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32  
BLADSYE

*2nd copy  
to  
Kramlathe  
of same  
interview*

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# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name  
Naam

*Bonner Series*

Subject  
Vak

*Maboya Fakudzé Ginindza*

Place  
Plek

DATE:

Feint Ruling with Margin  
Dowwe Lineëring met Kantlyn

*Book 1*  
JD. 267

2nd Interview

interviewer

informant

: 1 = 1  
: Maboya Fakudze = M.F

## Footnotes

<sup>1</sup> umuti — } see glossary.

variants: umuzi  
plurals: imiti  
imizi

<sup>2</sup> chitwa } — v. the passive voice of the  
variants chitwa } verb. chitwa / chitwa, meaning:  
1. Scatter abroad in a blameworthy  
manner; hence, waste, throw  
away, as one's money (acc.) or  
property; 2. throw out or away, as  
water from a dish, or potatoes  
from a basket (only of such  
things as can be scattered  
abroad. 3. spill, as any liquid;  
spoil, render useless wantonly;  
destroy, as any article;  
4. abolish, do away with, as any  
obnoxious custom. 5. cast out,  
expel, as an undesirable  
servant; disperse, rout, as an  
enemy.

<sup>3</sup> imphi } — n. 1. army, i.e. fighting force of  
variant: impi } the tribe collected for action;  
2. whole of any particular fighting  
excursion undertaken by that  
force, i.e. war.  
3. any particular engagement in  
that war, i.e. battle.  
4. foe, adversary, hostile person.

## Footnotes

4 Ka Zulu } — literally: place of the Zulu people.  
variant: KwaZulu } Swazis use the term Kazulu to refer to the entire area to the immediate south of Swaziland, while in South Africa KwaZulu is the name of the Zulu homeland area within Natal.

5 ohu — (interjection) 1. is that so? Really?  
2. yes! (I understand or agree).

6 live } — see glossary.  
variant: izwe }

1 Umuti lolowacifwa ngulemphi yakaZulu  
the umuti<sup>2</sup> that was cifwa<sup>2</sup> by the imphi<sup>3</sup>  
ngabe wamubitwa ngekutsi yini?

2 ngu Madlolo.  
it's Madlolo.

1 e Madlolo kraal that [some of the  
e- [um] ngumphakatsi waka Madlolo lollo —  
information (the English translation) has been cut  
[lesilungu sikhishiwe kulomshini wekutsatsa, loko  
out and part of the siswati has been affected]  
kwente kutsi nalesiSwati sibahle singevakali kabhe]  
Ase ubuyele emuva ke lapho, utsi imphi  
Go back [please] to the point about the coming  
yakaZulu<sup>4</sup> yayita la ilinge lokutsi vele  
of the Zulu<sup>4</sup> imphi<sup>3</sup>. You say it used to come  
ingobe lelive, koduwa bekluleke?  
and try to conquer this country but failed?

2 nhn  
nhn<sup>5</sup>

1 ngetikhatsi, ngetikhatsi ngetikhatsi  
at times, at times, at times.

2 nhn  
nhn<sup>5</sup>

1 e, yibeke ke —  
e- [um] then put it —

2 babeta lapha; beta lapho bafune kutsi  
they used to come here; they used to come and  
bayalingoba lelive ngoba phela batsi  
wanted to conquer this live<sup>6</sup>, because they say  
bayindlu yemandla, bakhulu bona, banyenti  
that they are the house of power, they are

7 Mbuluzi } — river. Draining much of  
 variants: iMbuluzi } North-central Swaziland by  
 Umbeluzi } means of its two main branches  
 the Black Umbeluzi and the  
 White Umbeluzi, it leaves the  
 country at Umbeluzi port near  
 Goba, Mozambique. From there it  
 flows north and east a short  
 distance to Delagoa Bay. Historically  
 the Swazi have begun their  
 annual ritual, the Ncwala, only  
 after sending designated men  
 with sacred containers to carry  
 water from the Umbeluzi (and  
 three other sources) back to the  
 royal village. [Grotzinger, J.J.,  
Historical Dictionary of Swaziland,  
 The Scarecrow Press, Metuchen,  
 1975.]

8 Malandela —

9 inkhosi ? — see glossary.

variant: inkosi  
 plural: emakhosi  
amakhosi  
 also bukhosi

10 eShowe —

11 bakini } — your <sup>(plural)</sup> people, clansmen and women  
 wakini } and/or members of your family.  
wakini = your (singular) people, thing, etc.

12 Wo! = (interjection), expressing amazement  
(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 somebody's point

kakhulu futsi

big themselves, they are many as well,

- 1 the Zulu army. lomuti wona, konje  
lemphi yaka Zulu. By the way, where did  
utsi ngabe wawundzawonaphi? Lona labawo  
you say the umuti<sup>1</sup> was, exactly? The one  
shisa?

they burnt?

- 2 ungesheya kwe Mbuluzi ngesheya kuMalandela  
it is across Mbuluzi<sup>7</sup>, across Malandela<sup>8</sup>, at  
kuMagangeni kuMalandela.

Magangeni, at Malandela.

- 1 bengitsi utsi u, wawukhona lapha sikhona,  
I thought you said the umuti<sup>1</sup> that was burnt  
lomuti lowashiswa baka Zulu?  
by the Zulu was here, where we are?

- 2 wenkthosi?

the inkhosi's<sup>9</sup>?

- 1 nkn-nkn?

nkn-nkn<sup>5</sup>

- 2 wawulapha phansi la eShowe

it was down here, at eShowe<sup>10</sup>

- 1 bakini labaqalisi, lapha, ungabakhumbula  
bakini" who first [came] here, can you remember  
kutsi wo, kuake kwa, lowanikwa lendzawo  
them, say wo<sup>12</sup>, there once was, the one who  
yinkthosi ngubani, ngoba wena sawuyintan-  
was given this area by the inkhosi's<sup>9</sup> is so-and-  
lelwana? Kwaba ngubani kwasekuba ngubani?  
so; you are now descendant? It was who and who?

- 2 leya?

that one?

13 Gininda } — a Swazi clan-name. Those  
variant: Ginindza } who speak in Zulu dialect say  
'Gininda', but those who speak  
in SiSwati say Ginindza!

14 umtsetfo also ngemtsetfo — umtsetfo  
translates as 'law', but could  
also be meant to refer to a  
customary practice or a thing  
or procedure posing as a  
tradition. ngemtsetfo, therefore,  
could mean: 1. by law; according  
to the normal procedure or  
customary practice

15 babemkhulu } — see glossary.  
variant: ubabamkhulu }

1 cha utsi, njengokuba wena phela  
 No, [he] is saying, as you are a descendent  
 Sowuyintalelwane, inkhosi yanika bani kugqela  
 [of the first man], to who did the  
 leliue

inkhosi<sup>9</sup> give this liue<sup>6</sup> for the first time?

3 kulaba bakaGininda  
 among the Gininda<sup>13</sup> [people]

1 kulaba bakaGininda  
 among the Gininda<sup>13</sup> [people]?

3 ungazi ukuthi ngubani, nabani nabani?  
 Do you know<sup>so</sup>, as to say it was so-and-so?

1 beseke sekuta bani, ngabe phela ngemtsetfo  
 and then so-and-so followed, because  
 wakitsi nakunikwe wena, e-sekunikwe  
 according to our mtsetfo<sup>14</sup>, if you have been  
 bantfwabakho, nabo sebayawukhula basiphatse  
 given something, it has been given to your  
 lesikhundla take over that position.  
 children as well, they, too, will, upon growing up

2 babemkhulu \_\_\_\_\_  
babemkhulu<sup>15</sup> \_\_\_\_\_

1 um, his grand, grand father is Sifundza.  
 e- mkhuluwakhe ngu Sifundza.

Bese?  
 then?

2 bese kuba ngu Langa  
 then it was Langa

1 um, then Langa, bese kutsi Langa sawutale  
 e- bese kuba ngu Langa. Then Langa begot  
 bani?  
 who?

16 ya — an Afrikaans word for yes, which seems to have become part of English and SiSwati.

17 umntfwanenkosi — see glossary

variant: umntanenkosi

plural: kantfwabenkosi

2. utala Mmemezi

he begot Mmemezi

1 Langa gave birth to Mmemezi. Mmemezi ke Langa watala Mmemezi. Mmemezi then sawutala bani?

begot who?

2. Siphho

Siphho.

1 e Mmemezi birthed Siphho. Wo, wetsiwa e [umi] Mmemezi watala Siphho. Wo<sup>12</sup>, this ngayenje lo?

one was named after him?

2. Nguye vele.

it's him indeed.

1 ya. E. bese Siphho sawutala bani?

ya<sup>16</sup>. E-[umi] then Siphho begot who?

2. Cha angati.

No, I don't know

1 sekuba, sekuba nguwe. Uyise wa Mfundza then, then it's you. Do you know who ngabe uyamati kutsi ngubani nabashoko?

Mfundza's father was, from what they told you?

2. nabashoko batsi uyise wa Mfundza ngu- what they said was that Mfundza's father mntfwanenkosi Maleki

was mntfwanenkosi<sup>17</sup> Maleki

1 e- the father —. Maleki abetalwa e-[umi] uyise —. Maleki had been nguyiphi inkhosi?

begotten by which inkhosi?

2. ngumnakabo Somklolo.

He was Somklolo's brother.

18 umphakatsi } — see glossary;  
variant: umphakathi

1 he was the brother of — Kwakungu-abengum nakabo —. Was it Maleki or Maleki yini, noma nguMfundza longuyena? It was Mfundza who was the one given wanikwa lendzawo leseyiphetfwe baka— this area which is now under the Ginindza Ginindza? people?

2 Kwakungu Mfundza  
It was Mfundza.

1 It was Mfundza. Ngabe loMaleki yena Kwakungu Mfundza. Where was this Maleki, abekuphi? kukhona yini live labeliphetse himself? Was there a live<sup>6</sup> of which he noma, babeseleningi noma basebakuphi? was in charge, or they were still in South?

2 babesukeningi zimu. or they were where? they were coming from the South.

1 — emphakatsini, kwakute indzawo — at the umphakatsi<sup>18</sup>, was not there an labenikwe yona? area that had been given to him?

2 Kwakute.  
there wasn't.

1 ngabe kukhona yini lokunye longase is there something else you want to say ukusho ngalomntfanenkosi? about this umntfanenkosi<sup>17</sup>?

2 Maleki?  
Maleki?

1 e-e  
yes

19 awu /

variants: 'ewu, Owu

2 — (interjection) 1. of sudden surprise  
2. of surprised interrogation

3. in some contexts this word is non-influencing

2. awu, kute.  
awu<sup>19</sup>, there isn't.

1. nothing more. E - Mfundza yena abeduumile kute lokunye. E - umzi Mfundza, himself, yini, e - apha keme? was he famous, e - umzi highly esteemed?

2. kakhulu, abetsi uSomhlolo kuMfundza, very much. Somhlolo used to say to Mfundza "mnakethu." "My brother."

1. yes, he was fame. Ngabe kukhona lokunye yebo, abeduumile. Is there anything else longakukhumbula lokumayelana naye lomfundza? Bakhona yini labanye bakaGinindza do with Mfundza? Were there other Ginindza lababeduumile ngenca yamusebenti letsite, people who were famous. Certain labawentako bawentela bukhosi? works which they did, doing them for kingship?

2. —

1. No —. Utsi ke manjena ke sawucedzile. Cha —. He is saying, now he has finished. ke. Sekusele kutsi ke umnike libito lakho all that is left is for you to give him your neleyikhlo, wo, nelibito lemuti lapha name, and your fathers; wo<sup>12</sup> and the name utalwa khona; nalowa ke labekutekela letindza of the homestead where you were born, as ba.

well as the name of the person who told you these stories.

20 habe } — see glossary.  
variant: ubaba }

21 libutfo } — see glossary.  
variant: ibutho }

22 indlavela } — a libutfo of Mswati, largely  
variant: Ndhlavela } made up of men born roughly  
between 1856 and 1866. (Some  
sources give indlavela as a unit  
of Mbandzeni's libutfo (SWATH  
Mkhonta, Ham. (Sam Mkhonta, I),  
edit, pp. 17, 25))

23 wakitsi — [see footnote II]. kitsi — means  
'our'. 'Wa' is singular 'wakitsi'  
means some person or thing for  
us, for our use, for our place, etc.

24 Madlolo —

25 tindzaba — 1. stories 2. News 3. important  
affairs, such as National issues,  
It, history, in the sense of 'old  
stories'.

2 ngubabe.  
it's babe<sup>20</sup>

3 first of all, your name.  
kwekugala, libito lakho.

1 libito lakho?  
your name?

2 Bulawako  
Bulawako.

1 his name is Bulawako Ginindza  
libito lakhe ngu Bulawako Ginindza.

3 and libutho,  
libutho ke?

1 libutho lakho ngubani?  
what is your libutho<sup>21</sup>

2 yi Ndlavela  
it's Ndlavela<sup>22</sup>

1 LiSaba. Wo, libito lalomuti ke? wakini.  
LiSaba. Wo<sup>12</sup>, the name of the umuti, then? wakini

2 wakitsi?  
wakitsi<sup>23</sup>

1 e-e-  
ye

2 kuse Madlolo  
it's at Madlolo

1 Madlolo  
Madlolo

3 \_\_\_\_\_  
\_\_\_\_\_

1 wawutekelwa ngubani ke letindzaba?  
who was telling you the tindzaba<sup>25</sup>?

2 ngubabe  
it's babe<sup>20</sup>

26 Nyatsi — a libutfo formed during the reign of Mswati II, largely made up of men born between c. 1835-1846

27 indwuna } — see glossary  
variant: induna  
also ndwuna

28 Nkhanini } — according to Matsebula, the  
variant: Nkanini } royal residence of Nkhanini was built shortly after the death of Mswati in 1868, as the seat of the Naloukati, Sisile Khumalo. Ludwonga's royal residence erected at the junction of the Kobamba and Mbabane-Manzini roads; at present the site holds the Swazi National offices. Isaac Dlamini, the king's official tape-recorder was based at Nkhanini (S.W.O.H.P., Ham (Sam Mkhonta, D), edit. notes. p. 38)

29 Lodungandaba — literally translates as: 'the one who disturbs the peace' of indzaba<sup>25</sup> or indzaba<sup>25</sup>

30 Fakudze — a common Swazi clan-name. The informant was a Fakudze indwuna of Nkhanini, a hereditary office.

1 angubani yena?  
being who, himself?

2 Maphakla  
Maphakla

1 e- his father, Maphakla

e- [um] myse wakhe ngu Maphakla.

3 what was his father's regiment?

kwakunguliphi libutfo leyise?

1 e- uyikho abelibutfo ni?

e- [um] your father was [a member of] which,  
libutfo<sup>21</sup>?

2 yiNyatsi  
it's iNyatsi<sup>26</sup>

1 He was iNyatsi

abeyiNyatsi

END

1 e- kunjalo nduwana yeNkhanini solo

e- [um] it is so, nduwana<sup>27</sup> of Nkhanini<sup>28</sup>, we  
siyaqhubeka ngawo emakhosi. lamukla vele  
are still continuing with the emakhosi<sup>9</sup>. Today,  
phela babe sitase sicoca tonake, sowusitekele  
indeed, babe<sup>20</sup>, we will be talking about those  
ke tenkosi Mswati, takhe utodungandaba  
[old stories], please tell us about King Mswati  
waso Mpondweni; sowukusitsatsele nje kusuka  
about Lodungandaba<sup>29</sup> of Mpondweni; take  
kwakhe nje, kutalwa kwakhe totike khambe  
it for us right from the start of his life up;  
ke, nami sengitawukhambé ngibutake lapho  
I will occasionally pose questions where  
kufanele khona, Fakudze.  
I feel like, Fakudze<sup>30</sup>

<sup>31</sup> INgwenyama — (also Ngwenyama). Literally, "The Lion," the traditional name given to the King of Swaziland. The Ngwenyama is more than just the leading political figure, the monarch. He physically represents the nation in all its vitality. He is to be kept from any association with death. As ruler, he shares power with the Ntloputsi to whom he owes his own choice as INgwenyama. Nevertheless, his ruling power is greater than hers. He presides over the highest court, controls the age regiments, has the power to distribute Swazi land, and is the nation's leader in rituals, especially the iNcwala. (Grotperov, J. S., Historical Dictionary of Swaziland, The Scarecrow Press, Metuchen, 1975.)

<sup>32</sup> Mswati II — Son of Sobhuza I who took over as a successor to Sobhuza I when he died. Mswati II was the father of King Mbandzeni.

<sup>33</sup> Somhlolo — another name of Sobhuza I, father of King Mswati II.

## Footnotes

34 Zwide — The [King] of the Ndwandwe  
variant; Zidze) people in the early nineteenth  
century. Strong militarily, Zwide  
was able to challenge King  
Sobhuza I in a dispute over  
maize fields near the Pongola  
River. Sobhuza, threatened by Zwide  
with invasion, backed off. Neverthe-  
less, Sobhuza's settlement and also  
his residence at Shiselweni were  
attacked and burned by Zwide  
and his men. Zwide later agreed  
to Sobhuza's request for one of his  
daughters for his bride and to be  
mother of his heir. The choice was  
Thandile or Tsandzile, later as ~~Ndwandwe~~  
to be called kaZidze. [Grottel, J.S.,  
Historical Dictionary of Swaziland,  
pp and 194.

35 Ngwane II } — one of the most important of  
KaNgwane) the early Swazi rulers, settling  
his people in the area now  
called Swaziland during the  
mid-eighteenth century. The  
terms kaNgwane (land of  
Ngwane) and baKaNgwane (people  
of Ngwane) which are still  
applied to Swaziland today refer  
back to Ngwane II. KaNgwane has  
3 senses of meaning today: 1. as,

a synonym for Swaziland. It means 1. the place (or country) of Ngwane, 2. the area around Lobamba, where the royal power really sits 3. A territory in the Republic of South Africa, which is mainly inhabited by Swazi people who got cut off during the demarcation of the political boundaries. This territory was declared Independent and was given to the inhabitants by the Government of the Republic some years ago.

36 eLusaseni. — a royal residence for a young Swazi Crown Prince. The name ceases soon after the Prince is made king, and, according to modern Swazi practice, the residence assumes a new name which is usually determined by the kingly name which the new king takes, e.g. Before the coronation of Crown Prince Makhosetive, his residence was called eLusaseni. After Coronation, the same residence assumed a new name. Since the kingly name is Mswati, the residence became eLudzidzini and Mswati II had a residence called eLudzidzini.

37 Manzelwandle —

38 gogo — see glossary

39 Lazidze — Daughter of Zidze (also Zwide), chief of the Ndwandwe peoples, and the main wife of King Sobhuza I. Also known as Thandile, she was chosen at about the age of ten to be Sobhuza's wife. As the mother of Mswati II, she became a very important Ndlovukazi and resided at Ludzizini. Before bearing Mswati she had a girl, Mzamose. Her influence on Swazi history continued during the reigns of her grandsons, Ludwonga II and Mbandzeni, as her advice was frequently sought. [Grotzinger, p. 70]

40 simemetelo — an announcement.

F. wena wekunene! sikhule seva kutsi INgwenyama  
 you of the right-hand! When we grew up, we  
 Mswati italwa ngu Somkhlo, Sobhuza  
 heard that the INgwenyama<sup>31</sup> Mswati<sup>32</sup> was born  
 wekugala. Utalwa yintombatana ya Zwide,  
 of Somkhlo<sup>33</sup>, Sobhuza the first. He was born of  
 Ika Mangobe, Ekutalweni kwakhe ke,  
 a girl, [daughter] of Zwide<sup>34</sup> at Ka Mangobe,  
 baka Ngwane kwabafokotisa kakhulu, ase-  
 At his birth, it pleased the Ngwane<sup>35</sup> people a  
 Lusaseni. Balungisa ke ngelisiko labo, bonq;  
 great deal; at that time he was at Lusaseni<sup>36</sup>. They  
 ngebudzala babo kwabakuhle, wena weku-  
 then did things as their custom dictates, and it  
 nere. E-wakhula ke. Ekukhuleni kwakhe, nasa-  
 was nice, you of the right-hand. E-[um] he  
 lungisiwe ngebufana, quu, kuhlanganisa  
 then grew up; in his growing up, he was prepared  
 laba bekhabinake labefika na Manzelwandle  
 [ritually] for [the kingship], in his boyhood. His  
 Asemncane ke, Nkhosi; asesematsangeni. Sekusuka  
 maternal uncles mixed [some herbs] which were  
 ke yena gogo we Mswati, uka Zidze  
 brought by Manzelwandle<sup>37</sup>. While he was still very  
 uhlabela ingoma yekuffokota, yendzabuko  
 young, still in his mother's lap, gogo<sup>38</sup> of the  
 yakubo; e-lesimemetelo ke semntfwake  
 Swazi people, La Zidze<sup>39</sup> sang a song that  
 sesidwuma na Mandanda lesibayeni. Thawu,  
 expresses joy, a traditional song that at her  
 use Lusaseni, nelilanga usengakaliboni. Ujabulela  
 home they used to sing. The simemetelo<sup>40</sup> of/about

41 Hhawu! } (interjection) 1. of strong dis-  
variant: hawu } approval, regretful surprise  
e.g. Don't! You mustn't  
2. of great surprise, wonder.  
3. of concern, pity or sympathy.

42 lalalering — all the actions and songs  
or words that go with the  
comforting of a baby; trying  
to get it to be quiete or  
to go to sleep.

Kutsi umntfwana! umntfwana! Owuyababita  
 the child was made popular by Mandanda in  
 ke laba bo Manz'olwandle ke, wena weluhlanga,  
 the kraal, Hhauu! he is atefusaseni, he has not  
 bayahambake - bayawukhemanti el'wandle.  
 seen even the sun. He [Mandanda or Lazidze]  
 bayabuyake bayalungisake. Solo am lalatele  
 was happy for the child, a child! a child! He  
 ngalemvumo walomkhosi wemakhosi, Hhauu  
 then called these, Manz'olwandle [and others]  
 sabesisingene khatsi ke, uzuyakhulake. Owu!  
 you of the reed. They went to fetch water  
 bayatseleka ke labete kudza dze wabo, bahl-  
 from the sea. After returning home, they then  
 shwake ngunasibheva sa Senzangakhona sa,  
 made preparations. All the time, she was latatele<sup>42</sup>  
 wa Jama, Shaka. Awu, kubakuhleke emakhosini  
 [baby] with/by the special songs [that were  
 eNalouu yetangeni. Owu, sebatiphatsela kahle  
 sung for Ndwandwe royalty]. Owu! those who  
 ke lo Mswati, umshana wabo, nabo se babongi-  
 had come to their sister eventually arrived; they  
 le kutsi 'Owu, kani sibantfu sibili leyinkho-  
 were being ill-treated by Senzangakhona's son,  
 sini', njengoba site satsintsa lokutsi badeka  
 Jama's, [Dandy] Shaka. Awu! It became nice  
 lapha ekutsenini bogogo, kulemphanze  
 to the emakhosi of the elephant of etangeni,  
 ya Dlamini, ya Ngwane wa Dlamini. Uyakhulak-  
Owu! they treated Mswati well, their nephew.  
 uLodungandaba, uyasentjiswa ke, kubatfonjiswa  
 They, too, had thanked, saying 'Owu', we are people

43 bhal — interjection, expressing surprise

44 Yanga — a variant spelling of Yanga, who, in this context, is supposed to have been Zwede's father

45 eMbelebeleni — Sonkhlo's resident or umphakatsi. Prince Mfanasi-bili's father, Makhosikhosi also had an umuti called eMbelebeleni.

46 umbhiduo — literally means, <sup>edible</sup> vegetables.

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ke, hha! bayamelaphake ngobe, Sukani!  
indeed to the King. As we have touched on the  
Sukani! [to children] bayamelaphake, bamcinisa  
point that they [the Ndwandwes] are very in their  
kani sebatamentela bukhosi lobunemandla,  
being gogo<sup>38</sup>, in the root of Dlamini, of Ngwane  
bakhe uyise wabo Zidze kayanga-towuwa  
of Dlamini. Then Lodungandaba<sup>29</sup> grew up; he  
ke, zinyane, kutsi Ngulodungandaba  
was worked on, and after he went through the  
waseMbelebeleni, ngobe similo sathe sasinga  
ceremony for coming of age, hha!<sup>43</sup> They doctored  
tsandzi kuklalwenje kungakaphumimphi  
him because, get away! get away! [saying  
iyocalata lapho umbhiduo ungakhona. Aww!  
this to children], they doctored him, strengthening  
awu! awu! Uyakhulake. Ngekuhlasele ke tibe  
him. By so doing, they built for him bukhosi<sup>9</sup> which  
kubanga boMaweme naMzila, bomsa watanga  
would have the power of that of Zwide<sup>34</sup> of  
awu, iyefikake inyatsi emashobake, nkhosi,  
yaNgqo<sup>44</sup>. As you hear, young one, when they say:  
iyakhlasele ke kaThongala. Losekuphindze  
He's Lodungandaba<sup>29</sup> of eMbelebeleni<sup>45</sup>, it's  
kwesibili, katitsi wethuswe yaseLubuya. Seku  
because his personality did not like peace; he wanted  
phuma leya kaMjazi, kaTobela. Seyiyakhlasele  
to occasionally send his imphi<sup>3</sup> to go and look for  
ize iyawufika, yendlula kaTobela iya  
umbhiduo<sup>46</sup>. Awu! awu! awu! He then grew  
kaThulwane; lesitsi tsine nani bantwana,  
up. Maweme and Mzila disputed [kingship], both

47 Khasela — V. Go out to war; invade, any particular locality (ku or loc.); go, or come, against with the purpose of fighting, attack, as any particular person or people.

48 Lubuya. battle/war/river — river which runs between Mtsambama and Mavukutu Hills in the Shiselweni district, about 11 km north-east of Hlathikulu village (Matsebula, History, p. 25).  
2. Battle of Lubuya — fought on its banks between the Swazi, commanded by Mngayi Fakudze and the Zulu, led by Masiphuka Ntshangase in c. 1836, which resulted in a Swazi victory.

49 Wekunene } — sometimes prefixed by weng meaning "you (single) of nine bekunene literal translates as "you" (more than one) of the right hand."

50 Nkhosi (Dlamini) — The ruling clan of Swaziland, the Royal House. The Sibongo or clan name Dlamini (variant: Dhlamini) is actually the name of the clan which rules Swaziland. The prefix Nkhosi/Nkhosi is used as a royal sibongo and is added as an

acknowledgement that this clan produces royalty, Nkhosi is also used as a sibongo by several other Swazi clans which are actually subdivisions of the Dlamini clan. For example, the Nkhosi Gwinda and the Nkhosi Mamba, among others, were created in order to allow the king to marry a woman who otherwise would have been of his own clan, a Dlamini (Grotzinger, J. S., Historical Dictionary of Swaziland, p. 172).

bendlovukazi, kuse Rustinburg. Kuyaklaselwa  
 of Langa.<sup>44</sup> The Nyasi got there and klasela'id<sup>47</sup>  
 njete, Sigcinoke lawo Makhosi eta nekukha  
 at Kathangala. And, secondly, after being frightened  
 kanipha kubo; aletsa tinkhomo tekutsi 'awu!  
 by the Lubya<sup>48</sup> battle, then went out the imphi<sup>3</sup>  
 wasicedza wena wekunene, asihlalisane?  
 of Mijaji of Tjobela. It klasela'id until it passed  
 Lokuvake, nkhasi batsi 'Ngulodungandaba  
 Tjobela and reached at Thulwane's, which we  
 waselibelebeleni? nekutsi 'Mswati akabulali,  
 say it is at Rustinburg. At last those kings came  
 uyakhiphita?, soloke tisho tebakaNgwane,  
 with cleverness; they brought cattle to say: 'awu!  
 e- ngekubona emandlakhe nekuphumelela  
 you have finished us, you wekunene<sup>49</sup>. Let us  
 kwabo, Dlamini; nabatfunyiwe 'phindze  
 leave [peacefully] side by side? As you hear, nkhasi<sup>50</sup>  
 babuye nemabuya kunene. Abeyinkhosi,  
 they say 'It's Lodungandaba<sup>29</sup> of Mbelebeleni<sup>45</sup>,  
 awu, vele lesincobi, ngobe wakhlasela bona,  
 as well as saying: 'Mswati doesn't sleep, he destroys',  
 nalapha ka Mabhoko, nalapha ka Mlambo,  
 they are sayings of the bakaNgwane<sup>35</sup> because of seeing  
 base bayetfuka kutsi 'Wobogu! Kants'ema-  
 his power and successes. When sent away, they would  
 swati anjanina?' Wena wekunene,  
 return with loot. He was a successful king because  
 awu, nine! utabelo, Bhengu utabeloka atsatsa  
 he klasela'id<sup>47</sup> ka Mabhoko as well as ka Mlambo. They  
 kukhala kwebantfwana [umntfwana uyakhala]  
 then got frightened saying: 'Oh! How are Swazis?' you,  
wekunene!<sup>49</sup> 'awu!<sup>49</sup>, you! She [will] always take Bhengu cries

51 make } see glossary.  
variant: umama

52 hhal — an interjection

Angati nokutsi make wena wekunene, malume  
of children [a child is crying]. 'I don't know if  
angati kutsi make nitamkhandza akhona  
you will find make<sup>51</sup> present at home wena  
yini ekhaya. Bayamhlupha le, ekhaya; nami  
wekunene<sup>49</sup> uncle, I don't know if you will find her present

nje ngrlapha nje sengesaba kubuyela?  
at home. They are troubling her there at home; I, too, am  
I kusho banike? here because I'm afraid of returning.  
Who says that?

M.F. kusho (to Bashele)  
It's this (Bashele).

I utpela bani?  
telling who?

M.F. utowubik'e Ngwenyameni, kuMswati  
she had come to report to the Ngwenyama<sup>31</sup> Mswati

I utowubika kwekutsi lodzadzze wabo, hha!  
had come to report that his sister, hha<sup>52</sup>, this  
lo, unina!  
his mother!

M.F. e-e, unina  
yes, his mother.

I lodzadzze wabo ---  
sister of - - -

M.F. dzadzze wabo Malunge  
sister of Malunge.

I dzadzze wabo Malunge uyahlupheka le  
Malunge's sister is suffering there at kaMlambo,  
kaMlambo

M.F. wen' wekunene. Laphasekattfukutibela khonake  
wena wekunene<sup>49</sup>. That was when ledungandaba  
of Mbeledeni, 29

53 Siklati } a herb, either in isolation  
variant: isiklati } or in a mixture of water and  
other medicines, used for  
ritual strengthening or for  
protecting one's person  
against any harm, or for luck.

nkhosi, Kodungandaba wase Mbekebeleni; got angry, nkhosi<sup>50</sup>. he got angry because of asatfukutselela umntfwana dzadze wabo the hardships to which his sister's child was subjected kuchwepheskwa. Asayikhiphak' i Nyatsi ngesikhato. He then sent out iNyatsi during the time of tsi selichwa, ngaNhlangulamacembe, May. severe cold, in May (Nhlangulamacembe).

I nhn  
nhn<sup>5</sup>

F. Kantisi naku, sikhatsi sabo salelichwa leli- then came the time when it was freezing; they kugogobala, ngcogwane, snow. were really feeling cold, freezing; lichwa

I nhn.  
nhn

F. uyesukake gogo wakhe lotala uyise then his gogo<sup>38</sup> who begot his father, made wenta ke siblatike, uyasinatsake. a siblati<sup>53</sup> and drank it.

I gogo wabani?  
gogo<sup>38</sup> of who?

F. gogo waBashele  
gogo of Bashele.

I ya!  
ya!

F. nhn. Unabo Bashele  
nhn<sup>5</sup> Bashele's mother.

I gogo waBashele?  
gogo of Bashele?

F. e-e Nene ke. Sowuphumela ngaphandle, yes [you of the] right hand. Then he got

54 talukati? - very old women.  
singular salukati

55 Dlamini — [I] The founder of the royal clan of Swaziland, the Nkosi Dlamini. A leader of the Bemba-Nguni people. He probably lived during the fifteenth century, generally south and east of the Limpopo River. More warlike than any of his predecessors as leader of the Bemba-Nguni (among whom was Ngwane I), he conquered and absorbed a number of other clans near the Lubombo Mountains. He died of smallpox and was buried at the southern end of the Lubombo range in the Nyawo area. [Grotzinger J.J., Historical Dictionary of Swaziland: The Scarecrow Press, Metuchen, 1975.

Dlamini II — An early leader of the Bemba-Nguni group that was later to be called the Swazi. According to one semi-official genealogical table, he was preceded by Ngwane II and succeeded by Nkosi II. This might have been in the early seventeenth century or so.

III — A leader of the Swazi people in the first half of the eighteenth

century, immediately preceding the dynamic Ngunane III, Dlamini was not the rightful heir to the throne of his father Ludwonga I. His half-brother, Hlubi should have been the successor but was eliminated because Swazi custom does not allow an heir to have full brothers, as Hlubi did, (Grottel, p. 27-28)

56 hha! — an interjection, having the same meaning and effect as ah!

57 gidza? — see glossary  
variant: gida

58 Ludzidzini? — a number of important royal residences with this name are known to have existed. According to Matsebula, (New edition, p. 9) it was the name of Mswati II's national umphakatsi, and the residence of his mother Tsandile. This Ludzidzi was situated at Ludzeludze, half-way between Zombodze and Matsapha schools (p. 31). The name Ludzidzi is also the name of the new King of Swaziland, Mswati III's royal residence just south-east of Jobamba in central Swaziland.

uyangaphandleke netalukati. Siwa kutsi sase-  
 outside with talukati<sup>54</sup>. We hear that  
 siphupha. Awu! Iyesuk'i Nyatsi ke, khawu,  
 [a Salukati] then dreamt. Awu!<sup>19</sup> the INyatsi  
 kugongobala kwaba ngetuly.  
 then got caught by severe cold.

I kwentiwa ngulelichwa?  
 it was caused by this severe cold?

F. e-e kwentiwa ngulokushaywe ngule—  
 yes, it was caused by, it was beaten by—  
 nako kwaklela. Akamtsandzi lom ntfwanenkhwa.  
 If, too, made arrangements. She/he doesn't  
 si; utsandza lomunye. Somebody else.

I kakhle ke, sergitsi kubekabeka kancane. E—  
 like this umntfwanenkhozi<sup>17</sup>, she/he loves,  
 Can you just wait, let me say something

there was one sister of this one—  
 a little bit. Kwakukhona munye dzadzewabo,  
 [too faint, not audible] nangu

— [akuwakali kakhle]

F. awu! Itsiyangeri Nyatsi wena waNgwane  
 awu!<sup>14</sup> When the INyatsi<sup>26</sup> entered you, of Ngwane,<sup>35</sup>  
 wa Damini, awu! Seyekhlulwa kugongobala;  
 of Damini<sup>55</sup>, awu!<sup>14</sup> It was weakened by the  
 bayitfolakakhle. Bayabuya, babuya nembiko  
 severe cold. On their return, they came back with the  
 wekutsi 'Hha! usekhulile, sicoshwe lichwa.  
 report that: 'Hha!<sup>156</sup> he has defeated us; the cold  
 uyatfukutselake utodungandaba. Utsi nasan-  
 has beaten us? Lodungandaba<sup>29</sup> became very  
 cedzincwala eLudzidzini, sowushisenalu-  
 angry. When he gidzaid<sup>57</sup> the incwala at Ludzidzini<sup>58</sup>

**Collection Number: A2760**

**Collection Name: Swaziland Oral History Project, 1967-1993**

***PUBLISHER:***

*Publisher:* Historical Papers Research Archive, University of the Witwatersrand

*Location:* Johannesburg

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