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# Exercise Book Skryfboek

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Name Naam ST. JOSEPH  
Subject Vak Basic Generation  
Place Plek Book 1

Faint Ruling with Margin  
Dowwe Linsering met Kantlyn

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John Nhumalo

## Footnotes

1. Dumisa Dlamini : probably a Deputy Director of the Swaziland Broadcasting Service and also head <sup>supervisor</sup> of the Programs
2. Tetinkhundla : lit means those of Inkhundla, An inkhundla can refer to many things; can refer to an arena; a parade ground; a dancing ground; scene or field of action; also a rural district council of local chiefs.
3. Bekunene/; a polite way of addressing people  
nine bekunene very common in Swaziland; also used to address the Dlamini's.
4. Kudzabuka : See glossary
5. Umlandvo : see glossary
6. Adwandwe : a common surname
7. Emalangeni : can refer to two different things; can refer to the currency of Swaziland as of September 6, 1974, One Lilangeni is equivalent to "South African Rand", can also refer to the Dlamini's, more especially those of the Royal family.
8. Tive : (plural of sive); sive see glossary

DD. Makamukha Dumisa Dlamini uqhindze uyanemukela  
 Esim tekey Dumisa Dlamini again welcomes you  
 eluhlakweni lapho sitsi khona tetinkhundla. Angiphindze  
 in the program where we say Tetinkhundla, let me  
 appreciate. Ukhunene kukhatsi kuloluhlelo ngilapho  
 ngam emphasis bekunene that in this program  
 siniletsela khona tinkhuluno lethunbelam  
 it is where we bring to you speeches which are in  
 important language nehlalel yomaswati kangaba ngisho  
 relation with the life and the welfare of Swazis so  
 that when they lombala sibamba silicaphula  
 iminto that we do its indzibuka we go about taking  
 lipha isilapha kulabo labanyale babenekukhumbula  
 for here and there from those who might have the  
 ikhululo ngokwemindvo wamaqinisi lonca  
 uyanemukela mostly because the umlandvo of the  
 uyanemukela ngesigatfu sikhatsi etikhatsini  
 khona is something which ticks even the old due to  
 ukhululo beakate lethubhala phansi. kungaleso  
 the reason that in the old times there was none who  
 ngilapha ke lapha kuloluhlelo ninc bekunene  
 was writing down. It is because of that reason <sup>not</sup> here in  
 tetinkhundla siniletsela kuhlanguca kwebaka  
 the reason ninc bekunene of the Tinkhundla we  
 khululo uyanemukela, kuhlanguca langiwo ke  
 waya ke uyanemukela relationship between those of Ndandue  
 kuhlanguca: hinc ngelivane, libongo ngilibongo  
 and the umlandvo hinc umlandvo and the ones  
 kuhlanguca hinc khona sive semaswati ngilapha  
 ukhululo ke ke and hinc, libongo and  
hinc umlandvo siniletsela ke hinc umlandvo

Note on book by CH

"Shoshangame -

brother of Zwide

both of Tsandile at

Fawucedo

... of Tsandile when

Zwide under threat

an Ndw traitor

exposes Zwide

claims Tsandile is a

sister of Zwide "

## Footnotes

16 Nkambeni : a place located about 47  
North East of Manzini

shony<sup>1</sup> till there was the swi of the Swazis just as we  
we are there bringing to you the swi program  
Laphe Khobama Khona na Bokotela John Nxumalo  
take a pack with Doctor John Nxumalo who  
says to me labite wakutfola eluhlweni

Did you see what he got from the program they  
take him to ngokutjanyini ke lilanga lemaswati  
are upon through the instruction of the sun of the  
island to be eluhlweni sine bekunene

Swazis which has gone down. In the program nine  
take to be ngokutjanyini Bokotela John Nxumalo  
bekunene<sup>3</sup> which is followed by this one of today Dr  
u<sup>2</sup>haye ke khata nendaba yentalelwano

John Nxumalo left us in the middle with the story of  
y<sup>2</sup>khungane ikhambata lomaba kobutsi naye na  
genealogy of Sikhungane<sup>12</sup> which we hear today that  
was in ngokutjanyini ke eZambia sayivuse lisiko

he also there it is at Zambia<sup>32</sup> has aroused the lisiko<sup>13</sup>  
is a ngokutjanyini ngokutjanyini wakhona  
of inxumalo<sup>14</sup> being allowed by the government of there  
is a ngokutjanyini kaunda kungokutjanyini ke le Sikhungane<sup>12</sup>

of border kumbe, it is where this Sikhungane<sup>12</sup>  
y<sup>2</sup>khungane ikhambata lomaba kobutsi naye na  
came there at Akambeni<sup>15</sup> and dragged his foot  
w<sup>2</sup>khungane ikhambata lomaba kobutsi naye na

he passed away just as it is heard today that he  
was ngokutjanyini ngokutjanyini esigulwini  
went across facing his face towards the spring  
y<sup>2</sup>khungane ikhambata lomaba kobutsi naye na

of ngokutjanyini<sup>14</sup> of this clan which is called the  
y<sup>2</sup>khungane ikhambata lomaba kobutsi naye na  
y<sup>2</sup>khungane ikhambata lomaba kobutsi naye na, which also includes the Swazis,

## Foot notes

- 17 kaZulu : sometimes referred to <sup>as</sup> Zululana, a country where the Zulu people (Zulus) are found.
- 18 kaNgwane : lit (place) of (the) Ngwane; it can be used to refer to the entire domain under the rule of the descendants of the early king Ngwane i.e. an equivalent of Swaziland; or it can refer to the very heart of the kingdom, the area around the principal royal residence, i.e. around Lobamba.
- 19 Mswati : There is Mswati I who was one of the earlier Bembo-Nguni leaders subsequent to Shimini I. It is estimated that he was Ngwenyama in the vicinity of 1600 A.D. There is also Mswati II who is also known as Mavuso II. Born in approximately 1820 to King Sobhuza by his wife Thandile, he became the heir upon his father's death in 1836. Today we have Mswati III the present king of Swaziland.
- 20 Madzanga : Brother of the main wife of King Sobhuza I, Thandile, and son of the Zulu leader Zwidi.



## Footnotes

- 21 kaSoshangane : 'ka' refers to (place of), i.e. kaSoshangane refers to place of Soshangane.
- 22 Soshangane : a leader of a group of ndwandwe clansmen who escaped from Chaka and Zululand in 1821. His followers became known as Shangani a brother of Zwide.
- 23 Um - um (variant um) : means 'yes' or that you agree with what is said; can also be used when one is doubting something or something he does not understand.

hakaZulu emakhosha kanye ke mhlawumbe nalinye  
those of kuzulu<sup>17</sup>, the Xhosas and with may be other  
five. Kuyibonisa indzaba yalaba bakandwandwe  
nations to narrate the story of those of ndwandwe  
indzaba lale, indzaba bakandwandwe sikotela  
and their relationship with those of kangwane<sup>18</sup>, Doctor  
Mason indaba ke uyiyola by the esikolweni  
namuhla khona the story there at school which  
kesibitwa ngokutsi e binubila kuse Sikhunyana  
is today called Sikhunyana<sup>12</sup>

In those indzaba lositaph' inkambeni isikolweni  
There is the school which is at Nkambeni<sup>16</sup>, in the  
khosi kuse Sikhunyana. Inkhosi yayiyovula liso  
school which is called Sikhunyana<sup>12</sup>. The king when he  
sikolweni with umbraba mkhulu longumalume wa  
was to go up that school remembered grandparent  
wasibaxali, Sikhunyana mfo waba madzanga, bafike  
who is the uncle of Mswati<sup>17</sup>, Sikhunyana<sup>12</sup> the brother of  
Mswati<sup>17</sup> khona bangabedluli ukuya  
Mdzanga<sup>20</sup>. They came and rested there before they  
lekhonyane ukuya kaSoshangane bafike lona  
passed away to such and such, to kaSoshangane<sup>21</sup>,  
khona - bangabefika kaSoshangane kusika la  
they waited there. When they arrived at kaSoshangane<sup>21</sup>  
ukho lona lona igama kuti uti usoshangane  
starting from here, here where the name that  
was now now uyinkhosi ngaphesvu kwami  
Soshangane<sup>22</sup> says uti - uni<sup>23</sup> you are the king above  
me, Soshangane<sup>22</sup> said that  
DB what your son's name is?

## Footnotes

- 24 Zide (variants Zwide, Zwide, Zidge): The chief of the Ndwandwe people in the early nineteenth century
- 25 Zikhotheni (variant Yikhotheni): A place of the Ndwandwe people, in Shiselweni. according to Makhula it is a village of chief Ngototeni <sup>Nxumalo</sup>
- 26 Kwandle: lit. 'see'; can also be a place found about 6 km south of Manzini; most of the Ndwandwes are found there
- 27 'Indlovukazi (variant indlovukati): lit. 'she elephant'; the Swazi term used to denote the Queen mother of the nation.
- 28 Ibandzile (variant Thandile): also known as kaZide: daughter of Zide, chief of the Ndwandwe peoples, and the main wife of King Sobhuza I. Mother of Mswati II and she resided at Ludzidzini
- 29 Shaka (variants, chaga, chaka, Ishaka): King and first great leader of the Zulu nation. Born in 1787 and became king in 1818.
- 30 Umuti: see glossary

who is Soshangane<sup>22</sup> now?

JN Soshangane ngumfowabo Zide, ngisakuchasisela lokhu  
Soshangane<sup>22</sup> is a brother of Zide<sup>(24)</sup>. I will explain this  
kungakudizela, nasengithinta base Zikhotheni, ngumfowabo  
which I was explaining when I touch those of Zikhotheni<sup>25</sup>  
nasengithinta base Lwandle futshi ngumfowabo  
that is a brother, when I touch those of Lwandle again  
Zide Soshangane.

Soshangane<sup>22</sup> is a brother of Zide<sup>24</sup>

NA Suthile ningakabuyeli kukhulu kuSoshangane<sup>22</sup>  
let us pass before we go far back to Soshangane<sup>22</sup>  
Tathu lapho kalandwa khona indlovukazi  
where the indlovukazi<sup>27</sup> Tsandzile<sup>28</sup> was fetched  
kumfowabo lomoti kwakungumfowabo ngobe sinyeva le  
the name was which because we hear that  
kukhulu Shaka age ngingobe isyaka Zide  
Shaka<sup>24</sup> eventually conquered that of Zide<sup>24</sup> he  
abafanisa fihloli ayekura kwekutsi nabakhopho  
sent spies to find out that when they send out  
sapho kugcina ngibho muni nababentari  
an army, what type of ceremonial songs do they  
bontane nge beginana utomphola lamandla  
dance, what do they do in order to be strong, their  
ade kwakungumfowabo lomoti to lokwawine  
strength will be calmed, which umoti<sup>30</sup> was strong  
kungaba umoti waZide lapho kwalandwa khona  
so much, the umoti<sup>30</sup> of Zide<sup>24</sup> where Tsandzile<sup>28</sup>  
indlovukazi

was fetched

JN ngingabizeli lapho Mamini ngifuna kukukhopho  
before I touch those Mamini<sup>31</sup> I want to snatch you

### Footnotes

- 31 Nlamini (variant Dhlamini) : sibongo of the royal clan ; but now also of some other ordinary people ; also known as Nkhosi or NKOSI
- 32 Zambia : One of the African countries
- 33 Libutfo : see glossary
- 34 Malawi : one of the African countries
- 35 Tanzania : one of the African countries
- 36 Yanga (variant Zanga) : father of Zwile and Soshangane
- 37 MutfwaneMnguni : lit child of Mnguni ; but can also mean 'that born of the Mnguni family'
- 38 Umphakatsi : see glossary

kubantu usiyotiana eZambia eZambia usikhungyan  
 out from this thing which is done in Zambia, In Zambia<sup>32</sup>, In Zambia<sup>33</sup>  
 ngiyamara nakosuka le kasoshangane wase uyabale<sup>2</sup>  
 'Sikhungyan<sup>12</sup> is the one who when he left at kasoshangane  
 uye eZambia likulfo lonke waghubeka futsi  
 he then ran away and went to Zambia<sup>32</sup>, the whole  
 usiyamfika kubo Malawi waghubeka wayawufika  
 libatfo<sup>33</sup>. He proceeded again until he reached Malawi<sup>34</sup>  
 eZambia itara ufika eZambia uyafumana  
 he proceeded until he reached Tanzania. When he came  
 lat abantu abawo sabazibiza ngosinye, ngey' indlela  
 to Tanzania<sup>35</sup> he found those of Ndawandwe called themselves  
 eZambia<sup>35</sup> kumbo, solo nyabo labantwana  
 with another, with another way, with their own language  
 badele izansi kwesikhungyan amntwana bani  
 it is still the children of Zide<sup>24</sup> under Sikhungyan<sup>12</sup>  
 amntwana le amntwana Zide, no umfowabo  
 the child of who, the child of, Ya the child of Zide<sup>24</sup>, no  
 Zide amntwana Tanga  
 the brother of Zide<sup>24</sup> the child of Tanga<sup>36</sup>

DA

ngiyamara amntwana ngum ekesibuyele kulo  
 listen to me amntwana ngum<sup>37</sup>, let us go back to the  
 anti amntwana lekhulu ngiyatsandza  
amntwana<sup>26</sup> the amntwana<sup>38</sup>. I like that the word of  
 kutsi ngiyamara amntwana sikhungyan  
 amntwana<sup>38</sup> should be separated  
 amntwana amntwana kubo abantwana  
 the singers have indulged in that they speak of  
 ngiyamara kubo kwakutsi amntwana  
 amntwana<sup>38</sup> and fail to say <sup>that</sup> when we are talking  
 ngiyamara kubo kwakutsi amntwana ngiyamara

## Footnotes

39 Fawucede ; was Zwile's great umuti

40 Khahlamba (variants - Kkhahlamba, Kwahlamba, Kahlamba); according to Grotzinger (p 39), this is sometimes referred to as the Drakensberg Mountains; which is the highest reaches of the great southern African plateau, this range extends from the Natal-Lesotho border north to include also the highveld of Swaziland.

about unphakatsi<sup>38</sup> we are actually talking about another  
nossikhuluma ngesive sisuke mikhuluma nga ngifuna  
thing, when we talk about swi<sup>8</sup> we actually talk about  
tsaphakatsi wa-zwide lapho kwalanduwa isandzi  
I want the unphakatsi<sup>38</sup> of Zwide<sup>24</sup> from where Tsandzi<sup>28</sup>  
thence

was fetched.

IN Kuse Fawucedede 'ijob' unuzi ka-zwide emkhulu  
It is at Fawucedede because the unuzi<sup>30</sup> of Zwide<sup>24</sup>, the bigger  
kwakuse Fawucedede. Uphuma nje Zwide uyabaleka  
one was at Fawucedede. As Zwide went out and was  
uhambela 'ibeki uphuma' ofawucedede njengoba  
running away from shaka<sup>29</sup> he went out from Fawucedede<sup>39</sup>  
ngisitye kwaba kuthi nabese uhamba kubini  
just as I have said before that he then went where  
ubhek' ekhahlamba  
and went to khahlamba<sup>40</sup>

AN Kukupha lapho imikhosi emikhulu  
It is where great ceremonies had to be done  
ngisitsitya thence  
from

IN Kukupha kumtunzwe iphoke imininingwane  
It is where all the ceremonies and the incwala<sup>14</sup>  
saba mabini  
are worked out

DN Kukupha lapho tsandzile alalwa khona  
That is where isandzile<sup>28</sup> was born

SN Kukupha khona  
where she was born

DN Kukupha lapho isandzile abane khona kokatsi  
that is where isandzile has seen that



## Footnotes

41 Kugidza : see glossary

42 Sikhupheni :

43 live : can refer to country; to area; to  
(izwe) land

44 impi (variant imphi) : see glossary

W Kugidza kwantwira njani munithi byokuphatsa le  
How kugidza is done and the medicines to handle  
... use yiyibhala khonca kwesikhuphi  
there this kind of incwala<sup>14</sup> used to stay there, it is a  
... watsi nyanyilelwa khonca Tsandzile  
Sikhuphi, nangile<sup>158</sup> ran and said she was going to fetch  
... inkwala

AB from there when there was the strengthening that of here  
... kutsi abekone  
all the ritual medicine. Tsandzile<sup>39</sup>, it means that s  
... e sawuyalandwawa,  
had seen that there is a home and was fetched.  
... kutsi  
But I had not reached where I had liked that  
... njani  
this Tsandzile<sup>38</sup> came here before or after the attack  
... leka Zulu  
of Shaka<sup>24</sup> there at kaZulu<sup>17</sup>

IN Wafika ngombili Stanini<sup>31</sup> (aka Ngwane  
she came before Stanini<sup>31</sup>, Tsandzile<sup>38</sup> here at kaNgwane<sup>15</sup>  
AB Njenge wafika Zwide abo hamba mntfivanami  
There is Zwide sending here out saying go my child  
...  
the live is unstable

IN Uku ubhalekhi kwakhe uza kaNgwane nje  
Uku<sup>23</sup> when he sent him to kaNgwane he has  
... impi yimbi  
the knowledge that indeed the impi<sup>44</sup> is bad that  
...  
because even the spies and tracers, the  
... bekhengisa bebhayit

## Footnotes

45 Johannesburg : one of the biggest cities in South Africa.

46 Durban : A city in the Southern part of Southern Africa.

people who sell out the swi<sup>8</sup> were selling, you would  
hangweni sabatheni basebkhona le labamthengisak  
that that they are people who have said what while  
Zwide kuthi kukabulawise ngushaka kwasekukhona  
they were still there, those who sold out Zwide that  
like that-angibela.

no should be killed by Shaka<sup>29</sup>, there was that instabili  
A 5) Angatheni laka Zwide intalilwane yaZwide ngilanga  
They are saying those of Zwide<sup>24</sup>, the genealogy of Zwide<sup>24</sup>. I need  
r up, khona nomka kuseToge nomka kusethekweni nomka  
with it, wherever I meet with it or in Johannesburg or in  
bukhuleni bisi Kayihlangamanga ngotifuba, angiva  
Durban or KAZULU<sup>17</sup>, they say it never met with chests,  
kater lokoko basho kutsini.

I do not understand what really mean.

In kukhona le yahlangana khona kodwa le  
There is where it met but this of Zwide<sup>24</sup> actually they  
yabizela ngokuba kuthi babathane ngobe meswa  
feeling like beating each other because Zwide<sup>24</sup> heard  
Zwide kuthi namini kulabafama labebophumile  
that was among the boys who have gone out  
bangqamlangane nokashaka le labung! Wkhona  
to fight with that of Shaka<sup>29</sup> there is something wrong. He  
kuthi ngokuba abaphume ngobe  
saw that no the best thing is that he goes away  
kuthi ngokuba lomabathava ekhaya.

because there was person who became very bad at home  
kuthi ngokuba ukuthi Zwide umthethakala  
who showed up all the plans as to how Zwide<sup>24</sup> could be  
ngokuba kuthi ngokuba abangqamlangane Shaka  
found that Zwide<sup>24</sup> never got Shaka<sup>29</sup> to meet face to

## Footnotes

47 Ngunis : these belong to one of the principal ethno-linguistic 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. The Swazis are the main Northern Nguni peoples while the Xhosa and the Zulus <sup>and Ndebele</sup> are among the prominent Southern Nguni peoples. (Grotzinger p. 116); also referred to as Bantu.

but face, whose whose

he went out and ran away because he knew that

into something very bad that has happened which has

been brought in by this bad person, it was brought in by the person who knows all the corners of this home

So think now, here is the king he has invited, he is

invited by ndlovukazi<sup>27</sup>, it would need that it

should be added to his kingship, then one kingship is added upon the other. How is ndlovukazi<sup>27</sup> doing these

in order that these nations from these and these

would come, I mean these fibongo<sup>9</sup> of the Nguni<sup>47</sup>

these of Likhaleni<sup>25</sup> where it is referred as her mother's

home area. Even those of Kwandle<sup>26</sup> because I now

understand those of Nkambeni<sup>16</sup>

Let me come then Alumini<sup>31</sup>. After that Isandzile<sup>39</sup> had run

away she came and took all the ritual properties, the

work started now, of what? of the incwala<sup>14</sup> and

coincide with the ceremony of

AS: *shayinkhosatama yini yona?*  
was she an eldest daughter?

HT: *ho iye*  
This <sup>24</sup>

AA: *ho iye*  
This <sup>28</sup> *tsamdzile*

HT: *ho iye*  
This <sup>28</sup> *tsamdzile*

AS: *ngijabisa ngayo eth' tontshe letintfo laph' abanyama*  
I'm saying in order for her to know all these things there are  
*bekubi kinyonye kulilangamsiva lokwa ukokwama*  
bored but that is usually mixed with that and the  
*malokwama lokusho kutsi abevole ayinkhosatama*  
which means that she was an eldest daughter

HT: *Abanyama abama ngabant' uhlolo. ingikuthile*  
She was an eldest daughter in this manner. Let me tell  
*abanyama abama ngakwazi ngakwazi namhla kuwe*  
you that which they do not know, even the one who does not  
*abanyama ingikuthile thandile na-pengu dandawabo*  
know it, <sup>will</sup> hear it today from you. In the knowledge that  
*Zwido ingakwazi umntwana wakhe ngqa. Ukuya*  
I have found <sup>28</sup> *thandile* was a sister of <sup>24</sup> *Zwido*. She was  
*abanyama Zwido ngumntwana ka Zwido ngaba*  
not his real child. The reason why <sup>28</sup> *Zwido* is <sup>24</sup> *Zwido*  
*abanyama ngakwazi ingikuthile*  
child is because her <sup>1</sup> *cattle* were eaten by <sup>24</sup> *Zwido*.

AA: *ngakwazi ngakwazi ngakwazi ngakwazi*  
It is older <sup>37</sup> *ngakwazi*, continue

HT: *ngakwazi ngakwazi ngakwazi ngakwazi*  
<sup>24</sup> *Zwido* is begot by *ngakwazi* the older one, he is begot

## Footnotes

48 inkosikazi (var. inkhosikati): can be a heiress; can also be a married woman; can also be a wife of a king

49 File: was Thandile's <sup>half</sup> sister and was also her subsidiary co-wife, she became Queen mother after the death of Lagidge.

50 Kantamo: ka is a locative, ntamo lit. is neck, kantamo could <sup>be</sup> somebody's home, that somebody could be ntamo; could also be an area

<sup>bo</sup>  
51,7 Mntwamenkosi (variant mntwamenkosi): a "prince" <sup>princess</sup> also, a "child" of a king (Nkosi). The term is also to a son/daughter of a son of a king. <sup>bo</sup> refers to the mntwamenkosi's brothers and sisters

52 Maphovu: prince

53 Sifuba: was the son of Dalada (son of mbozise and Citsekile Fakudze) and Lobatsakatsi ndzimandze.

54 Mshetovu: prince



ngokhambani ngazi lomncane okukhamba ukutini  
 by hankhambani the younger one, which shows that itandi  
 yintlanzi thanzile. You are the mid — . Nankhambani  
 is a co-wife. You are the mid — , when those of  
 the form inkosikazi Zwide ubunka File, File  
 kangame wanted and inkosikazi<sup>48</sup> Zwide<sup>24</sup> gave them File  
 naye kumzini ka kantamo File naye logala  
 File<sup>49</sup> the one who is in the umut<sup>30</sup> there at kantamo  
 naye kumzini ka bomntwanenkosi Maphavit  
 File<sup>49</sup> the one who begets these children bomntwanenkosi<sup>51</sup>  
 kumzini ka File naye logala bomntwanenkosi  
 Maphavit<sup>52</sup> that house. File<sup>49</sup> the one who begets  
 Sifuba<sup>53</sup> impila leyo ndle leyo logala naye  
 bomntwanenkosi<sup>51</sup> Sifuba<sup>53</sup>, i 'mean' that house which  
 bulungu ka bomsholevu sele ngileyo ndle  
 begets these so and so, msholevu<sup>54</sup> and brothers and sisters,  
 they are the Dlamini  
 it is still the same house. So you hear me then Dlamini

D.N: ngifika ngifumane mnyuni  
 I am listening ngifumane mnyuni<sup>37</sup>

N.I: thanzile ka maphuma nyosandla sekuthi  
 thanzile<sup>28</sup> got out through the hand that it was  
 maphuma ngokuba i-<sup>ngokuba</sup> ngumntwana Zide nje  
 wazi she was ka Zide<sup>38</sup>, that she is Zide<sup>24</sup> child just  
 ngokuba ngokuba ngokuba  
 because she was eaten by Zide<sup>24</sup>

D.N: ngokuba mnyuni sekukhambani  
 It has been lightened now, it is better. It is now that I  
 ngifika ka kufika kuki uze ati  
 find clearly that the reason why she knows

N.I: ngifika ngifumane

## Footnotes

55 a--khu ; used instead of 'yes', used when one agrees to what has been said

56 Mkabayi : probably was an aunt of Shaka and a sister of Senzangakhona.

she knows the rituals

Q A - khy  
A - khy<sup>55</sup>

Ni... 'do we understand each other.' She used to see it when it  
was done to her brother, this Zidze<sup>24</sup> because those ritual  
were concerned with what with the king

Zidze<sup>24</sup>, we are going back to Mkabayi<sup>56</sup> at the back.  
to the mother of Shaka<sup>29</sup>, to the sister of Shaka<sup>29</sup>, 'is she  
her sister actually?'

N 31 bhe -  
Yes

All those things, continue I am listening

listen then, Lazide<sup>38</sup> I continue with this Thandile<sup>2</sup>  
I continue with Lazide<sup>38</sup> just because we have been  
talking about their departure. They are the ones, these  
girls just you count them, Mkabayi and company are  
bandits which brought in illness at home together with Shaka<sup>27</sup>  
it is of Shaka, they are the ones. I can kill them b

## Footnotes

- 57 Mkhathshwa / (variant - Mkhathjwa) ; sometimes  
Nxumalo referred to as ndwandwa / ndwandwe ;  
a common surname in Swaziland
- 58 Mgquni : a Sinanatelo of the ndwandwe ; also  
of the Simelane ; also father of Lonkhokhele  
and son of Sikhova

ho gghwagye ; kubulala bani ——— kodwa ke  
bandits' of killing who ——— but then it was  
kubukumpi. a sikinathi.  
that time

53 Smalltalk ubuye nwehika ke lapha, akanawufike  
let us pass and come to when he came here, she  
akabisa tokhe ezintfo utsatse angeti  
would not come and take all these things, taking and  
nabuyatse bukhe.  
not coming with his leaders

21 Kunathi kubu kufike ke loku kuba ukuthi legint  
When time had come that she should take the  
amathile wase nyayikhumbul' indlel' njengentombazane  
things and bury <sup>thing</sup> she then remembered the house as a  
njalo ubusile ukuthi wayeyinkosatana wayazi  
girl, just as you have asked (that was she an eldest  
kub' njalo ngokubusile ke. Wayazi indlel'  
daughter, she knew everything, and is explained to you. So  
ngiyiphatsheni, lezizubha indlel' ke eyayiphethe  
kwen' the house which contained what? these calabashes  
ngiyiphatheni ngokhe yakabukhatshwa.

the house which contained these calabashes was the house  
of ngokhatshwa<sup>57</sup>  
54 Naku ke sekungikhiswa Mgquni Kukhona Nxumalo  
There it is puzzling me Mgquni<sup>58</sup> There is Nxumalo<sup>57</sup> that  
kub' om' khathshwa kukhona, angiseva ke lapha  
is mkhatshwa<sup>57</sup>, there is, I do not understand there.

55 Lalaba le Ntwan e Namini mkhatshwa phala  
listen then ndwa e Namini<sup>31</sup>, mkhatshwa<sup>57</sup> actual  
lipuwa lilela buntu ngelile ngumkhatshwa  
is a name those people are Lide<sup>24</sup>, mkhatshwa<sup>57</sup>,  
ngiyiphatheni ngiyawana

## Footnotes

59 lisokanchanti : eldest son or daughter of a man (whether heir or not); also applied to the first taken among a number (whether chief wife or not).

60 siswati /  
singwane : language spoken by Swazis in Swaziland; can also refer to Swazi custom

Sobhanyane<sup>32</sup>, do we understand each other

DA ngilabale emtfwanemnguni

I am listening mtfwanemnguni<sup>37</sup>

NJ mkhatsiwa ngilobhizwa ngokuthiwa ngolwimi  
mkhatsiwa<sup>51</sup> is the one who is called it is in the left  
lwesizulu kungasekhothwa lesithi ngesiswati  
side in Zulu language which we say the lisokanchant<sup>5</sup>  
lisokanchanti  
in Swati<sup>60</sup>

DA ngilabale mnguni

I am listening Mnguni<sup>58</sup>

NJ Kulo mkhatsiwa ke kwabisa kwela naba basekwandle  
From this mkhatsiwa then came these of Lwandle<sup>26</sup>  
kanyhondo base kwela kuthi base tikhotheni bawela  
and also came those of tikhotheni<sup>25</sup>, they came  
kulegathi  
from this house.

DA babu belhakenina

Those of his mother

NJ U. babhankhosi le inkosiwe (langa namhla  
those of the King this one who the sun<sup>11</sup>) has gone  
nyangama  
today

DA kutheni les kungqibela mtfwanemnguni khona

There is something that puzzles me mtfwanemnguni<sup>37</sup>  
ngapha kwakona le zikhatheni kusekhobonima hha  
right there, it is said that there at zikhatheni<sup>35</sup> is at his mother  
kubhala kusha kutsi kwaphindze kwabakhona manje  
place not that, it means that there was also someone  
phela. is there lelanga lelisenile  
when he got this king the sun which has gone down

N:3 Uu... dala lenkhosi belanga belishonile. Narkhonapho  
 Uu<sup>23</sup> he begott the King the sun which has gone down. Even  
 oiyindaba... hasiqhusisela yona  
 there i have something which I<sup>an</sup> explain to you.

DA: Mutfwumemquni<sup>37</sup>

N:1 K... kuthi laba laka base  
 But I was still explaining to you that these of kwandle  
 kuthandile laba kanyani la kuthandile belandela  
 how did they come here, to thandile following  
 umiminyakhe  
 those rituals

8:1...  
 Oh! dear me!

28:1... nguYanga ukut  
 because they were given the rights by Yanga<sup>36</sup> that  
 mabaphethe izikhalele zigolapha bani umntwanakhe  
 they should carry the ritual medicine to doctor who?  
 Zide<sup>29</sup> - jakesi. laba lomkhatshwa naSoshangane  
 Zide<sup>29</sup> the King. These Mkhathswa<sup>57</sup> and Songane<sup>22</sup> are  
 bashtwaka lampi bafowaho Zide. lomkhatshwa ke  
 Yanga's children, brothers of Zide<sup>24</sup>. This Mkhathswa<sup>57</sup> is of  
 wanyase manjesekhobhwa ke longuyena lokuthwa  
 the, is of the left, he is the one who is called ka  
 lisobwa banti ngisiswati nguyena ke abaphethe  
 Usokumbanti<sup>59</sup> in Siswati<sup>60</sup> He is the one who  
 kumbanti... zimpi zokukhaphi impi, gokuwenzeyo  
 kumbanti<sup>off</sup> the ritual medicine of an impi<sup>44</sup>, of sending out a  
 ukho... abantu naka khuli umuntu  
 impi<sup>44</sup> of long such and such of, of bringing up a people  
 impi... njengamni eye nguthi nangikhula



## Footnotes

b1 kankhosi : Place of the nkxosi people; place of the Dlamini people, and Nkxosi is the same as Dlamini

b2 ndlaluthuli : probably the name of a place or a person.

When a person grows up he/she washed and medicated  
just as myself when I was growing up they did  
hampama laka ngobe kuphume labasehwindle, nawonke  
thata. To me, because all those of Lwandle<sup>26</sup> have gone on  
another lawa nabo bonke abantwabenkosi  
and all <sup>the</sup> kings and all bantwabenkosi were also  
bantwabenkosi kudala kwakunyakhetwa ukuthi  
did 'what' in the old it was not chosen as to  
nguyiph' indlu nguyiph' indlu  
which house, which house

AS Nangotulu kukuleko nje Mnguni ngesiSwati ngingati  
I have that then Mnguni in 'Siswati', I may not know  
nabo bantwabenkosi ka kankhosi yini, wabetsi  
may be it was done here at kankhosi, when you  
nabukhula unqumfana utfomba kubekhona lisiko  
grows up as a boy and reaching the puberty stage, there  
abantwabenkosi

was a custom which was done

NT Intentuna kuwe. njalo<sup>ie</sup> kulaba bakankhosi ngobe  
which is done to you. Again among these gankhosi  
nabo ngobe yindlu bakankhosi wonke abantuwa kuthi  
because they are also the house, those of whole nkhosi, they  
yini ngumntwabenkosi. NabakaNdwandwe ke  
she know of what they are, she the child of the royalty.  
kuthi wonke umntwana wakaNdwandwe  
Those of Ndwandwe<sup>e</sup>, it is known that every child of the  
ngumntwabenkosi nabukhosi laba ke bakaZwide  
Ndwandwe<sup>e</sup> is a child of the royal family. Those of Zwide  
kwakungokuba ke laba baseZikhoteni ke. Lapha  
was that, those of Zikhoteni<sup>25</sup> there, those of  
labakaNdwandwe kanyalo (Kandathuli) jaji kulelosiko  
Ndwandwe<sup>e</sup> the same of (ndathuli) in that custom

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