

EDUCATION FOR THE NATION

Freedom Stationery (PTY) LTD



COLLEGE EXERCISE BOOK KOLLEGE SKRYFBOEK

NAME BONNER SERIES
NAAM

SUBJECT THE HISTORY OF THE BLANGENI ROYAL KRANL
VAK

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SKOOL KLAS

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PLACE: LD BAMBANA

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FEINT AND MARGIN
DOF EN KANTLYN

NOTES.

1. ndvuna - 1. In this sense this is used as a term of respect when addressing an elder man.
2. However usually used to refer to a headman or to a representative or someone who is second-in-command.
2. umuti - 1. Literally, a homestead
2. This is used to mean a very important homestead or a royal village.
3. induuna - 1. In this context, this means the headman.
4. Malangeni - 1. This is a term used to refer to the true Swazi, that is, named after the Swazi inkhosi, Langa, or those Swazis of royal personage.
5. etiko - 1. Literally, a fireplace.
2. This is used here to refer to a homestead.
6. umuti - See note 2.
7. umuti - See note 2.
8. emakhosi - 1. This is a plural of the word, inkhosi, used to refer to many kings.
9. lisika - 1. Literally, support or a pole.
2. This is used figuratively to refer to the place of origin of a group of people.
10. lilawu - 1. Literally, this refers to a hut for unmarried boys in a homestead.
2. This is used here to refer to a homestead of a very influential man or an inkhosi or king, a royal kraal.
11. live - 1. This refers to an area or land.
12. kaZombodze - 1. This is a name of place in the

1091. Manje nduuna, besolo lapha si-butisisa kahle
Now then nduuna¹, we were still asking about
ngalomuti weLangeni, noko ke induna Mashakashaka
the umuti² of Elangeni, however the induna³
ubekile ke naye ngaloko lakwatiko, kwabakhona
Mashakashaka told us about what he knows, but there
ke lapho naye kuhle kubonakalisa khona kutsi
was somewhere where it became clear that he was
sekuyamphica khona, Fakudze. Sase siyabona
confused, Fakudze. We then decided with the
ke neMalangeni khon' ekhaya kutsi akubuywe
Malangeni⁴ at my family's homestead that we could
lapha kuwe ngoba ke wena siyati kwekutsi
come back to you because we know that you belong
uwalaph' etiko eNkhanini, ufanele kwati kahle
to the etiko⁵ of Nkhanini, you are supposed to know
ngalomuti weLangeni kutsi uwabani, siye
about the umuti⁶ of Elangeni that whose umuti⁷ is it,
emakhosini. Wakhiwa kanjani, usuka kuphi, njani?
and about the emakhosi⁸. How was it set up, from
E, nelisika lawo lapha lasuka khona kutsi ngabe
where did it come from, and how? E, and its lisika⁹
ngukuphi?

from where it came from, where is that?

2. Wena wekunene, wena waNgwane waDlamini,
You of the right hand, you of Ngwane of Dlamini,
nasikhula besi cocelwa kutsi elangeni lilawu
while we were growing up we were told that
laSomhlolo. Nefika kulelive asuka kaZombodze.
at Elangeni is Somhlolo's lilawu¹⁰. When he came to this
Enhhe, esuka le, ngoba nanangu umuti lesitsi
live¹¹ from kaZombodze¹². Enhhe¹³, he came from that place, because

southern part of present-day Swaziland. However there is another place known as Zombodze next to the Lozitha royal kraal, under the Manzini district.

13. Enkhe - 1. This means yes, of course.

14. umuti - See note 2.

15. umuti - See note 14.

16. lilangeni - 1. This is a singular form of the word emalangeni; See note 4.

17. live - See note 11.

18. live - See note 11.

19. bafedi - 1. The group who came to settle along the Olifants river, who were the descendants of the Sotho group.

20. hawu - 1. This is an interjection used to express surprise.

21. inkhosi - 1. This means a king

2. In another sense, this may mean a chief.

22. lilawu - See note 10.

23. ludlawu - 1. A pliers.

nguse Ezulwini, usuka le, lapho Zikodze, Nduungulunge, this umuti¹⁴ we call Ezulwini, came from that place, where ngulaph' abedlalela khona, Zikodze, Nduungulunge used to play,

1. EShiselweni.

At Shiselweni.

2. eShiselweni. E, umuti weLiLangeni ke, ngulaph' at Shiselweni. E, the umuti¹⁵ of liLangeni¹⁶, was where aphumela khona Somhlolo esuka eNtondozi, esuka Somhlolo came to when he came from Ntondozi, he came eNokwane. Asalishiyile lelive, seline buye naye, kukuhle. from Nokwane. He had left the live¹⁷, and come back, well. Banjabulela bonkhe. Ngoba kwatsi nanyaka leso sikhatsi Everyone was happy for him. Because at the time when kufike yena, live labalibke laba luhlata klabo, base he arrived, the live¹⁸ was beautiful it was green, they came batsi nbo, bonkhe baPedi tinhlobonhlobo. kutsi, "hawu to surround him, all the baPedi¹⁹ and all kinds. They said, "hawu namuhla sibahle, kufike inkhosi lefwel' enhloko lwardle, we are beautiful today, there has come an inkhosi²¹ carrying lilawu laSomhlolo waZikodze Nduungunya, Langeni sea-water on his head, the lilawu²² of Somhlolo of Zikodze Dlamini. Ngukhona ke njongoba, nawukhumbula Nduungunya, Langeni Dlamini. That is where, when you recall nise ragogo wakho lapha, kuyingoma yakhona when you were with your grandmother here, that was nakutfutswako kutsi nyakana kufika bobabe, the song of that place when they moved a homestead bebaphetse ludlawu ngesandla. Kushiwo kito ke from one site to another that when our fathers arrive, leti ke, kufika laph' eMdzimba ngobe laba, baka they were carrying the ludlawu²³ by hand. They said to those

24. tive - 1. This means many nations or many ethnic groups.
25. kathohho - 1. The name of a place in northern Swaziland.
26. moya - 1. This means the climate and has been used here to mean being acclimatized.
27. kathohho - See note 25.
28. kaZibayneni - 1. This is a name of a place beyond present-day Swaziland, on the area next to the Lubombo mountain.
- 29(a) Mavneni - 1. An area beyond the Lubombo where the Swazi people are believed to have originally come from.
- 29(b) Golela - 1. Present day Lavunisa, a place in the southern part of Swaziland.
30. kathohho - See note 25.
31. inkhosikati - 1. This is a term of respect used to refer to any married woman or
2. The chief's wife.
32. Ladwaba - silutfuli - 1. Literally, the prefix la- shows that that is a name of a woman and literally dwaba-silutfuli - means the one who wore a dirty garment, that is, the short skin skirt of married women.
33. Dandulukwane - 1. May mean a name of a person.
34. ba Ntungwa - 1. This refers to the Ntungwa people.
35. kaSimelane - 1. A name of a place named maybe because a large group of Simelane

Ngwane wa Dlamini bebevele batihlobo netive tonkhe.
 up to Mdzimba because the people of Ngwane of Dlamini were
 Ba-bona kutsi nabesuka kakhohho bangesuka njani
 already related to all ²⁴five. They decided that when they
 ngaphasi kwe Lubombo? Kwakhardzeka kutsi asekuhambе
 left from kakhohho²⁵ how would they leave below the Lubombo?
 labatiko lomoya wa lapha. Nembala batsi naba
 It was established that the people who knew the moya²⁶ of
 khuphukile besuka kakhohho, e Zibayaneni, e, besuka
 that place should go. Then after going upwards from
 ka Zibayaneni etukwe Lubombo, baye Mavaneni
kakhohho²⁷, at Zibayaneni, e, they came from ka Zibayaneni²⁸
 ngetulu kakhulu, kunaliga la Hlatsikhulu dnutane
 above the Lubombo, they went to Mavaneni²⁹, upwards, on
 ne Golela. "Kwabe ngabe nicinisela madvodza,
 that place of Hlatsikhulu next to Golela²⁹. The men persevered,
 rangempela kushay' umoyana la, bese sifile
 indeed there was a circulation of fresh^{air} at this place, we had
 kuhlupheka, kushisa le lasisuka khona, ka Lobamba."
 become miserable, because of the hot weather at Lobamba
 E, Hhohho ku Mavuso. Sowuba ke ngu Dlamini,
 where we come from." E, at kakhohho³⁰ with Mavuso. He then
 lapho kwakunenkhosikati kesitsi nguladuwaba -
 became Dlamini where there was the inkhosikati³¹ we call
 silutfuli, ya Dandalukwane e Magudi anaba
Laduwaba - silutfuli³², of Dandalukwane³³ at the Magudi of
 ba Ntungwa baka Simelane. Kusuka lapho ke,
 the ba Ntungwa³⁴ of ka Simelane³⁵. From that place then, they
 sebayahamba ke, sekuchamuka ti Nzule, nkhosi,
 left, and the Zulu people came, Nkhosi³⁶, and they
 setiba tinkhono, nay' imfukwane, teluswa baka
 stole cattle, the imfukwane³⁷, they were herd by

people residing there.

26. Nkhosi - 1. This is used here as a term of respect when addressing any Swazi.
27. infukwane - 1. A special cattle used for ritual purposes, associated only with Swazi royal kingship.
28. lashiwe - 1. To have been treated by a traditional medical practitioner with traditional medicine.
29. dawini - 1. This is a locative meaning at the lilawu. - See note 10.
40. inkhosi - See note 21.
41. Awu - 1. This is an interjection used to express surprise, in speech.
42. Lumphongob - 1. The Phongola river in southern part of Swaziland.
43. Lubivane - 1. A river found in present-day Zululand.
44. libutfo - 1. An age regiment.
45. Hawu - See note 20.
46. Mankhenga - 1. A derogatory term used by the Zulus to refer to the Swazi, in this context.
47. hawu - See note 20.
48. Mankhenga - See note 46.

Hlatshwako, balashiwe. Bayasuka tiNzule tibe tinkhomo,
the Hlatshwako people, who were lashiwe³⁸. Then the Zulu
kubakhona lomunye umntfwana lotsi, "kepha
people stole the cattle and another child said, "What
singatsini etinZuleni?" Kubakhona lomunye ligama
can we say to the Zulu people?" Another one whose
lakhe ngu Zombodze, uduuba kudla, angetabulala
name was Zombodze, sulked and refused to eat, he didn't
butfongo elawini. Ubats' uyacela kuDlamini,
sleep at the elawini³⁹. When he asked from Dlamini,
uyamalela. Ubats' uyacel' uyamalela. Sigcino
Dlamini refused. When he asked, Dlamini refused. Finally he said,
utsi, "Majaha, mine sengiyaphuma, Salani valentkosi,
"Young men, I'm leaving. Remain with the inkhosi⁴⁰,
nine," asho kuDlamini, waMavuso. Agijima ke
he said to Dlamini, of Mavuso. The young men ran
remajaha ke, lucucaba kutsi, "Awu, bayasishiya,
away, in great numbers and they said, Awu⁴¹, they
balwa naZulu, bawele Lumphongolo tinkhomo
are overtaking us, they were fighting with Zulu, they
setingesheya, baye babuya nato eLubivane,
crossed the Lumphongolo⁴² while the cattle was beyond that
ngumfula wakaZulu ke Lubivane, akusiwo
river, they brought it to Lubivane⁴³, which is a river of kaZulu,
lapha kitsi kuNgwane. E, tinkhomo kwase
not of our nation of Ngwane. E, the cattle then turned
kugucuka tona, setiba nembhodlo lomatina,
against the Zulu people, and made a very loud belch
setikhusel' etikwe libutfo lakeZulu. "Hawu! izinkomo
and attacked the Zulu libutfo⁴⁴. "Hawu!⁴⁵ the Manhlenga⁴⁶
zaManhlenga, hawu izinkomo zaManhlenga."
cattle, hawu⁴⁷! the Manhlenga⁴⁸ cattle."

49. liNhlenga — 1. The singular form of emaNhlenga;
see note 46.
50. Nhlengeri — 1. The place where the emaNhlenga
or the Swazi were found.
51. hha! — 1. An interjection used here to
convey surprise.
52. Owu! — 1. An interjection used to express
surprise.
53. kaNgwane — 1. This refers to present-day
Swaziland.
54. emabutfo — 1. The plural form of the
word libutfo; see note 44.
55. tinduku — 1. This literally means the sticks
carried by men for defensive
purposes.
2. This may also be used to
refer to sticks with royal
significance, that is, the sacred
stick given to the new king or
inkhosi when being installed into
kingship.
56. umntfwana — 1. Literally, a child.
2. This is used here to refer to
a young inkhosi or king.
57. inkhosi — See note 21
58. laDandalukwane — 1. The prefix la- shows
that this is a name of a
woman and the stem
Dandalukwane is probably the
name of the woman's father.
59. Laduwaba-silutfuli — See note 32.

Ngo phela lulwini lwakhona kutsi Ngwane liNhlanga
 Because the language of that place was that Ngwane was a
 waseNhlangweni. Nasabuya Zombodze nato, hha!
 liNhlanga⁴⁹ of Nhlangweni⁵⁰. When Zombodze brought the cattle back,
 batikhanda setihlet³ esangweni, tonkhe, kute nayinge
 hha⁵¹! they found these at the homestead entrance, not even one
 lelimele. Owu! loNgwane base bankhonta kakhulu
 of which was injured. Owu!⁵² they paid allegiance more to
 kunalomnakabo, laba bakaNgwan³ emabutfo.
 Ngwane than his brother, the kaNgwane⁵³ emabutfo⁵⁴.
 Awu! wabatse, wabatse nakufika sikhatsi lesibi
 Awu! Then he then, he then when a bad time of moving
 sekutfutfuka, sowunikuwa tindvuku ke, lo,
 from one place to another came, he was given the tindvuku⁵⁵,
 umntfwana, nayihambile inkhosi Dlamini. Sowunikuwa
 that one, the umntfwana⁵⁶, when the inkhosi⁵⁷ Dlamini had left.
 ngulogogo wakhe laDandalukwane. E, lesimbita
 He was given by his gogo, laDandalukwane⁵⁸. E, the one we
 ngekutsi nguLuduwaba - silutfuli, singabonto lo
 call Luduwaba - silutfuli⁵⁹, when it's ntolo⁶⁰ it causes
 sibang³ indlala, sekufihla lababi labange Malangeni.
 hunger, it was to hide the ugly ones like the Malangeni⁶¹.
 Ubonakel³ etubukuweni lelishonako, uwele ngalesihlabatsi.
 He was seen in a deep tubuko⁶², he crossed by the sand.
 Sebayatfutfuka ke naboke babalekela kona
 They changed places and they ran away to avoid being
 lokuphike = kuhlushwa, kuhlaselwa, seba nase
 bothered, being attacked, when they were beyond this place
 bangesheya kulakaZulu, inhlankhla yaNgwane iyala.
 at kaZulu⁶³, Ngwane's luck warned him.
 Bayabuya ke, sebachuba mushiya ngala kwehuphongob.
 They returned, and they continued beyond the Luphongolo⁶⁴.

60. ntolo — 1. In this context, this means clean.
61. Malangeni — See note 4.
62. tubuko — 1. A river,
63. kaZulu — 1. The place where the people belonging to the Zulu ethnic group are found, or present day Zululand.
64. Lumphongolo — See note 42.
65. Shiselo — 1. This refers to Shiselweni, a place in the southern part of Swaziland.
66. kaLavumisa — 1. The name of a place in the southern part of Swaziland, under the Shiselweni district.
67. indlu — 1. Literally, a hut.
2. In this context, used to refer to a particular segment in a homestead.
68. emadladla — 1. This refers to many kitchen huts.
69. liShiselo — 1. This is used like Shiselo; see note 65.
70. chela — 1. This is the sprinkling of medicine used by the inyanga to drive away evil spirits in the homestead.
71. tihlakanipho — 1. Literally means the stuff used by elderly people who were knowledgeable.
2. This may also be a name of a certain traditional medicine.
72. indlu — See note 67.
73. tidlwane — 1. Small fires
74. Kusaphelwa luatsi — 1. This is the traditional

Lapho ke sibita ke tsine sibantfwana nje kutsi,
 On that place where we as children say, it's where
 ngulapha kwaba neShiselo khona. Batfutfuka ke.
 there was the Shiselo⁶⁵. They changed places. After changing
 Nabatfutfukile ke sekuba khona ke kona lokuphika
 from one place to another they started to report each
 ngekucebana loku. Nankh' emanga langaloywa.
 other. The lies which cannot be bewitched.
 Sokubonakala kutsi indlu yakalavumisa, seyisala le,
 Then they decided that the Kalavumisa⁶⁶ indlu⁶⁷, should be
 sekutiwa ngala. Sebayayiceba, batsi bayayishisela
 left on that place, they came to this place. They reported, that
 ingete yasha, kush' emadladla. Sebatsi, "Woo! kani
 when they set fire over it, it doesn't burn, but only the emadladla⁶⁸
 liShiselo leli." E, igaduwe bakaMngometulu,
 caught fire. They said, "Okay! By the way that is the liShiselo⁶⁹.
 nebaka Ngcamphalala baMshikashika. Bebayichelile
 E, it was protected by the Mngometulu people, and the
 ke, kwakutihlakanipho takucala. Kwase ke kubonakala
 Ngcamphalala of Mshikashika. They had chela⁷⁰ it, they were
 kutsi bayehluleka kutsi lendlu yindlu lenjani,
 the first tihlakanipho⁷¹. Then it was clear that they did not know
 lelangashi sigishi a ngetidlwane. Kusaphehlwa luvatsi,
 how the indlu⁷² was, that which did not catch fire when we
 kuseke nakwebahlobo betfu, unetjisi, kwakuseluvatsi
 used tidlwane⁷³. When kusaphehlwa luvatsi⁷⁴, when our friends
 lakitsi. Bogogo bahlala banetibi, netinkhuni letinganetfwa
 were not yet available, matches, it was then our luvatsi⁷⁵.
 jimvula ngoba kutakwenteka inkhosi iphendvule, 'tsi
 Our grandmothers used to have tibi⁷⁶, and firewood not wet by
 ingaphendvula bese iyavunula. Kuphendvula kudvuna,
 rain because it would happen that the inkhosi⁷⁷ would phendvula⁷⁸, then

method of making fire by means of using a special wood known as mpisimakata.

75. Iuvatsi - 1. The process of making fire the traditional way, see note 74.
76. tibi - 1. The dry grass used to start a fire.
77. inkhosi - See note 21.
78. phendvula - 1. In this context, this means thunder.
79. kuphendvula - See note 78.
80. phendvula - See note 78.
81. lilawu - See note 10.
82. lilawu - See note 10.
83. live - See note 11.
84. ngekuhlehletela - 1. This means to skirt.
85. Zombozombo - 1. A name of a place.
86. ka Zombodze - See note 12.
87. live - See note 11.
88. kugcotjwa - 1. Of particular national or religious significance.

endle. Ngoba solo kwesatjwa yena lomdali wezulu
after kuphendula⁷⁹ he would then dress up again. To phendula⁸⁰ is to
nemhlaba, uMninimandla wonkhe. Kutfutfuka ke sebesuka
thunder at the wilderness. Because they still fear the creator
ke kuye Ngwane ke elawini lakhe, Ngwane. Ngule
of heaven and earth, the Almighty. They changed from one place
sitsi ke tsine labancane ke, nguka Zombodze. Lilawu
to another, they came from Ngwane's lilawu⁸¹. That is where, we
lakhe lekutalwa lo Zombodze, mayelana nekucedza live,
the younger ones say it's Zombodze. The lilawu⁸² where Zombodze
kucedza Lubombo ngekuhlehetela, ku Zombozomba,
was born, about going through the live⁸³, going through the
kutalwa emahlatsini. Sikhule basi cocela loko ke
Lubombo ngekuhlehetela⁸⁴, at Zombozomba⁸⁵, they slept in forests.
bogogo, wera wekunene, kakhulu kati lapha
While we were growing up they told us that our grandmothers
kaZombodze, lo lamuhla sesibutana nje, sesiyandzindza
you of the right hand, particularly here at kaZombodze⁸⁶,
losefika ke uSomhlolo alitfunguluta ke sowusuka
as we ask each other today, we have since forgotten.
eMahlangatja. Lapho kusenensimi ke ayisalingwa
As Somhlolo arrived and went around the live⁸⁷ from Mahlangatja,
ngumuntfu ngendzaba yentsetfo lowasihlakaniphela
There was a field not being cultivated by any person because
ngo 1907, wekubolek' imali yokuwela
of the law which cheated us in 1907, when money was
kwemntfwanenkhozi Malunge naLogcogco
borrowed for the journey of the prince Malunge and
bana Josia na Mr. Gibson Mbengele, naloku
Logcogco with Josia' and Mr. Gibson Mbengele, although I
sergikhohlwe leligama lakhe lokugcotjwa,
have forgotten his name of kugcotjwa⁸⁸, that he was G.

89. Owu — 1. This is an interjection used here to express surprise.
90. emaNgwane — 1. The Swazi people
91. lutekanya — 1. In this sense, this means disorder.
92. live — See note 11.
93. khulekela — 1. This means to pay allegiance to an inkhosi.
94. inkhosi — See note 21.
95. muwetsa — 1. This is used here to mean to scratch.
96. lokwana — 1. This is used here to show that the speaker has forgotten the word or that that word is unimportant.
97. inkhosi — See note 21.

ngu G. bani, Gibson. Owu, kubolekiswan' imali ke
then what, Gibson. Owu⁸⁹, they borrowed the money for the
yekuwela ke, kuyokhulungelwa ke tsine ke emaNgwane
journey, to talk on behalf of us the emaNgwane⁹⁰ in 1907.
ngo 1907. Kantsi sekuphela ke sekungena kwelutekenya
Yet since then, there entered the lutekenya⁹¹, among those
ke, kunabo labesuka kucala kuleli lakitsi ngo 1871,
who left before from our live⁹² in 1871, who found that
bakhandza Dlamini Mbandzeni asaphila. Kwase kuba
Dlamini Mbandzeni was still alive. It was like that, that
kuphela ke, kwafike kwaba kuhle nje. Yiko siye
came to be okay. That is why we say when we praise
sitsi nasimbonga welangeni emaNgisi atsi,
the person of Langeni the English people say, "morrow,"
"morrow," emaBhunu atsi, "Da ga beyoni."
the Boers say, "Da ga beyoni."

(Bayahleka.)

(Laughing.)

Wakhulekela ke, e, e Ngwane wa Dlamini, waye
E, e Ngwane of Dlamini khulekela⁹³, when the inkhosi⁹⁴
nayisuka lenkhosi, yebaka Magagura, lesitsi
of the Magagura people, which we call the Magagula people,
baka Magagula, seyimuwetsa kakhulu ngobi i- - leti
he muwetsa⁹⁵ him repeatedly because the- - the lokwana⁹⁶
lokwana ya, tingalo tatinga, tatinga jutjwa,
the finger-nails were, were not cut, he returned to the
sowubuyel' enkhosini ke seyibhac' emahlatsini
inkhosi⁹⁷ and he hid in forests at Ntondozi. It was
laph' e Ntondozi. Ibulawa ngulomuntfu,
killed by the person, the offspring of Sukumoni, of
ngumtukulwane wa Sukumoni, waka Magagula.

98. laNcabane - 1. This is a proper name of a woman and the prefix la - is followed by the name of the woman's father.
99. inkhosana - 1. The eldest son of an inkhosi or king, in this context.
100. lakubheka - 1. This is a proper name of a woman, formed thus: the prefix la - is followed by the surname or the sibongo of the woman's own family.
101. awu - See note 41.
102. Hhawu! - 1. This is an interjection used to convey surprise.
103. Awu - See note 41.
104. lilawu - See note 10.
105. laZidze - 1. The proper name of ^{inimndle} Thandile, the queen. The prefix la - is followed by the name of her father Zidze or Zwide.
106. Owu - See note 89.
107. imihome - 1. A container used to store cereals.
108. sigomba - 1. The process of making ^{adoptional} traditional beer.

Asangasekho yena nje, sekungulabaphetse lesebahleti na.
He was no longer there, it was only the ones in power staying
bagadz' uLaNcabane, inkhosana kunguMvundlela. Nangayo
with, protecting LaNcabane⁹⁸, and the inkhosana⁹⁹ was Mvundlela.
Mvundlela eMbekelweni, kalakubheka, lotata Mnjoli
The Mvundlela who was at Mbekelweni, at laKubheka¹⁰⁰'s homestead,
awu! kwase kuyabonakalela ke. Sowutfuka lutfudlana
who bore Mnjoli, awu!¹⁰¹ then it became clear. He then became
ke kutsi, "uyati kutsi nawuwhepha lo uwhepha mine na?"
very startled and he said, "Do you know that when you
lwase luyatfuka ke lutfuli ke, khona laphoke.
scratch this person you scratch me?" Then there was a dispute
Sebayakhwasha ke bayabaleka. Hhawu! cha, jinge
since then. They withdrew and ran away. Hhawu!¹⁰² no, still it
kwabakuhle kwagcinanwa lapha eMbekelweni,
became okay until here at Mbekelweni, to Mnjoli.
kuMnjoli. E, kuMvundlela lowentaba eSwatini. Awu!
E, to Mvundlela of the mountain at Swatini. Awu!¹⁰³ they then
sebachuba ke laphayi ke. Labantfu laba, uMtilane
resided on that place. These people, Somblo found them
Somblo wathandza bangawunatsi, kantsi na le
not drinking water from the Mtilane, yet also these at the
elawini lalaZidze, lapha abelin' insimi yakhe,
lilawu¹⁰⁴ of laZidze¹⁰⁵, where she cultivated her field, while she
aseseLudzidzini, ku, kulima Msukusuku nalabanye
was at Ludzidzini, when, when Msukusuku with other
bantfwa benkhosi bagadwe nguMalunge eNyakeni.
princes cultivated while they were being protected by Malunge
Owu, bese utsi kulefw' emabele ke, atfelwe ke
at Nyakeni. Owu¹⁰⁶, then he said sorghum should be brought, the
inihome ke ite eLudzidzini. Sekuba ke sigomba
inihome¹⁰⁷ should come to Ludzidzini. Then there was the sigomba¹⁰⁸

109. Awu — See note 41.
110. Nkhosi — See note 36.
111. umntfwana — See note 56.
112. Vutha — 1. The proper name of a person.
113. alibandla — 1. A council.
114. boMlobokati — 1. This means Mlobokati and the others.
115. emahincanina — 1. The group of people that guard the inkhosi or king.
116. inkhosi — See note 21.
117. kaZulu — See note 63.
118. Awu! — See note 41.
119. Nkhosi — See note 36.
120. boSikhukhuza — 1. This is used here to mean Sikhukhuza and the others.
121. lihlombo — 1. One group.

saka boNkhosi, lositsi lamuhla kuseSigombeni. Kwase of Nkhosi's family, where we say today it's at Sigombeni. Then kuhlaliswana ngebuhle ke. Awu, ngati loko Nkhosi, they stayed happily. ¹⁰⁹Awu I only know that Nkhosi¹¹⁰. Maybe kumbe ungangibuta Zinyane lokunye. you may ask me Zinyane any other thing.

Lo, Somhlolo kuze aye lapha besushiya Magongo, This one, as Somhlolo finally went to that place he left lolala Siyela, lolala Hhamu, lolala Bhozongo.

Magongo, who bore Siyela, who bore Hhamu, who bore Bhozongo. Nalombfwana ke ksilahlekele singati kutsi kwente And the umntfwana¹¹¹ who has got lost not knowing what njani, lo Vutha. Sob ngabo ke lebebahambe naSomhlolo has happened, Vutha¹¹². They are the ones who had gone with

ke nelibandla ke, kusekhona naBadzinile Nkhambule, Somhlolo and the libandla¹¹³, when Badzinile Nkhambule was still nabokhokho betfu boMlobokatana, naletinye ti, present, and our ancestors boMlobokati¹¹⁴ and the other

emahincaninca kuhamba nenkhosi. Icelwa kubonwa emahincaninca¹¹⁵ going with the inkhosi¹¹⁶. He was asked to be nguShaka kaZulu. Awu! base batsi bakaNkhosi

seen by Shaka at kaZulu¹¹⁷, Awu!¹¹⁸ then the Nkhosi¹¹⁹ people said utasuke Shaka ambulale. E, base bayabhoka laba that Shaka would kill him. E, then the people of Mahhoyane's

bekhabo Mahhoyane, bakaHlophe. Batsi cha, musani family, the Hlophe people became adamant. They said no, don't kwesaba bangete bambulala, boSokhukhuza

become afraid they won't kill him, boSokhukhuza¹²⁰ of kaMndebele. Badlanga nje balihlombo boduwa Mndebele. They kept on as a lihloambo¹²¹ quarrelling among

basabana, nanabantfwana bekutalwa, baDlamini themselves, with the children born, of Dlamini of Langa

122. bakhwayana - 1. This is used to refer to the young male members from the family whereby my family daughter was married into.
123. tihlantsi - 1. Mats woven by using a special strong grass.
124. libutfo - See note 44.
125. indumandumane 1. A very loud noise.
126. owu - See note 89.
127. owu - See note 89.
128. inkhosi - See note 21.
- P 129. lugedzegedze - 1. Literally, to tremble.
130. inkhosi - See note 21.

inkhosi

inkhosi

walanga lesitsi lamuhla bakaMamba. E, bomzala ke kitsi
which we call today the Mamba people. E, they are our cousins
bakhwenyana, solo kuxandlulwa tihlantsi. Nangempela
they are bakhwenyana¹²², they still spread tihlantsi¹²³. Somhlolo
wahanb' uSomhlolo wakhandza Zulu asafile liphango,
indeed went and found Zulu very hungry, there was no
li, ematolo kute Elwandle iminyaka lesitfupha.
rain at Elwandle for about six years. They would
Sekukhwa uMkhuze nawo sowuncipha. E, sekumane
draw water from the Mkhuze river which was also drying
kuphume libutfo netintfombi tiyewukh' emanti
up. E, a libutfo¹²⁴ with young girls would go and draw water
sekudliisa tinkhomo tekuhlasela. Kwabe sekufik'
then they would eat cattle ^{set aside} for attacks. Then Somhlolo arrived
uSomhlolo beva indumandumane idvuma lendle.
and they heard indumandumane¹²⁵ that was loudly heard from the
Yase itsi nasangene elkhaya, watsi catsa, catsa,
wilderness. Then when he had entered at the homestead himself,
catsa, wanikw' indzawo lenfishane njengalaph'
he was given a small place like that between Nkhanini and
eNkhanini ne, Ezabeni. E, owu! owu! wanikwa
Ezabeni. E, owu!¹²⁶ owu!¹²⁷ he was given cattle as a greeting.
tinkhomo ke tekumbingelela. Ukhandz' inkhosi ke
He found the inkhosi¹²⁸ suffering from a serious illness,
iphelfwe ke ngunasifo lesibi, lugedzegegedze, Shaka,
lugedzegegedze¹²⁹, black Shaka, which we feared that we couldn't
lomnyana, lesimesaba kutsi Shaka singete sambonga
praise Shaka because Shaka was the inkhosi¹³⁰ of Mashobeni.
ngoba Shaka yinkhosi yaseMashobeni. Kwakhona
He was from that place of Mjokwane of Ndaba.
leka Mjokwane kaNdaba. Cha tsine isa, asati
No we, we don't know, we are far apart. Zulu

- 131. tinduna - 1. The headmen or governors
- 132. indumandumane - See note 125.
- 133. awu - See note 41.
- 134. amaNhlenga - See note 46.
- 135. inkhosi - See note 21.
- 136. Awu - See note 41.
- 137. tinduna - See note 131.
- 138. awu - See note 41.

awu

awu

awu

awu

awu

awu

12
sicabamelene. Soyabuya ke Zulu ke sowutsi bona
then came back and he said he would send tinduna¹³¹
anyenyise tinduna titemhlasela, umkhandza sowuwele
to attack him, they found him having crossed the Lumphongolo.
Lumphongolo. Kantsi way¹³² indumandumane seyigwalise
Yet the indumandumane had flooded the Lumphongolo.
Lumphongolo. Sebaye hluleka ke kuyiwela. Batsi awu,
They failed to cross over it. They said awu,¹³³ the ---
a---a---, asindil¹³⁴ amaNhlenga, besithi sizawaceda,
the---, "the amaNhlenga have escaped, we thought we
Naziya izinkomo zethu." Wasindza ke ngobe
would kill them. There are our cattle." He escaped because
lo Nguwane wa Dlamini yinkhosi yekuthula. Ayikwati
Nguwane of Dlamini was the inkhosi¹³⁵ of peace. He didn't
yona lesole kwaba kutsini kwaba kutsini macabanga
always think of attacking others. Except when you
kuhlasela. Kuphela nje nawutonele wena. Awu kuphela
had done something wrong. Awu¹³⁶ except that you may
ke khuluma nabo kutsi, "Bawukwente lani loku?" Kubitwe
talk to them that, "Why did you do that?" Your family
bakwenu udliwe licala. Noma tinduna setiyakwentse
would be summoned and you would be brought to trial.
Kalisa, bakhona bakini. Ngakusasa kuvuka bona baye
Even though the tinduna¹³⁷ would do something bad to you,
makhaya bayabuya. Baletsa kutsi awu! kumphosakatele
your family would be there. They brought that and said awu!¹³⁸
lowekunene. Beta bachub'ematfole. Hhayi njenga lamuhla
he has made a mistake. They came herding calves. Not as today
kutsi sihambe sihusha nemoya, singabe sisamduvdutel¹³⁹
where we go while being blown by wind, not asking for forgiveness
Umuntfu, wera wekunene. Somhlolo ke wakha ke lapha
on behalf of another person, you of the right hand. Somhlolo

139. inkhaba

- 1. Literally, the navel.

2. This is used here to refer to the place of origin of a person.

140. kaNdwandwa

- 1. This means of the Ndwandwa sibongo or surname.

141. gidza

- 1. to participate in a traditional dance.

142. gidza

- See note 141.

143. Ow---u!

- See note 89.

144. Lusushwana

- 1. The Little Usutu river in Swaziland.

145. lihawu

- 1. A small shield, used at traditional dances.

146. asalishaya

- 1. This means to bang the dance shield during the traditional dance.

ke, kwafika sikhatsi ke, lapho ke sekusikhatsi ke, set up his homestead at this place, during the time when it was the wahamba ke, nasaphumutile wamikiswa khona le time, he went away and while he was away he was taken laku nenkhaba yakhe khona, eMbilaneni. Owu ngoba to the place where there had been his inkhaba¹³⁹, at Mbilaneni, uyise useZikhotheni, lekhabo waVezi, waZulu, Owu because his father was at Zikhotheni at Vezi's waSoshangane. NguMnguni wakaNdwandwa.

family homestead, of Zulu of Soshangane. He was Mnguni of kaNdwandwa¹⁴⁰

1. Manje ke nduna, uSombhlo incwala lapha wafike Now then nduna, where did Sombhlo come to wayigidzela kuphi? gidza the incwala?

2. Etulu, eNokwane, kaLobamba Londzala. Nase sesitsi Up on that place, at Nokwane, at Lobamba Londzala. When we nge-----i njengobe Hlubi wekunene uyati lapha came to tightly enclose them as Hlubi of the right hand you kutsiwa ngukaKhaba, eZithabehlezi. Labanye know the place called kakhaba, at Zithabehlezi. Some bese bayatiyela lokwewela, kube khona longentasi, failed to go across the place, and there was someone who kubekhona longetulu losatjelana natsi nyab would be below, and another above who would tell us that sokugiduwa nayi, nyalo kugiduwa nayi.

now you should gidza¹⁴¹ this one, now you should gidza¹⁴² that. Ow...u! bese kuba kuphela ke ingabe seyijutjiwe, Ow--u¹⁴³ then that would continue and when that comes Idolapha ngaphasi kweLusushwana ufawubona to an end, the one below the Lusushwana¹⁴⁴ would be warned ngalolasetulu asaphakanisa lihawu asalishaya.

by the other one above raising the lihawu¹⁴⁵ and asalishaya¹⁴⁶

147. Hlubi - 1. A term of respect used to refer or address any Swazi.
148. emalawu - 1. The plural of lilawu: see note 10.
149. imphi - 1. This is used here to refer to an army or part of an army.
150. Lusushwana - See note 144.
151. inkhosi - See note 21.
152. Nkhosi - See note 36.
153. Enhhe - See note 13.
154. babe - 1. A term of respect used to refer to a man.
1. However this literally means my father.

Ngobe phela Hlubi, laba labadzala bebasehleti naye
 Because Hlubi¹⁴⁷, the elderly people then stayed with the
 Mninimandlawonkhe, abe ngakabatekeli. Sebayabona kutsi
 Almighty, who had not deserted them. They saw that it
 iphelile. Langemuva ke, iyacitseka ke, bese kuventiwa
 was over. From behind, it dispersed, and everything was
 konkhe loku, bayagolotela ke. Lo Mdzimba lo kuaku
 down, while they were expecting it. At Mdzimba it was the
 ngemalawu. Nasabona kutsi nansi inphi seyiyawubungula
emalawu¹⁴⁸. Then he saw that there was an inphi¹⁴⁹ which was
 kuphi? Nangabe selubotjile lolusushwana ngobe
 to attack where? When the Lusushwana¹⁵⁰ had gone back
 lwaludla tibi phela kuleto tinsuku. Sebayawela ke
 to its normal size following the flood during those days. They
 nabo bayahlambisana ke, sebay' enkhosi laph'
 crossed over the river, they help each other swim across the
 ikhona, bayawujabula kubon' unyaka lomusha.
 river and went to the inkhosi¹⁵¹ where he was, they were
 Njenganalulwimi lwanaba nkhosi kutsi, i Thanks-giving
 happy to see the new year. Like the language of these Nkhosi¹⁵²
 ye First Fruits of the End of the Year.

that is the, Kutibongela ngeTidlo Tekucala Ekupheleni Kwemnyaka.

1. Enhhe!

Enhhe¹⁵³.

2. Kubonw' unnyaka lomusha lesikubita ketsine sitsi

They see the new year which we call the previous
 ngukholwane wanyakenye. (kunemsindro)

year's July. (Interruption.)

Ngilalele babe mine ngesabola wena le. Kuts' uya

Listen to me babe¹⁵⁴ I fear for you at that place. That
 kaJobamba.

391 you are going to Jobamba.

155. la Zidze - See note 105.
156. Munguni - 1. A name of a person
157. gogo - 1. A term of respect used to address or refer to the king's wife or an old indlovukati or queen.
158. laMnguni - 1. The proper name of a certain woman. The prefix la- is followed by the sinanateb or the extended praise name of the Ndwardwa clan, Mnguni.
159. conywa - 1. This refers to the Swazi custom whereby the king or the inkhosi himself takes a young woman as his wife by merely ordering his assistants to fetch her to the royal kraal.
160. Phuthukezi - 1. This refers to present-day Mozambique.
161. la Yanga - 1. This is a proper name of a woman and the prefix la- is followed by the name of her father Yanga, as ⁱⁿ the Ndwardwe people language.
162. khiwe - 1. This is a synonym of the word conywa; see note 159.
163. imibango - 1. Succession disputes.
164. la Yanga - See note 161.
165. la Yanga - See note 161.
166. la Ndwardwa - 1. The proper name of a particular woman. The prefix la- is followed by the surname or the sibongo of the woman.

1. Manjena ku, lo Zwide na Somhlolo u, e, buhlabo babo
 Now, to Zidwe and Somhlolo --- e ---, where does their
 bungenaphi, Fakudze, bsiyeva kokutsi e, phela
 relationship become linked, Fakudze, because we hear
 nangu Mswati sowutalwa ngula Zidze?
 that e, Mswati was bore by la Zidze?¹⁵⁵

2. Wo, besukela kuMunguni, embili, nisele khashane,
 Okay, they left from Munguni,¹⁵⁶ way ahead, while you were far
 kwaconywa logogo u laMnguni. E, lolotawutala
 away, when gogo laMnguni was conywa.¹⁵⁷ E, the one who bore
 kuDlamini lo Ngwane. Kwahamba kwahamba kwahamba
 Ngwane from Dlamini. After some time when we were
 kutsitiwe sesilaph' entasi na la, duntane katshulu
 below this place, next to the Phuthukezi town,¹⁶⁰ la Janga¹⁶¹
 nePhuthukezi edrobheni, bese kukhiwe u la Janga,
 was khiwe,¹⁶² that is, also laNxumalo too. "Don't behead
 laNxumayo phe, naye phela. "Musa kuncuma mine,
 me but the other one." That is the imibango¹⁶³ which still
 nxuma lo." Ngij, ngulemibango ke lesole nalamuhla
 bother us even today.
 isihlupha.

1. Utsike, utsi ke kwaku ngula Janga?
 You say, do you say she was la Janga?¹⁶⁴

2. Ngula Janga lapha ePhuthukezi.
 She was la Janga¹⁶⁵ at Phuthukezi.

1. Ngula Ndwardwa la?
 Was she la Ndwardwa¹⁶⁶ here?

2. Unabo Ngwane
 Ngwane's mother

1. Wo, ngunabo Ngwane?

412 Okay, was she Ngwane's mother?

167. laNdwardwa - See note 166,
168. tinduna - See note 131.
169. gogo - See note 157.
170. Yanga - 1. The name of a king, Langa.
171. enhhe - See note 13.
172. Ijadu - 1. A siSwati custom whereby young girls assemble to participate in traditional dance.
173. tintfombi - 1. Young, fully grown unmarried woman.
174. kaZulu - See note 63.
175. kaNongoma - 1. A place in present-day Zululand.
176. induna - The singular form of the word tinduna - See note 131.
177. khuntsile - 1. To become rusty.
178. induna - See note 176.
179. owu - See note 89.
180. make - 1. Literally, mother.
2. This is used here to refer to the inkhosi's or king's wife or the queenmother.
181. Awa - See note 41.
182. inkhosi - See note 21.

2. Wesibili.

The second.

1. Kwaku ngula Ndwandwa naye?

Was she landwandwa¹⁶⁷ too?

2. Kunene. Losekuhamba

Of the right hand. As they went

1. Wo - - - - -

Okay - - -

2. kuhamba ke, sekutfunywa tindvuna ke,

they went, the tindvuna¹⁶⁸ were sent, to look for,

tiyawufuna, kuyawufuna gogo, u, kuZidze

to look for gogo¹⁶⁹, to, to Zidze of Janga¹⁷⁰. They were

kaJanga. Setinikwa ke lo, enhhe, angitsi

given to that one, enhhe¹⁷¹, by the way the lijadvu¹⁷² was

kwamenyetwa lijadvu. Tazezwa kahle tintfombi

summoned. The tintfombi¹⁷³ from the kaZulu live¹⁷⁴ were made

tagcabisa kahle telive lakaZulu, e, kaNongoma.

more beautiful by being bathed and anointed with care, at,

Kwakukhon' emadvodza ke ahamba nendvuna,

kaNongoma¹⁷⁵. There were men travelling with the indvuna¹⁷⁶,

Badzinile Nkhanbule. Bahlangana ke nababuka

Badzinile Nkhanbule. They met when they saw the glitter

lobucebecebe ke nekumangalisa, betintfombatane

and glamour, of modern girls, modern because

tesimanje, tesimanje ngobe phela emkhlo

eyes don't get old, they become old to those who are

akagugi, aguga kulabakhuntsile. Sebayasukuma

khuntsile¹⁷⁷. They went to Zidze's indvuna¹⁷⁸, and said, "owu!"¹⁷⁹

ke baye endvuneni ke yaZide, Kutsi, "owu!"

we have found our make¹⁸⁰. "Aww!"¹⁸¹ she went to the inkhosi¹⁸²

sesintfolile make. "Aww! uyaya ke enkhosini ke

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