac'  
 was a puzzle of bxoti<sup>125</sup>. The one that was a problem  
 imikhonto sakalakubheka, besikuwe makhakha-  
 was hanging some spears, was of lakubheka<sup>126</sup>, it was  
 mela owakhakhamele izinkomo zikaBhezi.  
 with you makhakhamele who rushed upon the cattle  
 Mkhon' unegikhwepha kusuk' ezansi nolwandle  
 of Bhezi<sup>128</sup>. masculared arm from the bottom of the  
 kuyawufika phezulu emdzimba. Tinggulungulu  
 sea to the top of Mdzimba<sup>100</sup>. It is the powerful man  
 UnguSlamini ngiyibone iqhuba izinkomo.  
 who is Slamini<sup>14</sup> whom I saw driving some cattle.  
 Ngayibona iyigqin' inkamuzo ngathi nguSlamini  
 I saw him driving them, walking bravely and I said  
 uyonggulungulu. Ungabozidla Slamini ligo nkomo  
 that powerful man is Slamini<sup>14</sup>. Slamini you must not  
 zigodle umuti wokuphahlana. Amaggaba ayizinkokongo

Footnotes

122 emakhandza : lit. heads ; probably people found ahead or in a particular area.

123 Nkomagi (variants: Nkomati, Komati) river that flows across the northern part of Swaziland.

124 Hulu : probably a place

125 batofi :

126 Lakubheka : lit. daughter of Kubheka Mndzebele; she is also known as Lamndzebele; mother of Ndvungunyane (or Likatze)

127 Makhakhamela : lit. 'the one who rushes forward'; could also be a personal name

128 Bhezi : personal name

your tears. You broke a stone and fire was kindled. Tree that  
 wula. Wena uyawubona ngezinkonjane ukuyaluka  
 was on the hill top at Magobhozi, you can cut it down.  
 nalamuhla loku ziyayaluka. Mamba zikhala  
 You will see by snowing swallows even today they are  
 — enibili, kuye kwakumphuka inkungu  
 moving, Mamba that cry — that are two, until  
 neYanga nallyonkunge yayiyokwethiya amaduna  
 the mist, <sup>together with the sun</sup> went up, even that mist was from trapping  
 amaduna akwandaba. Wakhandza besutfu  
 young males, the young males of ndaba. You found  
 Stamini wakhandza kubakhandzanisa. Babe-  
 besutfu Stamini, you found, even to find them. They had  
 pheke buhobe busembizeni, buse siswini  
 cooked buhobe <sup>in</sup> big clay pots, in stomachs, you  
 wabuchitsa wabusakata. Kwagenuk' emagama  
 threw it away and scattered it. The reed screen around  
 kubeSutfu akubange kusasala lutfo kwasala  
 the huts fell down among the besutfu and nothing  
 izimpahla zasala zenzani, zasale zibahawula  
 was left and only the property was left, it was left  
 nalamuhla loku ziyabahawula. Sala kahle  
 doing what, it was left hypnotizing them, even today it  
 Mngabasha nali inceda likulungele. (Wolibukel'  
 is hypnotizing them, Good-bye mngabasha here is a  
 ekudeni umndongandu) wamavuso wangwane.  
 wound that is suitable for you. (Mndongandu will look  
 baphakathi makhakhamela, bakangwane bakhwel'  
 at it afar) of mavuso, of ngwane, those of kangwane  
 izintaba ulwandle luyadikiza. Sengiyefika  
 have climbed up mountains, and the sea is shaking.

### Footnotes

116 <sup>Magobhoji</sup> Magobhoji : probably a place; Bomer (p. 27) says was a Sotho chief who lived around the Olomodlomo mountains some way further north-west.

117 Mamba : a <sup>type</sup> snake ; a surname

118 buhobe : a type of food that is cooked out of cereals mixed (sometimes with meatie-meal) together.

119 Mngabasha : personal name

120 Mndongandu : personal name

121 ngwane : There are Ngwanes from I up to V)  
Gwane I, the early leader of the Bembo-  
nguni peoples and a predecessor of Olamini I;  
Ngwane II, one of the earlier rulers of the  
Olamini branch of the Bembo-nguni peoples,  
later called Swazis; Ngwane III one of the  
most important of the early Swazi rulers,  
settling his people in the area now called  
Swaziland; Ngwane IV another title of  
king Sobhuza I; Ngwane V another  
title of King Bhunu.



one who goes walks like a lost cow, the one who walks  
 bayethe, wena waphakathi wena ungargentaka  
 along like the sun, bayethe<sup>13</sup>, wena waphakathi<sup>43</sup>, you  
 zakamabhoko.

who is as big as the mountains of Mubhoko<sup>102</sup>  
 [some short silence here]

zabohojini wase uyabona okwandaba  
 glogijini<sup>105</sup> and then that of rdaba<sup>13</sup> saw that  
 ukuba konakele. Inkomo gisengwe ngayizolo  
 it has gone wrong. Cows that have been milked  
 kwasa indlavele ighakazile yabatjazwa  
 yesterday, it dawned and the indlavele<sup>106</sup> had blossomed and had  
 ngumambane watsi hha Dlamini yindlavele  
 been admired by Mambane who said hha<sup>107</sup> Dlamini<sup>14</sup>  
 ayikahlomi nakadzeni ukuba ihlome ihlome  
 the indlavele<sup>108</sup> is so armed, such that it seemed  
 nangamahlaha enhlambelo, ungabowabuka  
 also with branches of inhlambelo<sup>109</sup>. You must not  
 Dlamini lamajaha atakubaleka. Bezulu lidumile  
 look at these emajaha Dlamini they will run away  
 enkundleni emkhontweni kwasa kunezindaba  
 from you. The storm has thundered at the nbandla  
 siye sabona ngolugobhozi lukamavuso  
 et mkhontweni. It dawned with stones, we actually  
 solugobhozela gqin' enrasongo kubonakale usonge  
 saw with the empty container of Mavuso moving like  
 Mijizi wetinjojela watsi sidwejane siyakwesula  
 water, keep the metal amulets openly and threaten  
 tityembeti. Waphehla litje kwarutsa umulilo.  
 Mijizi<sup>114</sup> g tinjojela<sup>115</sup> you said a small fog will wipe  
 Suhlaha sasitsetukhalweni kumagobhozi ungasiga-

This Madvolomafisha<sup>160</sup>, this Madvolomafisha<sup>160</sup> is the one  
 ulogcogco.

who begot logcogco

TM E ulandwa le eGunundvu

she was fetched from there at Gunundvu<sup>167</sup>

MS Ulandwa le eGunundwini

she was fetched from there, at Gunundwini<sup>167</sup>

TM E

E

MS E-e ngoke phela vele kabo kabo Mbandzeni

Yes, because, really the home of Mbandzeni<sup>152</sup> is  
 kuse Gunundwini

at Gunundwini<sup>167</sup>

TM kuse Gundwini

It is at Gundwini<sup>167</sup>

MS E-e ulandwa khona ke le lenkhosikati

Yes she was fetched from there, this inkhosikati<sup>142</sup>

kutsi sale itawutsatsa lesikhundla lapha,

that she should take this position here, indeed,

nembala ke iyefika ke role inikwa lesikhundla

she came and she was given this position

sekuba yindlovukazi. Se ibusa ke nalomthwana

and she became the indlovukazi<sup>133</sup>. She then reigned

ke Mbandzeni. O kughubeka kahle ke intfo

with this unntfuma<sup>154</sup> Mbandzeni<sup>152</sup>. Oh it continued well

leyafike yase iyahlupha ngikona lokufika

the only thing that became a problem is that of the

kwebantfu bekuhamba, belumbi; awu awu awu

arrival of foreign people, the white men, awu<sup>130</sup> awu<sup>130</sup> awu<sup>130</sup>

l sho ke sesingatiteka ke lokuhlupha kwalabelumbi

there then we can tell about the problems of the

Footnotes

167 Gunundvu (variants: Gunundwini, Gundwini, Gundwini) an area situated about 11 km south-east of Masingini; Grotzinger p 47 says it is a site of an important kraal once governed by Logogogo; It is especially important as the location of numerous lusekwane trees, branches and leaves of which are picked by youths during the first day of the Incwala ceremony.

ngingene ekhuphekeni lokukhulu kwambandzeni.  
 and enter into great suffering of mbandzeni.  
 Mbandzeni, emva kokuba ke inkhosikati  
 Mbandzeni<sup>152</sup> after that the inkhosikati<sup>142</sup> lamgangeni<sup>135</sup>  
 Lamgangeni seyingasekho. Kwase kufuneka ke  
 had passed away, it was then wanted as to  
 kutsi kutawuba ngubani ke indlovukazi. Kwase  
 who was going to be an indlovukazi<sup>133</sup>, then they  
 kubuyela emuva ke kubukwa kwekutsi unina  
 went back and was seen that the mother  
 kwambandzeni Nandzi ebe abehlanti,  
 of mbandzeni<sup>152</sup> Nandzi<sup>153</sup> had an inkhanti<sup>159</sup>,  
 Madvolomafisha, Ribati wakankambule  
 Madvolomafisha<sup>160</sup>, Ribati<sup>160</sup> of nkambule, who  
 labatalwa lapha eBuseleni, babatalwa eBuseleni  
 were born there at Buseleni<sup>162</sup>, they were born at  
 lamakhosikati, kubakankambule. Kwase kutsiwa  
 Buseleni<sup>162</sup>, these emakhosikati<sup>162</sup> among the Nkambules<sup>161</sup>. Then  
 ke qha kufanele kutsi kuvele kutsatfwe  
 it was said no they are supposed to tsatsa<sup>163</sup> this  
 lo madvolomafisha angene lapha eSikhundleni  
 madvolomafisha<sup>160</sup> and be placed in the position  
 Salamgangeni, madvolomafisha ke nguNabo-  
 g Lamgangeni. Madvolomafisha<sup>160</sup> then is Nabo-  
 logcogco, ulogcogco lotala rangu umatfwane-  
 logcogco, logcogco<sup>165</sup> the one who begat this  
 nkhosi Dabede.

umatfwanenkhosi Dabede<sup>166</sup>

TM O lo madvolomafisha

Oh this madvolomafisha<sup>160</sup>

MS lo madvolomafisha, lo madvolomafisha ngulotala

### Footnotes

158 Nandgi (variant. Nandi): the mother of Mbandzeni; sister of Madzolomafisha Nkambule.

159 inkhanti: lit. fish; also refers to co-wife

160 Madzolomafisha (var. Madolomafisha): also known as Tibati (Nkambule); the mother of Logcogco, and the sister and co-wife of Nandgi

161 Nkambule (var. Nkambule): surname

162 Buseleni: a place situated a few kilometres north of Hlatikhulu

163 tsatsa: lit. take; also means to marry someone

164 Nabologcogco: means "the mother of Logcogco"

165 Logcogco (variant: Logqogqo): prince; son of Mswati II, and half-brother of Ludvonga and Mbandzeni; father of Dabede; son of Madzolomafisha.

166 Dabede: prince; son of Logcogco; was appointed by King Sobhuza II as his personal representative of the Swazi contingent that fought in World War

named because of that, that it is at, we now say it is  
 nje ungatsi kwakutsiwa kusembekelweni, lapho  
 at Mbekelweni, it looks like it was called Mbekelweni,  
 Rubekelwa khona lomntwana lotowubekelwa.

where this umntwana<sup>154</sup> to be bekelwa<sup>150</sup>'d was bekelwa<sup>150</sup>'d

FM Um Babengamlets'i ngani laph' ehudgidzini  
 Um<sup>132</sup>. Why didn't they bring him to hudgidzini<sup>155</sup>?

MD Sengatsi kaba, vele ehudgidzini phela kuase  
 I appears they, actually hudgidzini<sup>155</sup> was an umuti<sup>35</sup>  
 kungumuti lose ungafanele kutsi kungahlala yena  
 where was no longer good for him to stay in  
 ngobe, lokungenani abengahlala enkhanini emkhont-  
 b'cause, he could rather stay at nkhanini at  
 weni laph' unina, lapho uhamngangeni abehlala  
 nkhanini where his mother, where hamngangeni<sup>134</sup> was  
 khona, abefanele kuhlal' enkhanini lapho  
 staying, he was supposed to stay at nkhanini where  
 uhamngangeni abehlala khona kodwa ke kwakusina  
hamngangeni<sup>135</sup> stayed, but it was said he must  
 akakhe phela inkhosi yakh' umuti wayo. Naye ke  
 build, because the king builds his umuti<sup>35</sup>. He then,  
 naye wase wakha ke lowembekelweni, wangayi le  
 he then built that g Mbekelweni, he didn't go to  
 kabo ngoba lekabo ngilapho kutawugidziw' inqala  
 his home because in his home was where the inqala<sup>157</sup>  
 khona, e-e.

was gidvwa<sup>156</sup>'d, yes.

FM Um ghubeka nkhosi sitishiye nje leti  
 Um<sup>132</sup> continue nkhosi and let us just leave these

MD Yebo ke sengitawuchubeka nje kancane ngitsi  
 Yes, then I will continue just a bit and say,

Footnotes

154 umntfuana : var. umtwana; lit. 'child'; it is a title given to the newly designated heir to the Swazi Kingship following the death of an ingwenyama. After a mourning period he lives in his new capital with his mother until he comes of age. He may neither rule "with power" nor take the lead in national affairs until he is considered old enough to marry his first recognised wife. He then also loses the title umntfuana and becomes ingwenyama (Grotzinger p.19)

155 ludzidzini : royal residence of Thandile, mother of Mswati, situated in central Swaziland at 'Ludgeludze', halfway between the Zombodze and Matsapha schools (Matsebula, old ed pp 14, 17; <sup>also</sup> see Grotzinger p.18). Senior induna at Ludzidzini was Sandlane Zwane (Matsebula p.20) Hamilton series, interview Sam Mkhonta edit p.7 - says 'also residence of Advungun

156 gidwa : taken from the word gidza; see gidza from the glossary.

157 incwala : see glossary

wamswati yini na?

<sup>35</sup>Umuti q <sup>4</sup>Mswati?

MD Ibekwa embekelweni, inkhosi Mbandzeni ibekwa  
 He was <sup>150</sup>bekwa'd at <sup>151</sup>mbekelweni, King <sup>152</sup>Mbandzeni was  
 embekelweni, Umuti wambandzeni nje we  
 at <sup>151</sup>mbekelweni, Mbandzeni's <sup>35</sup>umuti is at mbekelweni  
 Mbekelweni, Batsi labadzala lokutsi kusembekelweni  
 The elders say that to say at <sup>151</sup>mbekelweni is  
 kukabili kutsi, kusho kutsi ngumuti lapho  
 in two sections. That it means that it's the <sup>35</sup>umuti  
 kwabekelwa khona inkhosi. Embekelweni,  
 where the king was <sup>150</sup>bekwa'd, at <sup>151</sup>mbekelweni,  
 embekelweni lapho kwabekelwa khona inkhosi.  
 at <sup>151</sup>mbekelweni where this king was <sup>150</sup>bekwa'd  
 Phindze njalo behlukan' ekhabi labanye batsi  
 Again they differentiate it, some say that it  
 kwafsiwa kusembekelweni ngobe phela Ludvonga  
 said it is at <sup>151</sup>mbekelweni because indeed <sup>153</sup>Ludvonga  
 wabese uyasishiya sekuyadzingwa kutsi  
 then left us (died) it was needed as to who was  
 kutawubekwa bani kwase kulandvwa  
 going to be <sup>150</sup>bekwa'd, and then the child of  
 umntfwana wamswati utawubekelwa kutsi  
 Mswati<sup>4</sup> was fetched to be installed so that he  
 atsatse leso sikhundla kwase kuyabekelwa  
 could take that position, and then it was <sup>150</sup>bekelwa'd

TM O ngiyabona inkhosi

Oh! I see <sup>131</sup>inkhosi

MD Kwase kuyabekelwa ngaye lomuti wetsiwa ke  
 Then it was <sup>150</sup>bekelwa'd through him. This <sup>35</sup>umuti was  
 ngaloko ke kutsi kuse, sesitsi tsine kusembekelweni



### Footnotes

151 Mbekelweni : Mbandzeni's capital situated about 10 km north of present day Matsiapha

152 Mbandzeni : also known as Dlamini IV; was born in 1857 and died in 1889; his mother was Nandzi; he was installed at Nkandeni in June 1875; brother of Ludvonga

153 Ludvonga : There is Ludvonga I who was the son of Ngwenyama, Mavuso I, he served as <sup>Suzi</sup> king in the early eighteenth century; there is also Ludvonga II, the son of Mswati II and Sisile Khumalo.

some, it is said they took the horizon of facing  
ngalapha e ngalaph' enkhaba, labanye batsatsa  
over there, over there at Nkhaba, others took the  
lolubheka 'ngalaph' engwenya, behlukan' ekhatsi  
one facing towards ngwenya, they separated.

TM Um  
Um<sup>132</sup>

MS Anase ngibuka engatsi lababe laba bebacondze  
If I search, it appears that these were intending  
kuyawushay' unkhosi kakhohho, kuhbe laba  
to set an alarm at Hhohho, may be those of  
benqwenya bebacondze kuyawuhlalo' unkhosi  
ngwenya<sup>147</sup> were intending to set an alarm at  
Embhuleni. Senqumcabango wami ke.  
mbhuleni<sup>148</sup>. That is just my thought.

TM E-e  
Yes

MS ngobe phela kwakunemabutto<sup>149</sup> ngala, nayo  
because actually there were emabutto over there, even  
indlovukazi<sup>133</sup> iphuma le ibheka ngalapho  
the indlovukazi also moved from there to where the  
kunemabutto ngakhona. kwakhandzeka ke kutsi  
emabutto<sup>149</sup> ake. Only to find that they could  
ke akusafikoki ndzawo ke. kwase kuba kugcina  
not reach anywhere, and it ended right  
ke lapho, manje ngifuna kusho loko nje ke  
there, I just want to say only that.

TM Lokunye inkhosi<sup>131</sup> longahle mhlawumbe<sup>unqase</sup> ukuchaze  
The other inkhosi which you might explain then  
ke inkhosi mbandzeni ibekwa laphayi emtini  
king mbandzeni, was he bekwa'd<sup>150</sup> in the

footnotes

146 Nkhaba (variant: Nhaba): a place located about 20 km north of Mbabane

147 Ngwenya: The second tallest mountain in Swaziland. The word lit. means "crocodile". Located near the border in north west Swaziland, it is part of a range referred to as the Ngwenya mountains. Part of this area is the Bemu Ridge which is mined for iron ore. (Grotper p 118)

148 Mbhuleni: According to Matsebula p 38, Mbhuleni is located on the upper Komati River at the foot of the Nkomodlomo Hills, where Ngcina Matsebula was the indvuvu and Lamagadlala the nkhosikati.

149 emabutfo (sing. libutfo): see glossary

150 bekwa } lit. to be put; but can also mean  
to be installed. bekelwa: put for  
put on behalf of; bekai lit. put

kutsi inkhosikati ilapha indlorukazi, sekuba nguyena  
 the one who pointed that the inkhosikati<sup>142</sup> is near the  
 asita kutsi bantfu, e kantsi ke naye kwahamba  
 indlorukazi<sup>133</sup>, she was the one who helped that people, whereas  
 kwahamba phela libokwane naye wabulawa.  
 She also, as time went on, she also, libokwane way<sup>143</sup> also killed

TM Um

Um<sup>132</sup>

MD

E ngetento letenjengaleto takhambi njengoba  
 through dogs that are like those of khambi<sup>144</sup>, just  
 ngise ngasho nje kutsi khambi kunyenti labekona  
 as I have once said that khambi had many things  
 wakona wakona kodwa kwagcinwa kwabulawa  
 that he did wrong, he wronged and wronged it  
 yena, kutsi hawu konkhe loku nguwe  
 but he ended up being killed, that khambi<sup>145</sup> all this  
 khambi, konkhe loku nguwe khambi, unгани  
 is you khambi<sup>144</sup>, all this is you khambi, but the  
 emaginisa konkhe loku akutfolakali ase kufe  
 truth, all this is not found, you must now  
 wena. E sengisho ke kutsi bengitsandza  
 die. E I mean that I wanted to explain  
 lokuchaza lokutsi sengatsi abebheke le kathohho  
 that I seems he was going to kathohho where  
 lapho Mswati<sup>4</sup> abebusela khona. Anelitsamba  
 it was Mswati's administrative centre. He had the hope  
 lolokutsi litsamba angase alifile kumbe ngale,  
 the hope that he might find over there  
 ngoba laba lababaleka nayo indlorukazi<sup>133</sup>  
 because those who ran away with the indlorukazi  
 labanye kutsiwa batsatsa lukhato lolubheka

Footnotes

144 khambi: probably a prince or a princess or an  
ukhosikati

145 khawu: interj. of strong disapproval; regretful  
surprise