

EDUCATION FOR THE NATION

Freedom Stationery (PTY) LTD

COLLEGE EXERCISE BOOK KOLLEGE SKRYFBOEK

Boriner Collection B16

NAME Maloba Maseko
NAAM

Informante) : Maloba Maseko
SUBJECT Place : Mgabaneni
VAK

Date : 19.3.1970
SCHOOL BOOK T STD.
SKOOL KLAS

72

A4

FEINT AND MARGIN
DOF EN KANTLYN

Key:

1 = interviewer

2 = interviewee

3 = interviewer

(appears occasionally)

1 interviewer — the interview is carried out through an interpreter. The interpreter seems to interview on behalf of a white man. He interviews the interviewee and consults (privately) from him (the white man).

2 Interviewee — Maloba Maseko

3 helper of the interviewee — anonymous

Place of the interview — Ngabaneni

Date — 19.3.1970

NB

Please note that the middle part of the tape (beginning from counter NR 154 - 335) is inaudible, therefore, that part of the tape is missing. That is why the footnotes have been written in pencil. Also the words which have been circled in pencil are those which are not clear from the tape.

Foot - Notes

- 1 Umlandvo — the word umlandvo is a noun derived from the verb "landza" which means narrate or give an account of events. It is generally used to refer to history. As it is used here it refers to the history of the Maseko clan.
- 2 Silulu — generally the word can be used in two senses:
 - i. It can be used to refer to a round woven grass basket into which chicken may lay eggs.
 - ii. It also refers to a large woven grass basket which is used to store grain.
- 3 inkhosi — the word is commonly used to refer to a King. It can also be used to refer to a leader of a certain clan, in this case the leader or King of the Maseko clan.
- 4 baKaMgwane — the word can be used in more than two senses:
 - i. It can be used to mean the people of Swaziland.
 - ii. It can also be used to mean members of the royal family.
 - iii. It can also be used to mean the people of the KaMgwane Homeland.In this case it refers ^{to} those of the royal family.

2. E-- ngitalwa nguMgadlala, babe Cebisa. Mangitekela
 E-- I was born of Mgadlala, my father Cebisa. When he
 umlandvo utsi beta lapho bona bethwetwe ngesilulu,
 narrates umlandvo to me he says they came here carried in a
 bokhokho wakhe. Mabatika lapha bafikela kakuhleko
Silulu², his forefathers. When they arrived here, they
 Nabahleti kakuhleko, mkhulu wa-- mkhulu wakhe,
 settled at kakuhleko. While they were at kakuhleko, his grand-
 Maphanga, watala Khabangobe, lowakhula uyise waze
 father's grandfather, Maphanga, begot Khabangobe, who grew up until his
 wambeka wabayinkhosi. Wase uyesuka yena
 father installed him inkhosi³. He then moved to settle at
 u--yawukwakh' eMgabani. Akhona Maphanga, uyise
 Mgabani. His father, Maphanga, was still alive
 wakhe. Agekukhula kakhulu angasakwati
 Because of old age he neither walked
 kuhamba nekwuka. Wase uyahlal' eMgabani.
 nor got up. He then stayed at Mgabani.
 Lowatsi yena nasafile wayawungcatjiwa KuLasibhongo
 who after dying he was buried at Lasibhongo,
 lo--washiselwa kulowo mfula ngobe sasishiswa
 he-- was burnt at that river because we were
 kumfula lokutsiwa nguMgamane. Wasatala yena
 burnt at a river which was called Mgamane. He then
 Mgazi, loMgazi lokwatsi kuye kwase kufika
 begot Mgazi, the Mgazi to whom bakaMgwane⁴ came
 bakaMgwane la. Umlandvo lengingawacondzi kahle
 here. The umlandvo which I don't know properly
 ukutsi: bese bafike nini bakaMgwan' eShiselweni
 is: when had bakaMgwane arrived at Shiselweni
 ngoba nasebahlushwa bakaZulu bakaMgwane
 because when they were troubled by the Zulus, bakaMgwane

- 5 bomzala — generally it means cousins. In this context it means the Masekos and the bakatlgwane had become relatives. This was because of the relationship which got established when the bakatlgwane betrothed their daughter, Latlgwane, to the Masekos.
- 6 yendza — this means "married into". In this case it indicates that Latlgwane had married into the Maseko clan.
- 7 tindzala takalugwagwadla — the word "tindzala" means a place where there was once a homestead. "Tindzala takalugwagwadla", therefore, means such a place where there was once a homestead which belonged to lugwagwadla.
- 8 impfi — the word can be used in various senses. It can be used to refer to an army, a regiment, war or a battle. In this case it refers to an army.
- 9 Stimela — the word as it is used here has more than one sense. It could mean a train or a railway company. In this context it means the latter.

batfutfuk' eShiselweni. Beta lapha ngoba bese
 moved from Shiselweni. They came here because they were
 babomzala wabo, ngenca yaloyo lobendze e--khona
 already their bomzala⁵, because of the one who had yendza⁶
 bokutsiwa ngula Ngwan--e. M--Man' etc ---
 there who was called LaNgwan--e. B-- But I will not ---
 Ngitayiphambanisa namuhla. Angendlule khona.
 I may confuse it today. Let me leave it.
 Ngitsi e-- ekuhlaleni-- fikeni kwabo lapha,
 Let me say e-- on settling-- their arrival here (Ngabaneni),
 Sabafaka lapha nje, laph' entas' etindzala
 we put them there, just down next' to tindzala
 taLugwagwadla. Ikhona incaba njelapha bakaNgwane---
taLugwagwadla⁷. There is a curve there where bakaNgwane---
 afihlwa khon' inkhosi Sobhuza wesibili, Wangeniswa
 he was hidden (buried), the inkhosi, Sobhuza II. He was put in
 Khona. Makuphumeka khona kukhanya kutsi
 there. When they came out from there finding that indeed the Zulu
 vel' imph' ya--yakaZulu seliyahlupha le base
imphi⁸ was still trouble-some, then they
 batsi: "awu, bomzala singabe sisa-- sisabuyela
 said: "awu, bomzala can't we g-- go
 emuva sifolisan' indzawo". Base bay' eMokwane.
 back and share the land." Then they went to Mokwane.
 Laph' eMokwane njengoba izitha tinje mshiya
 there at Mokwane, as izitha is like this, just across
 lowak' eMokwane kwakubukana nje. Angitsi
 there at Mokwane, the places were facing each other. As of
 lamuhla njengalosekwakhe stimela khona lapha
 today stimela⁹ has built there just here
 nje sikhomba ngemphumalanga. Kunendlumitsi

- 10 emaNgcamane — this refers to all the people who belong to the Maseko clan.
- 11 tive — generally "tive" means nations. But in this context it could refer to the different clans which were pre-existing before baKaNgwane came to present day Swaziland.
- 12 baKitsi — generally refers to relatives of one. In this case it refers to the relatives of the interviewee. It should be noted that here the word has acquired a broader meaning to refer to all the people who belong to the Maseko clan.

we point eastwards. There are gum trees in
 Kuleyo ndzawo lamuhla lapha baphuma khona
 that place today where they came out there
 lasihhehleni bakha khona. Aa -- sengingawona
 from the curve, they built there. Aa -- I may confuse that
 kang-- nangingachubeka. Angibuyek' emphilweni
umlandvo I will not -- if I proceed. Let me come back to the
 y-- yemangcamane. Masahletike emangcamane ekhaya
 life o-- of emangcamane¹⁰. When emangcamane were staying at home
 kweviwana njeke kanjalo. Kwahleke k-- kuphike
 they understood each other just like that. Then they kept on
 nje kuhle kuchidichilitwa letinye nje tive,
 pushing other tive,"
 kuchidichilitwa letinye tive, ngingatati ke kutsi
 pushing other tive, but I don't know which
 ngutiphi ngoba katishiwongo ngemabito ato babe
tive these were because their names were not mentioned
 umMgadlela. Kwayeke naboke kwaye kwaye kwefika
 by my father, umMgadlela. This continued on and on until
 nabo lapha sebatawuchiliteka khona. Bendziselan'
 they were ultimately moved. They betrothed
 intombatana bebajibita ngekutsi inguLaMgwane
 a girl whom they called LaMgwane,
 e-- yona. Kwangulaphake sekutakonakala khona
 e-- the girl. That was the beginning of trouble
 ngoba laba bakitsi babek' uhaMdzimandze dzadze
 because bakitsi¹² had installed LaMdzimandze, the sister
 wabo Joyiyani. Batsi njoba ngugogo wenkhasi
 of Joyiyani. They said because she is gogo of inkhosi
 nguyena ataba yinkhosi. Manje kani laba
 she is the one who will be inkhosi. Now the
 bakaMgwane nalabendzisa nabo bendzisa bats'

- 13 labagogo — literally this mean "these ^{people} of grandmother." .
Generally "gogo" means grandmother. But it can also be used loosely to refer to any elderly woman to show respect for her. It can also be used to refer to elders of the royal family. In this context, it refers ^{to} elders of the royal family, the bakaMgwane.
- 14 dilela phansi — literally this means "eat down". It ^{is} used in the proverb: "ngeke adlele phansi" (he can not eat down) meaning he can not be treated with contempt.
- 15 balimi — the word can either mean farmers or agriculturalists.
- 16 tiduwaba — traditional skirt made from hide. It is worn by married women.
- 17 makokoromba — this is one of the words which can be coined in a language. It is not Swazi. Its meaning can be derived from the word itself: to become very hard.
- 18 umphakatsi — This can refer to a chief's headquarters or a royal Kraal.

bakaMgwane when they betrothed LaMgwane they betrothed her saying
 utaba yinkhosi, lowabo. Batsi Kutsi laba gago--
 She will be inkhosi, their daughter. They found that labagago¹³
 ngeke adlele phansi. Tacangana lapho tintsambo.
 will not---She can not adlele phansi.¹⁴ Ropes intertwined there (trouble ensued)
 Batsi ke laba baka -- emaNgcamane. "Cha sitam -- beka
 then the -- emaNgcamane said: "we w -- will instal
 lapha abuse lela lelingeshey' uLaMgwane
 her here, she will govern the one which is across, LaMgwane,
lelendzamelane ngekhaya nguyena atawubusa lona."
 the land which lelendzamelane ngekhaya, she is the one who will
 laphak' eMdvutjane, lesibita lamuhla njengekutsi
 govern it." There at Mdvutjane, which we call today as
 e --- ngusendzaweni yebalimi. Khona lapho nje
 e --- a place for balimi¹⁵. Just there, it was
 ngulapho abakhelwe khon' uLaMgwane. Kwase
 where they had built for LaMgwane. It was then
 kuyatfolakala ke Kutsi: awu! abafanele la--lamanGcamane
 found that: "awu! they are not supposed, the---the manGcamane,
 Kutsi sihlalisane nawo. Kwase kuba licebo ke
 that we live together with them. It was then a plan
 lekuts' uphatseke kabi enye tidvwaba, enye
 that she has been treated badly wetting tidvwaba¹⁶, wetting
 tidvwaba, titeba ngemaKokoromba. Inkhosi ke Seyi--
tidvwaba, so that they become makokoromba¹⁷. Inkhosi by
 Seyi--Kathohho laph' umphakatsi sewukhona.
 then had been -- had been at Hhohho where umphakatsi¹⁸ had been
 Sekwakhwe sekwahlaliswana nje sekwaba --- naye
 moved to. They had built, they were staying together, it had become --- he
 sewuyatiwa Kutsi uyinkhosi ngobe ke lamanGcamane
 had been known that he was inkhosi because the manGcamane
 abets' angetika lofikako bavele nje Kutsiwe hlalo

- 19 Kuhlalisana - The word can mean living together or giving others accomodation .
- 20 Emabutto - regiments, members of regiments or age sets .
- 21 Butimba - a hunting expedition .
- 22 Chelwa - means to doctor something . In this case to doctor the war .
- 23 bachieli - the people who doctored the war .

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used to accommodate whosoever came, they simply said: "Stay lapha naw' utibuse. Hlala lapha naw' utibuse" here you, govern yourself. Stay here you, govern yourself" Bebate lobucopho bekubusa umuntfu. Bebanemcopho They did not have the brain of governing a person. They had brain bek --- bekuhlalisana. kukuphela. (uyakwhelela) f --- for kuhlalisana¹⁹. That was all. (he coughs) Hhayike, ekucanganeni kwaletintambo kanjalo Following the intertwining of ropes like that Kwase Kuphuma yimphi, bala --- kulandiswa an imphi then got out; they --- they fetched emabutfo la. Sengi --- yoniswa ngimi. Abengitjele emabutfo²⁰ here. I --- I am confusing it. He had told me kahle babe, Mgadlela, laphak' ekutseni: Kwaphuma well my father, Mgadlela, that: Butimba²¹ butimba; Kwaphum' imphi; Saphum --- kucangana got out; an imphi got out; we got out --- I am confusing lakimi. Sathu --- yimphi! Mgobe naku ya --- yachelwa 'it. We sen --- it is imphi! Because the imphi wa --- imphi lakisi, Kwaphum' emachaw' onthe. was chelwa²² in this place, all heroes got out Bomkhulu wababe nye boMphiishimphishi Grandfathers of my father like Mphiishimphishi the bomnakabo Mgazi kwakungabo be --- bacheli bemphi. brothers of Mgazi they were the bachel²³ of imphi. Baphuma bahamba ba --- banga ---. Yasal' iphum' They got out, they went to --- wards ---. The imphi imphi tayohlasele ngale. Kwabakhona loyivako got out to attach behind there. Some-one heard it, wapijima bata kubikel' inkhosi, Mgazi, Kutsi he ran so that they inform inkhosi, Mgazi, that they abaphume nans' imphi yakaMgwane sekonakele

- 24 Umntfwan' enkhosi — this generally refers to daughters and sons of a king. Here it refers to Princess LaMgwane.
- 25 enhla — this could mean higher up, above or up country.
- 26 elokwaneni — this is a word used when one has forgotten the name of the place he wants to talk about.
- 27 dzabuka — this is usually used to mean originate from. But in this context it could mean to separate or split.
- 28 Khonta — means to become subjects of. In this case they became subjects of the Basotho king.
- 29 ka Mshweshwe — this means the country under King Mshweshwe, that is Lesotho.
- 30 baka Mshweshwe — 'baka-' means the people who belong to. "Baka Mshweshwe", therefore, means the people who belong to or who are under King Mshweshwe.

should get out there is imphi yakaMgwane, it is wrong
 ingekutsi, angete abek' umntfan' enkhosi. Yase
 that he did not instal umntfan' enkhosi²⁴. Then it
 iyaphuma ke., bayabaleka ke bacondz' enhla.
 got out, they ran away heading towards enhla²⁵.
 Labanye badzabuka kabili. Kutsiwa bahamba
 Some tore into two. It is said they went
 elokwaneni bacondza e --- e --- e --- e --- e ---
elokwaneni²⁶ heading towards e --- e --- e --- e --- e ---
 elokwaneni ye -- Mgwanya, labanye. Labanye
elokwaneni of -- Mgwanya, Some. Some went
 bacondza, labahamba ne --- naloyo lomntfwanenkhosi,
 towards, those who went with --- that the umntfwanenkhosi
 base babheka le. Inkhos' yas' yasal' eMphuluzi.
 then they went this direction. Inkhosi stayed at Mphuluzi.
 Mabadzabuka labantfu baye badzabuke nje baya
 when they dzabuka²⁷, the people, they dzabuka going that
 le. Kuvakala kutsi, utsi babe: babangemabhulantane,
 direction. It is understood that, my father says: "they became
 bona labo. Baye baya eBhulantane. Batsi laba
emabhulantane, those. They went to Bhulantane. They say
 bangalapha ba -- babhek' eOrintji Frestata. BaK'
 those of this side th -- they went to Orange Free State. They
 eFrestata bayokhonta KubeSutfu, bayaKha. Bayahlala.
 arrived in the Free State, they khonta²⁸ among the Sothos, they
 Selibahlupha ngemakhata sebacela, sebajika ke
 built, they stayed. They were troubled by cold weather, they asked,
 njobe lamuhla nje bakaMshweshwe. BaKhelwe
 they returned, today they are at kaMshweshwe²⁹. They built
 Khon' eceleni kaw --- bakaMshweshwe." Own,
 for them there next to bakaMshweshwe³⁰." Own,
 asengiyikele ke lcyo ngibuye emuvake

- 31 tinswati - this means small sticks used for beating one
- 32 sangweni - a place just next to a cattle byre where men and grown up boys stay while women and female children stay in the hut
- 33 vika - to ward off something such as a blow
- 34 imivimba - Swelling or bruise which appears on the skin when one has been beaten

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let me leave that one. let me come back to their every-day
emphilweni yabo kutsi bebaphila siphil.
live that: how did they live?

Bebaphila imphilo lewungatsi nje ibulima
they led a life which you could say was foolish.

Mabahlleti nje bona, bebahlala netinswati
When they stayed, they stayed with tinswati³¹
esangweni.

at sangweni³².

1. mnh - - - (uyamangala)

mnh - - - (he is getting surprised)

2. Kutse nakusukwa lapha nyena nakubas' umlilo
When they left here, when they kindled fire

lapha longat' alukhun' ashaywe. Makwathiwa
here, the one who did not know was beaten. When a

indlu nayiphela kushaywane kutsiwa
house was built, when it was finished, they beat each other.

bafundzisela imphi ngetwabo. Bubi babo
They said they were training each other for imphi. Their
bebukhona lengibubonako kutsi bebububi:

evil which was present which I see was bad:

Abengawudi' umkhantja ligwala lelingakwati
he never ate bone marrow a coward which could not
kuvika. Abez' awudle lovikak' acinisel'

vika³³. He ate it he who vika, he who endured pain,
abenetinswati, ashaye, at' - - abenemivimba.

he who had tinswati, he who beat until he got imivimba³⁴
Kulungileke loy' utakudla ngob' uyacinisela.

that was alright, he will eat because he is enduring.
Lobalekak' abengayidl' ingyama - Yayijikw'

The one who ran away, he did not eat meat. It was thrown
emantini yakhe. Wo - - ngumbuso wawungatsi

35 emattwetfwe — literally this means thorns. Its figurative meanings could be difficulties, trouble problems, hardships, ~~crimity~~ etc.

36 Hhayike — this is one of the words which can be used to express a similar meaning as in saying: O.K. then; Alright then; etc.

into water, his piece of meat. Wo --- it was a
 -- eke -- loked ngiko lokwababangel'
 government you could say -- eke -- this was what caused them
 ematfwetfwe kuts' um --- wabusa kabi kutsi
ematfwetfwe³⁵ that a -- he ruled badly that
 longenamandl' anget' aphumelela e --- kutsi
 the one who did not have strength ~~he~~ could not succeed e --- that
 aphumulele a -- die kahle. Hhayike nalokoke
 he succeeds and eat well. Hhayike³⁶, that too
 enhe-e--e!! (uyakhwehlela) kutsi bebadl -- hlala
 enhe -- e!! (he coughs) as to how they at -- lived,
 njani, bakutfole njani kudla, kwakunensimbi
 how they got food, there was iron-ore
 bebayimba. lensimbi bebayimba ngala
 they dug. This iron-ore they dug it from this side
 eludvongeni. Keph' am' emehl' akayiboni
 of the donga. But mine eyes do not see it
 nalamuhla. Koduwa ku -- kunjengesilva
 even today. But it -- it is like silver
 emkhatsini walomhlaba.
 in the middle of the soil.

1. mnhi --- (ulalele ukhombisa kutsi indzaba
 mnhi --- (he is listening with keen
 uyajilandzela)
 interest)
2. Ehhe ! kukhona nalamuhla, ngiyakubona.
 Ehhe ! It is there even today , I see it
 Bem' insimbi futsi, etu -- lu lapha, sekune ---
 they dug iron-ore again, u -- p there , there is ---
 bahlangel' emahlatsi nyalo.
 they have grown forest trees now.
1. Ohho --- (ulandzela indzaba)

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Ohho - - - (listening with interest)

- 2. Ehh - - e • lapha bahlangel - - - e - ikhona
- Ehh - - e • where they have grown - - - e - there

Ku - - kute —
th - - there is no —

- 1. Kuleli - - - (umhlaba lulwimi)
- In this - - (he interrupts)

- 2. nalabamhlophe lapha —
- and the whites here —

- 1. eLushikishini?
- at Lushikishini?

- 2. bangakafiki - iyodwa leyeLushikishini.
- they had not come - apart from that of Lushikishini.

- 1. mnh - - - (Utandzela indzaba)
- mnh - - - (listening with interest)

- 2. Akangitjelanga ngayo, babe, kondwa ngayiva
- He did not tell me about it, my father, but I heard
- nje kuts' ikhona nakhona.
- that you still find it even there.

- 1. mnh - - -
- mnh - - -

- 2. Bebayimba laph' eMtimandze, angits' eMtimandze,
- they dug it there at Mtimandze, let me say at Mtimandze
- libito lelatekako —
- a name which is known —

- 1. mnh - - -
- mnh - - -

- 2. lapho nga ku Mtabamhlophe nawutawushona
- there near Mtabamhlophe when you are just about to go
- nje utsi sewuyayishiya nje laph' ehlatsini.
- down then you leave it there in the forest.
- Abengematje • Angati kutsi beba - - ncibilikisa

37 juma — means the practice whereby a man visits his girl-friend at her home.

38 esigangeni — any stretch of land where no homesteads have been built.

39 nikelwa — this a word derived from the verb "nikela" which means to offer a sacrifice.

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It was stones. I do not know how they melted
 njani ngekuhlakanipha kwabo ke. Mjengalumhlaba
 it with their wisdom. Like today the
 nje nabo -- lola, nawo, bebawuncibilikisa
 one -- which was here, that one too, they melted it
 ngekuhlakanipha kwabo. Batsike yayi ---
 with their wisdom. They said it was ---
 kwakungajunywa. Kungayiw' endlini. Bahlale
 It was not juma³⁷. You never went into a house. They stayed
 le esigangeni. lobaletsela kudla afik' akubeke
 there esigangeni³⁸. The one who brought them food came and put it
 lapha. Bakul -- kandze bona lapha laph'
 there (distantly). They f -- fetched it themselves there, there
 akutsetse khona. Ngoba lojumile yayilahleka
 where he took it. Because the one who juma, it was lost,
 lensimbi
 the iron-ore

1. mnh ---

mnh ---

2. Yayinikelelwake lensimbi. Kutatfw' imbuti
 It was nikelelwa³⁹ for this iron-ore. A goat was taken,
 lemnyama lenganabala, lemnyama letsi
 a black goat, a spot-less one, one which was
 khwishi. Ibekw' emalanga inganikwa kudla.
 pitch black. It was kept for days and starved.
 Ikhungwe nje. Kutatsike, ngemalanga ke lamanye
 It was tethered. Then after days, some days
 ke lesengimane sengiwa khohlwa kutsi abe --
 which I have forgotten how many they ---
 ba went' abemangaki, Sebayibulalake. Seyidliwa
 they made them how many, then they killed it. It was eaten
 ngabo boduwa laba labalaph' emkhandweni --

40 Mkhawweni —

41 Sicalaba — faurea

42 Umzilazembe — dichrostachys or chinese lantern tree
or sickle bush.

43 Sihlangu — large battle-shield ; gymnosporia shrub.

44 Umfwabeba — substance made by bees which
can be used to stick or join things
together ; beeswax ; wax

by them alone, those who were at the mkhandweni⁴⁰

1. Laba labasebentako?

The ones who are doing the job?

2. e hhe ---! Labasebentako. Bayidleke bonake
ehhe ---! The ones who are doing the job. They ate it.
Ivelek' insimbike. Malebeyihlukanisa

The iron-ore then appeared. And the ones who were separating it
nemhlaba bebats' ilukhuni kakhulu koduwa
from the soil they said it is too hard but
le, beyihlukanisa nemhlaba. Batsi nguwona
this one, they separated it from the soil. They said it is the one
inemandla kakhulu. Mgingat' utsi lom---

which had strength (was strong) too much. I do not know how the s---

laph' emhlabeni be-bay--ehlunisa njani

there in the soil, how they separated it,
lomhlaba ngobe batsi wawugezwa, lomhlaba,

the soil, because they say it was washed, the soil,

ugezwe lomhlaba, sebatsatse sicalaba, batsats'

the soil was washed, then they took sicalaba⁴¹, they took

umzilazembe, batsatse a -- sihlangu, bayabasa,

umzilazembe⁴², they took a -- sihlangu⁴³, they kindled

bayafutse, ba--batsatse lugogo lwembuti

fire, they blew air, they--they took a goat's hide,

baluthunge, baluhlanganise, baluhlanganise kahle

they sew it, they joined it together, they joined it neatly

lu--- bese bafak' umhlanga, lomkhulu.

so that it --- then they inserted a reed, a big one.

Kutatsi ke lapha bese bafak' umfwwebaba,

Then here they would put umfwwebaba⁴⁴,

lowetinyasi, bawuhlanganisa nawo. Ubamba

that of bees, they stick the reed with umfwwebaba. It holds

- 45 emaphacana — this is a diminutive form for the noun "emaphaca" (Y-shaped branches of a tree). "Emaphacana" are small such shaped branches.
- 46 futfwa — the word is derived from the verb "futa" (to blow air into something). Here, it could mean purify or to remove the impurities from the iron-ore.
- 47 imisuka — the pointed part in traditional hoes which was fixed onto the wooden part of that hoe.

lomhlanga ubamba nalesikhumba. Lesikhumba
 the reed and it also holds the hide. Some
 sentelwe emaphacana emilentana -- tentana
emaphacana⁴⁵ with short small legs were made for the hide.
 nawo la lebashelwe ngalomtfwebeba. Sebaya-
 these short legs were fixed onto the hide with the umtfwebeba. Then
 -batsake, sebayafutsake, bantanje, bayafutla
 they blew in air, when they blew^{the} air, the
 sekudvons' umoya kwukhoshe, kwuphuphutsa
 apparatus drew it in, it pulled it in, it blew it out
 kwukhoshe' kwuphuphutsa. Utsi, hhwee,
 it pulled it in, it pulled it in. It set a blaze,
 lomlilo. Iyasha lensimb' iyancibilika. Lengiyo
 the fire. It burnt the iron and the iron melted. Proper iron
 iyaphuma, lengasiyo iyaphuma. Sebatsa
 gets out, improper one also gets out. Then they take the
 lelengiyo bayibeka yodwana. Itawuphindze
 proper one. They place it alone. Again
 nay' ibuketw' indzawo yay' iphindz' ishi--
 the proper iron would be burnt in its separate
 -shiswe, ifutfwe seyiyodwa. Hha!, seyiyaphuma
 place and futfwa⁴⁶ alone. - Hha!, it gets out
 lapho, sebayati kutsi le besitayenta
 there, then they know that this one we were going to make it
 lizembe, leke sebitakwenta sikhali, leke besita-
 an axe, this one we will make a weapon, this one we were
 -kwenta likhuba; lamakhuba lamadze phela
 going to make a hoe; the long hoes which had
 abenemisuka lemizze. Mgawoke, imphilo
 long imisuka⁴⁷. With them, their life, they
 yaboke bebayitfolo kanjalo. Kudla kutsi

- 48 tihlambō — wet land ; marsh ; back water alluvium .
- 49 Mkhosi — common Swazi family name associated with the Dlamini's or the royal family . It may be used to address anyone whose surname is not known to you . It may also be used to show respect to one .
- 50 Vula — generally means open . In this context it means turn on . The interviewee here is asking the interviewer not to record what he is about to tell him .

earned it that way. Food as to how
 bebalima njani: bebatandza kakhulu tihlamba
 they cultivated: they liked too much tihlamba⁴⁸
 letitawusheshe tibatfolise Kudla. Home
 which would quickly make them get food. Even if there
 libalele njengaloku lamuhlanje sekubuyelwa
 was drought as today they are going
 khona nje lokutsi kutawuvalwa imifula
 back by closing rivers and using them
 kuniselwe ngayo. Kubuyelwa kuyo leyangconduo
 for irrigation. They are retreating back to that idea
 yekutsi makute litulu bantfu bebaphila
 that whenever there was no rain people lived
 ngekulima lapha ku--kuhlala kumanti
 by cultivating where land was always
 ngakhona. Bamane bavateke lengconduo
 wet. Only their brain was closed: that
 kutsi: ngabe bakhuphula lamanti abela
 they could be drawing up the water to pour
 ngetulu nala--noma nguyiph' indzawo
 above. on which-ever dry land in order
 bate Kudla. Bakutfole kanjalo ke Kudla.
 to eat. They got food that way.
 Balim' emacelenike emabele, labouu. Mgobe
 They grew on the edges sorghum, red one. Because
 wona ayephuta lokufa, ayabambelela.
 red sorghum take long to die, it delays (takes a longer time).
 Asikuniseke MKhosi kancane ngitophindze
 Can we pause, MKhos⁴⁹, a little so that I
 ngicabange. Ungavulike lapho, MKhosi. Kute sithi
 think again. Do not vula⁵⁰ there, Mkhusi, so that
 kube siyacacacoc' ungakavuli lapho (uyahleba).

51 live — generally refers to a country. But in this context it refers to the whole area or territory which the Masekes occupied.

52 boyise — generally means fathers of one. Sometimes it can be used loosely to refer to all men of the same age as ones father.

we can converse a little while you have not vula'd there (he whispered)

1. Asengibute nje kutsi letive laka Maseko
 Let me ask that the live⁵¹ of the Masekos
 talikhulu Kanganani? Ba--babephets' indzawo
 how big was it? How big was the area
 langanani?
 they governed?

2. Kwamehlula babe Kungichazela lapho. Wasuke
 He could not, my father, explain that to me. He
 watsandza ku--kutsi naye akacondzi kahle,
 said th-- that he himself does not know exactly,
 wawushiya lomlandvo kuboyise, ngalesizatfu
 he left it, the umlandvo, with his boyise⁵², because
 sekutsi nalabantfu nasengibuta kutsi bangakhi
 even the people when I ask them: how many
 letive letafikela kimi natemukela. Watsi
tive came to you and you accepted them. He said
 akacondzi kahle. Ng. not audible
 he does not know properly.

inaudible

Laba baka Masebula bakhona la. Ngulaba

labatsite ^{batisutfo} basuke ^{bahlangeni} lapha ba _____

inaudible Lebe batsi

live tetfu. Abatange baphuma bona.

inaudible

Babese bayatikhontela Kulelive

1 Wo, laba labakhona.

2 Laba labakhona.

1 Babengekho.

2 Babeng —

1 Maku chutseka lombuso

2 e -- ehhe! Kwasi labantfwababo

bangete bavuma kuhamba. Bajabha sibili

tsine bobabe _____ Basalake

bona. Lapha kisi nje kwasala

u**mbhula**, embhuleni. _____

Kwasala li _____

u**mbhula** wawakhe lapha.

1 Esikolweni ?

2 nhe -- nhe, nge -- ngenshonalanga

nesikolweni —

1 Le--le--

2 eMqabaneeni

1 leseMqabaneeni

2 nhe-nhe . wawuloph' inaudible Mbhulani

1 umu t' wawuloph' inaudible

2 umu t' wawuloph' inaudible Lase

itakutsi-ke inkhosi yakamgwane "nhe-nhe,

nabasele balapha labantfu batawuseloku

bariesicelo sekutsi live labo. Asibaswe la."

Base bayesuwake basiwe e ?

Lena ngase Barokong

1 La--e--la--e-- Stih dolbha ?

2 nhe-nhe ; cha ke , ngenhla.

1 inaudible

2 nhe-nhe . Balapha kulomntfwanenkhozi
Macuba .

1 Macuba .

2 nhe-nhe !

1 _____ phans' etintsaba nje .

2 Kuyawuphatsa bonake , bomkhulu

wakho . Kuyawuphatsa bonake .

Kwabehlulake lobabe-mkhulu Mphiishimphishi

le : "awu, telive ngelema _____

_____ . Ubuyela enkhosini . Akabuyi

nala ekhaya nje, ubuyela enkhosini .

Maw--- natsite _____

_____ . "Awu,

Silosikhulu, mine iyangehlula" , Sewukhontile

pheta, 'Silosikhulu min' iyangehlula

teyandzawo . Ngicela kubuyela e_____ ,

eNgqabaneni. "Uyavunyelwa. Oun,

Sekonakele _____ . Mjeloku lendzawo

seyitsetfwe ngu _____ . Wats' ufuna

Kuyawuhlala khona kuyo. Inkhosi

seyimvumele nekutsi ayewuyilinda

njengendzawo le _____ . Kepha

ke buyela khona. Ufike umtjele

u _____ kutsi ubuyiswa ngimi.

Kutsi buncusa wanikwa bani, kwalahleka.

Mekutsi lomkhulu wabo ngubani,

kwalahleka. Intfo lengiyatiko kuphela

kwekutsi, watsi batsi babe: "uSondvolose

wanikwa emasimu, enkhosi Mgazi,

ngobe abeyinkhosi ngekudla lusolwa

Kwatsiwa akahlale kuyoke, yena ke.

Batitfobe baka Maseko njobe bese bavele

befikile . Sebatentela bona _____

_____ Mome se _____

_____ phansi Kwale _____

Akacheze loku Kwaka Bayethe _____

Leliphakelo tabe livele lentekile kutji

libuyele em _____ , litabe li _____

Kutji akhe kulemiti le _____ baka

boMphishiphishi wawakhe ngase ---

e-ministry tesikolo se Mgabaneni .

wakha libanga _____

Kwahlaliswana . Kwahlaliswana-ke,

Kwahlaliswana, kwefik' emabhunu .

Masekufik' emabhunu-ke , efika-ke Kubo

bobabe bangemajele , babutekile

enkhosini _____ . Makufik' emabhunu

Kuvakala kuti live lakitsi

sengemapulazi: "Owu, lelive selingemapulazi?"

Selingemapulazi. Sewu yesuka (Mfungeni)

(babe sikhulu), utsatsa _____.

Abeyinsila yakhe. Kwaku _____

_____. Utsatsa yenake: "Asambe siyobikela

inkhosi." Sekute _____

Sekubuta in-- inkhosi lensikati Gwamile

Baya kaZombodze (bayawuyibika) (lendaba):

"live emabhunu asalitsetse. Sengetfuka

nje nami sekutsiwa live (selemabhunu)

sekusika wona, kute (nembiko nembiko)

(lengike ngawuva)." Owu, itsike inkhosi:

"Owu, Maseko buyela, yonkhe lemibiko

lenjenga le seleman' iyachamuk' iyachamuk'

iyachamuka . Se _____ , Nangi-

-sekangak _____ nawe

uhlale njengalabanye lasebahlleti . _____

_____ "Owu,

Kuhlalwe-ke Kungatiwa Kutbi Sive Sini

wawungasa _____

_____ naningasatuni

nekutbi lomdzala walendzawo uphi _____

_____ nanganaku . Kutbi, nya!

_____ , nyalo nje

nangibuy' emphini .

1 (uyabuta, mane akuvakali)

2 Y-Yha , angisati Kubo Ku - - Ku - -

Kubo 47 na 48 (usho iminyaka lacabanga:

Kutbi wabuya ngayo : 1947 ; 1948) , Ya-Yha

Kuleyo minyaka .

1 (uyabuto, akuvakali)

2 Yha, bekangasekho babe _____

ngobe babe ufe nga 48 . Kungenteka

lapho _____

nemntfwan enkhosi siyanga ke

syahamba ke na _____ . Bafuna

sikhonkhwane _____ . Sikhonkhwake

kute . Basifuna baphelela : kulele _____

_____ , azango basitfole . Bakhomba nje,

bavula libhuku li - - i - - mephu . Batsi

bakhomba kutsi sikhonkhane sila . Kadwa,

Safuna sahluleka . laphindse futsi

wahamba. "Hhawn, kute phela live lapha!",

sukush' umntfwanenkhozi, _____,

kubutela mine. Ubut' epameni lami

ngobe mine kutawutsiwa bobabe

abazange babe basahlangana _____

_____ . Batsi: chake, (lamini)

_____ nangumntfwanenkhozi: _____

Malapho sekun _____ batitsatsa

_____ . Ngobe sa _____

Kwabonakalake kutsi: owu, (nangingabuti)

(umntfwanenkhozi) kwakungenteka kanjani

pho lelive li _____

Bayichipha belumbi (1 - - incwadzi) kutsi

Lesetikhomba kutsi kwabangwa

yini, na! (Lesetibangwa) - (akwatiwa)

(Kutsi lelive ngeletfu) . Nangu Pelepele,

nange _____, nangu _____,

nangu _____; labasayinela lelive

Kutsi (liyawubaliphlazi) . Aww!, _____

_____ . MD, Sibese sibana kutsi

Labantfu laba _____

Balitsatsaphi labantfu na? Kute

lowatiko kutsi battatsaphi laba _____

labahlangana (naleyo mphu) _____

1 (Nebo ke)

2 yayite kuto _____, labasikelana

telive . Kephake Akhosi Kuyakhanya kutsi

Angitsi ke, Akhosi, njengaloku

Kunjona emhlabeni, kungatiwa kutsi

Kubhekwaphi, Kubhekwaphi

1 Umbuzo lomunye ke utsi : labaka Maseko

empheleni babe nato yini letinye tinichama

letatiphethwe ngabo

letatiphethwe ngabo letbitwa ngekutsi nato

Solo time ngabo baka Maseko; khani baka Maseko

Solo ngema Mgcamane?

2. nhe--nhe

1 Ngaleny' indlela ke Kubitwa ema Mgcamane .

Abobani nabani nabobani ?

2. Ewu! , babengitjile . Koduwake