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Ezulwini Royal Umuti History

Interviewer : Prince ?

Informant(s) : group

Place : EZulwini

Date : 15/5/70

Book III

**student note book**

**feint and margin**

name : .....

72 PAGES

S.A. 72F

(See Book 1 for short note on the interview)

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774 inkhosikati — (see note 29 (Book I) )

775 uNaboSalimane — (see note 765 (Book II) )

776 uLaboSalimane — variant for uNaboSalimane (note 775)

777 umuti — (see note 26 (Book I) )

778 ngena — (see note 767 (Book II) )

779 eceleni — (see note 654 (Book II) )

780 Iya — a way of saying "yes"

781 mntfwanenkhasi — (see note 1 (Book I) )

7 lo --- lo --- lo --- <sup>774 ?</sup> who was her inkhosikati

s lenkhosikati uNaboSalimane  
<sup>775</sup> The inkhosikati uNaboSalimane

7 lo uLaboSalimane  
<sup>776 ?</sup> This uLaboSalimane?

1 wo, ngisho kona phela  
oh, that is what I mean

7 nhenhe  
nhenhe

s lo --- lo ---  
nhenhe

7 nhenhe  
nhenhe

s lomut' waMswati. Abeta kodwa yena  
<sup>777</sup> the umuti of Mswati. But then she used  
naba ---  
to come ---

1 Akaman' angena la eZulwini?  
<sup>778</sup> She didn't ngena here at eZulwini?

s cha, amang' angen' ekhaya. Wajing'  
No, she did not ngena at ekhaya. She still  
waba seceleni.  
<sup>779</sup> remained at eceleni

7 kusho kutsi - ke ayizange ibekhona.  
Which means then it never was there (before).

1 Lokusho kutsi akumange sekubekhona ---  
Which means there was never ---

7 Iya, kusho njalo mntfwanenkhasi ---  
<sup>780</sup> Iya. It means that, mntfwanenkhasi, ---  
<sup>781</sup>

s Phela inkhosikati leyabekhona ngulo ---

782 emakhosikati — plural form of inkhosi-kati (see note 29 (Book 1))

783 kuMswati — literally "in Mswati" meaning: in Mswati's time; during Mswati's reign; during the time when Mswati was in power.

784 tfofa — find, get; hear about

785 babe — (see note 183 (Book 1))

786 emtini — locative form of umuti (see note 26 (Book 1)) meaning "at/in the umuti."

787 inkhosi — (see note 15 (Book 1))

788 kwakha — the practice of having yakhad (see note 11 (Book 1))

789 umthetho — Zulu word for umtsetfo (see note 448 (Book II))

790 phela — the word in this context seems to connote meanings like: "you'll recall ---"; "you'll remember ---"

The inkhosi kati who was there was this --- njaba sisho kuti u---u---umntfwanenkhoi as we say that the --- the --- the umntfwanenkhoi lotalwa lapha ngubani; ngubani; ngubani; who was born here was so and so; so and so; so and ngubani, labatalwa laph' ekhaya. Abekhon' so; so and so, the ones who were born here at ekhaya. emakhosikati phambilini — hhayi, kuMswati, There were emakhosikati<sup>782</sup> before — but not in asimtfoali waMswati.

kuMswati<sup>783</sup>. We do not tfofa<sup>784</sup> that of Mswati.

1 cha, babe, ush' emakhosikati emtini No, babe<sup>785</sup>, you mean the emakhosikati at the wenkhosi kwakha, ngisho min' inkhosi kati --- emtini<sup>786</sup> of inkhosi<sup>787</sup>, the kwakha<sup>788</sup>, I mean an inkhosi kati ---

5 i---i--- i---i---

7 leyayiletwa, le yona iletsiwe (the) one which was brought, one which had been brought.

1 le kwatsiwa: 'nay' inkhosi kati yalaph' one in which it was said: 'here is the ekhaya' inkhosi kati of here at ekhaya.

7 iya iya.

6 emvakwa loSomjalose phela. After this Somjalose.

5 Ngeumthetho phela --- According to umthetho<sup>789</sup> phela<sup>790</sup> ---

1 yebo - k' emvakwa loSomjalose. Yes, after this Somjalose.

5 Ngeumthetho phela, inkhosi, ngabe nguye

791 NKhosi — (see note 57 (Book 1))

792 phatsa — (see note 36 (Book 1))

793 liphakelo — (see note 43 (Book 1))

794 akafanele — did not deserve; was not the right person; could not be given that status

795 wena wekunene — (see note 24 (Book 1))

796 LaMabuza — (see note 138 (Book 1) for the description of Swazi proper nouns that have the prefix "La-"). LaMabuza means daughter of a man whose surname is Mabuza.

797 NaboMavelebaleni — (see note 116 (Book 1) for Swazi proper names that have the prefix "Nabo-") The phrase means "mother of Mavelebaleni."

798 nhinhi — a way of saying "yes."

799 nhenhe — another way of saying "yes"

According to umthetho phela, NKhosi<sup>791</sup>, it could have been loMaboSalimane Keph' amang' angen' ekhaya her, this NaboSalimane, but then she did not ngena at ekhaya

1 Akasiye - ke  
Then she is not.

7 Akasiye  
She is not.

5 Amang' aphantsa  
She did not phatsa<sup>792</sup>

7 Mgoba kwakha - - -  
Because it - - -

5 wase - nj' unikwa liphakelo la - - -  
She was just offered liphakelo<sup>793</sup> here - - -

7 mgoba kusho kuti kwakandza kuti  
because it means that it was found that she akafanele  
was akafanele<sup>794</sup>

b - - - lot' emvaka Somjalose, wen' wekunene,  
- - - comes after Somjalose, wena wekunene<sup>795</sup>,  
bese kuta yena lo uLaMabuza inkhosikati  
then comes her, this LaMabuza<sup>796</sup>, the inkhosikati,  
leyama - - - loNaboMavelebaleni.  
of Ma - - - this NaboMavelebaleni<sup>797</sup>.

1 loNaboMavelebaleni?  
this NaboMavelebaleni?

5 nhinhi  
nhinhi<sup>798</sup>

7 nhenhe (lomunye uti: "Soyacalake - - - nhinhi")  
nhenhe<sup>799</sup> (Some-one says: "Then she began - - - nhinhi")

b Kwase kuta yena emvaka Somjalose  
Then it came her after Somjalose

1 inkhosikati ya Mbandzeni?

800 inkhosikati — (see note 29 (Book I))

801 ngenad — past tense of "ngena" (see note 59 (Book I))

802 ekhaya — (see note 19 (Book I))

803 wena wekunene — (see note 24 (Book I) and then note 128 (Book I) for its usage)

804 sivande — singular form of tivandze (see note 401 (Book I))

805 memeta — to summon people to come and carry out either royal duties or duties assigned by a chief (also: to shout for)

806 memeta's — (see note 805)

807 condana's — Zulu word (without the "s" ending) for condanga, meaning (that) has to do with; that which concerns that of

808 bukhusi — see "ebukhosini" (note 7 (Book I))

809 umntfwanenkhusi — (see note 1 (Book I))

The inkhosikati<sup>800</sup> of Mbandzeni?

6 inkhosikati ya Mbandzeni.

The inkhosikati of Mbandzeni:

1 inkhosikati lekusho kutsi-ke leyangena-nye

An inkhosikati which means that it ngena'd<sup>801</sup>

6 leyangena-nye laph' ekhaya which ngena'd here at ekhaya.<sup>802</sup>

7 yaba laph' ekhaya who was here at ekhaya.

1 lekwaKhanya kuti yinkhosikati yek---kwela whom it was clear that she was an inkhosikati

ngemphela Jayitama ---

of (word not clear) indeed. She tried ---

6 Wena wekunene.

Wena wekunene.<sup>803</sup>

7 mnhi.

mnhi.

6 kwase kubate-ke.

Then there was none.

5 kwabakhona-ke futh' umehluko, NKhosi,

There was again a difference, NKhos. The

inkhosikati-nye sivande kakhe ayiti---

inkhosikati, the sivande<sup>804</sup> of her, she ---

ayimemeti. Imemeta lokucondene nebukhusi.

She does not memeta<sup>805</sup>. She memeta<sup>806</sup> that which

kuphela, noma ngumntfwanenkhusi noma

condana's<sup>807</sup> with the bukhusi<sup>808</sup> only whether it is an

yini (kukhona lofi: "nhenke.") cha,

umntfwanenkhusi<sup>809</sup> or what (some-one saying: "ninhhi")

nicinisile, MKhosi, kuyevakala

You (plural) are right, NKhos, it is clear.

6 cha, akusho ku--- akusho kona.

810 inkhosi — (see note 15 (Book I))

811 iNgwenyama — title used to address an inkhosi.

812 khuluma — speak ; talk (compare with note 497 (Book II))

813 tsatsa' — marries ; marries by traditional custom (also : takes) (compare with note 622 (Book II))

814 fakwad' — placed ; put (also put into)

815 endlunkhulu — (see note 61 (Book I))

816 vutsa'd — instance when something is burning; instance when something is on fire.

817 lakhatsi — inside ; in (such as in a house)

818 gula's — is sick ; is ill, is not well ; is not in good health

819 libandla — (see note 175 (Book I))

820 tivandze — (see note 401 (Book I))

821 lima — (see note 109 (Book I))

822 indlunkhulu — (see note 61 (Book I))

No, it does not mean --- it does not mean it.

i cha, akukevakali lapha Mkhonta. Usho

No, it is not clear here Mkhonta. Do you mean

kutsi lenkhosikati yenkhosi --- angitsi - nje

that the inkhosikati of inkhosi<sup>810</sup> --- let me just

kub' inkhosi - nje lapha nay' iNgwenyama

say if the inkhosi here, this iNgwenyama<sup>811</sup>,

nayi siKhulume ngayo - nje,

this one, if we can khuluma<sup>812</sup> about it ;

S Yebo - ke.

Yes

i tsats' inkhosikati ilelwa naku laph'

he tsatsa'<sup>813</sup> an inkhosikati and the inkhosikati is brought

ekhaya, usho kokutsi i - - i - - ilelwa

here at ekhaya, do you mean that she - - she is

laph' ekhaya - - yafakwa naku la endlunkhulu

brought here at ekhaya - - she was fakwad'<sup>814</sup> here in the

kivutsa nati (tintfo) tiba naku lakhatsi

endlunkhulu<sup>815</sup> when it vutsa'd<sup>816</sup> these (things) and they

ngob' iyagul' ilelwa naku laph' ekhaya.

remain here lakhatsi<sup>817</sup>, because it gula's<sup>818</sup> it is brought

own, nine - ke libandla lalapha - ke ; owa,

here at ekhaya. Ow you then, the libandla<sup>819</sup> of here :

asibone tivandze, sibone - ke kutsi

"ow, let us see some tivandze<sup>820</sup> and see where

inkhosikati laph' ingalimaph' own,

the inkhosikati here can lima<sup>821</sup> in the tivandze

kuletivandze lesitatiko kutsi tendlunkhulu

which we know belong to the indlunkhulu<sup>822</sup> of

talaph' eZulwini," usho kutsi - ke leto

here at eZulwini," do you mean then that

tivandze leti leti tabantfu balapha

823 Nkhosi — (see note 57 (Book I))

824 sivande — (see note 804.) Please note that the siSwati word is sivandze. Sivande is from Zulu isivande.

825 menyetelwad' — could mean: people used to go there (to kaNkhatha) when it was menyetwad' (see note 585 (Book II)); the kumemeta (see note 805) itself took place at kaNkhatha (see note 825 below)

826 kaNkhatha — geo. locatn.

827 insimi — field (also: cultivated land, garden)

828 eNkhanini — (see note 510 (Book II))

829 phela — (see note 790)

830 wena --- — either: "you ---" or an incomplete phrase for wena wekunene (note 24 (Book I))

831 mnh — a way of saying "yes"

832 ngenad' — (see note 59 (Book I)) (also: replaced)

833 eSikhundleni — locative form of sikhundla (a post or position) meaning in the post of; in the position of

834 Yebo — can mean: yes; you're right

835 bekunene — (see note 571 (Book II))

836 bala — count; enumerate; list

837 emava --- — possibly he wanted to talk about tivandze

678

these tivandze, the people of here can bangete batihlakula? — not weed them?

s Cha, Nkhosi, naba bakhona. Sendlunkhulu No, Nkhosi<sup>823</sup>, here they are (present). That of endlunkhulu, sivande bekumenyetelwa lapha kaNkhatha the sivande<sup>824</sup>, it was menyetelwad'<sup>825</sup> there at kaNkhatha<sup>826</sup>

b SawulahleKile

You are straying away now.

s Seyinsi --- angikahleki — yinsimi yenkhosi.

It is --- I am not (straying) — it is an insimi<sup>827</sup> of the inkhosi.

b uweNkhanini phela wena ---

You are of eNkhanini<sup>828</sup> phela<sup>829</sup> wena<sup>830</sup> ---

s mnh

mnh<sup>831</sup>

b yencu --- inkhosi yi --- yinye, nguyona-nje

--- the inkhosi is --- is: one. It is

lengishoko

only this one which I mention.

s mnh

mnh.

b nguyena loMavelebaleni longen' esikhundleni

It is him, this Mavelebaleni, who ngenad'<sup>832</sup> in the eSikhundleni<sup>833</sup>

Sala --- Somjalose, nguyona nangu Mavelebaleni

of Somjalose. It is him this Mavelebaleni.

1 Yebo, Nkhosi. --- vela.

Yebo<sup>834</sup> Nkhosi. --- vela.

b -Sekunco no Mkhonta lapha bekunene

It is better, Mkhonta, here, bekunene<sup>835</sup>, that

kutsi tivandze yini sibal' emava ---

the tivandze, why do we bala<sup>836</sup> the emava<sup>837</sup> ---

ikhon' insimi yenkhosi, nalaph' kucondz ---



838 inkhosi — (see note 15 (Book I))

839 yebo — a way of saying "yes"

840 kunjalo — (see note 496 (Book II))

841 unгани — the word in the context connotes the following ideas: "But (that's what I'm also saying)"; "Don't you hear that (that is what I'm also saying)"; "Don't you see that (that's what I'm also saying)" etc. Please note that this is one of the Swazi words where meaning is influenced by the context in which it is used (compare, for instance, with note 521 (Book II))

842 -- kunjalo — possibly "kukunjalo" meaning the same as kunjalo (see note 496 (Book II))

843 yisho njalo — am saying the same; am saying the same thing as you say it; (also: that is what I mean; that is what I'm saying; etc)

844 endlunkhulu — (see note 61 (Book I))

845 eZitheni — (see note 181 (Book I))

846 kunjalo — like that; the same (as here); it's not different (compare with note 496 (Book II)) This shows that the meaning of this word too is influenced by the context in which it is used.

847 tivandze — (see note 401 (Book I))

there is an insimi of inkhosi<sup>838</sup> and there it ---

1 yebo-  
Yebo<sup>839</sup>

5 Sisho njalo phela.  
That is what we are saying.

1 kunjalo.  
It is kunjalo<sup>840</sup>

5 unгани ngisho njalo ---  
ungani<sup>841</sup>, that is what I am saying ---

6 tivandze tenkhosi titodwana  
the tivandze of inkhosi are on their own.

1 nhenhe  
nhenhe.

5 ngitsi inka -- ng' --- kunjalo,  
that it is --- kunjalo<sup>842</sup>

6 ti -- tiyo -- tefu setitodwana  
the --- those (tivandze) of us are on their own

5 unгани ngisho njalo  
ungani, I yisho njalo<sup>843</sup>

1 nhenhe  
nhenhe.

6 netendlunkhulu te- - lengu tona tenkhosi  
And those of endlunkhulu<sup>844</sup>, the ones which

are truly of the inkhosi,  
1 nhenhe  
nhenhe.

6 njengensim' yenkhosi ---  
like the insimi of inkhosi ---

1 neZitheni kunjalo, tikhona tivandze  
even at eZitheni<sup>845</sup> it is kunjalo<sup>846</sup>. There are tivandze<sup>847</sup>

tendlunkhulu titodwana-nje tiyatiwa.

848 bomake — plural form of make (see note 462 (Book II)). But in this context the word is used to refer to women in general.

849 esigodlweni — (see note 17 (Book I))

850 bolafakudze — Lafakudze and others; Lafakudze and other women of her status; etc. (see note 457 for purposes of understanding the meaning of Lafakudze.)

851 bo (in-audible)

852 bolanganya — (same as note 850 (above) except that here Lafakudze is substituted for Langanya)

853 bolabani — this word is used to indicate that there are many others. It is used the same way as etcetera.

854 iy --- incomplete word for iya (yes)

855 kalobamba — (see note 543 (Book II))

856 yisho njalo — (see note 843)

857 memeta — (see note 805)

858 Mphahla — name of a sivandze of the endlunkhulu of kalobamba according to informant 1 (counter № 695)

859 buya kimi — come to me (also come from me)

695

of endlunkhulu. They are on their own and they are known  
Tabomake tangale ngekhat' esigodlweni  
Those of bomake<sup>848</sup> of there inside the esigodlweni<sup>849</sup>  
tabolafakudze, (bo (akuvakali) tivandze  
those of bolafakudze<sup>850</sup>, (bo (in-audible)<sup>851</sup>, the tivandze,  
tabolanganya tivandze tabolabani, tito-  
those of bolanganya<sup>852</sup>, the tivandze, those of  
-duwana  
bolabani<sup>853</sup>, they are on their own (seperate).

b tiyatiwa

They are known.

s iy ---

iy<sup>854</sup> ---

1 Malapha kalobamba tinjalo

Even there at kalobamba<sup>855</sup>, they (tivandze) are like that.

s iy --- ngiyet --- ngisho njalo, katime--meti.

iy --- --- I yisho njalo<sup>856</sup>, they don't memeta<sup>857</sup>.

1 nanguya-nje (Mphahla) sivandze salaph  
There is (Mphahla)<sup>858</sup>, for instance, it is a sivandze  
endlunkhulu

of there at endlunkhulu

s Katimemeti, njoba ngisho ngitsi babuya kimi-nje

They don't memeta as I say that they buya kimi<sup>859</sup>.

1 nansiya-nye insimi lapha ngesheya

There is an insimi across there in

KuSomdlalose, yinsim. yalaph' endlunkhulu.

KuSomdlalose<sup>860</sup>, it is an insimi of here at endlunkhulu.

s mnh.

mnh.

1 iikhona netivandze tenkhorikati-ke

There are also tivandze of inkhorikati<sup>861</sup>.

s yelibutfo

860 kuSomdlalose — literally: "in Somdlalose". There are two possibilities here: either Somdlalose is a name of a person or a name of a place.

861 inkhasikati — (See note 29 (Book 1))

862 yelibutfo — could mean either: for libutfo; owned by the libutfo; belongs to the libutfo; or (it is) worked by the libutfo; it is a responsibility of libutfo (e.g. the libutfo has to sow, weed and harvest.) (see note 383 (Book 1) for libutfo)

It is yelibutfo<sup>862</sup>

- 1 mnh. (umculo weJez - Setiyaphela)
- mnh. (Jazz music - End of tape)

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