

COLLEGE EXERCISE BOOK SKRYFBOEK

NAME Mlungwa - Dubea and Abel NAAM

SUBJECT 7.05.70 VAK

CLASS Mparanyeni KLAS

72 Pages Interview 1 72 Bladsye Book 4
Feint and Margins Dof en Kantlyn

I think
this is an
error

Interviewed at -

date -

Informant -

Interviewer -

Bonner

1 E Swutavele ubekelo lababakadumba
You are now going talk for the Dumba
bendlu ya Zembe kokute
of the house of Zembe that how did
okokute nabo ibeyzolu, lelyungko
it grew to be the house as
Kona lamuhla, yema nyani
it is to-day.

2 O Nino bekunene, bendlu yalapha
Oh you of Kunene, this house of here
e Mpholonyeni, yeta ngesandla
at Mpholonyeni, it came through the hand
senkhosi sa Mswati. Yaleta
of the King Mswati. He brought Jabhane,
Jabhane, watsi keto nethkhomo
and said, he should come with cattle
lapha atokwelusa ematfole lapha.
here to look after the calves here.
Yindzawo yethkhomo tenthosi.
It is the place for the cattle of the King.

E. nino bekunene - ke nasahambilo
you of Kunene after Jabhane had gone
ke Jabhane - ke, Sewushuya Zembe.
he left Zembe.

Senguye - ke leesenayeke myalo
He is the one we have here now, Zembe
Zembe, nayeke sewushuyelo
also has left us though.

Koolwa. Kasekho nino bekunene
He is no more present you of Kunene
ushuye bantwabakhe - ke
He has left his children

1 Kunene 7 of the right hand

2
labeluse lamatfelo enthosi
who are looking after the calves of the King
bakhona bantwabakho
his children are present

1 Wena Wekunene
you of Kunene
[Voice but not clear]

2 Wo waphuma Jabhane Waphuma
oh Jabhane came from Ka-Ngomane
Ka Ngomane, weta lapha kiti
and came to us here at Ka-Ngwane
Ka Ngwane, wafike wabangumfana
and became a boy for the King.
Wenkhozi. Nguloko-ke mine bekunene
That is what I know you of
lengikwatiko wasuka kaNgomane
Kunene, he came from kaNgomane
Weta la kiti, wafike wabangumfana
and came to us here and he
waMswati wasengela bantwana
became Mswati's boy milking for
benchunhulu. Wankwa unsebent
the children of Nollunhulu. He was
wokusengela bantwana enollunhulu
given the work of milking for the children
tinkhomo, lubisi, lodze - ke
of Nollunhulu, cattle, milk, going out
Aphuma nato-ke letinye-ke
with others
Itsi inkhosi salaphuma nato-ke
the King said going out with it

2 Nollunkhulu > See glossary

labeluse lamatfolo enthosi
who are looking after the calves of the King
bakhona bantwabakho
his children are present

1 Wena wekunene
you of Kunene
[Voice but not clear]

2 Wo waphuma gabhane waphuma
oh gabhane came from Ka-Ngomane
Ka Ngomane, weta lapha kisi
and came to us here at Ka-Ngwane
Ka Ngwane, wafike wabangumfana
and became a boy for the King.
Wentkhosi. Nguloko-ke mine bekunene
that is what I know you of
lengikwatiko wasuka kaNgomane
Kunene, he came from kaNgomane
Weta la kisi, wafike wabangumfana
and came to us here and he
waMswati wasengela bantwana
became Mswati's boy, milking for
benllunkhulu. Wankwa unisibent
the children of Nollunkhulu. He was
Wokusengela bantwana enllunkhulu
given the work of milking for the children
tinhomo, lubisi, lodze - ke
of Nollunkhulu, cattle, milk, going out
Aphuma nato-ke letinge-ke
with others
Itsi inkhosi salaphuma nato-ke
the King said going out with it

3 Impi 7 du Swati it means
both army and war

let uyotakhela ngaphandle Jabhane.
these you will bulat for it outside

3 Wabe sewukhetsa Zembe-ke kuti
He then chose Zembe that he be the one who
kubhe nguyena abona labantfu
looks after the people, because he was
ngoba yona abelitasi ehlandzeni
down at the low veld, and the white
lekupike belumbi ke. Enwa
people had arrived. After the impi
kokube kuyhele impi yMabhuni
of Mabhuni and Mangisi [Boers + Englishmen]
Nemangisi. Batai-ke belumbi
then the white people said this Jabhane
lo Jabhane usekudzeni ehlandzeni
is far at the low veld, you must have
kufanele kube nemntwanakho la
your child here who is going to be
lotaba liso lakhe, abombonela
your eye. To care for his children
labantfuwabakho. Wakhetsa Zembe-ke
then he chose Zembe and said Zembe
watsi-ke Zembe atabanga lutfo
is not going to be jealous and dispute
ngoba umina, weta asagotshiswe
over property because his mother came
le ka Langa. Uma abekako Sikhali
after she was smeared with red ochre at Langa.
la angabanga khive ake lokabo
if he puts Sikhali, he will cause a dispute
umdzabulele. Uhlet Kanjalo-ke
over the land saying that it is his, he has

4. tinhlonhla 7 it is a plural for
senhlonhla, meaning a place
where the cattle for the king
are kept.

4
allotted it to him

Zembe ubhosobha letinhlonhla
that is how Zembe is here looking after the tinhlonhla

1 - Tinkhomo kwankwa Jabhane
the cattle were given to Jabhane

2 e-e - kwankwa Jabhane

yes Jabhane was given

1 Kokutsi Jabhane akatkwelasa
that Jabhane should look for the
letinkhomo lapha
cattle here

2 e-e -

yes

1 Jabhane ngokwetsi abevele
Jabhane because he was just allotted
ena athlalele lentasi ehlanzeni
down at the low veld he
sewukhomba lo Zembe
appointed this Zembe

2 Kokucala wesuka netinkhomo le
first he left with some cattle from
E. Ludzadini Jabhane, abesengela
Ehudzadini Jabhane, he was milking
bantwaba Mswati, waseke umntu
for the children of Mswati, and then
letinkhomo-ke, kuti-ke abergumfana
he gave him these cattle that he be
netinkhomo, sewusuka nato-ke
the cattle boy then he left with at
uta-ke la ka Ngubungulo
and came to here at Kangubungulo
Uyehla-ke sewuzatshulelwa
He went down and he was allotted

5 Khontswa 7 See glossary

5
live Khontswa u Sobhiyoga.
The land, given to Sobhiyoga.
Lekhabo Sobhiyoga lives at Ekupheleni
this place belongs to Sobhiyoga's family
the sewunikelwa letukhomo
there at Ekupheleni, yes given because
tukhomo tenkhosi, lehlantzeni
of these cattle for the King at the
sewuyamuva le sewuyakwakha
low velvet, he went there after time to
umuta Wembo. Utsi-ke Mbandzeni
bulet the home of Embo. Then Mbandzeni
Nangela lapha etulu Edubonjeni
said when he was hunting at the top at
lapha la sekutsiwa kusesi
Lubonjeni where it is now called Stegi,
Stegi khona, utsi-ke utwullala
he says you ^{will} stay, he gives him the
umnika laka Mbukwane live naliya
land of Mbukwane, there it is down
nge ntasi lapho akhe khona
where he is settled, he was Khontswa-⁵-ed
Wakontswa ngu Mbandzeni nje
by Mbandzeni there after when he
lapho, muva. Nase-ke
white people had arrived, after
sekuphe balumbi muva
the imphi of Mabhuru and
sekuphe imphi ye Mabhuru
Mangisi. He was far
ne Mangisi. Ubasekuzeni-ke

Jabhane lentasi, batsi ko
 Jabhane glown, then the white people
 labalumbi kakhetsa umutwanakho
 said he should appoint his child
 lotawubona labantfu la
 who is going to look after these people
 ngoba kulibanga la ngete
 because of the distance they cannot
 batsela la batselo le. batselo
 pay tax here. Pay tax under
 nga jabhane bala batselo
 jabhane here and pay tax
 ngajabhane laba labale
 under jabhane there at the low veld,
 Hlangeni, Sewukhetha.
 Then he chose this Zembe. So that
 lo Zembe-ko. Entela kutsi
 when this jabhane is dead then
 nangasekho lejabhane bayawu
 should be no conflict between
 -Sale babanga labantwana,
 the children one saying it is
 akei lo lakethu bli Nami
 mine and the other one saying it
 ngahogatsulelwa ngubabe
 is mine it was allotted to me by my
 namehlukanisela ngalokoko
 father, that is how he separated
 ukuba aniko lo-Zembe.
 it by giving this Zembe
 Kwase kuba kulapho khona-ko
 it was when it became a place

live vele ebhukwini
in the registration book and
sehtawubhalwa ngalo Zembe
it was registered to this Zembe

2 Yebo babe
Yes father

1 Inkhosi yafabhano Kayungeni
The King of Jabhano [Senior Son] has
nolawo kulela live lela
nothing to do with that place

2 Ayingeni nolawo ifiba tintzaba
Has nothing to do he cuts the mountains
takhona, nangabe kunelokwenye
of there if there are cattle, cattle
nyengetinkhomo nye, inkhomo
he goes to report, mountains only
nyeriyobika tintzaba kufhela
at the low velot [the informant is not clear here]
lehlondzeni. Nasekuchabano
When we are in conflict, we dwuba
tsine, sine baka dwuba
people

Zembe uyalamula
Zembe is responsible for settling the dispute
Nesehluleka kulamula bese
if he fails he then sends us to the
usisa-ke kuleNkhosi ya
King of Jabhano [Senior Son]
Jabhano. Inkhosi ya Jabhano
The King of Jabhano [Senior Son] is
Ngyona isuleka
the one who takes us to

6 Nkhosi 7 it is a praise name of
the Dlamini class but
it is now commonly used
as respect for everybody
in Swaziland.

7 Dzabuka 7 See glossary

KaKhobe, e e ykhosi
KaKhobe, yes, ukhosi

1 As buyele kimi nina bakadruba
Let us go back to you Druba, when you
-ke na nisesele ka Ngomane.
were at Ka-Ngomane

4 Sekute lomdala laba baka
there is no old one

1 Le kaNgomane-ke, naya
at Ka-Ngomane, did you go to
Nakhona ngokukhonta noma
khonta or you dzabuka-eol there
kumbe nje nyintalelwana
at Ka-Ngomane
yakhona le kaNgomane.

3 Nyintalelwana yakhona kuzati
we originate there, seemingly the
lobabakaNgwane balwa
Ngwane people fought the Ngomane
NalababakaNgomane, bababulala
people and killed them and
bantfumba-ke lo Jabhane.
took the Jabhane [Kudrapet]

1 Lo Mswati kube alwe nalaba
this Mswati after he has fought
bakadruba, laba bakaNgomane
with the Druba people, the Ngomane
kusho kutsi bona babe hmel
people, does it mean they were
nje basive
autonomous people

8 tntsamane 7 the meaning of
this word is not clear

3 babetmelo nkhozi ngobe phela
they were autonomous nkhozi because
kutsiwa nire nabulala
it is said that you killed the
tntsamane to Ngwane
tntsamane of Ngwane
nababongwako laba baka
when the Dvuba people are praised
Dvuba

1 Nakubongwa baphi?
When praising whom?

3 Laba baka Dvuba
The Dvuba people

1 Ngubuta kokutsi laba
I want to know where the Ngomane
baka Ngomane, balungwa
people included, the Dvuba people
kuphi, baka Dvuba balungwa
included by the Ngomane people
ngulababaka Ngomane

3 e - e -
eyes

1 Sengufuna kuva kutsi laba
I want to hear that the Ngomane people
baka Ngomane nabo bebange-
were they kings.
Mankhosi nje nge kwabo

3 Babesenge Mankhosi labantfu
These people were kings

1 Kugala bathlalele
first staying there
Khona le

1 Baka Ngomane
the Ngomane

3 ehe, bangontshwa ngulaba
yes they were defeated by the
baka Ngwane - ke, baka Ngwane
Ngwane people

1 WO
oh

3 Mengalababaka Muisi nje
Like the Muisi people, you see them
uyabona nje laku Malagwane
at Malagwane

1 Ngujabona, woya
I see them, oh yes

3 Mengalababaka Muisi laku
Like the Muisi people at Malagwane
Malagwane ngobe nabo
because they were also killed by
babulawa ngulabaka Ngwane
the Ngwane people

1 So Mswati wenta nyani - ke wabe
This Mswati what did he do, did he
Sewuya Mbamba yini to shufu
catch the chief of the Ngomane
Waka Ngomane noma kumbe
people or they khoyisa ed here
babe se bayah khonte le

3 babebabulala baintfu
they killed people

3 Wawa - - - -
he - - - -

1 swilo ngalo jabhane - -
we heard about jabhane - -
sewubula nje ngalubaka Ngomane
now he wants to know about the
lababo shifu baka Ngomane
Ngomane who are the chiefs of Ngomane people.

3 asibati labo nyobe asebanane
we don't know those because we were
young, asyati kutsi gayenta
young, we don't know what it
nyani lemphi, into jabantfu - -
oh! this lemphi, thing of people - -
kuna - -

2 sapba kulogabhane nangiva
Here at jabhane when I hear from my
ngababe, utu babe kwalsi laphu
father, my father says it was said
nabesukako labakalngwane
when they left the Ngwane people, I don't
angati kutsi bebechamuka
know where were they coming from
kuphi, beta batsi labakalngwane
and came and said to the Ngongwe
betfuka let into tabo batsi
insulting their things saying

9 Mquungu 7 the meaning of this word
is not clear

ngumquungu, batshoya
it is Mquungu, beating and
bayathubula. bendhula bakatgwane
killing it. the Ngunene people passed
bayathula. Batsi nose babuye
and kept quiet. when they come back
la em-- sebakhulo
from there, having built
angath ingabe bebakhe kuphi-
I don't know where did they built
ke kuluyonkhosi, sebakhilo
with that King. Having finished
sebacezile. Kwasekuya Wukusha
building. then there was going to be
ukhotsa le ka Ngomane, bato ke
the burning of theveld at ka-Ngomane.
nise bakat Ngomane utahela
then they said you Ngomane people, you will
phakatsi le ukhotsa, bakatgwane
burn in the middle then the Ngunene
balas'hela emasebeni.
people will burn on the sides
kwatsi nose ku sike lomhlolo
when the fire was started, they stabs
babagwaza-ke babagwaza
them and took this grand
bose batsatsa lomkhulu
fatter this jabhane only.
lojabhan yelowe. Ingatsi
seemingly there were girls
kwakunemantfombataro

10 Jabhana → the meaning of this word is not clear

13
lamabili, u Lomagazi
two girls Lomagazi and
na Lobayeni, labeta
Lobayeni, who were coming
bamele to Ngomane, nabeta
this Ngomane when they came
to Jabhane
here this Jabhane

1 Wo kam lo Ngomane ngu
oh Ngomane is
Jabhane
Jabhane

3 e-e-
yes

2 Cha lo Ngomane, ngumbhulu
no this Ngomane is the grand-father
Walaba, nguise wa Jabhane
of these, is the father of Jabhane
lo Ngomane
this Ngomane

1 Wo nguise Mbhulu wa Jabhane
oh is the grand father of Jabhane

2 ehe iya, labaka Ngwane
yes, the Ngwane people they first went
bacala bayawusele to
to search this Jabhane, to
Jabhane-ke le, bazo Jabhana
Jabhane

1 NgoMane kam ngu Ngomane
NgoMane is Ngomane Douba
Douba lo Ngomane
this Ngomane the Douba people

2 e - e
yes

1 abewaka Douba
He was a Douba

2 e - e abewaka Douba
yes he was a Douba

1 Mine ngitsatsa Kutsi nguNgomane
I thought he is Ngomane in the
lehlokoeni nje ngulababakaNgomane
low velot, the Ngomane people
angitsi uyabak bakNgomane
don't you know the Ngomane people
laba labalapha ehlokoeni
down there in the low velot.

2 e - e akusiti labo
yes those are not us

1 wo - -
oh

2 Iya, lomkhulu-ke lo Jabhane
yes, the grand-father this Jabhane
uma bafika-ke bamsesha lapha
when they came to search this the
kaNgwane batsi ntambona
Ngwane people, they said you will see
yena ntamkhadza ngetiwelo
him, you will find him with
lapha enhloko hophene
hair on the head, tied
thipindvo kutabangyona
like a knot, it will be the one
nphosi yalabaka Douba
who is the King of the Douba people

mitsatse yna-ke. bafiko
 take him, then they come and took
 bantsatse-ke bambuyisa lapha
 him to the royal residence at
 ebukhosini kaNgwane, watawuthubla
 kaNgwane to grow up then
 khona-ke

1 Nguyiphi lenzawo khona le
 which place is that at kaNgwane
 kaNgwane lena leya khelwe
 where the Douba people were
 Ngini nine baka Douba
 settled

2 Kuse Butfonga
 It is at Butfonga

1 Wo kuse Butfonga
 oh at Butfonga

2 Yebo kuse Butfonga
 yes it is at Butfonga

1 Abuta kutsi basekhona yini
 He is asking if you people, the
 laba bakini lesenoloo lukini
 section of your class still at
 lapha ka Ngwane
 ka-Ngomane

2 Aseti kutsi basekhona yini kodoo
 We dont know if they are still
 kwatsi lapha segekhatari
 there but at the time when they
 bababulala babaleka bonkhe
 were killed, they ran away

babaleko labany bashona kubo
all of them, some of them went to
Rhodesia labany bashona
Rhodesia some of them went to
kubo Natal nashe - ke babe.
Natal said my father

- 1 --- Sena Mkwawona
--- which you were given
ngaphandle kokube sibheke
besides looking after the cattle
letukhomo tekhoi,
of the King
- 2 ---

- 1 Nake neva yini kutsi laba
Have you ever heard that your
balekini kaNgomane, bafke
people at kaNgomane were once
bahlaselwa h nolovu
attacked by elephants
- 2 ---

- 1 Senkwatko yini lapha embhatsi
What do you know between
wafke Mawat, kaNgomane ---
Mawat and Ngomane ---
Nuyath yini kutsi Jablano le
Do you know that Jablano at
kaNgwane ngalesikhatsi, wengamwa
kaNgwane at that time how long
a khatsi esngakanam
was kept there

le Ludziolzi bese-ke
at Ludziolzi and he was taken
atawukhuswa naletkhous.
out with the cattle of the King.
tenthosi

2

1 Cha nyati yini kutsi
No, do you know how long was
wagunwa skhatsi lesiganam
he kept there at Kallgwane
le Kallgwane

3

Asati kutsi wagunwa skhatsi
We don't know how long was
lesigakanani, Kuphela sije
he kept but I know he
kutsi, ngngatsi mine wakhulele
grew up there
khona

1

Umfati wafabhanu ngubani yje
Who was the senior wife of
lebemkhulu
fabhanu

3

Wakucala
the first one

1

e e
yes

3

Ngula Gameolze, gogo wananga
She was le sameolze, the grand-mother of this

11 lisokanchanti 7 See glossary

one

2 Angasho yini kuti dzatfu
Can he give the reason why
kwentwa yini lokuta
Lalsamedge became the senior
Kube ngu lola Gamedze
Wife
unfatu lomkhulu

3 Lisiko lesSwati lelo, ununfu
It is a Swazi custom that one,
uteka unyath wokugala, kutawo
a person marries the first wife, then she is
lisokanchanti lelo.
called lisokanchanti

1 - nonnawo, yini kile
had you in that
Nokawo yokin E Mpholonyeni
place of your Empholonyeni

3 Angkhumbuli
I don't remember

2 Dzala bakha labaka flopho
long time they settled the flopho people

1 Angase ustekele - ke
Can you tell us Mavonzela
Mavonzela ngale khlonhla
about the khlonhla, all of it
ke - lapa nje fikelele
because it is clear that this place
lokuyakhanya kuti leli
was surrounded by
leli lalifakwe khlonhla
khlonhla

nye lokhe bali kwakut khlonkha
 because also this one was tinhlonkha
 tenkhor, usitekele kuta
 of the king, tell us how were they
 latphetwe kanyon, thamba
 controlled, how were they
 nyani

actual
 5 Wena webunene tinhlonkha
 you of Kuniene the tinhlonkha
 latlayo inkhosi tphetwe
 were for the king, under the control
 nguye Jabhane, kulehwe,
 of Jabhane, in this place

belive levele lekhlonkha
 this place was for the tinhlonkha
 Wena webunene, tphetwe
 you of Kuniene, controlled by him
 nguye Jabhane. kwazalemi
 Jabhane. long time ago there were
 kwakunetinkhomo tenkhor
 cattle for the king all over this place
 youthe lenzawo kuzo batfoli
 as a result they got the place
 inzawo labala Empholonyeni
 those of Empholonyeni through
 ngato inkhomo tenkhor;
 the cattle for the king
 nngoba batsata nye batsata
 as they took, took all
 kona inkhosi yoni
 because inkhosi me also

12 Inobvuna & See glossary

19
ngikhule ngithona tenkhono
grew up being the cattle of inhlonhla
tenkhonhla, kuleho hya
in this place till down nkhozi
kuhlaba phasi nkhozi

legwe nala Esolowashini
past Esolowashini, tinhlonhla
tinhlonhla, khona Esolowashini
ngit in Esolowashini tinhlonhla
tinhlonhla, Ngahnyanga
M Ngahnyanga tinhlonhla
Or Nyahnyali tinhlonhla
[Informant not clear here]

Khahph tinhlonhla, Kampanyana
Khahph tinhlonhla, Kampanyana
inhlonhla, base nyemuka - ke
inhlonhla then they go till toward
sekubangu Nollebezengwe

Nollebezengwe
Nollebezengwe bekadze ayndvuna
Nollebezengwe was indvuna¹²
khona lapha phela. So Nollebezengwe
here. This Nollebezengwe standing
ema nethkhono, ekuba ngu
with the cattle and Noloozebove
Noloozebove ema nethkhono
standing with the cattle, at
lapha ku duze duze, bati
duze duze they say it is
bona ku Makhokhoko ngati
Makhokhoko I know

13 Mnyetane → type of a tree

20
Kutsi Kuku Ludgebodge,
that it is Ludgebodge,
mine, let uhlonhla temvelo, ngulethudaba
I the natural uhlonhla are the
tathavakashelwa nguye Zembe
old ones which were visited by
ngumbore nomi, aserethwelo
Zembe, I use to see him also
takhe, etc latinhlonhleni
having his hair, coming to uhlonhla
avakashi, abegibela emahashi
visiting, riding red horses,
labhondo, to Zembe, lahvelo
this Zembe, it had
linethlonhla live levele
uhlonhla the place, it was
hlakini mine bakatgwane
yours you of katgwane long
kuchaleni, weli ngyakwah-ke
time ago, I know that that it
loko kutsi hlakini, nginyeke
was yours, I cannot mention
ngibale-ke, eMbabane
Mbabane
Kwakwele Kune Mnyetane nkhozi
there were Mnyetane¹³ nkhozi⁶
akuto tshala ngangremanga
there were no trees I would
ngangyenga inkhozi
be telling false to the King
KwaKungumnyetane nje
It was Mnyetane¹³ only

le Mpholonjeni - kuze -
this Mpholonjeni till to
le Leyembe
Leyembe

kwase ku ngisa
them it was
Kusibalemi
clear

Ngati loko-ke mine lapha nje
I know that here, walking
bahamba khona laba.
here those of Mpholonjeni
be Mpholonjeni bekunene
of Kuzene coming from
lavela hletnkhlonhla nje
there at khlonhla, it was for
hlahke Jabhane. Bonke
huh Jabhane. Everybody was
bantfu baphetfo khona
uled there
ngeke nkhozi ngxoxo kutini
I cannot nkhozi tell that it is
lokuti yMbabane, ngunampula
Mbabane is this river, it is
Siyahu lesiDuka la
a spring from here kaMkhabela
kaMkhabela, kwatewa-ke
then it was said it is Mbabane
iMbabane libito layo
its name
leMbabane, ngungabali phela
this Mbabane not mention

lesiganga lesiganga ngyasati.
 the area, I know this area.
 Hena wekurene tnhlonhla
 you of Kurene it is tnhlonhla
 tchwabe, babe sebayacela
 full, then those of tnhlonhla
 laba betnhloNala, bati
 asked, say help us my
 sisitemi bantwabam -
 children
 skute luhlata-la tnhlomo
 there is no green grass for cattle
 twelo. Bacela kubobabe
 to cross, they asked from our fathers
 kubohigo hgama lanangu
 from Mlingo and others, the name of this
 Mlingo, tsalo tsaba tya
 Mlingo, so that they go there to
 le tye kuolla kutabamhlopho
 graze at Mtabamhlopho
 Epulele Sokhitei, Mhamb-
 Epulele, Sokhitei, Mhamb-
 Bonthe laba labozala betnhlonhla
 all the old of tnhlonhla, I know
 ngyatati, nekona tnhala
 it, and even there they are crying
 tanyembet tnhlonhla ngyatati
 tears tnhlonhla I know
 ngasengkhulu mine, tnhlomo
 I was grown up, all the first
 tafa tnhle takuzala la
 group of cattle died

- 14 tsollubula & the meaning of this word is not clear.
- 15 khotsama & means the death of a king.
- 16 Hlokhloko & the meaning of this word is not clear.
- 17 Misutane & it is a type of a plant, short and has a special smell.

18

kwakungahanywa, kwakunetnkho
 you could not go, there were cattle
 letihlabanako Empholonyeni
 that stab people Empholonyeni
 let kugoshako hkhlabane
 which could chase and stab
 hkhubulale, kepha betinhlonhla
 you to death, but the people of tubhlabula
 tingabahlabi bafake tsollubula
 they were not stabbing them, putting on their
 tabo, belashwa tifiket hakhote
tsollubula, treated when they come
 yakhotsama - ke yaBhunu
 they licking them. Then khotsama - ed
 sengiso into benyibona sine
 of Bhunu, I say something I saw you
 bakagware, bahamba khona
 people of Kagware walking here
 nje laba bekunene, tye
 these of Kuniene till here. Shoot
 kuzike afiko atohule - ke
 them this hlokhloko, then we
 lo hlokhloko, kuallwe
 it, there were no trees
 kute tihlahla, kwakunemnyetane
 only Menyeta and Montane
 kunemantane, lapla kisi
 here at Kagware in our place
 Kagware awu sine bekunene
 Oh you of Kuniene I stop. the
 ngiyaphela live here hohwa
 place was taken through roads

18. ligavu > it is a libutfo

19. Lisaka > It is also a libutfo

20. Ingulube > a libutfo

21. Hlehla > means to march at a double e.g. libutfo

22. Lomkhehle > it is a libutfo

kuhlasele, ngingabali shela not mentioning the tukhlothla ngingabali lekhlonhla which are there I am mentioning lehle ngibala lekhleba those at Mpholonjeni.

to Mpholonjeni. A mine I just entered to the Magavu. Ngamane ngangena eMagavu then it was said I am ligavu ngwesakeni mine. Ngamane of eSakeni. I just entered ngangena nje eMagavu the Magavu then it was said kwase kutsiwa ligavu I am ligavu yet I am loku ngihlaka ngitwalela hlaka I carry for Ingulube ingulube, ngange ngahlela I did not hlehle even to nakulo Mkhehle, ngase lomkhehle, I went into these ngangena kulaba katsi and I knew what I was doing ngiyati mine kutsi ngeMam.

Awu bekunene, bekunene you of Kupene, bekunene Ngyaphela. sine bakatgwane. I stop you of Ngwane
- - - Laphe nase kuhlasehwa
- - - when they ranted

23 Mlondelezi > it is a libutfo

Mswati nome naye wabulwa
Mswati or even him was killed

4

Sikhha Zwane

Lomkhehle²²

Kuse ludzobizini

It is ludzobizini

Kuse ludzobizini Nakhona

It is ludzobizini even there

1 letrudaba lowuthhulunake

Where did you get the stones
taka Douba wawutwa ngabani
of the Douba you are telling

2 O nganghlala neyse wabo

I was staying with their father
leka ngwane Jabhane
at Kangwane Jabhane

3 Mlingo Douba

Ngangri Mlondelezi

I am Mlondelezi

Khona lapha Empholonyeni

Here at Empholonyeni

Ngangitshelwa ngu Ngema

I was told by Ngema

abelusa angumfana wenkosi

'He was a boy for the King looking after cattle

[The Tape is not clear here, sometimes the informant comes in and the interviewer is not clear about something the informant is clear and the interview is not

24 Umphakatai > See glossary

audible]

1 Ligama lakho
your name

5 Mochamo

1 'Subongo
your clan name

5 Kunene

Ngahsaka ngangera ngabonwe
I am lisaka¹⁹, I entered purposely
emagavini

at Magavini¹⁸

Umphakatai wakatai
your umphakatai²⁴

ngakhulela la Emolamba
I grew up at Emolamba

ngeta ngokubamba lapha
I come here by walking

Kushifu Zembe, ngachoshwa
to Chief Zembe chased by
huhuni

a Boer

1 Letshaba wawutwa ngabani
who told you these stories

3 Ngangitwa kuchala kubobabe
I heard them long ago from
boMlingo

my father Mlingo and others

1 Ligama lakho
your name

[The tape is not clear but the praises are possibly
for Jabhane because in line 3 the name of Jabhane

25 clatcha & the meaning of this word is not clear

26 Izifungo & the meaning of this word is not clear but in Zulu it means the prominent bone at the back of the neck.

27 Saka & its meaning is not clear here because the word is used in a way that does not bring the meaning of Mswati's libutfo called SiSaka

28 Sakatscha & it means a very strong person, usually not easily affected by diseases, and also physically strong.

29 Bayetto & Salutations

appears]

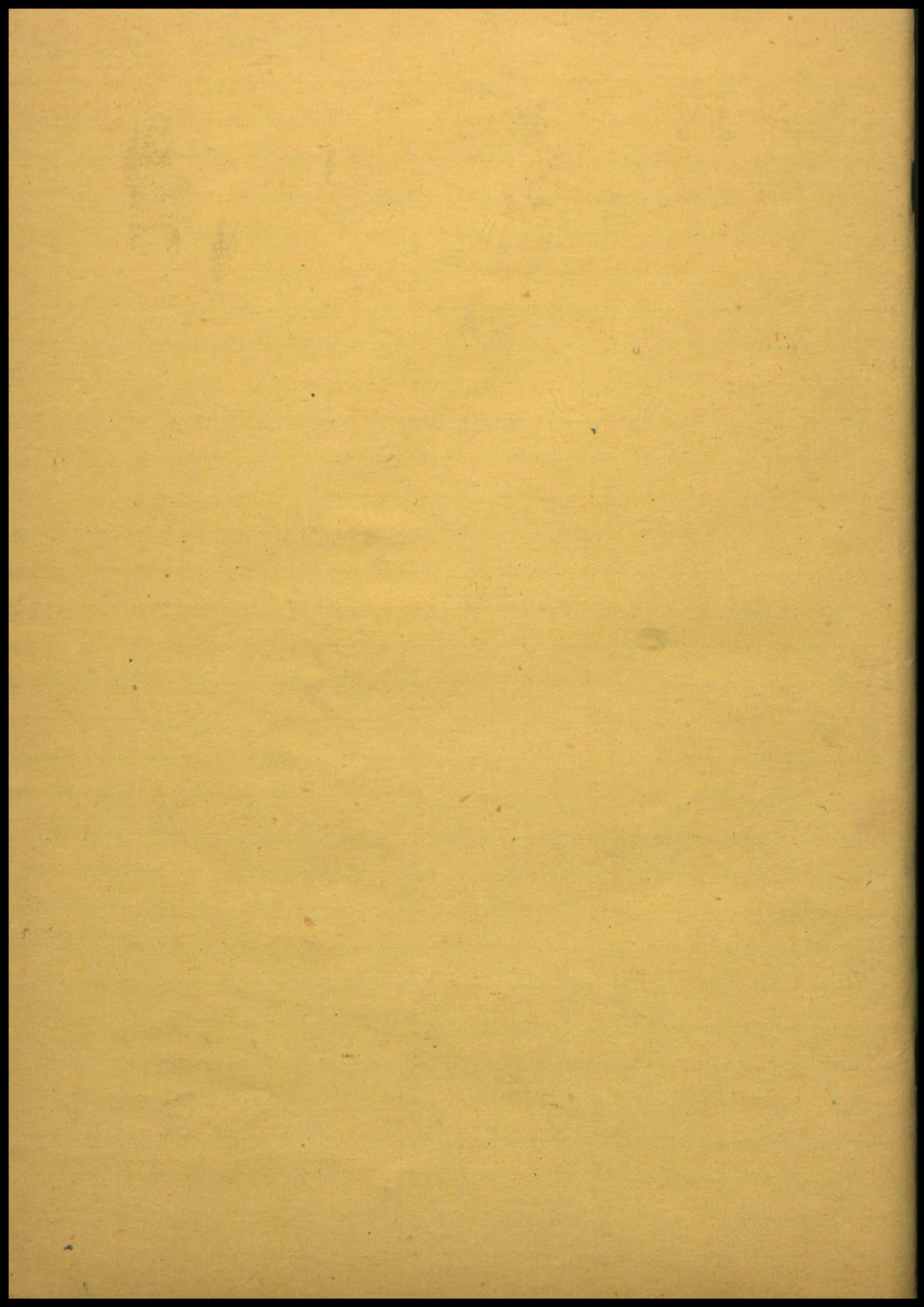
Ngilezi zibe zimibili, besola sebayasola
Angels two, blame, they are blaming

Ngimi ngedlwa lusingasoli,
I am the only one who is not blaming
ngisho kuwe Jabhane eliola
I am saying to you Jabhane which
Bedutfu bakaNgomane. Mphuzi
eats the Bedutfu of KNgomane, drinks,
Wankulazi zibe zimibili.
of two glasses.

The tone is not clear, the important is giving praises and I don't know whose praises are these]

-- Loumyama lodatscha nangtsha
the black one who clatcha²⁵
nangentamo, Hhuli kakhuli
with the neck, Hhuli of Hhuli
Mgebhuka ahlangana abenjenge
tear as they meet like who is
Zulu, Magaga wephula izifungo
like lightning, Magaga you break
zamacloda, unelucendo, wuyimbube
izifungo of Men, you have a section
wuyinyonyama, uella amatholo
of the clan you are a lion, you were
ezinyathi, Magayosi uyabizwa
a lion eating calves of buffalos
kwesaka, kosakatscha.
Magayosi you are called at Saka²⁷
elo Sikhulu bayetto.
of Sakatscha²⁸, big animal
Bayetto²⁹

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