

S.O.H.P. NDWANDWA HISTORY: John Nxumalo

1/2

14

ngapha ngase Ngonini, Ngakoke, ngizakuthintela  
Mangweni<sup>9</sup>, who are across the INkomazi<sup>17</sup>, near Ngonini<sup>18</sup>.  
nje, Dlamini. E - base Magudu, labalabona  
I will touch upon it, [you] Dlamini!<sup>19</sup> E - [um]  
eMagudu esibili, ngizakushonje ukuthi bantu-  
those of Magudu<sup>10</sup>, those [found] at Magudu  
babani, nokuthike kuze kugambeke laMagu-  
II, I shall say whose children they are, as  
du, aqanjwa ngubani? nini? Ngakoke kokugela  
well as how [the name] eMagudu got created,  
nje, nkhozi nokuzwake futhi ngalo kuthi  
by who? when? Then, the first thing, nkhozi<sup>20</sup>,  
thina sihamba bese singene lanaphi nematanga  
as well as hearing how we get involved in/with  
ni; futhi ematangeni sagala nini ukhla-  
ematangeni<sup>14</sup>; and when we first met the  
ngana nawo, ukuze sibe nobuhlobo  
ematangeni, which led to us having a big  
obukhulu nematangeni, laKaNgwane. Mlangeni  
relationship with the ematangeni, here, kaNgwane<sup>15</sup>.  
angikhulume nkhozi ukuthi e - sizawukhi-  
Mlangeni<sup>14</sup>, let me say, nkhozi<sup>20</sup>, that e - [um]ue  
phizihloko; asizowuhamba sifike ezimpandeni  
are going to get out [only] heads; we are not going to  
zako kenke

delve into the roots of it all

D.I. kungaba mmandzi kakhulu, Mnguni

It would be very nice, Mnguni<sup>13</sup>.

J.V. Ngoba, njengemuntuhambayo nawe, nami

Because, as a person who is in transit, yourself,  
futhi ukhuluma ngingumuntu ongaphilile  
I myself [as you are talking], am a person who is

17 iNkomazi } — One of the big rivers of  
variant: Komati } Swaziland. It flows across the  
northern part of the country.

18 Ngonini — name of a place in Hhohho  
region, roughly 60 km North East  
of Mbabane.

19 Dlamini — a clan<sup>-name</sup> or surname of members  
of the royal family. But in this  
context, it is used as an  
address-name, as the interviewer  
is of the Dlamini clan.

20 nkhasi } — an address-name for the / of  
variant nkosi } the Dlamini clan, as well as of  
other clans who trace their history  
to the ancestors of the Dlamini people.

kwekutsi ake asinike fhloko, mayelana to give us heads, concerning the research naloluphenyo lwakhe, mayelana nebudlelwane of his, concerning the relationship, as well as Kanye ke nekubakhona kwebeNguni kuleli- the presence of the Nguni<sup>13</sup> in this kaNgwane<sup>5</sup> laKaNgwane, njengoba sengike ngachaza country, as I have explained their [Nguni] tigaba tabo. Nine bekunene nitawugolake sections. You bekunene<sup>2</sup>, you will pardon ngoba umNguni uvuka ekuguleni, bekungu- [me/him], because [this] Nguni<sup>13</sup> has arisen muntfu labephatsete kabi nangitekela tendabaz from illness; he has been a person who has been Mnguni!

J.N. Dlamini wekunene! Mntwana sengizwile in a bad condition, when narrating [this] to me. Mnguni!<sup>13</sup>  
 Dlamini of kunene<sup>2</sup>! [You] child, I have heard ukuthi isikhalo sikhho siyini. Kithina beNguni what your sikhalo<sup>16</sup> is. To us, beNguni<sup>13</sup> who lesila, kaNgwane, nalabanye labangaphandle are here, in kaNgwane<sup>5</sup>, as well as those who are laKaNgwane, kaphulukazi nje kulalabalaka outside kaNgwane, [but] more especially those Ngwane, ubalife, wabali iZikhotha, wasowubala who are here in kaNgwane - you have counted base Lwandle, wasowubala base Nkambeni, [them]; you counted iZikhotha<sup>5</sup>, and then counted those naseButlandeni; wasayawuthinta nganaba of eLwandle, and then counted those of eNkambeni<sup>8</sup> baseMarqueni labangesheya kwe Nkomazi, and eButlandeni<sup>7</sup>; you also touched upon these of

- 15 KaNgwane - 1. The area close to where Damini royalty is found. This area covers, roughly Lobamba and its vicinity, and is seen as distinct from distant regions, such as Lubemba and Shisidweni. Ka is a possessive = of Ngwane.
2. A homeland in the Republic of South Africa which was declared independent, some years ago. It is largely occupied by people of Swaziland who got cut off from Swaziland when the boundaries were erected. Ngwane was a 'Swazi' King, whose people were then known as 'bakaNgwane' (people of Ngwane) and his land became known as KaNgwane.
3. This name is used to refer to Swaziland as a whole, as well.

- 16 sikhalo } - 1. literally a/your/his cry,  
variant: isikhalo } which can be taken to mean a  
problem, request or worry.  
2. Complaint.

khona, kantsi siphindze sikhlangane nabo yet we, again, come across them in two etindzaweni letimbili, kungulapho, tofimbili places, where both places are called Magudu. letindzawo tibitwa ngekutsi kuseMagudu. And, at the same time, when we are kungulapho naseNtalasifane, emphumalanga east of the Transvaal, we, again, come nayo, siphindze sikhlangane nabo khona. across them there. One of them, the Nguni, lomunye ke wabo Benguni, lobitwa ngekutsi who is called Doctor John Nxumalo, [whose wa ngu Dokotela John Nxumalo, lokunguma-homestead is now found built] there, next to nje asakhe laphayana, ngase lugongolweni, lugongolweni", just a little bit outside the ngaphandle nje kancane kulelidolobha lase-Siteki town, had an opportunity to give Siteki, waba nelitfuba lekunginika, noma me, or, to be given by the Lilanga<sup>12</sup> of the ke, lekunikwa Lilanga lemhlaba lingaka-earth, before it [Lilanga] set, the task of shoni, umsebenti-ke wekyphenya, nekube researching as well as keeping in book-form, in ka emabhukwini, ebaleni, kuhlanguka kwe-the open, the coming together of the Nguni<sup>13</sup> Benguni neMalangeni, Kanye ke nesive and the ematangeni<sup>14</sup>, as well as the entire sonkhana seMaswati. Etinhlelweni letimbili Swazi nation. In two programmes, as this njengoba lolu lulwekucala, ngimcele ke one is the first, I have asked him

10 eMagudu - a mountainous country situated south of the Pongola River in Zululand, from which the Ndwandwe people are said to have come.

11 Lugongolweni - name of a place, which is situated <sup>at</sup> about 8 km north of Siteki town, on the Lubomb

12 L'anga - literally, 'the Sun'. This word is used to refer to a king of Swaziland.

13 the Nguni } - One of the principal ethnolinguistic groups of Bantu peoples in Southern Africa. They migrated south, from the area north of the Limpopo River in the fifteenth century along with the Sotho people. [Grotzinger, J.J., in Historical Dictionary of Swaziland, p.16]  
also: BeNguni  
singular: MNguni

14 ematangeni } - 1. Swazi currency. 2. those of singular: Libangeni } the Dlamini clan 3. All those who also Mtangeni } trace their history to Langa, who is supposed to <sup>have</sup> lived in the Delagoa Bay region some centuries back. Mtangeni is an address of one; Malangeni is an address-name of many.

81

D.D. Tinkhundla! Nine bekunene nalamuhla  
Tinkhundla!<sup>1</sup> Nine bekunene<sup>2</sup>, even today  
Dumisa Dlamini uyakwemukela lapho sitsi  
Dumisa Dlamini, is welcoming you, where  
khona: "Tetinkhundla!". Lolu, bekunene, lublelo  
we say of Tinkhundla! This, bekunene<sup>2</sup> is  
lwetinkhuluma lapho sikhuluma khona  
a programme of talks, where we talk  
nebantfu labehlukene ngetihloko ke leting-  
with different people about many topics,  
niti, letitsintsana nemphilo, kanye nenkhalo  
which touch upon life, as well as the  
yesive semaSwati. Nine bekunene etikha-  
inkhalo<sup>3</sup> of the siwet of the Swazi [people].  
tsini letiphelile ngake ngahlangane nenkinga  
you bekunene<sup>2</sup>, in the [recent] past times I  
mayelana nemilandvo yebantfu bakaNdwandwe,  
once across a problem, concerning the  
noma ke sitsi bantfu labayintalelwane  
history of the Ndwandwe people; or shall we  
yaZwide, njongoba kungulamuhla sibafola lena  
say, people who are descendants of Zwide. As  
eZikhotheni; sibafola laphayana endzaweni  
for today, we find them there, at eZikhotheni<sup>5</sup>,  
lebitwa ngekutsi kusekwandle khona.  
we also find them there, in the area called  
Siyekubafola eButandzeni naseiNkambeni;  
ekwandle<sup>6</sup>; we also find them at ebutandzeni,  
Siphindze sihlangane nabo laphayana  
as well as at eNkambeni<sup>7</sup>; we also come across  
endzaweni lebitwa ngekutsi kuseMangweni  
them there, at the place called eMangweni<sup>9</sup>,



### Footnotes

1 Tinkhundla - } - a new system, which was  
singular: inkhundla } introduced just after the Second  
World War into Swaziland, where  
at regional level there are  
centres which are responsible  
for electing men who, in its  
amended and modified form, became  
members of the National  
Electoral College, which elects  
Members of Parliament. In its  
modified form, Tinkhundla  
'constituents' started functioning  
in 1978, following the dissolution  
of the Westminster Constitution  
by King Sobhuza II, in 1973.

2 Nine bekunene } - is an address<sup>phrase</sup> commonly used  
also just bekunene } in Swaziland in which the  
also: Wekunene } addresser shows politeness  
towards the addressee or  
addressees. The literal meaning  
of this is: "You of the right  
hand". Nine is 'you [people]'  
Wekunene: we - one 'you [person]

3 inkhlabo - literally, "the manner or way of  
sitting". It refers to the salient  
characteristics of a people's way  
of life, constituting their custom.

4 siwe, liwe } - see glossary.  
Variants: isizwe, izwe  
or lizwe

Footnotes.

5 eZikhotheni } — name of a place situated  
also iZikhotha } in South-Central Swaziland,  
as well as eYikhotheni } about 14 km northward, from the  
Southern border of Swaziland.

6 eLwandle } — name of a place where a section of  
or oLwandle } the Ndwandwe people — those responsible for  
iizwala rituals — are found. It is  
situated about 6 km south of Manzini.

7 eBulandzeni } — name of a place where a  
NdwandweBulandeni } section of Ndwandwe people are  
found. It is situated about 43 km north  
of Manzini.

8 eNkambeni — name of a place which is situated  
about 40 km North-East of Manzini,  
where some Ndwandwe people  
are found.

9 eMangweni —

SUBJECT : TINKhundla programme.

TOPIC : ZWIDE GENERATION IN SWAZILAND

DATE : 27/5/83

FROM : SWAZILAND Broadcasting Service

Presenter : Dumisa Dlamini

INFORMANT : Dr. John Nxumalo

INTERVIEWER : Dumisa Dlamini

Croxley

Exercise Book  
Skryfboek

J.D. 267

Name S.B.S. Ndwandwe History

Naam

Subject TAPE 12

Vak

Place Zwede GENERATION IN SWAZILAND

Plek

DATE: 27/5/83

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BOOK I

Sector One

Ndwandwe History

SBS series

27.05.83

John Nxumalo

zeSizulu ezindala, base babhadlozindlu, they then bhadloza'd a hut/house, and took bamkhipha khona bayambalekisa, baye bamshiye him out through there, helping him escape, sigangeni. Wasefahlaka, ahamba ke ayawufike and he was sent to the wilderness. He then scouted ewelimifudlana <sup>eweli</sup> ezeSwazini, ESwazinike the wilderness, crossing rivers on his way to la eza khona.

Swaziland. He then arrived in Swaziland.

D.D. lemifudlana le, longable uyibale, longale These rivers, among those that you can remember, yikhumbula, kungaba ngumuphi? which ones?

J.N. uPhongolo, ngomunye wawo, uPhongolo. its the Phongolo<sup>se</sup>, one of them; its the Phongolo. E-ele, elokhuzaneni, eMfolozi emnyama E--zumi Black and white Mfolozi, nemhlophe ngeminye yalemi fula. Nginga- are some of these rivers. I can count these bala leyo nje.

D.D. loLuPhongolo ke ngekwati kwakho kule this LuPhongolo then, according to your research yakho, lukuphi kuleso sikhatsi, knowledge, as revealed in your research, where lusetandleni temaSwati, noma tandla tema did it belong to, in those days; was it in the hands of Swati tirashiya lowa KweMkhuze? Swazis or Swazi hands were that side of Mkhuze?

J.N. e ngaleso sikhathi, kwase vele sekwehluka e-zumi in those time, the distinction had

36 uPhongolo } — found about 20 km South of  
Variants: Phongola } Swaziland.  
or Pengola  
or LuPhongola

D.D. njengemntfana, ukhishwa libutho?

J.N. Ukhishwa ngemadoda nje lamadala ngoba  
 he was taken out by old men, because the  
 libutho lase lihambé ngise, uZwide, kanye  
 libutho<sup>29</sup> had by then gone with his father, Zwide,  
 nabafowabo laba oSikhunyana, kanye  
 together with his [Madanga's] brothers - these  
 no Somaphunga. Yena ke wayesele njenge-  
 Sikhunyana and Somaphunga. He, himself, had  
 mfana, kuthiwa "usematholeni". Ngakoke base  
 remained, as a boy, it was said: "He is among calves".  
 ba... Uyezwa kuthi e! Abeyibhobhodlelana  
 Then, he heard that eh! He was an 'ibhobhodlelana<sup>30</sup>  
 nje lelithe qwaku! Indodrenhle le, umfana  
 it [ibhobhodlelana] lithe qwaku<sup>31</sup>, a handsome man this,  
 omukhe, elibhungu. Base bathi ke - laba...  
 a handsome boy, he was a libhungu<sup>32</sup>. Then these said...

D.D. bayamati lalabadzala kwekutsi...

J.N. abeziwa ngulabadzala, labanye babanga-  
 he was known by some elders, but not by  
 mazi.

others.

D.D. Ngilalele Mnguni

I am listening, Mnguni<sup>13</sup>

J.N. base bamkhipha ke lamadoda lamadala,  
 then these<sup>old</sup> men got him out of an umyiti<sup>33</sup>.  
 bamkhiphemva komuzi bathi babhodlozindlu,  
 They say, they bhodloza'd<sup>34</sup> a hut, where, they had  
 lapha bebamfihle khona, kulezindlu  
 hidden him, in these houses/huts of old siZulu<sup>35</sup>.



29 libutfo } — see glossary  
Variant: ibutho }

30 ibhobhodlelana } — a fully grown up boy,  
Variant: libhobhodlelana } perhaps approaching manhood.

31 lithe qwaku! —

32 libhungu } — a male in the early stage of  
Variant: ibhungu } manhood.

33 urnuti } — see glossary:  
Variant: umuzi }

34 bhodloza'd — also bhoboza (or bhobosa),  
means 'to open up a hole'

35 SiZulu — is that of Zulu style or that  
which is similar to a Zulu one

D.D. Mntfanemnguni!  
Child of Mnguni!<sup>13</sup>

J.N. Nangenza lento okuthiwa ngesifungu yi research. When I was doing the thing, which is called Kukaba, kulesizwe Saka Ndwandwe, nalesizwe "research" in English, into the isizwe<sup>4</sup> of sematangeni, lakuhlana khon'ematangeni Ndwandwe, as well as the isizwe<sup>4</sup> of ematangeni<sup>14</sup>, nebaka Ndwandwe. Kuthiwa ke, uMadanga le, where ematangeni and the Ndwandwe. It is said wafika ebaleke kaZulu, emva kokuba uyise Madanga, this one, arrived, [as he was] fleeing Zwide esebalekile, eMfakuceba, waphuma from kaZulu<sup>22</sup>, after his father, Zwide<sup>24</sup>, had fled wabheka endaweni<sup>ebizwa</sup> okuthiwa kuso khahlamba, from eMfakuceba<sup>26</sup>; he got out and went towards a Ngalesikhathi ecoshwa nguShaka.

place called Okhahlamba<sup>27</sup>, when chased by Shaka.

D.D. eLukhahlamba kakusiko kaLangalibalele yini? at Lukhahlamba<sup>27</sup>. isn't at Langalibalele's place?

J.N. kungoko, le phezulu ngokubheka ngase Fryhed. it is, up there, in the direction of Vryheid.

E-ikhonintaba lapho kuthiwa kuso khahlamba E-umj there is a mountain there, which is called Okhahlamba<sup>27</sup>

D.D. Qhubeka Mntfanemnguni.

Continue, child of Mnguni<sup>13</sup>

J.N. uMadanga ke le, wasephuma, ekhishwa this Madanga, got out, being sent out by men, ngemadoda, ngesamagundwane, ngemuva through samagundwane<sup>28</sup>, behind the homestead kwemuzi.

26 emfakucelwa — one of Zwide's homestead or  
umphakatsi.

27 Okhahlamba } — appears to be the Drakensberg  
variant: Lukhahlamba } mountain, i.e. a Zulu name for it.

28 Samagundwane [isikhala] — literally means  
"by mice's holes". This phrase is  
often used to convey the meaning  
'it was a narrow escape'.

KaNgwane, Ukufika kwakhe kaNgwane, wafika  
 arrived here in KaNgwane<sup>15</sup> first. When arriving here,  
 Kela kwabaka Masilela, ebalekile, ephuma  
KaNgwane<sup>15</sup>, he arrived [in and settled among] the  
 kwaZulu. Bakamasilela ke bebephansi kwabaka  
 Masilela people [he] having come from kwaZulu<sup>22</sup>  
 Magagula, baka Moyeni. Ebaleke kaZulu nje,  
 Those of Masilela were under those of Magagula,  
 kungesikhathi Shaka elwa nebaNdwandwe  
 of Moyeni. E-tim he had fled from kaZulu<sup>22</sup>; during  
 D.D. naZwide the time when Shaka<sup>23</sup> was fighting against  
 against Zwide; those people of Ndwandwe.

J.N. yebo, elwa naZwide Manje, loMadanga  
 yes, fighting against. <sup>24</sup>. Now, this Madanga  
 ngumfowabo Sikhunyana; ngumfowabo Somaphunga.  
 was Sikhunyana's brother; [and] Somaphunga's  
 Tabo Somaphunga na Sikhunyana nalo Madanga,  
 brother. These, Somaphunga, Sikhunyana and this  
 bantwana baZwide.

Madanga, were children of Zwide.  
 D.D. ngikalele Mntfanemnguni.

J.N. Madanga ke, kuthiwa, nguyena mfana abesazi  
 Madanga, it is said, was the boy, who was  
 nkomeni, kuthiwa "inkosi isematholeni. Angithi  
 where cattle were [grazing]; it's said "the king is  
 Kwakurguyena ntfonga yakhe, ngolwazi  
 among calves". He [Madanga] was his [Zwide's]  
 lengilutholile; ngiluthole fangeni, ngaluthola  
 ntfonga<sup>25</sup>, according to the knowledge I have got;  
 kaZulu, ngaluthola khona kaNgwane.  
 I got it from the litanga<sup>12</sup>, and got it from  
 kaZulu<sup>22</sup> and got it [knowledge] from here kaNgwane<sup>15</sup>.

22 Kwazi } place, land or country of the  
variant: Ko Zulu } Zulu ethnic group, together  
with those under their jurisdiction.

23 Shaka — a great Zulu king, who died in  
1828. Shaka's Campaigns are said to  
have led to the destruction of some  
chiefdoms, as well as to the creation  
of some kingdom.

24 Zwide } a (19th) Ndwandwe king, whose  
variant Zidze } strength seemed to have been almost  
or Zide } as enormous as Shaka's. He was  
defeated by Shaka's forces, around  
1822 — an event which led to a marked  
split of Ndwandwe people.

25 Intfongq } — also referred to Induku or  
variant: Intofa } induku. This is a stick which  
man carry with them.  
2. In this context, it seems to refer  
to 'a person whom Zwide bore,  
who was to be Zwide's heir'.

lokapha e Dan Hands; Dan Hands lapha  
 bongane, [you] Dlamini, who is there at Dan Hands,  
 ngase opposite iSwazi Bank yazi M. Labane  
 Dan Hands, there, opposite Swazi Bank, of Mlabane.

D.D. Bongani M... ?  
 Bongani M... [who] ?

J.N. Nxumalo. Uzawulele ke Nkhosi ugondet kuye  
 Nxumalo. You will, Nkhosi<sup>20</sup> just go straight  
 ngalaba base Mangweni ke.  
 to him, concerning those of eMangweni<sup>9</sup>

D.D. Mnguni!  
 Mnguni!<sup>13</sup>

J.N. yena uzakukunika kahle kakhulu. Kodwa,  
 He, himself, will give you very well. but, as for  
 abase Zikhotheni, nebase Lwandle, nebase Nkambeni,  
 those of eZikhotheni<sup>5</sup>, and those of eLwandle<sup>6</sup>, as well  
 ngizakukunika lengakuthola eLangeni  
 as those of eNkambeni<sup>8</sup>, I will give you what I got from

D.D. Mnguni asingene kuko. Lilanga<sup>12</sup>  
 Mnguni<sup>13</sup>, let us get into it.

J.N. naku ke, nkhozi, lengakuthole Langeni.  
 here it is, Nkhosi<sup>20</sup>, which I got from the litanga<sup>12</sup>  
 kokugala nje kufika kwalaba base Bulandeni,  
 Firstly, is the arrival of those of eBulandeni<sup>7</sup>,  
 ngobe beNkambeni badabuke Bulandeni. beNka  
 because, those of eNkambeni dabuka<sup>21</sup> from eBulandeni.  
 mbeni badabuka kuDlulahlaza; Dlulahlaza  
 Those of eNkambeni dabuka<sup>21</sup> from Dlulahlaza;  
 longumni vana waMadanga, Madanga ke  
 Dlulahlaza, who was Madanga's child. Madanga,  
 wase Bulandeni, longuyena efika lapha, kucala,  
 himself, was of Bulandeni - he was the one who

21 dabuka'd }

variant: dzabuka }

see glossary.

ukusho ukuthi, abantu bokucala bekungena  
I start by saying that, people who got into  
lakaNgwane, kunalaba baseYikhotheni, kunalaba  
here, KaNgwane<sup>15</sup>, between those of eYikhotheni  
baseLwandle, e- labangena kucala kukabelNguni  
and those of eLwandle - <sup>as to say who are</sup> those who entered into  
lakaNgwane, ngubaphi.

KaNgwane first, among these beNguni<sup>13</sup>.

D.D. Kungabangeka, Mnguni.

[that] would be gratefully [received], Mnguni<sup>13</sup>

J.N. Nalaba baseMangweni bangene nini, lengikun-  
as well as [telling] when those of eMangweni  
khumbulako. lokunyeke engingakukhumbuli  
entered, <sup>[something]</sup> among what I remember. Some of what  
e- ngizakukhombela kumuntu longaya ukulande  
I don't remember, e- [um] I will refer you to a  
kuye.

person, to whom you may go and get it.

D.D. Mnguni!  
Mnguni<sup>13</sup>

J.N. e- besike, uzakukusizake yena, akuchur-  
e- [um] then he will help you, [by] picking it up  
bekisele mbili. Angivele nje ngimusho kucala  
and going forward with it. Let me <sup>first</sup> mention him right  
ke kuthi, kulaba base Mangweni, lengikhumbur-  
now, that, among those of eMangweni, of who I still  
lako ngizakukunika, kodwa lesengikulibele,  
remember [something], I will give it to you, but that which  
kanti kukhon'encwadini, indaba yekufika  
I have forgotten, yet which is in the book, concerning  
kwabo, ngizakukhombela kuBongane, Dlamini,  
the story of their arrival, I will refer you to



kahle. Kodwake Nkhosi uma kuyawuhamba not very well. But then, Nkhosi<sup>20</sup>, if, as time goes by, kwezikhathi, uma uyawuthanda kubuya ukhulu- you will want to come back and talk with me, me nami ngiyakukhiphel'izimpande, ngoba I will [at that time] get out for you the roots, nginencwadi because I have a book

D.D. Mnguni!  
Mnguni!<sup>13</sup>

J.N. lengiyenzako. Nganikwa iorder Lilanga, which I am producing. I was given an order by lisengaka, lisekhona, kusesemini the Lilanga<sup>12</sup> before it-, while it was present; while it was still day-time

D.D. Mnguni!  
Mnguni!<sup>13</sup>

J.N. lase kufikake sikhathi Nkulunkulu walenza then, time came when God made it [Lilanga] lashona. Ngakoke ngizakukuni, nalencwadi set. Therefore, I will give, even this book khathi izawuphuma nje, ngisayokuyigcobisa is [still] to get out [from Publishers]; I have sent eNgilandi. it to England for printing/publication.

D.D. Mnguni!  
Mnguni!<sup>13</sup>

J.N. kuze ke bese ngiyakunika ke, Nkhosi nezimpa- then I will give you, Nkhosi<sup>20</sup>, even the roots nde zakhona, Dlamini wekunene naku- for that [history]. Dlamini<sup>19</sup> of Kunene<sup>2</sup>, hare, let ngiphosele nje kanzane, ingathi ngingacala me throw [this] a little, [it seems best] that

lezinyoni, imibala yazo.  
colours, these birds.

D.D. laphelakeni phela kwakutinyoni, tatitsi nate-  
there, in the lowveld, when birds of this velt  
dlula laphetulu kudume kutsi z-z-z--  
flew passed [over one's head], there used to be a buzzing

J.N. kuphelake Dlamini sound, z-z-z--  
kuphelake<sup>43</sup>, Dlamini<sup>49</sup>

D.D. Mntfanemnguni  
Child of a Mnguni<sup>13</sup>

J.N. kuphelake. kwaba nguloko ke, wahlalake  
kuphelake<sup>43</sup>. It was that, he stayed, watching  
ebuka lezinyonike ehlala ebuka lezinyoni.  
out for birds, stayed, watching out for birds.

D.D. ngalamafisha, ufihliwe futhi, ngesiswati,  
In short, he was in hiding, in SiSwati,  
ngobe kakatiwa?  
because he was not known?

J.N. ufihliwe ngulaba baka Moyeni, ngoba akatiwa.  
He was hid by the Moyeni, because he was  
kwase kuyenzeka ke, kusukake laba baleka-  
not known. Then it happened: some people from  
Ngwane, bewaka Shelo laka Moyeni. Nabavakasha  
KaNgwane<sup>15</sup> visited KaMoyeni<sup>44</sup>. When they visited  
laka Moyeni, njengemajaha ahambe eshinga,  
KaMoyeni<sup>44</sup>, as emajaha<sup>45</sup>, they cadged, on  
anguko konke, kwase kuhamb'umuntu othile,  
their way, and they were being everything [as they journeyed]  
lowafika nekumfanisa, umntanjengalo, kanti  
Then a certain person identified the boy.  
kulababantu lowomuntu othile, ulumekene  
[Coincidentally] among these people the one who identified

Footnotes

#3 Kuphela ke — 'that's alone' or 'that only'. This is a SiSwati phrase which expresses agreement with what is being said. It can be taken to be the equivalent of 'that's is!!'.

#4 KaMoyeni } — place where the Magagula  
also: KaMagagula } people are found, and were  
found, in the past. Moyeni and  
Magagula were possibly their  
ancestors.

#5 emajaha } — see glossary  
singular: ljaha }

J.N. ya, wayeyeza, wayengazundi zundi; wayeye-  
<sup>37</sup>ya, he <sup>42</sup>yeyezaid, he was not <sup>41</sup>zundaring, he  
 yeza, njongoba thine sryeyeza nje. Futhi ke  
 was <sup>42</sup>yeyezaring, as we yeyeza. And, he  
 engumntwana ka Zide, kulaphufike umehlukanise  
 was also Zide's <sup>24</sup>child; it is where you distinguish  
 khona umntwana ka Zide: bayayeyeza, nalaba  
 Zide's child, they [Zide's Children] yeyeza,  
 labasala lemuva bayayeyeza.  
 even those who remained behind, yeyeza.

D.D. qhubeka mntfanemnguni  
 Continue. child of mnguni<sup>13</sup>

J.N. ungabathola nje emlokuzaneni, emtubatuba  
 you can find them at this place, at  
 kakhulu, lapho bayeyeza khona. Nalakihi ke  
 Mtubatuba, they are many there who <sup>42</sup>yeyeza.  
 bayayeyeza, bambona ke, bamzwake baka-  
 Even here, at our place, they <sup>42</sup>yeyeza. They  
 Moyeni, bamzwa kuthi lomuntu lo ukhulu  
 then saw, and heard that he [Madanga]  
 ma ulimi olungasilo lwakithi, bangcinake,  
 was a person who spoke an language which was  
 bangena kuthi akahlale emasimini.  
 not theirs, They then kept him, told to stay in fields.

D.D. ukhlalelani layimasimini?  
 why was he made to stay in the fields?

J.N. abebukizi lokhuzana, izinyoni.  
 He was watching birds.

D.D. usengumfana?  
 was he still a boy?

J.N. ngumfana vele. Zingemabhadubhadu ke  
 He was a boy indeed, They were of many

Croxley

Exercise Book  
Skryfboek

J.D. 267

Name S.B.S. Ndwardwe History  
Naam

Subject Tape 12  
Vak

Place Zwide Generation in Swaziland  
Plek

Date: 27/5/83

Feint Ruling w.th Margin  
Dowwe Lincering met Kantlyn

BOOK 2

bamqhubekisela kuphi, kaMoyeni, kuthi "kufike  
took him to where, to Moyeni's [people] and said:  
nangumuntu lakithi."

"This person has arrived here, in our place."

D.D. Njengemhamba wesintfu e-wakaZulu, wes-  
As per the ways of Sintfu<sup>40</sup>, e-[um] a Zulu,  
Swazi, nangabe kwakufike umuntfu ekhaya,  
a Swazi, if a person had arrived at home,  
e-kubonala kutsi ngumuntfu wekuhamba, abe-  
and it transpired that it was a stranger, he/she  
bikwa, e-ungalalinaye umuntfu noma angala  
used to be reported. He would not be kept  
la, akufikele ebusuku, kodwe umukekuseni  
for many days, before his presence was  
uyombika, uyomefula kulabo labaphets'umango  
reported to those in charge of the area.

J.N. yebo. Kwakungulotoke. Bamthatha ke base-  
yes. It was that. They took him [Madang] <sup>kaMoyeni</sup>  
bayombika ke kaMagagula, laba bakaMasi-  
and reported him to the people of Moyeni, at the  
lela. Base bamthathake bakaMoyeni, base bangi-  
Magagula's place, [by] those of Masitela [clan].  
na bona, lababakaMagagula ke manje. Lithi  
Those of Moyeni then kept him, themselves, the  
ke izwi ekumqaneni kwabo, wayekhlalema  
Magagula. Then the word says, they used to keep  
simini, ngobe bambuza ukuthi: "uwakuphi?"  
him in the veld, they asked him: "Where do you  
wathi uphuma kaZulu, wazunda vele.  
belong?" He said he came from kaZulu, and  
he Zunda<sup>41</sup>

D.D. Wayeyenza?  
He weyenza<sup>42</sup>

40 sintfu } — appears to have come to mean  
variant: isintu } the ways, <sup>in which</sup> 'Blacks', as human  
beings, do things.

41 Zunda'd — to speak the Zulu language,  
or SiSwati with a Zulu Slant

42 yeyaza — is the way of speaking of  
the people of Ndwandwe descent  
that of using 'y' quite often in  
their speech. e.g. eZithobeni  
becomes eYithobeni in this dialect.

D.D. qhubeka Mnguni.

Continue Mnguni<sup>13</sup>

J.N. Nangoke esedandaleza, ehla enyuka, ephuma  
there he is, going up and down, going out  
engena, ewelimifudlana yalaph'eSwazini ke,  
and coming in, crossing Swazi rivers, until  
waye wafika, ngobe lelizwe ngiyezwa  
he arrived, because I hear that this country  
kuthiwa phela e LalilebeSuthu. Nakadanda-  
it is said, was once for the Sotho. As he  
laza ke uye uyowufika khona kubeSuthu  
was scouting, he eventually arrived to the Sotho  
ababizwa kuthi bakaMagagula, bakaMoyeni,  
who are called the Magagula, those of Moyeni  
lapho ke kwakukhona emadoda, okubonakala  
there, there were men, who, is seems,  
kuthi, okukhomba ukuthi yizinduna, noma  
were izinduna<sup>39</sup> or people of authority  
wobani bani lababephansi kwema, baka  
elsewhere, who were under the Magagula;  
Magagula, beSuthu, bakaMoyeni, le kuba  
the Sotho of Moyeni, there yonder in the direction  
Madlangampisi; le khona ngase Nkambeni.  
of Madlangampisi; there yonder near Nkambeni.  
Wafika ke wafikela khona, wafikela kubantu  
He arrived there, among the people of the  
bakaMasilela. Labantu bakaMasilela bamthola,  
Masilela [Clan]. The Masilela [people] found him,  
njengebantuke labangaphansi kwebakaMoyeni,  
as they were people who were under those of  
bakaMagagula, kwasekuba ngubona bamthatha  
Moyeni, the Magagula; it was then them who



39. izindung  
Variant: tindunga

see glossary

J.N. ngizalapho phela Dlamini, nangithinta loku-  
I am coming there, indeed, Dlamini<sup>20</sup> when I  
ganiselana nje, wayeza kudade wabo.  
touch [that topic] of arranged marriage. He was  
todade wabo abengeyedwa. Taha bodade  
coming to his sister. This sister of his, was not alone.  
wabo bebangutwo.

These sisters of his were two.

D.D. Mntfanemnguni ingatsi ifuna kubamandzi  
Child of Mnguni<sup>13</sup>, it seems to be getting nice.

J.N. nakeza ngalapha nje ubaleka le Kazulu,  
when he came this side, he had fled from Kazulu<sup>22</sup>  
uandela Thandile. Thandile lowathathwa yi-  
and was following Thandile, Thandile who got taken  
nkhosi yamaSwazi; Yamthatha wabayinkosi-  
[to wife] by the Swazi king; he took her and made  
kazi lezawuzala inkosi yamaSwazi.

her his chief was to bear a king of the Swazis

D.D. Nangu efika Mnguni, nakefika la, aka-  
Here he arrives Mnguni<sup>13</sup>, when arriving has  
qondzi ngqo! kudzadzewabo.

he [Madanga] doesn't go ngqo<sup>38</sup> to his sister.

J.N. ngenxa yokungazi ukuthi udade wabo  
because of ignorance of where his sister  
ukuphi.  
was.

D.D. Kodwa sawuvile kutsi ngenele kube ngenele  
But he had heard that, just after I crossed  
Luphangolo ngefika kulemaSwati  
Luphangolo<sup>36</sup>, I arrived into Swaziland.

J.N. lapha kwendela dadewabo Khona,  
where his sister was made wife.

38 Nggo! — Straight

niselwe emaSwazi angaphesheya; nebaka  
already been made, Swazis were on the other side,  
Ndwandwe bangaphesheya, ngale ngesela  
across the river; the Ndwandwe were that side  
gudu.

off the river, on the side of Magudu<sup>10</sup>

D.D. Ngilalele Mntfanemnguni

I am listening child of Mnguni<sup>13</sup>

J.N. ba, emaSwazi asawelile angalapha wem  
the Swazi had crossed, they were this side

D.D. Kweluphongolo?

of the Luphongolo<sup>36</sup>?

J.N. Kotuphongolo

of the Luphongolo<sup>36</sup>

D.D. qhubeka Mntfanemnguni

continue child of Mnguni<sup>13</sup>

J.N. asavele asangene ngalapha ngesSwazini,  
they had by then entered this side, on the  
ngesikhathi beganiselana uZwide Kanye  
Swazi side, at the time when Zwide was given  
no Somhlolo.

by Somhlolo a girl to marry.

D.D. Leyo akesiyekeke, Mnguni, ako siqhubeka

let us leave that one, Mnguni, let us continue

nalelesiqhubeka ngayo yalaba base Bulandzeni  
with this one, about those of ebulandzeni<sup>7</sup>

J.N. Ya, ngishokonake nkhosi, Lapho ke waphuma

<sup>37</sup>ya, I mean that, <sup>20</sup>Nkhosi. There, he got  
wawela leyo mifulake, letuphongolo.

out and crossed those rivers - this Luphongolo<sup>36</sup>.

D.D. Uta lapheswatini nje, uta kabani?

He was coming to whom, in Swaziland?

37 ~~y~~ — an Afrikaans equivalent of yes,  
which crept into Zulu and Swati

nami kuphelemalanga ungakayi kuyongibika, reporting [about my arrival] to those in charge kwakungakhe kube licala kulaba labaphetse of the area, that would be a [court] case, lomango.

as far as those in charge of the area are concerned:

J.N. Nakubo laba bakMagagula, enkulumeni Even to those of Magagula, in the talk, it kuthiwa vele babekwa licala, lokuthi is said, they, indeed, had a charge layed against bakwenze kanjani loku; ngangoba them, for that deed; And, the taking of this lokumthatha lo, basale bambeka lapha [Madanga] and placing him there, across, at nqeshoya eBulandeni, yasimnika lelizwe eBulandeni, he then gave him that lizwe lokuthi sowuzawukhala khona. Sekuba that he would now stay there. Then there nelinyeva ke lelithile selibukwe<sup>labu</sup> bakMagagula, was a thorn, which was facing the Magagula, kulesenzo sabo, ngilaba bakaNgwane, as a result of their act, <sup>[placed]</sup> by the [people] kaNgwane<sup>15</sup>

D.D. lapha, Mntfanemnguni, Singagazeleli lapha Here, child of Mnguni<sup>13</sup> lets not emphasize kakhulu, ngifuna kuva lapha ekutseni, very strongly here, I just want to hear, here that, when in khosi, nase itsife, 'Nkhal' kubonakala the king did the 'Nkhal'<sup>157</sup> and it was seen kwekutsi "Hawu!" fobu bukhosi lobula. E that: "Hawu"<sup>149</sup> this is bukhosi<sup>158</sup> this here. E- Bukhosi ke, kabubukani emehlweni. <sup>the</sup> [um] bukhosi<sup>158</sup> do not look at each other in eyes.

57 Nhla! — idea of glancing.

58 bukhosi } — see glossary.

variant: ubukhosi

also: inkhosi/inkosi

bamfak endaweni yabo nje, bangcinimpela nje,  
the Magagula people take a person this much [important] and hit  
him and keep him in their own place, really?

D.D. "Bangete bambika nekumbika?"  
"Without even reporting him?"

J.N. "Bangeze bambika, bamweze nalakithi,  
"Without even reporting him, showing him to:  
kwenzenjani?" Kulaphoke kufika kwama-  
us, what's happening?" It's then how Madanga  
dagan, kulaba basebulandeni; wasenikwa  
arrived, [that is, concerning] those of eBulandeni<sup>7</sup>. He  
indawo yokuthiwa Bulanda. Ngoba Bulanda  
was then given an area called Bulanda<sup>55</sup>, because  
babo bakaZwide kaZulu, bokuthatha Indlowuka  
Bulanda for them [Ngwane's people] of Zwide<sup>24</sup>, kaZulu<sup>7</sup>  
zi le, babesebuphelile kaZulu, ngentso  
of taking the Indlowukazi<sup>246</sup> there, yonder, had, by  
yokuthi Shaka wacoshana naZwide.  
then, got finished in kaZulu<sup>22</sup>, because of the reason that  
Basebathatha lomfanake sebambeta lapha  
Shaka Coshana<sup>156</sup> with Zwide. They then took this  
ebulandeni.

boy and placed him there, at eBulandeni<sup>7</sup>  
D.D. Mntfanemnguni, kuleminyaka lesikhuluma  
Child of Mnguni<sup>13</sup>, in these years, about  
ngayo, ngangingeki ngifike mine lapha  
which we are talking, it wouldn't happen <sup>that I, after</sup> arriving at your  
ekhaya lakho ngilale, ulale wena  
home, sleep and you would not report me to those  
ukhululeke ungakayi kuyongibika kulaba  
in charge, yet [you] feel untroubled. If you had  
labaphetse kulomngano. Uma ungahlala  
to stay with me, for days, without



55 Bulanda } it certainly has something to do  
variant: Bulandza } with eBulandeni (or eBulandzeni).  
The meaning of Bulanda/Bulandza  
could be derived from the verb:  
'landa/landza' (to go and fetch)  
which would then mean something  
like: 'The place where [a person  
was] fetched and placed at'.

56 Coshanid - the verb 'Cosha' means 1.  
to chase 2. to defeat/conquer  
3. to pick up something (eg paper).  
The suffix na, that appears at  
the end of the word transforms  
the word into expressing the idea  
of reciprocation, yet Coshana  
the reciprocal could, in siSwati  
context, still be used with intention to  
convey the idea that someone chased,  
defeated, conquered someone else. In  
such a context, the na would act  
as merely a connective morpheme,  
connecting two ideas spoken about.

lomncane." Bathwale nempela ke, bafike kuba  
the young brother of mine". They then went to KaMoyeni  
KaMoyeni babatshela ke: "Sowuyafunakala  
and told them: "This boy is now, beeing  
lomfana lomfana lo;  
wanted, this boy".

D.D. sekubikiwe yini inkhosini yemaswati?  
Had that been reported to the King of the Swazi?

J.N. sekubikiwe. Sekushiwo Indlovukazi yase  
It had been reported. It had been said; the  
vele seyiyabika

Indlovukazi<sup>46</sup> had then reported.

D.D. kutsi: "Lapha sineludzaba lolunjengalolu?"  
that: "Here, we have an issue, which is like this?"

J.N. "sineludaba olunje, olunje, olunje;  
"We have an issue which is like this, like  
kunalomfana ongumfowethu nangu, nangu  
this, like this; there is this boy, who is my  
nangu." Nempela ke sekuthiwa akalandwe  
brother, here he is, here he is here he is!"

Inkhosike yemaswati seyithi: "akalandwe";  
Indeed then, it was said, let him be fetched. The  
Uyalandwa ke nempela. Nayifika lapha  
King of the Swazi said: "Let him be fetched".

Indlovukazi ifike (yaandezela ngempela  
He was then fetched [from the Magagula], indeed.

Kuthi: "Owu! Nguye". Manje inkhosike  
When the Indlovukazi<sup>46</sup> arrived, she really pressed  
yase ithukuthela lapha: leyamaSwazi. "baka-  
that: "Owu! It's him". Now, the King then got  
Magagula bangathathumuntu ongaka bamfikile;  
very angry; this one of the Swazi, "How can

engimazi ko, longumfowethu, lowasuka lekha, him, this one whom I know, who is my brother, wanyamalala, nizawufike nimthole. Bayaya who left home and disappeared, you will find ke bafike lenake sebaya bizelwa; lowaka him. They then went [to RaMoyeni<sup>44</sup>] and Gumede, sowuhamba nalomunye. Sebaya biza called him - the Gumede man was now accompanied ke, bayamkhulumisa, bayamkhulumisa by someone else. They called him and talked with him.

D.D. uyayeyeza?  
He yeyeza<sup>d42</sup>?

J.N. uyayeyeza lomfana. Bathi "Owu! nguye He yeyeza<sup>d42</sup>, this boy. They said "Owu<sup>50/115</sup> ngempela." Nababuyele muva bathi: "awu him, really." When they returned back, they said: Muhlekazi! Mnguni! ..."  
"Awu<sup>50</sup> Muhlekazi<sup>52</sup>! Mnguni<sup>113</sup>."

D.D. sebatfolile futsi nekutsi ufike kanjani, they had found out, how he had come as well, nekutsi wasuka kanjani, wabanika wonke and how he left [home]; he had given them umlandvo. Nangenkhulumo bayevang, ngobe all the story. Even by speech, they understood nabo lababara Gumedze bayayeyeza? each other, because even the Gumedze yeyeza<sup>d42</sup>?

J.N. yebo. Nasebabuyelake lena, sebakhe bayayeyeza. When they returned [home], they reported kubekake enkhosini, eNdlovukazini. Indlovukazi this to the king, to the INDlovukazi<sup>46</sup>. He ke ithi: "Cha, akalandwe. Nguye lomfowethu Indlovukazi said: "No, let him be fetched; it's him,

ke selibuyela lemuva. Nalifika le seliya-  
 he then went back. When he arrived, he reported  
 yibika indzaba leNdloukazi. "Hawu!  
 this matter to the Indloukazi<sup>46</sup>: "Hawu!  
 Muhlekazi, iena kaMoyeni, ngithize ngisithi  
 Muhlekazi<sup>52</sup>, there, kaMoyeni<sup>44</sup>, I came across  
 ngihamba hamba ngatholana nemfana lonje,  
 a boy who is like this, as I walked about,  
 ngathi nangibuza, bakhuluma loku. Ngiyamsela.  
 When I asked, I was told this. I suspect that  
 Kungathi ngempela lomuntu walayikhaya;  
 this person belongs here, at home; he belongs  
 wakubaNdloukazi, ngobufana neNdloukazi  
 to Indloukazi<sup>46</sup> people, because he resembles Indloukazi.

D.D. Lelijaka linelilungelo, njengemuntu lebanhu  
 This lijaka<sup>45</sup> had a right, as a person who  
 ba, e- inkhosatana yekuyawungena ikhulu-  
 [was among those], who escorted inkhosatana<sup>53</sup> [the  
 me neNdloukazi, ngoba phela ngabo laba-  
 right] to enter and talk with the Indloukazi, because  
 melusile la?

they are, in fact, the ones who guard her, here?

J.N. yebo.  
 yes.

D.D. qhubeka Mnguni.  
 continue, Mnguni<sup>13</sup>

J.N. nasekuyawuvela ke lapha, Indloukazi,  
 When it transpired<sup>there</sup>, before Indloukazi<sup>46</sup>  
 uThandile, umama kaMswati, uthi: "Wo! Ake  
 Thandile, Mswati's mother, she said: "Wo!<sup>154</sup>  
 nibuyele niyomhlola kahle, nakunguye lo  
 go [you people] and examine him carefully, if it's

52 Muhlekazi - a royal title, also used as an address-name for the queen mother in Swaziland

53 inkhosatanga } - see glossary.  
variant: inkosazana }

54 Wo! - 1. (interjection) Expressing amazement also: O! (whether of admiration or displeasure, regret, grief, etc. hence: Oh! alas, etc. 2. In siSwati it could also mean: 'I see or I get it/I understand, and in this sense, it is usually a response to someone's point.

D.D. emajaheni?

[you mean] from emajaha<sup>45</sup>?

J.N. emajaheni, akhona khona nalimuzwa kuthi, [eyes] from emajaha, of that place, some people sebayasho labange, ngokuhlebeza, kuthi said, whispering, that: "this person is new here, lomuntu lo, uyefika phela la, akaziwa, kokuthi he is not known, as to say he comes from uphuma kaZulu, Kanje. Lathula du! lelijaha kaZulu<sup>22</sup>, under these circumstances." He [Lijaha] labuyelemuva.

kept quiet - du!<sup>51</sup>, and went back.

D.D. alimkhulumisi?

He never spoke to him [Madanga]?

J.N. cha! phela abengumuntu longaveli kahle, No! In fact he [Madanga] was a person who futhi esaba naye, lebesingathi ngesilungu never really came out in the open, and he, himself, was phecelezi, sikhulume lolulwimi lewekuthi also afraid; in English we can say he was wayengumuntu lokhosele.

a refugee.

D.D. kukhosela kwakhe, angetsembi muntfu? his being a refugee [made him] not trust every person?

J.N. angethambi muntfu, ngoba phela wayebha [eyes] not trust a person, because, he was in cile.

hiding [there].

D.D. qhubeka mntfanemnguni  
Continue, child of a Mnguni<sup>13</sup>

J.N. ekuhambeni kwakhe lelijaha lakagumedze Having gone. this ljaha<sup>45</sup> of Gumedze [Chani]

51 du! - } - of quietness  
variant: 'du!

neNdloukazi, Lowomuntu ethile kwakuwaka Gumede.  
 the boy had a connection with the Indloukazi<sup>46</sup>. This,  
 D.D. akengitsi, <sup>person was of Gumede</sup> Kancane, Mnguni, Indloukazi e yema  
 Let me do this a little bit Mnguni<sup>45</sup>, the Indloukazi  
 Suruti ngaleso Sikhatsi, lonina wesive, naketa  
 of the Swazis, at that time, this mother of the  
 lapha phela kaketanga yedwa  
 nation, when coming here, she didn't come alone.

J.N. weta nemadvodza.

She came in the company of men.

D.D. weta nemadvodza, lamanye awo kakwenta.

She came in the company of men. Some of them, it  
 ke kube ngulawaka Gumedze, ngobe lesibongo

could be that some of them were of Gumedze [lang],  
 saka Gumedze siyewela, siyewelela Kazulu.

because this Gumedze Sibongo<sup>47</sup> does cross  
 Angisho saka Gumedze, ngisho saka Gumedze.

over to Kazulu<sup>22</sup>; I don't mean Gumedze, I mean Gumedze

J.N. bebeuele bephuma Kazulu, beze njobusho  
 they, indeed, came from Kazulu<sup>22</sup> and came, as

nje nkhosi, beze nenkhosikati, lena, beze  
 you say Nkhosi<sup>20</sup>, they came with the inkhosikati<sup>48</sup>, they

njengemuntu lebamqhubile, labaka Gumede.  
 came as a person whom they escorting, those of Gumede.

D.D. litsi lelijaha laka Gumedze

this lijaha<sup>45</sup> of Gumedze [lang] says

J.N. lapha kaMoyeni "Hhawu! Lowomuntu ngiyamsola

here kaMoyeni<sup>44</sup> "Hhawu"<sup>49</sup> This person, I suspect  
 lo. Uyini lomuntu?" Owu, nalithi liyebayeba,

him, this. He is what, this person?" Owu<sup>50</sup>, when he  
 lakuweni kulabantu nabekbuluma

[the lijaha<sup>45</sup>] tried to spy from the people when

speaking,



46 Inhlawukazi } — see glossary  
variant: Inhlawukati }

#7 Sibongo — see glossary

48 Inkhosikati } — see glossary  
variant: Inkosikazi }

49 Hawu! } — interjection. 1. Of strong disapproval,  
also Hawu! } regretful surprise. e.g. Don't! You  
mustn't! 2. Of great surprise,  
wonder.

50 awu } — 1. (interjection) of sudden surprise.  
variant: awu } 2. Of surprised interrogation  
3. in some contexts this morpheme  
is non-influencing in a sentence.

J.N. Kuthambe ke Dlamini, kuthlangana kweba-  
It went, Dlamini<sup>19</sup>. [As for] the meeting of  
ka Dlamini nebaka Nkumalo ngizawubuye  
those of Dlamini [and] and those of Nkumalo [and], I  
ngikuthintele loko nasengibabutha bonke.  
will touch that for you, after I have collected all of  
them together.

D.D. Mnguni  
Mnguni<sup>13</sup>

J.N. kusukeke lapho, bese kuyiwa endaweni  
From there, it then goes to the area which,  
yokuthi, kungathi ngangiyathinta lapho,  
[in fact] It seems that I should touch there,  
ngobe sekuzawuthinta laba besibili  
because, it will touch upon the second ones.

D.D. Mnguni!  
Mnguni<sup>13</sup>

J.N. njongoba ke, Indlovukazi, uThandile,  
As the Indlovukazi<sup>46</sup>, Thandile, was bukhosi<sup>58</sup>,  
yayiwubukhosi, iphumebukhosini.  
having come from ebukhosini<sup>59</sup>.

D.D. eta afwele bukhosi yena rgekwakhe?  
Coming carrying bukhosi<sup>58</sup> herself, on her own?

J.N. nanso ke, kwafikisigaba, Dlamini, njongoba  
There it is. A stage came, Dlamini<sup>19</sup>, as the  
inkhosi yabese yithol'umntwana ubizwa  
inkhosi<sup>60</sup> later got a child called by the  
kuthiwa ngu Mswati. Waseveza liphuzu  
name Mswati<sup>61</sup>. Thandile, then showed out  
Thandile, ngokuhlabelela, ekhumbule khaya,  
a point, by singing, [while] remembering  
ebukhosini kubo, kuthi kuye kwenzweni;  
at her <sup>parents</sup> home at ebukhosini, that, which is

J.N. Sekutsiwa asihlanganise loku kwetfu leseta  
 Then it was said Tet us put together ours, which  
 nako kaZulu, lokweta, e- nyergoba lomntfuna  
 we brought with us from kaZulu<sup>22</sup>, which came,  
 wagana la, asala sikunika, sikubeta phansi  
 e- [um] as this child got married to [the king]  
 fanda, salesishiyela kulaba bantfu  
 here, let us give, put down hands; let us leave  
 lesebasitsetse, labango makhos; lesesifike  
 it to these people, who have taken us, who  
 phansi kwabo,  
 are amakhosi<sup>60</sup>; under whom we have arrived.

D.D. lenabo bebanekwabo lebebaghuba ngako?  
 Whom, too, had theirs, with which they had continued?

J.N. yebo, nabo bebanekwabo lebebaghuba  
 yes, they, too, had their own, with which they  
 ngako.  
 had continued.

D.D. lekwakuyini, ngokuwa kwakho, e- kwetutsi  
 Which was what, according to your hearing  
 kuleto tikhatsi, ...

[from people], as to say, it those times ...  
 J.N. kwakwentiwa?  
 was done?

D.D. kwakwentiwa?  
 [yes] was done?

J.N. loku kwala kulabaka Ngwane, ngokuwa kwami  
 this for here, of those of kaNgwane<sup>15</sup>, as per  
 ke, nami ngikutfole eLangeni, Lingakashoni,  
 my hearing, myself having got it from the lilanga<sup>12</sup>,  
 njengemfana lokutsiwe: "khala phansi"  
 before It set, as a boy to whom it has been said:

*Croxley*

Exercise Book  
Skryfboek

J.D. 267

Name S.B.S. Ndwandwe History

Naam

Subject Topic 12

Vak

Place Zwits Generation in Swaziland

Plak

Date: 27/5/83

Feint Ruling with Margin  
Dowwe Lineering met Kantlyn

Book 3

setwemukelwa, e leta nako lekabo, kula-  
made wife at home, when what she brings  
pho ngingattoli khonake, khona lapho,  
with her from her [father's] place, is accepted,  
mntfanemnguni.

J.N. that is where I don't understand there child of a Mnguni<sup>13</sup>  
Yintfo lena. lasayenta lo, Thandile,  
This is a thing <sup>that</sup> which she, this Thandile, is  
njengentfo laphuma nayo kubo, lenake  
doing, as something she came from her  
labengiyikhuluma, yalomntfwana. Base bayi-  
[father's] place with; this which I have been  
khangana ke, laba baka Ndwandwe, batsi  
talking [about], concerning this child. Then the  
"Awu, sesifike phela la nako sagwinywa  
Ndwandwe people met, and said: "Awu<sup>50</sup>, we  
kuloku lesiyiko le, njoba sibalekile",  
have come here, where we swallowed, concerning  
bobani ke labakhangana ke? Ngulaba laka-  
what we are there [in Kazulu], as we have fled".  
Gumedze, lebeta neNdloukazi, Kanye nabaphi?  
Who are meeting? It's those of Gumedze [clan], who  
Malowo Madzanga, losaffolokele.

D.D. came with the INDloukazi,<sup>46</sup> together with who? With that  
Naye ab. zgetanga yeduwa <sup>Madzanga, who had been found,</sup> phela, base ba-  
Even him, he hadn't come alone; they were  
yaffolokala, libutfo lalibambe likhephuka  
then found, libutfo<sup>29</sup>, split up, in the course of their travelling

J.N. libutfo lali-, nanso ke  
The libutfo<sup>29</sup> was-, that's it!

D.D. qhubeka Mntfwanemnguni  
Continue, child of a Mnguni<sup>13</sup>

ma ngalo...

she was still talking about it...

J.N. lalekuba, lokutsi inkhosi nayitelwe, kukhona for her parent's place, [namely] that, when inkhosi<sup>60</sup> tingoma letitsite letigondzene nobukhosi is born, there are certain songs which are kuphela nya.

directly connected with bukhosi<sup>58</sup> only, finish.

D.D. qhubeka, mntfanemnguni, ngilalele  
Continue, child of a Mnguni<sup>13</sup>, I am listening.

J.N. kutsiwa ke emlandaweni, uThandile ke  
It is said in the history, Thandile, this lo, wasebentisa loku. Kwase kufik'indzaba one, used this. Then an indaba<sup>62</sup> arrived:

Kwatsi: "Awu! Lengoma lowuyihlabelako it said: "Awu<sup>50</sup>! This song which are singing, e-iyini?" Watsi: "Yincwala." Kwase is what?" She said: "It's an incwala<sup>63</sup>". Then

kukhulunywa ke sigungu. Leso sigungu there talk, which was secretive. That secretive esikhulunywako ke, wasef: kendaweni loTha talk then, she, this Thandile, then arrived at ndile ukuchaz'ukuthi: "nho, nho, njongaba an area, where she explained thus: "Nho<sup>65</sup>, nho, as sengivezile loku kwalekhaya kithi, iminini- I have exposed this, for our home, the details guane yako konke yasala lemuna. of all these remained behind.

D.D. Mntfanemnguni sibuyele laphayayi  
Child of a Mnguni<sup>13</sup>, [let us] return there, kwekutsi, e-umfati nakatekiwe ekhaya where [we said that] a woman, after being

nakuvel umntfwana, angati noma kwaku-baby is born, I don't know whether or not bikelwinyanga yini, athonjiswe inyanga, <sup>this would be reported to</sup> an inyanga<sup>66</sup>; [it] would be shown to an kutsiwe, e- kubikwe, kubikwe, kwentelwe inyanga<sup>66</sup>; it would be reported so that where kutsi nalokuphi lokuphi, ati kutsi kutelwe, ever a person is, she/he may know that kangikwati lokutsi mklawumbe loku kuba- someone has been born. I don't know whether this mbelana nalelosiko yini?

is related to this custom or not?

J.N. Damini wekunene! ukutsi kuhambelana Damini<sup>19</sup> wekunene<sup>21</sup>, that it is related to nalelo siko, angikwati loko; kulolwati that custom, I don't know that; from the lengilwatko mine kuloku. knowledge that I have in this.

D.D. Manyenti emasiko, lesesiwalabille tsine, There are many customs which we have siue lesimnyama abandoned, we black siue<sup>4</sup>

J.N. yebo, nkhosi, ngiyakuvuma loko. yes, nkhosi<sup>20</sup>, I hear that.

D.D. lebe kubonakala, abekhuluma which, it was seen, were talking

J.N. abesweleka. Yebo, Nkhosi, lelenyanga nje, they were needed, yes, Nkhosi<sup>20</sup>, that inyanga<sup>66</sup>, abekungulelinye lisiko. it was one of the customs.

D.D. Indlowukazi iphuma nalelisiko, losowukhulu the Indlowukazi<sup>46</sup> got out with this custom,

66 inyanga — is a traditional healer, who is known to rely more on herbs for healing, yet he/she may also be a diviner. An inyanga can also use his/her medicines for prophylactic purposes.



Kwakuye kwenziweni nakuzelwinkosi. Wase, normally done; what used to be done, when an ehlabelela laphemva kwemuza, ethulisa inkosi<sup>60</sup> had been born. She then sang behind lomntwana.

the homestead, silencing a baby.

D.D. lololala emklane kuye?

the one which is [baby] here, at her back?

J.N. lololala emklane kuye, Mswati. Wasese-

the one which is [baby] here at her back, Mswati.

benzake indaba yoni, ehlabelela, lendaba

She then worked the indaba<sup>62</sup> for what, singing,

yencwala nje. Kukhona igama lencwala

the indaba<sup>62</sup> of incwala<sup>63</sup>. There is a word

lelelikhukumako, engeke ngiliphathe phela,

for incwala, which talks, which I can't

livaliwe, nkhosi.

touch, because it is valiwe<sup>64</sup>, nkhosi<sup>20</sup>.

D.D. nhn, nhn

nhn<sup>65</sup>, nhn

J.N. wahlabelela leyongoma, bambuza bakaNgwane.

She sang that song, and bakaNgwane<sup>15</sup> (people)

"Yini lento lowuyihlabelako?" LoThandiye.

asked her: "What is this thing that you are singing?"

Awu, Nqihlabe... phela kithi Nakuzelwe

this Thandiye<sup>42</sup>. Awu<sup>50</sup> "I am singing...; by the way

inkhosi kuye kube nje, yincwala.

at my parent's place, when an inkhosi<sup>60</sup> is born, it goes like this:

D.D. nhn. Mntfanemnguni, ngitawubuyela

nhn<sup>65</sup>. Child of a MNguni<sup>13</sup>, I will return a little

kancane, ngitsite nangimncane, e- kutsi

when I was young, e- [um], when a

62 indaba

variant: indzaba

- } - 1. a story  
2. an affair or issue of a serious nature that needs to or can be discussed seriously.

63 inwala

- see glossary.

64 valiwe

- from the verb 'wala', meaning  
1. 'shut' or 'close' or 2. 'forbid',  
1. valiwe means 1. it/he/she has been shut or closed;  
2. it/he/she has been forbidden.

65 nrh

- interjection 1. is that so? really?  
2. yes! (I understand or agree).

J.N. Kuhambe ke, Dlamini, kuhlanguana kweba-  
it went, Dlamini<sup>19</sup>. [As for] the meeting of  
ka Dlamini netaka Nkumalo, ngizawubuye  
those of Dlamini [clan] and those of Nkumalo [clan], I  
ngikuthintele loko nasengibabutha bonke.  
will touch that for you, after I have collected all of  
them together.

D.D. Mnguni  
Mnguni<sup>13</sup>

J.N. kusukeke lapho, bese kuyiwa endaweni  
from there, it then goes to the area which,  
yokuthi, kungathi ngangiyathinta lapho,  
[in fact] it seems that I should touch there  
ngoba sekuzawuthinta laba besibili  
because, it will touch upon the second ones.

D.D. Mnguni!  
Mnguni<sup>13</sup>

J.N. njongoba ke, Indlowukazi, uThandile,  
As the Indlowukazi<sup>46</sup>, Thandile, was bukhosi<sup>58</sup>,  
yayiwubukhosi, iphumebukhosini.  
having come from ebukhosini<sup>59</sup>

D.D. eta afwele bukhosi yena rgekwahe?  
Coming carrying bukhosi<sup>58</sup> herself, on her own?

J.N. nanso ke, kwafikisigaba, Dlamini, njongoba  
There it is. A stage came, Dlamini<sup>19</sup>, as the  
inkhosi yabeseyitholumentwana ubizwa  
inkhosi<sup>60</sup> later got a child called by the  
kuthiwa ngu Mswati. Waseveza liphuzu  
name Mswati<sup>61</sup>. Thandile, then showed out  
Thandile, ngokuhlabelela, ekhumbule khaya,  
a point, by singing, [while] remembering  
ebukhosini kubo, kuthi kuye kwenzweni;  
at her <sup>parents</sup> home at ebukhosini, that, which is

59 ebukhosini — } see glossary concerning bukho  
e — ni — ebukhosini :- e is a locative  
which goes with the suffix  
'ni'.

60 inkhosi } — see glossary.

variant: inkosi

plural: qemakhosi

61 Mswati — a 19th Century Swazi King, whose  
father was Sabhuza I.

J.M. yebo  
yes

D.D. Nababekana utsi Bulandza, nakubukhosi,  
When they placed each other, and [the king]  
babekana ngaliphi, mhlawumbe kukhona  
saying Bulandza<sup>55</sup>, if it was kingship, <sup>was?</sup>  
longahl'ukutfole kulabadzala khona  
the nature of giving him [Madanga] this land, maybe  
lapko?

there is something you can get from elders, in that area?

J.N. e. kuloko, nkhasi, Nabayisana, nakambuka'  
eZums, in that nkhasi<sup>20</sup>, when they, when  
kuthi bukhosi lobu, wabe sawu fikelwa  
he [king] looked at him [Madanga] and realized that  
yindlela ukuthi, njongoba bubukhosi,  
it was bukhosi<sup>58</sup> this, he then suddenly felt that  
abube nendawo yabo.

as kingship, it should have its own place.

D.D. Singete Sabukana, utaba semphumalanga  
We shouldn't look at each other, you will be  
ngibe . . .  
at sun-rise, and I . . .

J.N. utaba semphumalanga ngibe sensthalanga  
you will be at sunrise and I will be at sunset  
mine. Hamb'ukhale ke lapha kulendawo  
Go and stay there, at the place where I  
engikubeka yona: Bulanda, utukhosi.  
assign you, Bulanda<sup>55</sup>; you are bukhosi<sup>58</sup>

D.D. kuze kubekhona baseBulandzeni. Ase-  
[So], that is how the people of ebulandzeni came  
dlulele kuletnye.  
about. Let us pass on to others