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# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name  
Naam

Royal Collection - Tape 8 A229

Subject  
Vak

Maudlenkosi Mamini from

Place  
Plek

Book 2 Mhlabayaduma

Faint Ruling with Margin  
Dowwe Lineëring met Kantlyn

JD. 267

## Footnotes

64 Lavumisa: Formerly Golela, it is a town located on the southern border and near the eastern border of Swaziland. The name change was made in 1969, using the name Lavumisa which had been used for an area near Golela; also Lavumisa had been a daughter of Zwile and the mother of Tsekwane.

65 Golela: Before <sup>it was a</sup> small South African town on the border near the south eastern corner of Swaziland. It is adjacent to the Swazi town of Lavumisa, formerly called Golela. But now Golela is known as Lavumisa.

1 KuZomboda emuva nkhosi  
At Zomboda <sup>17</sup> emuva <sup>17</sup> nkhosi <sup>2</sup>

2 Lapho ndvungunye incwala ayigidzela khona  
where ndvungunye had <sup>10</sup> gidga <sup>54</sup> incwala <sup>55</sup>

1 Lapho ayigidzela khona incwala  
where he <sup>55</sup> gidga <sup>55</sup> incwala <sup>55</sup>

2 Um kusho kutsi ngukabo lapho  
Yes it means it is his home area there

1 kukabo kaZomboda nkosi

It is his home area nkosi <sup>2</sup>

2 Le lendlorukazi letala yena ngubani ke?

This indlorukazi <sup>8</sup> which begat him is known as <sup>who</sup>

1 Gogo lendlorukazi egala ndvungunye e nkosi  
grandmother this indlorukazi <sup>8</sup> which begat ndvungunye

kuz' ukuthi nginga- ngingachazisa ukuthi  
nkosi <sup>2</sup> so that I can explain that who she is

ngunabani ngoba ngazi ukuthi indlorukazi nje  
because I know that indlorukazi <sup>8</sup> is, if I can

nguna, uma sengibuka toLavumisa kuz  
see this Lavumisa <sup>64</sup>, how she was said to be

kwathiwa uyindlorukazi kanjani ngoba kufanele  
an indlorukazi <sup>8</sup> because it is supposed to be

ukubana kube omunye ozala londvungunye. kuz  
one who begat this ndvungunye. In fact this

ibizwe lendawo ishintshwe kuthi iGolela kukhethwe  
place was changed from being Golela <sup>65</sup> to Lavumisa

Lavumisa ngoba kwakubizwa ngalendlorukazi angiyazi  
because it was named of this indlorukazi, I do

ukuthi yakabani.

not know that she is of who.

Kwakuyakwathlope neligama layo nje ngiyalati nje

Footnotes

66 Hlophe : a common surname

67 Sigodvo : lit refers to a log; was once an induna of Ngwane III at Shiselweni

68 Sikhova : lit refers to an owl; but can be a person's name.

She was of Hlophe<sup>66</sup> even her name I know but it ngiyalilibala just slips off my mind.

3 nguSgodvo

It is Sigodvo<sup>67</sup>

1 nkhosi

NKhosi<sup>2</sup>

2 ngubani

who is it

1 nguSikhova

It is Sikhova<sup>68</sup>

3 Sgodvo

Sigodvo<sup>67</sup>

1 I mean ya Hlophe. Uyigidele khona la I mean yes Hlophe<sup>66</sup>. He gida<sup>54</sup> right here, lekaZombode ngoba kwathi emva kokuba ahambe at Zombode<sup>17</sup> because after he had gone away angazi Namini uhamba usobhuga esesuka la I do not know Namini, Sobhuga goes from here to esega la e kulegindawo legi uhlal' isikhathi here to these places; he stayed for a<sup>very</sup> long eside kakhulu kufike kubekwe emva kwalokho time, after that it was Mswazi ngumswazi.

2 kwabangelwa yini kutsi kuhlalwe sikhatsi lesidge What was the cause of staying for such a long kungaba kungabekwa inkosi? time before a king was installed

1 kwakubangelwe uma ngibona jilo leligode leli It was caused if I can see by this ligode<sup>47</sup>

## Footnotes

69 emakhosikati : see glossary.

70 lankambule : la is used to refer a <sup>female</sup> person  
Nkambule is a surname.

Lankambule means that this woman is known by a Nkambule surname.

71 eBundwini (eBundwini) : An area about eight miles south of Margini and the site of an important kraal once governed by Logcogco. It is especially important as the location of numerous lusekwane trees, branches and leaves of which are picked by youths during the first day of the Incwala ceremony.

72 eMagudu : hills lie about 25 km outside the Swazi border, due south of the present-day town of Pongola.

ngoba kukhona la kwakufunek' ukuthi kuphindelw' because there is a time where there a need to go emuva kuyolandwa le. kwatholakal' ukuthi manye back to fetch there. It was then found that they akusenawulandwa le, lapho ke iyachazwa ke inkulamo are not going to fetch there, the speech is clearly explained, akusenawulandwa le. Wayesethi ke undlovukazi they are not going to fetch there. The indlovukazi<sup>8</sup> umadolomafisha khayi akunakulandwa le akuthathwe Madolomafisha<sup>42</sup> no they are not going to fetch from there nangu umntwana, azobekwa la ngoba uyintsandzane this umntwana<sup>13</sup> should be chosen to<sup>62</sup> installed here because he is an orphan?

2 Uphi ke lowo muntfu?

Where is that person?

1 Sokusikhathi sa sendodana yamswazi imbandzeni. It is the time of the son of Mswazi, mbandzeni.

2 Awulati ligama lakhe

You do not know his name

1 Unina lo owammela kumakhosikati umadolomafisha<sup>69</sup> The mother who waited for him among emakhosikati ulankambule swamela ukuthi akubekwe e Madolomafisha<sup>42</sup> lankambule<sup>70</sup> who waited for him and mbandzeni alandw' eBundwini. Yindawo ye Maswati that mbandzeni should be installed and fetched from lakwa la ethe uma ehla elubonjeni ehlela khona eBundwini<sup>71</sup>. This is the place of the Swazis which they eMagudu afike azalana amanye abheka le went down at Lubombo<sup>12</sup> to eMagudu<sup>72</sup> when they got there they increased themselves in number, some went there.

2 Ngilapho sehlukana khona

It is where we separated

1 Wena wekunene

## Footnotes

74 Thatha (tsatsa) : lit means take; but can also mean to understand something; can also mean to marry a wife.

## Wena wekunene<sup>22</sup>

2 kute um laba bakani bebak uphi lapho  
There is nothing. These of you where were they and  
bebayini la —  
what were they here —

1 laba bakithi kuthiwa lapha thina sijigi nazi bo  
These of ours, it is said here we are these, our  
bobabamkhulu bobabamkhulu I mean bokhokho  
ancestors, our ancestors, I mean great grand  
bobabamkhulu bakababe nomboni, unomboni  
parents, our ancestors of babe<sup>48</sup> nomboni<sup>73</sup>, Nomboni<sup>73</sup>  
ngozalwa laph' endlini kamadlabane, unomboni  
is the one who is begat in the house of madlabane,<sup>10</sup>  
uzalwa laph' endlini kamadlabane. unomboni  
<sup>Nomboni</sup>  
is begat in the house of madlabane. Nomboni  
usezogala e oGomba noSilwane nombomboshe  
begat Gomba and Silwane and mbomboshe  
obabamkhulu ke abazalwa bobabe. Wagina lapho  
our grandfathers who begat our fathers. He ended  
kwabe sitshelwa nokutshelwa kuthiwa ungalingi  
there — We were then told and told that I must  
nithathe intombi yakankosi udadewenu ngoba  
never to thatha<sup>74</sup> an intombi<sup>60</sup> of nkosi<sup>22</sup>, She is your  
ningaba<sup>ka</sup>nkosi.

sister because you are of nkosi<sup>22</sup>  
[some background information not clear to hear]

1 & ekuthatheni phela ukuba  
In kuthatha actually to  
2 khuluma babe, ukojiba ngubani?  
Talk babe<sup>48</sup>, kojiba is who?

Footnotes

75 lojiba: Advungunye's principal wife, the queen mother who adopted Sobhuga because she had no son of her own.

76 Awuvake!

77 iiri - a way of expressing something very truthful and real. In this case it shows that she was his real mother.

1 Ulojiba yindlovukazi ayathatha owathathwa kuye lojiba<sup>75</sup> is an indlovukazi<sup>8</sup>, who thathetha<sup>74</sup>, from whom lomntwana wafakwa esiswini salaSimelane nguyena the child was taken and adopted into the stomach of LaSimelane<sup>57</sup>, she is the one who begat Sobhuga I<sup>Lojiba</sup>

2 Awuvake ngifuna asho njalo Awuvake<sup>76</sup> I want him to say like that

3 Ya nalo ke Yes there it is

2 nalo ke lengilifunako That is the one I want

1 Ngunina i-i-i It is his mother i-i-i<sup>77</sup>

3 Liphakamise livakale lift it up so that it can audible

2 Ya sifuna kuliva kahle, khulumana kuvakale. Yes we want to hear it properly, speak such that we hear

1 Nkhosi ulojiba yona ndlovukati atala Sobhuga I Nkhosi<sup>2</sup> lojiba<sup>75</sup> is the indlovukati<sup>8</sup> which begat wathathwa ke uSobhuga I wafakwa esiswini Sobhuga I, Sobhuga I was then taken and adopted kalaSimelane in the stomach of LaSimelane<sup>57</sup>

1 [some background information not clear to hear]

2 bese ke sesitsi ke sowushiywa ke wena manje now we say you are being left now

1 lowegode This of the ligode<sup>47</sup>

2 e e

## Footnotes

(Nkosi yohlanga)

78 Nkosi yohlanga: lit means king of the reed; but can also mean king or chief of the original succession.

NO NO

sowushiywa ngunina wa wandvungunye baningi  
You are left by the mother of ndvungunye, they are many

3 ngitamutingela naye ngitamtfola

I will go in search of him and I will find him

1 bahleletele bahleletele e lubombo Sebelwa bodwa

They scourged and scourged the lubombo<sup>12</sup> fighting among laba bahla basal' abanye le, Bemuka laba ke themselves and some remained there. These went away basebeheka kazulu. kuthiwa ke ngaleso sikhathi

facing to Kazulu<sup>4</sup>. It was said in that time

ke e bekungasekho mntwana nkosi yohlanga e there no child nkosi yohlanga<sup>18</sup>, who is to do

o o onangingayo obonwayo, angavela nje ongumfana. 'what'd you call it', who is seen after the one who is

kwahlalwa kulesikhathi ke manje kungekho mntwana a boy has come forth. During this time they stayed without

okusukela kulamakhosi.

any child as from these, these kings

[some background information not clear to hear]

1 kubakhon' umswati <sup>kwakuthiwa wesingakhi</sup> angazi ukuba <sup>lapha phambili</sup>.

Mswati is present, I do not know that he was of number manje ke impela Malangeni ngalibala ukwent

what right in front. Now surely Malangeni<sup>4</sup> I forgot yonke kanti nasemsebenzini kwaHulumende e

to do all, but even at work in Government, my nkosi yami e kuyatholakala ukuthi ngasuke

king, it is found that I

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Mandlenkosi Dlamini from Mhlaba uyaduma - Hlatikhulu, Kontshingila

Mandlenkosi ozalwa ngudagada - from Mhlabayaduma at Hlatikhulu under chief Sibandze Simelane - indvuna sthohlo Khumalo, (Kontshingila)

Kings of Swaziland

- 1919 Ngwane I

Sdwaba siluthuli begat Mlangeni - Madlabane - ndlovu - Ngwane II - ndvungunye <sup>Dlamini</sup> - Sobhuga I, came from Enkalaneni to Zombodze wamagugu

- Madlabane  $\left\{ \begin{array}{l} \text{Ludvongwa} \\ \text{Mavuso - ncele lekhohlwa} \end{array} \right.$

- Ludvongwa Dlamini - this present generation originates from Ludvongwa. The present Dlamini had many children

- 1844 Mpande who came following an imphi of Dingana who is begat by Sengangakhona. Dingana died at Kanyawo

- Sdubelo a brother of Mbilini - had to Khonta Kucetshwayo who is begat by Mpande and was given live of Dumbé

- 1879 imphi between and British started. Leaders called Sdindi somshiki - Swazis only

- umphakathi at Hlatikhulu between Dandee and Washbank, Ekwengeni - during the reign of Mswati - Mahlokohta

- Madonsela girl was given to Somtsewu of Songica  
at Mgungundlovu and later given to ngoza of  
Bathenjini - girl's name was Tiffokati

### Geneology of Swazi Kings

- Sobhuza I — Mswati — Mbandzeni — Bhunu —  
Sobhuza II

- Before Mswati reigned, Madolomafisha was  
ruling on behalf of Mswati for a long time

\* Mahamba School - after Mpande

- started during the reign Bhuna (Mahlakohla)

- incwala during the reign of Mlungunye

- Geneology of Mandlenkosi's relatives

***A2760 - Swaziland Oral History Project***

***PUBLISHER:***

**Collection held at the Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa**

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