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# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name  
Naam

BONNER COLLECTION

Subject  
Vak

BLAMINI HISTORY (ENDZINGENI)

Place  
Plek

ENDZINGENI

DATE: 6/5/1970

Faint Ruling with Margin  
Dowwe Lineëring met Kantlyn

BOOK I

JD. 267

BONNER COLLECTION:

TAPE NUMBER :

INTERVIEWER(S) : MAIN INTERVIEWER = 3

INFORMANTS

: MAKHAMBANE MAMBA = M.M.

BANTFWANA MAGAGULA = B.M.

MAMBAZI YILAKATI = M.V

Mbango Maz - = MBA

FEMALE VOICE = X

Unidentifiable voices = A

= Y

= Z

1. Unidentifiable

see glossary

2. Bantu  
Unidentifiable

see glossary

3. Bantu  
Unidentifiable

4. Unidentifiable

see glossary

5. Bantu  
Unidentifiable

Unidentifiable

see glossary

6. Bantu  
Unidentifiable

7. Unidentifiable

8. Unidentifiable

1. Ndzingeni —

2. Babe — see glossary  
variant: ubaba

3. Live — see glossary  
variant: izwe

4. La Nyandza —

5. yise — see glossary.  
uyise  
boyise - plural

6. gogo — see glossary  
variant: ugogo

7. Maphutfumane —

8. Lugogodvo —

PB Ndzingeni.

Ndzingeni.

Mo — (babe) waka Motsa, lolalua ngu —

— (babe)<sup>2</sup> is of Motsa [Sibongo], who is begotten of  
M.M. E-siva kutsi ke la-abesamdudvuta ngale - nganga-  
Um- we heard that here, he was comforting/consoling  
lelive lolaNyandza, ngob'nyatwata lo utsi wabulal'nyise.  
her with the - the live<sup>3</sup> this laNyandza<sup>4</sup> because this  
Sivake kutsi abesamdudvutake nga-ngalelive  
one gets angry and says he killed her yise<sup>5</sup>. We heard  
amdudvuta kuzé atfole lelive, leskwatiko siva  
then that he was comforting her with this live, comforting  
kutsi laNyandza kuzé atfole lelive nye kwaku-  
her so [thats' how] she got this live. [this is] what we  
ngami. Kial' tfole ngako loko ke lelive. Ng'shuye  
know having heard [how] laNyandza got this live  
ke lapho ke, kulolal'nyandza kuvangane. Halo lelive  
because of what reason. She got this live because of that.  
sive ke kona kuhlasela nakakhuluma - gogo yena  
I'll leave that about hearing of laNyandza. And this  
Maphutfumane, kutsi bahlasela ba-baye befitaphi,  
live too we heard about attacks, when gogo<sup>6</sup>  
bemuka nalo lelive. e hisukela khona kuyakhona e-  
Maphutfumane<sup>7</sup> speaks, as to how far did they go with  
Lugogodvo le' Lubhalule phasi (emahlatsim) kuyakhona,  
their attacking, taking the live along with them. Um-  
kuyakhona batsi kusema - kuse Mashishini. Kapha kutsina  
Beginning from there all the way to lugogodvo<sup>8</sup> at  
kuse Mashishini khona nje e- kutsiwa ngulapho-ke  
Lubhalule<sup>9</sup> down in the (forests) all the way, all  
libutfo labeselifth' impfi sey'kha - ihlala khona, e-  
the way to [the place] called Mashishini<sup>10</sup>. The place

9. Lubhalule —

10. Mashishini —

11. Libutfo  
variant: ibutfo  
emabutfo - plural } see glossary.

12. Imphi  
variant: impi  
timphi } plural  
izimpi } } see glossary.

13. Emashishi

14. No
- 1. Interjection of stopping, bringing to a standstill.
  - 2. Expression of amazement whether of admiration or displeasure, regret, grief, etc hence: Oh! Alas! etc.
  - 3. In Siswati it could also mean: "I see, I get it, I understand" and in this sense it is usually a response to somebody's point.

15. In silungu — in English.

→ too young and I know nothing, we just listened to the elderly people when they related to us that that is how it used to go until we reached here and we reached there. That's all, you of the elephant<sup>16</sup> that I, too, know. I know nothing.

M.M. yabulala tinkhomo letinyenti kwasala tinkhomo called Mashishini and it is said that that is where khona lapho. kwabose kutsi letinkhomo asetidliwa libutfo on arrival, imphi<sup>12</sup> stayed - um [and] killed letinkhomo kwabakhona labange sebay-dlelana-lama many cattle [and some] were left right there. And shishi inyama bay'dlemashishi batsi ke "wo seniyidl" when the cattle were eaten, these cattle, there were emashishi. Siva kutsi let'gamake kutsiwa kuse - some [emabutfo] who ate it emashishi<sup>13</sup>, they ate the Mashishini nye, batsi bobabe nabasitjelaako batsi - meat and they said "No<sup>14</sup> you are now eating it emashishi" ke ba-basho. naku - kwakudliwa lenyama, seliba ligama Then we heard that this name [place] is called Mashishini kutsiwa ke kuse Mashishini, lalapha kutsi ngesilungu just [because] they say, when bobabe<sup>2</sup> tell us, they say batsi nyalo kuse Retenburg. Kasivake bogogo batsi its [because of the manner in which the meat kwilapho yafiki imphi yema khona ke yakhe Mswati, was eaten] when the meat was eaten, it then became a kuhlasele kwakhe. Solo ngilo lakhe Mswati lemuka name and is called Mashishini, where it is now called liya khona le, le Mashishini, nasivake bogogo bakhulu - in silungu<sup>15</sup> Retenburg When we get it from bogogo<sup>6</sup> ma, Nami ngimcane kakhulu angati lutfo sasilalela they say that is where the imphi stopped, Mswati's nye labadzala nabayo - nabasitekelako kutsi bokutsi imphi, his attacks. It is still Mswati's [live] running kwakuhamba saye sefika lapha sefika lapha. Ngatsi all the way to there at Mashishini, when we hear nguloko, nine bendlovu nami lengikwatiko. Angati lutfo. [this is what we heard] from bogogo speaking. I am also

16. You of the Elephant:— (Nine bendlovu). Salutation which means the speaker recognises you as subjects of the king or Queen.

17. Boshifu - Siswati pronunciation of chief and a synonym of sikhulu, for which see glossary.  
shifu - sing.

18. Bo -  
1. Noun prefix, class 2a.  
2. Used in referring to both the particular person named after the prefix and the company with which he is identified.  
3. May also refer to the particular individual named after the prefix as an individual.

19. Babemkhulu - see glossary  
variant: ubabamkhulu  
bo babemkhulu  
obabamkhulu } plural

20. Appointed emave - simply means those who we allocated emave, for which see footnote no 3 above.

3 hokunyeke lokungakevakali kwanyalo lemingase miso -  
Another thing that has not been clarified at the moment chaze le kona, ngulaboshifu labanye labakhona lapw'ecelimi which you may as well clarify is [about] these other kwenu, kutsi bobani, e-nababobani njena, ba-ba-bo-shifu<sup>7</sup> who are next to you [neighbouring you] as to who ngubani lowefika kucala kubo, nakimi, nine be-are they, um even bo<sup>13</sup> so and so they-they who arrived earlier Ndzingeni?  
between them and you [people] of Ndzingeni [area]?

MBA haba bo Mpuyazwe na-bo-bombenu, ngitsi labadzala  
These bo<sup>12</sup> Mpuyazwe and bo-Mbenu, we are the la. Ngimi nye leng'khona lengim'dzala. Bakhandza bo-older people here. Its me who is older here. They found babemkhulu sebala. los'khandza-sikhona la ngu-bo-babemkhulu<sup>19</sup> already here. He who found us already here Mpuyazwe, los'khandze sikhona la nguMbenu, los'khandze is Mpuyazwe, he who found us already here is Mbenu, he who sikhona langu Majaheni, Majahane.  
found us already here is Majaheni, Majahane.

MBA Tikhulu takhona-ke tabekwa nguMswati  
Tikhulu of these [areas] were appointed by Mswati.

y nguKhekheya  
Its Khekheya  
MBA - ngu- nguKhekheya sengiyakhohlwa nguKhekheya.  
- Its - its Khekheya, I am forgetting, its Khekheya letabekwa nguMswati-ke la leta-letabekwa emave  
Those who were appointed by Mswati here, who were nguMyaphu, letabekwe malje - emave ngu Sigele, Sigele appointed emave<sup>20</sup> is Myaphu, who were appointed stones-emave

21. E Vusweni —

22. Nginamadolo —

23. Umuti

variant: umazi  
imiti  
imizi } plural

- 1. Abode, homestead, village.
- 2. Members of a family.
- 3. A dark birthmark.

24. Cetjwayo —

MBA nanguya, uyamati wena uwakitsi. lowabekwemave la its sigele. Sigele that one, you know him because you ngn E Vusweni. → E Vusweni? belong to our people. He who was appointed emave here is

y Mahhebeni Mahhebeni

MBA Mahhebeni, lowabekwemave la, sehq' Mancibane, Mahhebeni. He who was appointed emave here its then lowabekwemave la kuse Mshingishingini — → ngini — Mancibane, who was appointed emave here its at Mshingishu-

y Manuphu Manuphu

MBA Manuphu, Ngangaza, labangaphandle kwleyaka gogo indlu. Manuphu, Ngangaza, those who are outside gogo's hut. — e S'gombeni ku Molwane ka Msukusuku, sengan- — at S'gombeni at Molwane's [place] at Msukusuku. It is Sizwangendaba waka Hhelehhele, e Nginamadolo. lowa- then Sizwangendaba of Hhelehhele [area], at Nginamadolo.<sup>22</sup> Majahane, bekumemuti.

That one - Majahane, there was umuti.<sup>23</sup>

B.M. Manje - e siph - ma - Majahane e S'dlawini, e - bese ngn - Now - um - siph - Ma - Majahane at S'dlawini, then it we - wefika emuva kwa - kwale (Ndzinga), kwase kubangu- is - he - he arrived later than this Ndzinga, Then it Majwayiza, n fika ngalo - ke loyo - efika, wefika vele i - was Majwayiza, that one arrived just now [has just Ndzinga se - yikhona bonke. → all of them arrived] he arrived when i Ndzinga was already here

3 nhn nhn<sup>32</sup>

B.M. Sekung' Cetjwayo, Cetjwayo wefika sekuvle sekuyi Ndzinga. Then it is Cetjwayo,<sup>24</sup> Cetjwayo arrived when it was already



25. Bekunene

wena wekunene

nine bekunene

see glossary

B.M. la, Mgung'ndlovu, sekuyondzinga. 8 - sengu - sengu - lapha  
iNdzinga here, Mgung'ndlovu, it was already iNdzinga. Then it  
ku Molwane, ku Msukusuku wefika wanjikhandzi iNdzinga  
is, it is there at Molwane, at Msukusuku, on arrival  
seyikhona; sengu - se-Sizwangendaba naye wefika iNdzinga  
he found iNdzinga already here; then it is - is Sizwange-  
seyikhona, sengu Mathutha wefika, naye Mathutha  
ndaba, he too on arrival found iNdzinga already here; it is  
wefika iNdzinga ikhona ukuba abe ngu wakhona.  
then Mathutha, he too [Mathutha] found iNdzinga  
8 - setihlatla ke bekunene, setihlatla leti letingala takal -  
already here on arrival in order to belong to it. Then  
Nako yiNdzinga nakhona ——— <sup>25</sup> too is iNdzinga ———  
it is trees, bekunene, it is then trees which are this side, that

3 - Sownohito kutsi nangya Mathutha wa Mncina,  
you have already said that there yonder is Mathutha of  
namkha - wakhandzi iNdzinga seyikhona. Ngive ekucala  
Mncina, you found - he found iNdzinga already in existence.  
ni kutsi wakhandza bona?  
I heard the beginning that he found them?

B.M. yebo - bona bakhandwa lapha sengishukuthi  
Yes - they were found here, I have already said that  
lokuthi wakhandwa iNdzinga seyikhona ngisho  
by saying he found iNdzinga already in existence, I am  
kubuyiswa ngalapha wena wekunene. Nabe sowulu -  
referring to being [this] brought this side wena wekunene.  
yiswa ngala, baba khona bona kodwa babuyiswa  
He was then brought this side; they were already in  
lapha ngekhatzi, eNdzingeni. <sup>25</sup> side inside Ndzingeni.  
existence [actually] but they were then brought this

3 8 - lola Nyandza ligama lakhe ngu Tamile  
Um - This LaNyandza, her name is Tamile

26. Sikhulu

variant: Sikulu

Tikhulu

Tikulu

} plural

see glossary.

27. Indvodzana

variant: indodana

emadvodzana

amadodana

} plural

see glossary

28. Fana

29. Put in her

— This is a Swazi custom which facilitates the acquisition of the position of an heir where there is none. That is, if a woman did not bear children whilst the custom dictates that one of her sons should take the inheritance, she is usually allowed to name one of the sons of the co-wives to assume this position.

30. Inkhosi

variant: inkosi

— see glossary.

31. Inhlanti

Inhlanti - plural

— See glossary

32. nhn

— (interjection) 1. Is that so? Really?  
2. Yes! (I understand or agree).

B.M. nhn

nhn<sup>32</sup>

3 e- Ngisaphindze ngisawubuta lombuto wekutsi, Um- I am still posing this question [again] that, this lohanyandza, nyengobe aba lay'Ndzingeni, lowaba lanyandza, since she was here at Ndzingeni, who sesigabeni sebhukulu kwabangubani noma kwaba was in the stage of being sikhulu<sup>26</sup> or was it her yindvodzana yakhe yekucala, nangabe bekungigo first-born indvodzana<sup>27</sup> [and] if that was the case, kwaba ngubani ligama layo? who was his name?

B.M. e- Indodzana ngu Fana lowaba lowa-yen' lanyanda Um- Indodzana is Fana<sup>28</sup> who was who - lanyandza akazang'azale lo- to Fana wathathwa wa-wafakwa, herself did not bear a [child], this - this Fana was taken wafakwa kuye, wamela lendzamo. and put in her<sup>29</sup>, and stood for the place.

[Bakhulumela phansi]

[Low inaudible voices]

M.M. Cha S'safuna lo Fana, uyini, wata lwa ngubani lo Fana No We still want this Fana, what is he? Who bore this kuye abe - atsatsa sikhundla sakhe abeyinkhosi? Fana in order to take his place and be inkhosi<sup>30</sup>?

X [ukhulumela phansi] Abeba - watalwa yinhlanti [In a low voice] He was - he was born by inhlanti<sup>31</sup>.

Z Hhay'bo lengubani? [ukhulumela ngemuva] Hhay'bo<sup>33</sup> who was she? [speaking in the background]

X Inhlanti ngu loha Nkhumbuta waka Nyawo Inhlanti is the Nkhumbuta of Nyawo [Sibongo]

3 Ngu loha Nkhumbuta Is Nkhumbuta

33. Hhayi bo — 1. interjection of negation, dissent, disbelief, or protestation  
2. Is that really so? Really?

34. La Nkhumbuta Nyawo —

See glossary

35. Put a hand on the head — This is a Bantu custom which signifies the recognition of the authority of an heir when there is none. That is, if a woman did not have children, under the custom which had prevailed, her husband had the authority, and was usually allowed to name one of the sons of the co-wives to succeed him in this position.

36. Inkhumbuta — See glossary

37. Inkhumbuta — See glossary

35. Hhulu —

36. Ngcubuka —

→ firearm.

37. Umntfwanenkhozi —

Variant: umntanenkhozi  
bantfwanenkhozi  
abantanenkhozi } plural

see glossary

38. Mekemeke —

X  
nhn  
nhn

3 higa ma lakhe ngu la Nkhumbuta?

Her name is La Nkhumbuta?

X  
nhn lo-letala loFana wafa nyé (Hhulu) umntfwana la-  
nhn the one who bore this Fana died [actually] (Hhulu)<sup>35</sup>

Nyandza, abemsikati batsi abephatsa sikhama  
the child of La Nyandza, it was a girl who used to carry a

B.M. e-Ula Nyandza ngokwakhe akazange aka-atholum-  
um-kaNyandza herself never got a baby-boy child,  
newana longumfana wa-wazal'emantfombatana.

she bore [only] girls. She bore Ngcubuka<sup>36</sup> [and]

Waz-watala Ngcubuka, loNgcubuka nguyena  
this Ngcubuka is the one who was umntfwanenkhozi<sup>37</sup> and  
akangumntfwanenkhozi akaphatha s'bhama. Manje  
used to carry a firearm. Then it was seen that

kwabonaka ukuthi-wafa loNgcubuka kwase ku-  
this Ngcubuka died and then a child of La Nkhumbuta  
thath'umntfwana waka la Nkhumbuta, sow'faku  
was taken and Fana was put in [La Nyandza's]

esiswini Fana, sow'faku esiswini sakhe, sowmela  
womb<sup>29</sup>, he was then put in her womb, and he stood  
lo-sow-sow'ba ngushifi laph-e-kulelikhaya

for/in this one's place and he became shifi<sup>17</sup> here in  
le Ndzingeni. kok'cala nguyena avok'cala eMekemeke  
the home of Ndzingeni. For the first time he is the  
lowabayi-s'khulu.

first from Mekemeke<sup>38</sup> to become s'khulu.

3 Semishotoke nga Fana kutsi Fana wake-kwakunguyena  
You have now told [us] about Fana that Fana was once-  
asikhulu sakucala laph' eNdzingeni angumntfwane-  
he was the first sikhulu of this Ndzingeni [area] and

39. Bukhosini — See glossary  
ebukhosini

40. Mhlabeni — It means during his life-time  
in this world.

41. Sakeni —

42. Bab'tini — Siswati pronunciation of  
present-day Baberton which is in  
the Republic of South Africa, about  
twelve miles north of Havelock,  
Swaziland.

3. inkhosi, Ngako-ke yini umsebenti wakhe leninga -  
he was umntfwanenkhosi. Now what sort of work did  
wusho labewenta, noma abelichawe lemphini  
he do that you can mention, whether he was a hero at  
nome abeyini; yiniki, umsebenti wakhe eb'khosini  
emphini<sup>12</sup> or what was he? what <sup>39</sup> at bukhosini  
labewenta lamhlabeni?

that he used to do here at mhlabeni<sup>40</sup>?

B.M. A - akazang' ay' emphini kodwa

He - he never went to emphini but

[kengemava kukhona lotsi abesemincane]

[In the background someone says he was still young]

B.M. A kase - asemncane ngoba yena -

He was still young because he -

A We Sakeni ngoyabona

He is of Sakeni area I think

B.M. Wo ng' Ngulube

Wo<sup>14</sup> its Ngulube

A Ng' Ngulube

Its Ngulube

B.M. Ng' Ngulube akasiye we Sakem' ng' Ngulube. e -

Its Ngulube [and] he is not of Sakeni<sup>41</sup> [area], its Ngulube.

Ngako-ke yena inkhosi vele akay' sebentela phela

Um - Therefore he, himself, actually worked for the

ngishukuthi inkhosi akay' sebentela ngakhona ngale

inkhosi, actually I mean that he worked for inkhosi

nge Mekemeke ngoba yena wabe sowlala ngale

that side at Mekemeke because he then lived that

nge Bab'tini nge Mekemeke. Se - k'bona kala khona-ke

side next to Bab'tini<sup>42</sup> [at] Mekemeke. Then it appeared

nabo belungu babehamba na - nabasebentake banga

that even the white people who used to go - when

43. Emhlane

umhlane

1. (part of the body) one can call it the middle back - it is right in-between the upper and lower back and that is where women carry their new-born babies.

2. It can also mean following or coming right after something, e.g. if a child comes immediately after the other, it is said that he follows the older one emhlane.

B.M. sebenti lutfo ngaphandle kwakhe. Nemacala babanga- they worked did nothing without [consulting] him. watsetsi ngaphandle kwakhe. They didn't even try cases without him.

3. Singabe kukhona yini sizatfu lesenta kutsi Is there any reason that caused him to leave esuke la ayan'hlala ngale, bekuyini? this side in order to live that side, what was it?

B.M. kwa - kwakung'ima - ti wenkhosi khona le - le It was the inkhosi's muti<sup>23</sup> right there at Mekemeke waye wayakwakha khona la Nyandza Mekemeke [and] then she left and built there - ngoba sekushukutsi lela live lalihleli kanzi ngelakhe la Nyandza which means that that live<sup>3</sup> was lingena lutfo wase uyakwakha khona, sou'hlala [unoccupied] whereas it belonged to her and she then khona.

went and built there and lived there.

3. Nako-ke nahgo ke Mfana - e - as' bheke kuMfana. There you are [and] there is Mfana<sup>23</sup> - lets look at Mfana. Mfana nangu sawukhona, e - ungangitjela yini kwe - Here is Mfana in existence, um - can you tell as to who kutsi watala bani loMfana? kulonguyena as - did this Mfana begot? To the one who is at - emhlane?  
emhlane<sup>43</sup>?

B.M. wo. watal' lombaluko, loFana watal' lombaluko, Wo He begot lombaluko, this Mfana begot lombaluko lo lokunguyena bek - siseme ngaye nanam - luko, lombaluko being the one we were - we are hlanje bek - senguye, kusabitwa yena, kodu-wa naye [established through] her even today, it's still here, she is

44. Ndlavela — libutfo formed by Mswati, largely comprised men born roughly between 1844 - 1855.

45. Zulu —

46. Mlondolozu —

47. Lisotja —

B.M. sawafa phela. [kuthula] still being called but she died actually. [Pause] Mine ke um-umlandro le yay'khulungwa bo babe iNdlavela, myself, this-these history was told by bo-babe - the vela Zulu, Ndlavela. Angiva nak'khuluma yena babe, Ndlavela<sup>44</sup> Zulu<sup>45</sup>, the Ndlavela. I heard [this] when babe akhuluma akhuluma ngetuhamba kwale live. e-talked [about it], [he] about how this live went. Mine ke libutfo lami ngu' Mlondolozu. h'gama lami My libutfo is Mlondolozu<sup>46</sup> [and] my name is ngu Bantfwana Magagula.

Bantfwana Magagula.  
M.V. Mine beng'iva nga Chawe, gogo, ngiva nga Ntjintji I [go] heard this through Chawe, gogo, [and] heard Vilakati. Ngu Mambazi mine Vilakati. Ng' Londolozu it through Ntjintji Vilakati. I am Mambazi Ekhaya. Ekhaya kulaph' endzingeni. Ndzingeni. Vilakati. I am uMlondolozu. My home? It's here at

M.M. Mine ngang'iva naku khuluma babe Silele, abeng' I used to hear this when babe<sup>2</sup> Silele talked [about it] tekela letindzaba, tonkhe lemlandro labanj'andza he related these stories to me, all of them - these kutsi — eMashishini kuphi kuphi; ngang' kutjelwa history which they relate that — at Mashishini where nguye baba Silele, kukhulungwa nguye gogo Maphutfumane [and] where; I was told by babe Silele [this] was eMine ng'ing' Makhambane kubaka Mamba. libutfo told by gogo Maphutfumane um - I am Makhambane lami ng'isotja.

of the Mamba [Sibongo]. My libutfo, I am Lisotja<sup>47</sup> kunene, Cala Vilakati umsa wa Ntjintji. Bogogo kunene, Cala Vilakati the son of Ntjintji. Bo-gogo

48. Mtsetfo

umtsetfo

variant: umthetho

I am of Masotjemi. — Mbango Maz

nababe bas'ocelindzaba kutsi tsine lapha kaLaNyandza and babe told us a story that we here at LaNyandza's kas'iyati sakutfo sibakaLaNyandza tsine. kutum' esetfo [place] we don't know anything, we are of LaNyandza. lesivaliko, sati nye kutsi sibakaLaNyandza kuphela - There is no mtsetfo<sup>48</sup> that we know, we just know that nguMlondolozzi. ng'wemasotjemi. — Mbango Maz — we are of LaNyandza, that's all - I am Mlondolozzi.

3 Lomlandvo — [ukhulumela emuva]

This history — [low inaudible voice]

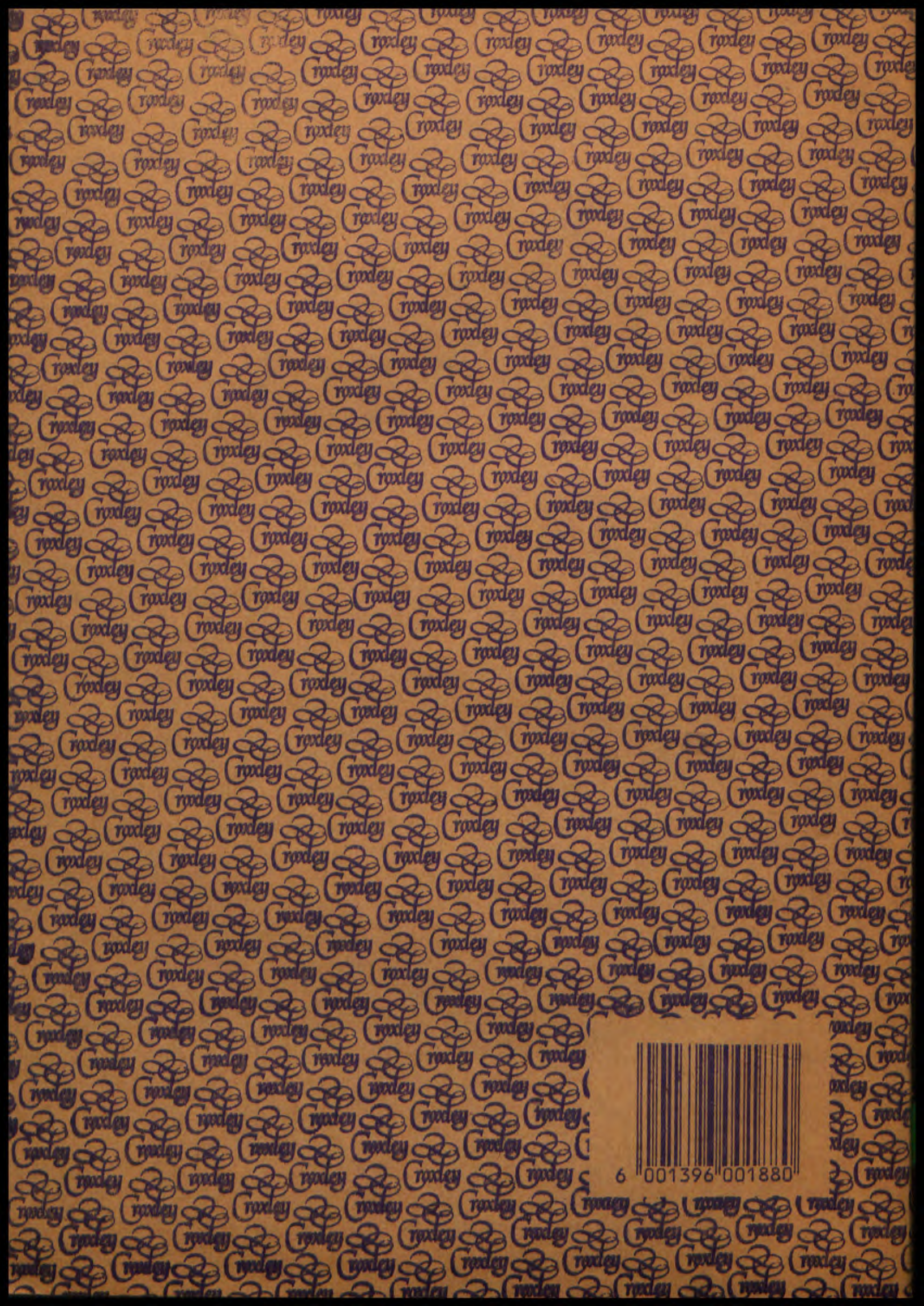
MBA Umlandvo kute ng — .

There is no history — .



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