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32
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Name Banner Series
Naam

Subject History by Makhosini Dlamini
Vak

Place also by Shongwe.
Plek

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 4

JD. 267

M.D

P.B. I see. Somebody else?

Nanyabona tamungo-ke?

M.D. Ahn

Ahn

P.B. E-tung, now before Ndlophu was placed

e manje, asengakabekwa Ndlophu village in that area, who was controlling that area ndzawo, ngibani bhephako yona by before?

ndzawo ngaphambili?

M.D

P.B. yes, do you have any idea?

Yebo, ngabe kutheni yini uncediso lomuntu?

M.D. I I have no idea, but I can assume

Nantsi uncediso ngalolu kaphako ngomntu that it was one of those, unallocated kuti kumbe kungunguloje ngabizwani ngalolu.

P.B. I see.

ngokunikwa mntu.

M.D. avais, e, held by an induna

induna ngalolu kaphako ngalolu.

P.B. eke.

eke?

M.D. direct from a royal residence, who

hamba ngalolu phansi kwinkqubo, kaphako was an induna, a direct induna, like induna, kaphako ngalolu ngalolu. Ndlophu is holding an area in the of that kaphako ngalolu induna ka-ndlophu.

M.D. phaphi phaphi phaphi

P.B. I see. Somebody else? Ngiyabona. Tomunye-ke?

M.D. nkn

P.B. e-umj, now before Ndlaphu was placed e-umj, manje, asengakabekwa Ndlaphu kuleya in that area, who was controlling that area ndzawo, ngubani labephete yona leya before?

M.D. ndzawo ngaphambilini?

P.B. yes, do you have any idea?

M.D. I have no idea, but I can assume Ngite umcondvo ngaloku, kephake ngingasho

P.B. that it was one of those unallocated kutsi kumbe kwakungulenze yendzawo lelati

P.B. I see. Ngiyabona, ngakanikwa muntfu

M.D. areas, e, held by an induna tindzawo letiphatfwa yinduna.

P.B. enke enke²

M.D. direct from a royal residence, who tivele tibe phansi kwemphakatsi, lophetfwe was an induna, a direct induna. Like yinduna; uphatfwe yinduna. Njenga-Phuhlaphi is holding an area in Thej at Phuhlaphi-nje lophete indzawo KaZombodee

117 beSutfu } — meas Sotho, and in this
variant: abeSuthu } contexts it

M.D. Zombodze. When I say it was, e.g. it
P.B. enhe. The reason I asked, you know, was
enhe², lokuze ngibute ngulokutsi, uyati,
because, in, particularly in this early period of
ngetikhatsi takadzeni emilandweni yeMaseuthi
Swazi history,

M.D. nhn.

nho

P.B. When Somkhlolo comes up to e-sumj, to
uma uSomkhlolo³⁶ eta, enyukela lapha
Etangeni, e-sumj, some of the Sotho
etangeni, e-labanye balabeSutfu labela
people who were here - (fled)
lapha, bemuka.

M.D. nhn, that's right, yes!

nho, liciniso lelg yebo!

P.B. and some of them stayed; and then
labanye bahlala, kulesinye sikhatsi, uSomkhlolo
Sometimes Somkhlolo places another chief
abebokhe abeka lesinye sikhulu endaweni,
in the area where either the place has been
leyashiywa sikhulu semaledi.
left vacant by theledi chief

M.D. That's right!

uacinisite!

P.B. or he places a chief over and above
noma-ke abeke sikhulu etikwalesinye
them, the Sotho. awaiting for allocation
sebeSutfu.

M.D. that's right! When I say it was, e-, it
 ucinisile! Uma ngitsi lendzawo kungenteka
 must have been unallocated, and was
 kutsi yayingakanikwa muntfy, yayiphetfwe
 under the direct control of the induna,
 yinduuna, angisho kutsi kwakute bantfu
 is not that it was empty,

P.B. yes! yebo!

M.D. that there were no people there.
 kutsi kwakungekho bantfu lapho.

P.B. yes, yes. yebo, yebo.

M.D. for instance, the Zwanes were there
 Buka nje, baka Zwane bebakhona lapho,
 and the others were there.
 nalabanye bebalapho.

P.B. enke. enke²

M.D. But e- zum, no specific allocation,
 kepha e- yayingakanikwa umuntfy
 such as sending an umntfwanentkosi
 lotsite, njengekutsi kumikiswe umntfwane
 or allocating a definite chief.
 nkosi, noma sikhulu.

P.B. enke enke²

M.D. e- zum it was one of those which e-
 e- kwakunguleny e- yetindzawo labetinga
 zum was still awaiting for allocation,
 kanikwa muntfy, letatiseta wabiwa, tabiwelwe

118 induna } — see glossary
variant: induna

119 Makhoza } refers to a Xhosa person
variants: Mchoza } or ^{one} who descends from the
Lichoza } Xhosa main groups.
Mqhoza

120 Tsandzile } — Queen mother during
variant: Thandile } the reign of King Mswati
II, and chief wife of King
Sobhuza I. Also known as
La Zidze, she was Zwide's
daughter, the then king of
the Ndwandwe people.

121 ezizweni } — literally meaning 'from, to,
variant: etiveni } countries/nations.

but controlled by an induna¹¹⁸, a certain
baphatsi; kepha fatiphetfwe (yinduna
induna,
letsite,

P.B. enke
enke²

M.D. from e-[um], placed there from, who
letindzawo fatitinkhosi; tinduna tati-
is directly controlled by e-[um]. The king
phatsele inkhosi, njenga Phuklaphi nje.
and reports to the king, like, say Phuklaphi

P.B. enke
enke²

M.D. did you go to e-[um], for instance,
Wake waya eNgololweni?
Ngololweni?

P.B. e-[um] which place is this?
e Kukuphi lapho?

M.D. Ngololweni is um Makhoza
Ngololweni ngu Makhoza¹¹⁹

P.B. Oh no, because e- I was going
khayi cha, bengitawu

M.D. Tsandzile wenzubuhle ngokubuye
Tsandzile¹²⁰, you did a good thing by returning
zizweni. Wawuyowutheng'izingubo ezinkhete
from ezizweni¹²¹. You had gone to buy beautiful
zamaduna akaNgwane. Wenzela khona
clothes/blankets for amaduna⁹⁸ of KaNgwane,
azakwembatha aMswazi. Waphath'isikhali
You did that, so that Swazis could wear. You

¹²² Zwide } the chief of the Ndwandwe
variant: Zide } people in the early nineteenth
century. Strong militarily, Zwide
was able to challenge King
Sobhuza I in a dispute over
maize fields near the Pongola River.
Sobhuza, threatened by Zwide with
invasion, backed off. Nevertheless,
Sobhuza's settlement and also his
residence at Shiselweni were
attacked and burned by Zwide and
his men. Zwide later agreed to
Sobhuza's request for one of his
daughters for his bride and to be
mother of his heir. The choice
was Thandile, later as Ndloukazi
to be called Kazidze. Zwide said
that the marriage would not
prevent him from attacking
Sobhuza in the future, if he
wished. [J.J. Grotzger, p. 193-194]

¹²³ Ngobe —

¹²⁴ Yanga } said to have been father of Zwide,
variant: Fanga } leader of the Ndwandwe people,
see footnote ¹²² above.

¹²⁵ blaselad — see glossary

¹²⁶ lublungublungu } —

esinamandla sika Zwide ko Ngobe ko Yanga.
carried/held a spear that was powerful from
Wahlaselizinkomo zakwa Mlambo, wadlizi-
Zwide¹²² of Ngobe¹²³ of Yanga¹²⁴. You blaselad¹²⁵
nkomo zakwa Mlambo. Wadlamathole wathi:
Cattle for Mlambo; you ate calves only, saying
izalukazi zizakubambela. Lublungublungu
that very old ones would defy you. The Lublungu
lumananga, lunkhona; awu! lwenabele
ngu¹²⁶ is Mananga¹²⁷, is Nkhona; awu!¹²⁹ it has
ngaphakathi kwesigodlo. Amakhosikazi ka-
stretched itself into inside sigodlo¹³⁰, Amakhosika¹³¹
Ndubela ayobabaza, nako zibowu (izingini)
of Londubela will praise even among red
zegwalagwala, bezika Mgandamini ka Zwide
(izingini)¹³² of igwalagwala¹³³; they were of
Ka Ngobe ko Yanga. Nkhosi! Ndloukazi!
Mgandamini, of Zwide¹²², of Ngobe¹²³, of Yanga¹²⁴.
Nkhosi!¹³⁰ Ndloukazi!¹³⁴

P.B. Thank you.

Ngiyabonga.

M.D. Londubeya mnenekazi, mfazi wakithi
Londubeya¹³⁴, mnenekazi¹³⁵, wife for our place
omabele made; longqongwe zibowu zoku-
who has long breasts; longqongwe are red, are
shaya amaduna aso didini. Wawuyokwe
for beating amaduna⁹⁸ of o didini¹³⁶. You went to
ndeya wefika wasima ngeguma laphend-
beg for food and, you put up a windscreen and it
ka imithand'emibili lakubukisisa. Siwanguwa-
turned into two rows of umthando¹³⁷, and it looked
ngu sosiba kumadoda. Kahleni madoda
very carefully at you. Siwanguwangu of a father

127 mananga —

128 nkhone — {Cattle} which have a beautiful
variant: colour, mottled — red, white
and, possibly black spots as well.

129 awu } — 1. (interjection) of sudden surprise
variant: hawu } 2. of surprised interrogation
bhawu } 3. in some contexts this word is
non-influencing.

130 sigodlo } — see glossary.
variant: isigodlo }

131 amathosikazi } — see glossary.
variant: emathosikati }

132 izingini —

133 igwalagwala } — lorry.
variant: ligwalagwala }

134 Londubeya —

135 Mnenekazi —

136 o didini } — Mswati II's residence,
variant: eludzidzini } where he danced iswala
was called Ludzidzini; so is
Mswati III's. This is the place
where the queen mother resides.

137 umthanda } — a decoration on a windscreen.
variant: umtsandus }

138 yandabuza } —

139 umlangeni } — from Mlangeni (a Sinanatele) of the Damini people. Umlangeni is a singular form for emalangeni meaning "those of the sun". Mlangeni means "you of the sun".

140 amahiya } —

141 amahlukuhlo } —

142 khelekhekle —

143 Sandlwane —

144 esangweni — an area near a cattle kraal where fire is usually made in typical Swazi traditional villages.

145 imbabala — a bush-buck

146 mavungwini —

147 amadlokonyane —

148 Jiba — [possibly tojiba] principal wife of Mavungunye, and the one who adopted Sobhuza I (Somhlolo). (Matsebula, p15, 2nd edition)

Kubayandabuza! Nakusukwa ngakwesokunene among men. Men don't yandabuza¹³⁸ them! When kuyikwa ngakwesokhokhwa emadodeni. Indlovu it is moved from the right-hand side to the left-hand side among men. Indlovu¹⁰⁶ never dug pitfalls for itself, but it had them dug by other izindlovu¹⁰⁶. Isithole esihle sakalasisibandze sasiyeku lamagangadza natamnisi izindlovu¹⁰⁶ emadodeni. sathengwa ngu Jokovu umlangeni. A beautiful calf of Lasibandze it had wasibona sithenga amahiya namahlukuhlo among/from men; it was bought by Jokovu, umlangeni¹³⁹. Khelekhekle kudliwa kweSandlwane, sidliwa he saw it buying amahiya¹⁴⁰ as well as amahlukuhlo¹⁴¹ ngabafana basesangweni; sasingusembabala khelekhekle¹⁴² the way Sandlwane¹⁴³ is eaten; being se mavungwini amadlokonyane. Ndlorukazi eaten by boys of esangweni¹⁴⁴. It was of an imbabala¹⁴⁵ Nkthosi yemathosi! Nkthosi⁵⁰ of amathosi³⁰¹ of Mavungwini¹⁴⁶, of amadlokonyane¹⁴⁷. Ndlorukazi⁴

P.B. that was who? lowo bekungubani?
M.D. e-[um] Somnja, e-Jiba
e-bekungu Somnja, e-Jiba¹⁴⁸
P.B. Jiba. Somnjalose _____?
Jiba¹⁴⁸, Somnjalose¹⁴⁹ _____?
M.D. e-[um] I will sing Madvolomafisha.
e-Ngitawusho ta Madvolomafisha¹⁵⁰
P.B. Madvolomafisha
Madvolomafisha¹⁵⁰

149 Somnyalose Simelane } Mother of King Sobhuza I. She assisted Matambule and Somcuba in running the country from 1836 to 1840 while her grandson, Mswati II, was still in his minority. She also gained a reputation for having been something of a restraining influence on King Sobhuza during his reign, setting a precedent for future Ndlovukazis. Her clan, Simelane, received land in southern Swaziland in order to allow them to escape the attacks of the Zulus. This was done out of respect for Somnyalose, then the Ndlovukazi. (Brotpeter, J.S., Historical Dictionary of Swaziland, p.154.)

150 Madvolomafisha } also known as Madolomafisha (variant) Tibati, was made Ndlovukazi in the place of Lamngani (Sisile Khumalo) who adopted Mbandzeni. After she was killed, following a quarrel between her and King Mbandzeni, Tibati became Ndlovukazi. She was from a Nkhambule clan. [Matsebula J.S.M., A History of Swaziland 2nd edition, Longman, Cape Town, 1976, p.55]

151 mhlaba } — the one who stabs,
variant: mahlaba } slaughters or pierces.

152 lamgangeni — (also known as Sisile Khumab)
mother of King Mbandzeni. She
became an indlowukazi, during
Mbandzeni's reign.

153 emkhontweni } — umkhonto means
'spear'. Emkhontweni is a
locative.

M.D. — Sukumuziphendulele nazi izindaba
zifikele. Ziza no Jim no Sitofela, mhlaba
are izindaba³⁴; they have come. They are coming
wankhomo zingawuwumi zibanjwe ngama-
with Jim and Sitofela; mhlaba¹⁵¹ ofacaw, which
findo amadoda. Inkhomo zidl'Intambande
do not allow men to hold them. Cattle have
zayiphindelele, sesiyawuzibuza emadodeni
eaten long mountain repeatedly; we are now going
amathathu: KuMzelenkhe, Kubo Hhowakhowa
to ask them from three men: from Mzelenkhe
nakubo Mhenge — ; litje elisindamadoda
from Hhowakhowa and from Mhenge;
Nkhosi yemakhosi! Nkhosi! Ndlowukazi!
Stone/rock which has burdened men. Nkhosi⁵⁰ of

P.B. lamgangeni? emakhosi³⁰ / Nkhosi / Ndlowukazi¹⁵²⁷

M.D. lamgangeni. Ndlondlomane yase emkhontweni
lamgangeni. Ndlondlomane of emkhontweni¹⁵³
lowaklabula abafazi nabantwana, amadoda
who violently tore women and children, men
asinda ngamagonso okuzibayekela. Wena
escaped only because they could run fast. You,
owavela ngentamo phakathi kwama khosikazi
who appeared by a neck among amathosikazi⁵³ and
namalangeneni. Wathenga inkwa zabambili; enye
amatangeneni⁵³. He/she bought two flying ants; he
wathi iyawudliwa ngu Jojo kubafana bekufi-
said one would be eaten by Jojo among boys
nyeni; enye wathi ayidliwe bafana baka
of Ekufinyeni⁶⁸. He said another one should be

154 Indlondlomane

155 izikhova } certain nocturnal birds, believed
variant; hikhova } to be associated with witchcraft
Singular: sikhova

156 sikhizane } from kukhiza, meaning
thunder showers of
rain. Sikhizane is a poetic
noun that expresses the idea
of being like showers.

157 emavungu

158 Lubhalule

159 Mkhathazi } the one who bothers
variant; Mkhatsati

160 inala } state/condition of abundance
of food

161 Ngalajelwa } the one who is basted
Verb: galaja (at, by someone).
passive voice; galajelwa

Mkhatjwa. Yindlondlomane amazinyo
eaten by boys of Mkhatjwa. Indlondlomane¹⁵⁴
alusapha. Ingalugodogodo lukaGovane le-
with many teeth. It is lugodogodo¹⁵⁵ of Govane
Kwethiya izikhova zabathakathi. Ingasikhizane
of trapping izikhova¹⁵⁵ for witches. It seems to be
sezimwula; ingazintuthwane zana zithi
a sikhizane¹⁵⁶ of rain; its ants who, when
naziyeMkhontweni bezishaya ama—
going to emkhontweni¹⁵³, beat ama—
Imbabala bayayibonemavungu—
bush buck that is seen for its emavungu¹⁵⁷
aseMdzimba. Wathathudondolo lokugqubula
of Mdzimba. You took up a walking stick for
amakhosikazi. Ingan'uphethe sifu njengendoda
helping amakhosikazi¹⁵⁸ along. But you are carrying
Nkxosi! Ndloukazi!

a stone trap like a man. Nkxosi³⁰¹ Ndloukazi¹⁵⁸!
Lubhalule lumanz'abomi, iyatsele imbabane
A Lubhalule¹⁵⁸ which has/is having red water,
yadwungana, bembi bemali base bayamangala,
it has put its feet into Mbabane river, thus
Mkhathazi wendala kuvel'inala; Mkhathazi
causing it to be stirred up; miners of money
wenala kuvel'indala. Ulongalajelwa wakitsi
then wondered. Mkhathazi¹⁵⁹ of famine thereby
lowagalajelwa yizikhulu zakaNgwane; kwakase
causing inala¹⁶⁰ to appear; Mkhathazi¹⁵⁹ of inala¹⁶⁰
Nkanini, kwelase Mkhombeni; Ndloukazi!
thereby causing famine to appear. Ngalajelwa¹⁶¹
Nkesi yamaNkosi!
for us who was galajelwa¹⁶¹ by chiefs of

162 Mbabane — a late 19th Century Swazi chief who ruled the people who were residing in the area known today by his name, Mbabane, which has also become the name of the Capital town of Swaziland.

163 intondolo } a goat that has fully
variant: intfondulo } grown to bear offspring

164 mxumbonxumbo —

165 lomahasha —

166 Mqopho —

167 qakathisa'd —

168 umnguni } see glossary,
variants: Minguni }
Nguni }

169 tomawa — (tomawa Ndwandwe) mother of King Sobhuza II; also daughter of chief Ngolotjeni Ndwandwe.

170 Sidvokodvo — a town situated about 20 km South of Manzini

154
O Hlephula, uhlephulomakhosikazi uyowutjē kaNgwane³¹, at eNkanini; at Mkhombeni. ngis'um babane ngaphezu kwezintaba. Ndloukazi⁴¹ King of Kings! The fearer of Ntondolo 'emxumbonxumbo, zithe ziyamakhosikazi¹¹ and goes to show Mbabane¹⁶² up phuza zayishiyodakeni. Lomahasha kawu on the mountains. Ntondolo¹⁶³ which is ngakanani, nangentendeni yesandla wawu mxumbonxumbo¹⁶⁴, when other [goats] were ngalingana. Mqopho waqakathisa umnguni drinking, they left you in mud. lomahasha¹⁶⁵ wenzela amasajitjeni khona azakumba you are not that much, even in the palm of a hand, you lekela. Untaba kazikhombisani nakhona would fit. Mqopho¹⁶⁶ you qakathisa'd¹⁶⁷ an umnguni¹⁶⁸, so that zihlalelene. Ndloukazi!

P.B. tomawa — show each other anything, although, tomawa¹⁶⁹, they are sitting close to each other

M.D. — umhlanga lomudze nguwe Sidvo¹⁷⁰ the tall reed from Sidvokodvo⁷⁰. It Kodvo. Ngulowawusikwa ngematjiti nemaghi used to be cut by ematjiti¹⁷¹ and emaghi tiza¹⁷². Kiza, Wakanye wangondlake mine silambi. Oh, you have fed me, a hungry person. Mine silambi setuphuma kuNtsabankhulu; I, a hungry person from Ntsabankhulu. After watsi bewungondle ngase ngiyakugalajela; you fed me, I then galajela¹⁶¹ you; I ngakubona lowungenayikho, ungenanyoko. did that because I saw that you have no father

171 ematjiti — girls from the smallest age-group in Swazi Women regiments.

172 emaghikiza — girls from the second-smallest age-group in Swazi Women regiments.

173 Uthandala — a girl that has fully entered into adulthood and is able to bear offspring.

174 emabandakani —

175 emabandakani —

176 emabandakani —

177 emabandakani —

178 emabandakani —

179 emabandakani —

180 emabandakani —

181 emabandakani —

182 emabandakani —

183 emabandakani —

184 emabandakani —

173 Lobamba —

174 Luntsantsama —

175 Lozitha —

176 amankentjane —

177 Ngolotjeni —

178 Siduwashini —

Mahlala anconcobale lonjengentsandzane, nor a mother. The one who sits as uncomfortably as intsandzane lenhle ngumakhofwa nguning an orphan does. A good orphan is the one that is Ugabathokozela bakatobamba. Uthokoza licked by its/his/her mother. Ugabathokozela ngamawita, izikhuthali ziyakuncomisa. Ua-those of Lobamba¹⁷³ You rejoice with lazy ones; memeza amadoda amadoda asayethuka; industrious people prefer/like you. You called out ethuka nje awelela ngesheya kwetuntsantsama. men and men then got frightened; as they Wesuka katozitha wahlala; uye wahlala got frightened, they were crossing over to the other wanamazela. Wahlalendongenezibovu, side of Luntsantsama¹⁷⁴. You got off and on indongezibovu ezahlala amankentjane. arrival at Lozitha¹⁷⁵, you stayed. You stayed at/on Ingani kwakungesiwo amankentjane kwakuv-ed gorges, those at/on which amankentjane¹⁷⁶ also ngamaduna akaNgwane. Inkomo bathi stayed; in fact, it wasn't amankentjane, but it zidliwe nguwe yemntaka Ngolotjeni, was amaduna of kaNgwane³¹. Cattle, they say kanti zidliwe ngumhlangathi wendlu were eaten by you, child of Ngolotjeni¹⁷⁷, whereas ye Siduwashini. Awukhulumi uyaginelana, they had been eaten by Mhlangathi of the house Ndloukazi! Nkhosi! of Siduwashini. You can't talk [because] you suffocate, [laughing] —. Ndloukazi⁴! Nkhosi³⁰! [uyakleka] —.

P.B. END of Side 2

179 bomkhulu ? — see glossary.
variant: omkhulu

180 Katuhleko — Katuhleko

181 Motjane — Motjane

182 KuGocweni — KuGocweni

183 KuGocweni — KuGocweni

1 lokuyibuta, kuyisusela phansi lakuba-
asking it, starting from far back, from
mkhulu.

2 Nanikuphi lananikhona nine?
where were you, yourselves?

2 lalanathe khona?
where you had built [homestead]?

1 bakhe Katuhleko
they built at Katuhleko¹⁸⁰

2 Katuhleko?
Katuhleko?

1B nh-nh.
nh-nh?

2 ngam-nyalo ngalotophata

1 besuka Katuhleko, bomkhulu, baya^{lapha} eMotjane
from Katuhleko¹⁸⁰, bomkhulu¹⁷⁹ went to Motjane¹⁸¹
KuGocweni, Katongindela
at KuGocweni¹⁸², at Tongindela.

2 ngam-nyalo ngalotophata

1 owu, nyalo sasilusakalala ngoba, ngesuka
owu, now we are scattered all over,
mine la KuGocweni ngaye Ntalasifane;
because I left KuGocweni¹⁸³ and for Transvaal,
ngangisuka eNtalasifane sergiphindze ngiya-
when I left Transvaal, I came back here. As I
buya la. Loku sikhuluma nawe nje sergiba-
am talking to you now, I am staying at
yi Mbabane.
Mbabane.

184 basemendueni

2. e Motjane
at Motjane

1 e-e- ngala, eSikomplazi, Kuphela lenjika-
yes. This side, in the township. That's all I
tiko. _____
know _____

2. Kuliciriso yini kutsi nanilapha nine anga-
Is it true that you people were here before
kefiki uSomhlolo lapha kaNgwane?
Somhlolo arrived here in kaNgwane³¹?

1 e-e-
yes
P.B. _____

2B ningamtekela ngaletotikhatzi baseMalazi
you can narrate to him/her about those times at
kutsi kwakunjani kubasemendueni.

Malazi as to how things were to basemendueni¹⁸⁴
1 Ngingete ngamcocela kakhulu wena wekune
I cannot narrate for him/her that much, you of
ne ngoba yintfo nami ngangingakayicineli
the right hand, because it is something I did
P.B. lokuyibuta _____
not care about that much to ask,

2. ngisho nje lowukwatiko, lokukhumbulako.
I mean what you know, what you remember,

1 [laughing], ngoba phela iritfo lowuyikhumbulako
[uyakleka], because, in fact, what one remembers
yintfo lowawuyibuta kulabadzala kutsi: 'nisahle-
is something which one used to ask from elders
li lapha boSomhlolo babakleli kanjani?' Manje
that: 'In the past as you were staying with

185 umuti } see glossary.
variant: UMUZI

186 eMangcamane

ke ngangingayibuti lentfo, ngobe ngangingayra-
Somhlolo, how did you find your stay? Now, I
keleli kutsi itawuba, itawuveta _____
didn't ask this thing because I didn't realise that _____

2. e-umj _____ Somhlolo nanakhephi? _____
e _____ Somhlolo when he had his umuti¹⁸⁵

1. bebakhe katuhleko _____ where _____
they had built at katuhleko¹⁸⁰

2. Nanihlanganiswe yini nebakaMaseko?
what lumped you together with the Maseko people?

1. bebevele bakhe indzawo iyinye, ngoba
they all settled in one area, as they were all
kwakungeMangcamane onkhe.

eMangcamane¹⁸⁶
P.B. was there eMangcamane?
Abekhona eMangcamane?

2. lapha nifaka eMangcamane babebakaMaseko,
when you arrived, the eMangcamane were

Maseko people only.

1. natsi singawo eMangcamane
we too, are eMangcamane.

P.B. Malazi, so, they were controlled by the
bakaMalazi, kusko kutsi bebaphetfwe ngulaba
Maseko, were they?

bakaMaseko, yebo?
2. Naniphansi kwebakaMaseko?
were you under the Maseko people?

1. e-e.
yes -

2. Ngusiphi ke lesinye sibongo lesasiphetfwe
which other clan-name was under the

187 Sibongo } See glossary
variant: isibongo

188 enhhe — 1. yes 2. that's it, 3. I see, H. I agree.

189 Mbhokane — this is a sinanatele of the Gama people. Gama is one of the Swazi clan-names

190 Ngozo — a Swazi clan-name.

boMaseko ngaphandle kwalesakini; lesasipha Maseko people, apart from yours; which was ntsi kwabo Maseko? under the Maseko?

- 1 lesinye sibongo? another Sibongo¹⁸⁷
- 2 enhhe, njengatsi, uyabona kuthona boFakutze enhhe¹⁸⁸, like in our case, you see, there are boDlamini, bobanibani, koduwa sikhulu sinye. bo-Fakutze, Dlamini, etc., but there is one chief.

1 Saka Mbhokane, he is of Mbhokane¹⁸⁹ [surname]

2 Mbhokane? Mbhokane¹⁸⁹?

1 e-e yes

2 Nabaphi futsi? and who else?

1 Nebaka Ngozo and those of Ngozo¹⁹⁰ [clan]

2 Ngozo? Ngozo

1 nhn-nhn Nhn²-nhn²

2 nabaphi futsi? and which ones/who else?

1 Kwati kuami, kuthumbula kwami nguloko.. according to my knowledge, to my memory, it is that..

2 Nanibatsatfu nje kuphela? Ngaphandle you were only three? Apart from the kwalabaka Maseko, bakaMbhokane, bakaNgozo, Maseko, the Mbhokane and Ngozo,

191. babe } see glossary
variant: baba }

192. weluhlanga } see glossary
wena weluhlanga }

nani?

and you?

1 ngikhumbula kona, ngoba, into ngangina-
I remember that, because, I didn't take upon
yicikeleli lokuyibuta kutsi: lesive sasikhona
myself to ask, saying "the people that were here
lapho kwakutinklobo titingakhi?
comprised of how many [clans]?"

2. I only remember that Mbhokane, Ngozo were
Ngikhumbula nje Mbhokane, Ngozo, kutsi
under the aMaseko.

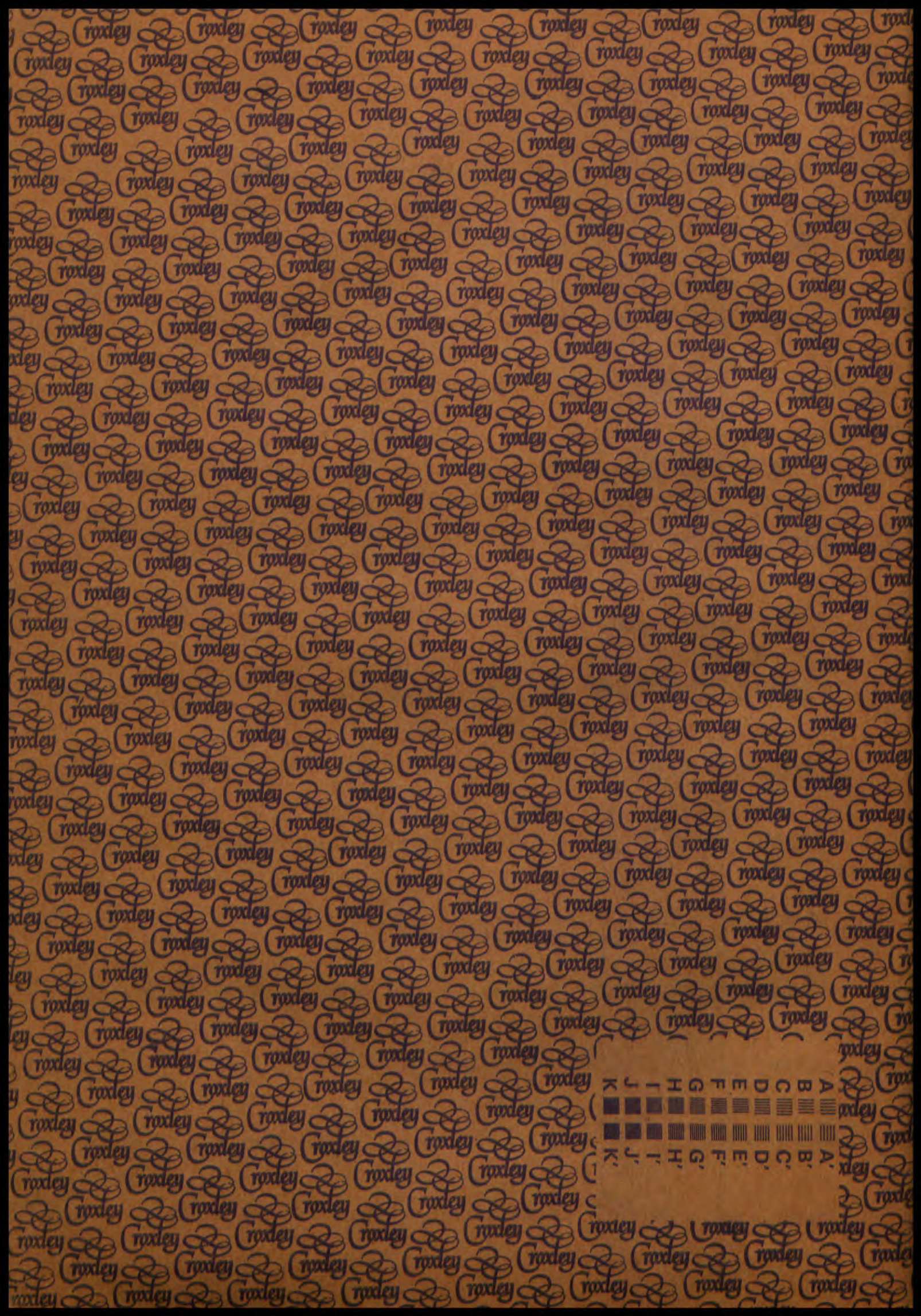
bebaphansi kwebaka Maseko.

P.B. there were chiefs at that time when Somkhlo
Kwakunetikhulu ngaleso sikhatsi, uma Somkhlo
came to Swaziland, who were they?
eta lapha eSwatini, kwakubobani?

2. utsike, mhlawumbe, babe, ungakhumbula kutsi lababaka-
he is saying, maybe, babe¹⁹¹, you remember who
Mbhokane tikhulu tabo ngalesosikhatsi kwaku-
the Mbhokane chiefs were, in those days, when
bobani, nakufika Somkhlo? Lababaka Mbhokane
Somkhlo arrived? The Mbhokane and Ngozo
nebaka Ngozo? Ukhululeke, babe, _____ wakho
people? be free, babe¹⁹¹ _____ you are

i history yakho, imphilo yebakini; khululeka!
making your history, a life of your people, be free.

1 manje, e-e- ngiyeva wena weluhlanga,
now, yes, I hear, you, weluhlanga¹⁹²
Koduwake kuloko kutsi ngingabati kutsi
but then, as for that, that I may know who the
sikhulu sakhe sasingubani, sikhulu sakhe ^{to back}
chief of him/her was so-and-so, chief of him/



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