



Bonner Collection (B23 & B26)

Isabedze History

Interviewer : ?

Interviewee : Magodzi Isabedze (& others)

Place : KaMalindza

Date : 1/11/71

Book III

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MANUFACTURED IN R.S.A.

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VERVAARDIG IN R.S.A.

See Book I for a short note on the interview

306 live — (See note 36 (Book I))

307 iMvumo — (See note 284 (Book II))

308 bokhokho — plural of khokho (See note 277 (Book II))

309 LaMyatsi — (See note 280 (Book II))

310 inkhosikati — (See note 26 (Book I))

--- was Lozicoco when he came here and  
-dzabulela lelive, Kutsiwa yiMvumo.  
they gave him part of the live. It was called iMvumo

1 --- (uyakhuluma, akuvakali)

--- (speaking, but it is inaudible)

6 --- nguMgwenya mine, Simelane

--- am Mgwenya, me. I'm of Simelane

Sibongo. Ngiphethwe ngushifa Majwayiza,

surname. I'm under chief Majwayiza

eMvumo.

at eMvumo.

1 --- (uyakhuluma, akuvakali)

--- (speaks but it's barely audible)

6 Nasiva ngabokhokho lelive leMvumo

When we here from bokhokho <sup>308</sup> this live of

naye waliphakululelwa ngulaMyatsi. Kutsi

eMvumo even him he was offered it by LaMyatsi

alibuye neMvumo. Kwakhiwa - ke lapha-ke

that it should be of eMvumo. Then they built

lenkhosikati lozicoco, yahlala. Ita ---

here the inkhosikati <sup>310</sup> Lozicoco and she stayed. She

mnan akhe shifi Kekela. Kekela utala

--- her child, chief Kekela. Kekela begot

Mgulube. Solo ngumashilikisi ---

Mgulube. They were still --- children

bantfwa bendvodza solo kufa leyo-

of one man. When one man died they

-ndvodza kubekwa leyondvodza.

appointed another man to govern that

lyabusa kulomhlabatsi. Kute lokubi

land. There wasn't anything bad of there

Kwakhona lesake sakubona Kutsi

- 311 besutfu — (see note 94 (Book 1))
- 312 ewulu — possibly the Lulu mountains where the Swazis were defeated by the Pedi in a war that became known as the Battle of Ewulu (Bonner, Kings, ... p 114)
- 313 babe — (see note 27 (Book 1))
- 314 umfana — literally "boy". Sometimes can be used loosely to mean any-one who has been placed to be in charge of something (e.g. a public thing)

which I saw that may be there was one lapha kwase kwacatjanwa kwentiwani a conflict and the like, no. They kwabangwani yini, cha, solo bahlaka-nye have always lived peacefully as children babantfwabetindvodza bevana. Nembango of men. They had an understanding for each other. lowase wentaka kwabet' umbango Even conflicts, there was never any conflict lobangwako njengob' asho kutsi which once ensued. as he has said that lilebesutfu, besutfu bafike bahlala the live was of the besutfu. They just stayed with nabo-nye. Kwaba kuhle. Batisukela the besutfu<sup>311</sup>. All was good. They (besutfu) left bona bahamba baya lewulu, besutfu on their own and went to live there at Besuka Kulelive-ke leli. Loso ewulu<sup>312</sup>. They had been staying here on this live. Kungena loNgwane ahlala. Awa, then this Ngwane came to stay here. Ow, nami lengikuva ngabokhokho-ke, that is what I heard from bokhokho, ngababe, bakucoca Kanjalo, kutsi from babe<sup>315</sup>. That is how they presented it, that kwenteka loko Kulelive. --- file that is what happened in this live. Then --- kule --- sizaw --- beka nang' umfana --- we --- installed this present umfang<sup>314</sup>, lokhona kama --- shifu Majwayiza. Kut' chief Majwayiza. There wasn't any umbango --- Kule naye langakusho

315 indzawo — (see note 3 (Book I))  
316 tibongo — (see note 236 (Book II))

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quarrel. Even him there is nothing that he  
kutsi kwase kugwazanwa babanga  
can say about such things as the stabbing  
live, bah --- sekukhandzakala  
of each other in an attempt to seize the live,  
lamadudza labawakhandza lapha  
and also that they quarrelled with the  
bokhokho bawalilwisa, kute abamange  
people they found here. There is nothing. They  
sebawalwisa, lamadudza. Awu, kute  
didn't fight with them. Ow, there's nothing  
lokunye lengab' engikuva. Kungakhuluma  
else which I heard. Perhaps let's give  
leng' indudza.

another man a chance to speak.

1 E --- konje njengoba ushito kutsi:  
E --- as you have said that here in  
lapha kulenzawo na khanda  
this indzawo<sup>315</sup> you found the besutfu  
kunebesutfu, ngabe uyatati tibongo  
living, do you know the tibongo<sup>316</sup> of  
talabeSutfu nom' emagam' abo na  
these besutfu or the names of  
labebakhona lapha lebakhanduwa  
theirs, the people who were found  
lapha na?  
living here?

6 Awu, ngete ngabati.  
Ow, I don't know them.

1 --- e --- lowabekwa lapha lowasikelwa  
--- e --- the one who was placed here and  
lenzawo yeMvuma e --- yinkhosikati

317 Lugogotto — according to Myburgh, this was a place (mountain) which was found near the White River (found north of Nelspruit (see Map in Myburgh, The Tribes of... (also pp 106-107))

318 eMgwenya — possibly the Crocodile river which runs in the northern part of the town of Carolina (Transvaal) Myburgh A.C. Die Stamme... (see map) & The Tribes of... (see map)

offered the indzawo of eMvuma, was it the yini lozicoco noma nguSomcuba? inkhosikati or Lozicoco or Somcuba?

6 nguSomcuba, uta nalomina.  
It was Somcuba. He came with his mother.  
1 O, Lozicoco ngunina waSomcuba?

Oh, this Lozicoco was the mother of Somcuba?  
6 ngumfat' waSomcuba.

It was the wife of Somcuba.  
1 chaza kahleke kuvakale kutsi

Explain this clearly so that we hear loSicoco abeyini, kwaniKwa Sicoco what this Sicoco was or whether the indzawo yini noma kwaniKwa uSomcuba was offered to Sicoco or it was offered to Somcuba leMvuma na?

this place of eMvuma?

6 kwaniKwa lozicoco lendzawo.

It was offered to Lozicoco this indzawo.

1 lenkhosikati yaSomcuba?  
the inkhosikati of Somcuba?

6 lenkhosikati yaSomcuba.  
the inkhosikati of Somcuba.

1 --- utsi wasa kuphi-ke lesikhatsi  
--- you say where was he when lenkhosikati yakh' inikwa lendzawo?  
the inkhosikati of his was offered this indzawo?

6 Bekase--Lugogotto le eMgwenya,  
He was at Lugogotto<sup>317</sup> there at eMgwenya<sup>318</sup>, eWulu.

at eWulu

1 Kephana lena wayasekwentani

319 mnh — (see note 181 (Book 1))  
 320 kaNgwane — (see note 96 (Book 1))

What had he gone to do there right  
 khon' eWulu, eLugogotto  
 there at eWulu, at eLugogotto.

6 Wo, eka hamba, bacabane ne-  
 Oh, he was leaving. They had quarrelled  
 -mnakabo  
 with his brother.

1 chubeka, bacabane nemnakabo  
 continue, they had quarrelled with his  
 chubeka, umnakabo longubani usho?  
 brother, continue, say who was this brother of his?

6 nguMswati.

It was Mswati.

1 mnh. kwabangani-ke lozicoco asale  
mnh<sup>319</sup> Why was it that this lozicoco  
 lapha anget' abaleka kunye  
 remained here and didn't flee together with  
 nalo Somcuba na, kuya le eLugogotto?  
 this Somcuba to go to eLugogotto?

6 Wabuya khona, lenkhasikati le  
 She was coming from there, this inkhasikati. She  
 ebe yihamb iya lekaNgwane  
 was going to there at kaNgwane<sup>320</sup>

1 Yebo-ke chubeka-ke. Nanso-ke  
 Can you continue then from the time when she  
 seyibuyile le. Nanso seyifike kaNgwane,  
 had come from there when she had come to kaNgwane  
 nanso seyitawubuyiselwa njani-ke?  
 how was she going to be accepted then?

6 (Ulungisa livi kucala) iyayibuyisaK'  
 (clears his throat) He welcomed her then  
 inkhosi la, itsi: mnh, hamba

321 inkhosi — (see note 14 (Book 1))

322 umntfwana — literally "a child". can sometimes be used loosely to mean or refer to an adult such as on cases whereby a woman is referred to as such especially in relation to his husband (that is she is (was) considered in the Swazi traditional way of life as a child of his husband.)

323 eMvumo — (see note 307)

the inkhosi<sup>321</sup> here saying: "You go with this nalomntfwana wemnaketfu uyowu-  
umntfwana<sup>322</sup> of my brother. Go and build  
-kwaKh' eMvumo. Sengivumile. Ubuye  
at eMvumo<sup>323</sup>. I have agreed that you come  
wena u--- wena inkhosikati."

you --- you inkhosikati."  
Iyabuya-k' inkhosikati lapha-ke  
Then the inkhosikati came back. She then  
seyitawuya lapha kulaNyatsi, itawucela  
went to kaNyatsi to ask for the  
lendzawo kucala.

indzawo first.

1 Kuya yona yin' inkhosikati noma?  
Did it go the inkhosikati herself or?

6 Kuye yon' inkhosikati (kukhona  
She went there herself, the inkhosikati  
lokhwelako)

(Some-one coughing)

1 Iyawuticelela?  
to ask for it (indzawo) herself?

6 Iyawuticelela. Ita nalomntfwanayo  
to ask for it herself. She came with the child  
lemmemile.

of hers which she had carried on her back.

1 longubani?  
who was this child?

6 longukekela.  
He was kekela.

1 e --- ngabe sizafu lesenta kutsi  
e --- what was the reason which  
lenkhosikati ibuye le endvodzeni yayo



324 madvodza — literally means "men". It  
often used to address a gathering  
of men much the same way as  
you would use "guys" in English.

325 bogogo — plural form of gogo (note 255 (Book II))

326 sibongo — (see note 235 (Book II))

made the inkhosikati to leave  
ibuye ngalapha ngabe sithini sizatfu  
her husband and come back to their  
sakhona na?  
'country'?

6 Nibokhuluma madvodza nani ni---

You should also speak madvodza<sup>324</sup> as well---

(uyahleka) Nibo --- (akusavakali)

(laughs) You --- (in-audible)

Nesizatfu sakhona nangiva nga---

The reason for that when I heard

bogogo azabuye la, ubuya

from --- from bogogo<sup>325</sup> she came back

nendvodza le iyaka Simelane ite

with a man from there. The man was of Simelane

imeme lomntwana, lokekela.

sibongo<sup>326</sup>. He had carried the child, this kekela.

1 Iya, sizatfu, lokutsi ubuya naye-

Iya, I mean the reason not their coming

-nje sebayabuya kodwa sizatfu

back. I want the reason which made

sikhona lesamenta kutsi esuke le

her to leave that place, what was

yini lesizatfu?

this reason?

6 Awu, ngete ngasicedsa kutsi

Ow, I don't know how it all

wenteka kanjani ---

happened ---

1 Sibongo saSicoco sasikabani, inkhosi-

The sibongo of Sicoco what was it, I mean

-kati yaSomhlolo? (Bevakala ba-

327 LaMdluli — meaning "daughter of Mdluli"  
implying that she was of Mdluli  
Sibongo.

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the inkhosikati of Somhlolo? (They are  
butana bodwa. Lomunye uvakala  
heard inquiring from each other. One of them is  
atsi: "akusuye." Lomunye futsi utsi:  
heard saying: "It is not." Another one says:  
"ngulaMdluli.") uLaM---

"It was LaMdluli." She was uLaM---  
1 ---muba bangakacabani naMswati  
---muba before their quarrel with  
abehlalaphi?

Mswati where was he staying?

6 Bebakhona baKaNgwane.  
They were there living at KaNgwane.

1 Mandzawonaphi? KaNgwane usho kutsi  
Where about there? By KaNgwane do you  
ngawusho kutsi nguNgwane wonkhe?  
mean the whole Ngwane territory?

6 Awu, ngete ngakuchaza kutsi  
Oh, I can not clearly state as to which part  
nguwuphi Ngwane njenami ngikhandze  
of Ngwane this was because even me that  
Kona lolokukhona.

is all that I know which I found.

1 Konje ngabe kukhona yini e---  
Are there people whom you know e---  
labakhona lapha lobatiko lababuya  
who came back from there where  
bachamuka khona lena kuSomcuba  
Somcuba was, people who are living  
na?

here now?

6 Cha, kute.

328 Kahlatsi — locative form for Hlatsi (Hlatsi-  
-khulu) which is the name  
of a town found in central south-  
-western Swaziland.

No, there is none.

1 --- na lekaHlatsi kute lowubatiko?  
--- there at Kahlatsi<sup>328</sup> there are no <sup>such</sup> people  
(kukhona lowakala atsi: "ubomkhumbutsa."  
you know? (some-one heard saying: "You should  
lomunye sewutsi: "awu, kute.") ukhona  
remind him" Another one is heard saying: "ow, there's  
yin' lenima --- lenimatiko nalenase  
none. There's not even --- even one of  
namuva e--- ngeligama, lelalibitwa  
whom you heard e--- by the name  
ngekutsi nguShakane?  
of Shakane?

6 A, Kute.

Ah, there's none.

1 E-- emadvodzana akaSomcuba e---  
E--- who were the sons of Somcuba  
leniwatiko ngaphandle kwalena  
e--- whom you know other than the one who  
leyefika nalenkhosikati lapha ngabe  
came with the inkhosikati here, who  
bobani?  
were their names?

6 Awu, kute.

Ow, there were none.

1 E-- Somcuba nangu sowule  
E--- when Somcuba was there at  
eLugogotto, wacina entenjan' eLugogotto,  
eLugogotto, where did he end up there at eLugogotto,  
anyamalele, wanyamalala wayaphi?  
did he disappear, if so where did he go to?

6 Wanyamalala khona le eLugogotto.

329 bakaNgwane — (see note 98 (Book 1))

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- He disappeared there at eLugogotto.
- 1 Wanyamalala njani?  
How did he disappear?
- 6 Angati, wafa.  
I don't know. He died.
- 1 (Uvakala ahumusha atsi: "He says e---")  
(heard interpreting saying: "Utsi e---")  
Khona le eLugogotto lokufa kwakhe,  
Right there at eLugogotto when he  
Kunyamalala kwakhe njengobeni who  
died, when he disappeared, as you say  
Kutsi wavel' wa--- phelela ngakhona  
that he just perished there, does  
ngale angab' akusho kutsi wahlaselwa  
this not mean that he was attacked  
bakaNgwane na?  
by the bakaNgwane<sup>329?</sup>?
- 6 Angati khon'apho kumb' wahlaselwa  
I don't know whether he was attacked  
ngibo bakaNgwane koduwana  
by the bakaNgwane. I am not well  
angitfoli kahle.  
informed on that one.
- 1 e--- ayingubani, lebeyimenywe  
e--- who was he, the one who had  
ngulowaka Simelane lowumshito?  
been carried (on the back) by the Simelane person you <sup>mentioned?</sup> ^?
- 6 nguKekela.  
It was Kekela.
- 1 Konje-ke ngakkekela ngabe kukhona  
Is there anything you know about  
yini lowukwatiko labekwenta e---

330 bukhusi — (see note 142 (Book 1))

any duty which was done by  
macondzana nemisebenti lenikhala  
kekela in connection with important  
yebukhusi na?  
royal assignments?

b A, kute lengingakwati ku--- kute  
Ah, there is nothing I know of --- there  
lawusebenta kwebukhusi.  
was nothing he did for the bukhusi<sup>330</sup>.

1 --- -ke lenkhusikati yaSomcuba  
--- when the inkhusikati of  
seyinikiwe lapha e--- ukhona yin'  
Somcuba had been offered (the indawo) e---  
umsebenti webukhusi lofanel' kutsi  
was there any duty of the bukhusi  
anikwe wona kutsi awente na?  
which he had to be assigned to do?  
Kwakuyini?

Which was it?

b A, kute.

Ah, there was nothing.

1 Angitsi lenkhusikati yabuya nakekela?  
You say the inkhusikati came back with kekela?

b Yabuya nakekela.  
She came back with kekela.

1 --- ke umntfwana kekela, indlalifa  
--- child of kekela, the heir  
lakhe emvakwakhe?  
after him?

b ---

1 e--- yena Ngulube-ke njengemntfwan-

331 umlandvo — (see note 168 (Book 1))

332 buchawe — the practice of being a hero; the doing of heroic deeds

333 impi — war (also battle; a fight; a regiment)

334 umphakatsi — (see note 194 (Book 1))

e --- Ngulube as the child of  
akekela e --- kukhona yini  
kekela e --- is there anything for  
lkwateka ngako labekwenta e ---  
which he was known e --- in  
emlanduweni wakhe, lokusho kutsi  
his umlandvo<sup>331</sup>, which means the  
buchawe bakhe? Noma kukhona  
buchawe<sup>332</sup> of his or perhaps there  
lapha ---  
is ---

6 Awu, cha, kut' impi lekasayi ---  
Ow, no, there was no impi<sup>333</sup> in which  
lekayiphuma.

he --- in which he once fought.

1 E --- ngabe ukhona yin' umphakatsi  
E --- is there an umphakatsi<sup>334</sup> of  
webukhosi khona eMvuma na?  
the bukhosi there at eMvuma?

6 Ukhona.

There is.

1 Wona u --- wanini?  
When was it built?

6 Awu, mdzala ukhona.  
Ow, it's old. It has been there for a long time.

1 E --- Kwamanjena - ke ngubani  
E --- currently, who is charge  
longuyena aphetse kulomphakatsi  
of that umphakatsi of  
kulomphakatsi na?  
that umphakatsi?

6 NguMajwayiza, nguShifu Majwayiza.

335 ingwazi — warrior experienced in spear fighting; brave warrior; such a warrior with qualities of bravery.

336 bakasabedze — (see note 108 (Book I))

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It is Majwayiza, it's chief Majwayiza.

1 E -- Kulomphakatsi nawubekwa lapha, E -- when the umphakatsi was built Konje utsite kwakunguyphi lenkhosi?

here, by the way, you said who was this

(iyaphela itape (B23) sekucala lenye (B26) inkhosi? (Tape B23 finishes. Next is tape B26)

6 --- --- batsi-ke: "batjele loko

--- --- then they said: "tell them cha, lalichawe lowayi wenta naku

that. He was a hero that one. He

nanaku wayi --- wayiphuma waya did this and that. He even went out to

walwa" (kungatsi kukhala emantjwelo) fight with the imphi." (noise from chickens)

Imisebenti naye ngesikhatsi sakhe

His deeds which he did while he was labeyent' asaphila. (kuvakala lelinye

still alive. (there's another voice which seems livi litsi: " --- tikhulu aphantse

to be saying: " --- chiefs, he administered bantfu kwekuphela kute lotsi

people only. There's no-one who says he was ita --- waba yingwazi." lomunye futsi

--- was an ingwazi<sup>335</sup>." Another one again uvakala atsi: "cha, kulungile."

is heard saying: "okay, it is alright."

1 Ngalesikhatsi bakasabedze ba ---

During the time when the bakasabedze<sup>336</sup> --- baphila babusa bati khulu Konje

lived and governed as chiefs, did ngabe mhlambe nabo babe batfola

337 yendziselwad — the practice of having a woman given to a man for marriage.

338 ganwad — the practice of having a woman fall in love with you (a man)

339 ebukhosini — (see note 152 (Book 1))

340 kaTsabedze — a home <sup>(or umuti)</sup> whose family name is Tsabedze

341 Sive — literary "nation" which in this context could mean population

342 sehlelwe litulu — literally "rain has fallen for us / on our side", a figurative language which could mean it is a blessing.

they also married or did they have yini noma babendziselwa yini noma women of the bukhusi who would fall in love babeganwa yini lebukhosini kuleto with them or perhaps they were yendziselwad tikhatsi tabo? during their times?

6 Kute nab' abazange baganw' There was nothing and even them they ebukhosini. Labeganwa naku were never ganwad at the ebukhosini kalanga. --- was ganwad here at Kalanga.

1 Kuletikhatsi tanamuhla-nje lo-- Nowadays this one --- the one lesinaye laph' ekhaya kaTsabedze we have here in this home of kaTsabedze wekucala esiveni sakaTsabedze? is she the first in the sive of the Tsabedze people

6 wekucala sehlelwe litulu. She is the first, sehlelwe litulu

1 Nehlelwe litulu? Kepha bona You have had the rain fall on you (or your side)? laba bakaTsabedze nje nabo noma What about these bakaTsabedze are there mhlambe tintfombi tabo mantfom --- some Tsabedze girls or children of the bantfwababo bakhona yini labendza Tsabedze people who married into kuletinge tikhulu labendza noma other chiefs or who married at the eb--- noma kusebukhosini noma



343 kaMalindza — name of a place  
found almost half way between  
the towns of Siteki and Manzini.

344 mKkhulu — grandfather; one's grandfather;  
any man of the same age as  
one's grandfather. The context  
here suggests it's the latter  
meaning.

345 eNkhanini — a royal residence which was  
erected at the junction of the Lobamba and  
Mbabane-Manzini roads. Some sources indicate  
that it belonged to Ludvonga.

346 indvuna — (see note 269 (Book II))

347 wakaboNdlondlo — of the family of Ndlondlo  
(a person's name)

348 eNgwenyameni — possibly the umphakatsi  
of the Mkhonta chiefdom which  
is located at about 7 km west  
of present-day Mhlosheni (central southern  
Swaziland)

349 boNkhosi — a phrase commonly used when  
addressing a group or gathering of  
Swazis. Nkhosi itself is a clan  
name for the royal family which  
can sometimes be used loosely to  
address every Swazi.

ebukhosini or wherever, some girls  
kukuphi, tintfombi takaMalindza?  
of the area of kaMalindza<sup>343</sup>? Where did  
Bendza Kuphi? Nhe? Awuchaze  
they marry? I'm asking. Can you  
mKkhulu.

tell us mKkhulu<sup>344</sup>?

7 E -- abekhona labendze kuMgoco  
E --- there was one who had married  
eNkhanini indvuna yaleNkhanini. (Kukhona  
Mgoco at eNkhanini<sup>345</sup>, the indvuna<sup>346</sup> of the at  
lotsi: Ngwenisi, wakaboNdlondlo." lomunye  
eNkhanini (some-one says: It is Ntsi of waboNdlondlo<sup>347</sup>  
futsi uvakala atsi: Emakhosana  
Another one is heard saying: "the heirs of ---"  
a --- " lomunye futsi utsi: "Bakhoni"  
Another one again is heard saying: "there are  
eNgwenyameni --- " Nalobanye basho  
at eNgwenyameni<sup>348</sup> --- " The others also speak  
lokunye, bonkhe laba bakhuluma  
about different things. All of these speak  
xanye kanye.  
at the same time.

1 Sh! kahl --- kahleni, boNkhosi.  
Sh! W --- can you wait, boNkhosi<sup>349</sup>  
khuluma mKkhulu awusho-ke kutsi  
You speak mKkhulu, tell us about them  
bakhona labendza kuphi?  
and where they married?

7 Ngitsi mine babekhona e --- (ema-  
I'm saying there were e --- (chickens are  
-ntjwele solo ayevakala) bendz' esi-

350 nhenhe — same as mh (see note 181 (Book 1))

351 bukholi — (see note 142 (Book 1))

352 kaIsabedze — the place/community of the Isabedze people.

353 yetfulwad — the practice whereby a subject would take something to a chief as a present or a practice whereby this is done by a chief or a subject to an inkholi (king).

still heard making their noise) e --- who had married -khulwini endvuneni yale. kaNgwane a chief, an induna of there at kaNgwane,

1 nhenhe  
nhenhe <sup>350</sup>

7 kuMgoco  
Mgoco.

1 nhenhe

nhenhe

7 kudzadz' waboNdlondlo, Mampinda. (kukhona to the sister of Ndlondlo, Mampinda. (some-  
lokhulumela phansi utsi: Ndlondlo  
-one speaking in a low tone saying:  
njengoba --- " )  
"Ndlondlo as ---"

1 e --- njeke boIsabedze njengoba  
e --- people of the Isabedze surname,  
phelake laba bakaIsabedze base bavela  
as these bakaIsabedze had already been  
bangaphansi kwebukholi bakaNgwane  
under the bukholi <sup>351</sup> of kaNgwane  
ngabe kukhona yini lokwaziwa lapha  
is there anything which is known  
kaIsabedze lokwakungukona kumcoka  
here at kaIsabedze <sup>352</sup> an important thing  
nyalonyalo bakwenta ba --- yokwetful  
which was done from time to time and  
ebukholisini ngaleny' indlela? (Bavakala  
then taken to be yetfulwad <sup>353</sup> there at the  
bakhulumela bodwa) Kahle, kahle  
ebukholisini? Wait, wait, can you  
Ngulube kahle! (kukhona lose

354 Ngulube — the speaker here uses this name of libutfo to address some-one who belongs to the libutfo of iNgulube, a libutfo which was formed in the reign of Mbandeni and it largely comprised of men born roughly between c 1866 — 1876.

355 emabutfo — regiments (also age-grades)  
356 teffulo — gifts given during the process of kwetfula (see yettfulwa'd (note 353))

wait Ngulube<sup>354</sup> (Some-one is then avakala atsi: Yeyi, mine sengiyinike heard saying that: "Hey, I have yena." )  
already given it to him.")

8 Kukhona

There is.

1 Ngabe kuyini?

What is it?

8 ngemabutfo. Nayiwafunak' inkhosi, it is emabutfo<sup>355</sup> when the inkhosi wanted ifune' emabutfo Malinda' amnike. them. Malinda would then give him. Amnike

He would give him.

1 mnh --- tekwaloko kute-nye

mnh --- other than that were there

letinge tipho lebaka'isabedze labaye no other gifts which the baka'isabedze basente basente basent' ebukhosini? would make (it) and make (it) and make (it) (kuvakala kukhala luswana)

to the ebukhosini (a baby heard crying)

8 E --

E --

1 --- nisi noma tinkhomo noma

--- whether it was cattle or

yi --- noma kudla noma yini-nye noma

--- or food or whatever or

nayi --- yinyama, teffulo?

even m --- meat, some teffulo<sup>356</sup>?

8 kwa --- kwakuba khona phela

357 enkhosini — to the King or the place of the King.  
358 eNhlambeni — possibly the area found at about 6½ km south of Manzini. There's, however, another area known by this name in Kalligwane homeland. This according to Myburgh was one of the 16 kraals which were built by Matsamo (Mswati's nephew) in Schoemansdal after having taken over from his father Matsafeni.

(Myburgh A.C. The Tribes of Basutoland, p60)

359 nandinga — word used the same way as lokwana (see note 298 (Book II))

There --- there used to be. I think bengitsi ngiyakhanyisa kucala kutsi I clarified this before that we, the besi --- tsine baka isabedze besingatiyel' baka isabedze, never used to go there to the enkhosini, besimikisa eNhlambeni, bese enkhosini<sup>357</sup>. We used to take these to eNhlambeni<sup>358</sup> kutsatsa loya umntwanenkhos eNhlambeni then that umntwanenkho at eNhlambeni senguyena asayawumikisa enkhosini --- would then take them to enkhosini ---

1 Bekuta--ta --- nimikisa into lefana  
You -- -- what kind of presents did nani?

you (plural) take there?

8 bomngomane ne --- neti --- (akuvakali)  
~~It~~ was gift like mung beans and --- (in-audible) nenandinga --- and the nandinga<sup>359</sup> ---

1 (uvakala ahumusha atsi : " --- used to ---"  
(heard interpreting saying : " --- bavame ku ---"  
(kukhona lovakala ahleka) Ngaphandle (some-one heard laughing). Other than that kwaloko baka isabedze njoba solo baphila the baka isabedze as they have been lapha koMalinda ngabe kukhona yini living here at koMalinda was there lokunye lokwedlula loku lesenikubalil --- any other thing more important than this which le babe --- dzingeka kutsi bakwente le you have mentioned which they were expected ebukhosini?

360 kubutseka — the practice of becoming a member of a libutfo (regiment)

361 butsekád — (see note above)

362 nasikeni — (same as note 359)

363 bakaMalindza — people of KaMalindza (see note 343)

to do there at the ebukhasini?

8 e --- bengitsi ngi --- ngiyasho kwekutsi  
e --- I think I --- I said that the  
e --- lokukhulu ngulo --- ngulo -- ku --  
important thing was the --- the --- the  
kubutseka-nye. Sewutats' anga --- anga-  
kubutseka<sup>360</sup> He would then after he had --  
-butseka-ke ku -- njoba e --- loNdlondlo-  
- he had --- butsekád<sup>361</sup> --- as e --- this Ndlondlo,  
-nye <sup>wabutseka</sup> Malindza-nye wabutseka. Lo -- Malindza  
for instance, was butsekád, Malindza then was  
solo • livusa ligama lela late ---  
butsekád. This Malindza, therefore, still raises  
lalenasikeni ngako-ke sekutawusebenta  
the name of the --- of the nasikeni<sup>362</sup>, therefore,  
yena lowo-ke lo -- lo -- lo -- losuke  
it would that one who would work, the one  
akhona lapho-ke. E --- base kuta  
who is available there. E -- then --- as  
kutsi-ke njoba sesitri-ke lokubonakalisa  
when it comes to certain duties which  
owu, nhe, nyempisebenti-ke lokwekutsi  
the bakaMalindza<sup>363</sup> would be expected  
e --- bakaMalindza bangenta kutsi. E ---  
to do --- e --- they would then see that  
kwakutakuba khona-ke njengekutsi.  
the bakaMalindza e --- should ---  
bakaMalindza e --- bangaba ---  
should bring some fire woods, e ---  
bangaletsa tinkhuni, e -- bakaMalindza  
the bakaMalindza by the way this  
konje loku kwakunikwe bona kutsi

364 indzatja — mole rat (Doke Gm. et al.,  
English and Zulu Dictionary 1958)

365 Ngulube — (see note 354)

366 baka Matsenjwa — people of the  
Matsenjwa clan.

367 baka Mngometulu — people of the  
Mngometulu clan.

thing had been assigned to them because  
bangayibamba len --- lendzatja  
it was seen that they could catch the  
igijima ngetinyawo. Uyakukhumbula loko  
indzatja<sup>364</sup> while it runs. Do you still  
Ngulube? (lobutwako uvakala atsi: "cha,  
remember that Ngulube?<sup>365</sup> (the one who's being asked  
angikwati.") Mendzatja anisayikhumbuli  
is heard responding that: "No, I don't know it") Even  
lokwatsiwa abay --- bay --- bayilandze  
the indzatja you can't remember it, the one they  
yanehlula? (Bayabindza. Sekuvakala kukhona  
were asked to fetch? Did you fail to fetch it?) (They  
lohlekako.)

Keep silent. Then one of them is heard laughing)  
1 (uvakala ahumusha ngelivi leliphansi atsi: ---  
(heard interpreting in a low tone saying: ---  
I don't have --- I don't have nobody  
Sengite --- sengite umuntfu lasasele  
any more except that --- ") Laba  
ngaphandle kwekutsi --- ") These  
baka'isabedze na --- baka mhlawumbe  
baka'isabedze wh --- did they ever  
noma ngaletinye tikhatsi ba -- ba-tfuke  
whether on other times become on good  
ba -- bevane yini noma bakhulumisane  
terms with or may be understand  
yini nalaba baka Matsenjwa noma  
eath other with these baka Matsenjwa<sup>366</sup> or  
baka Mngometulu na?  
the baka Mngometulu<sup>367</sup>?

8 A--sizange sive luffo. Asingeke siphike

368 umphakatsi — (see note 194 (Book 1))

369 liguma — reed screen around a hut.

We didn't hear anything. We can't disagree  
ngoba azange sive luffo lapho.  
because we didn't hear anything about that.

1 --- ke njaba-ke nayi lendzawo  
--- as we have this indzawo of  
yakaMalindza seya -- seya kakelwa  
KaMalindza here which they then surrounded  
noma seyadliwa lenye ngale kepha-ke  
or whose part of it was "seized" over  
lomphakatsi wakitsi wakaMalindza  
that side but then in this umphakatsi <sup>368</sup> of  
nesiganga sakitsi sonkhe sakaMalindza  
ours at KaMalindza as well as our entire  
ngabe ngutiphi tikhulu lesetingutona  
territory of KaMalindza which are the  
vele tisikakile tiliguma laKaMalindza  
chiefs who surround us, the ones who  
uma singaticala-nye sitibale sitilandze  
are a liguma <sup>369</sup> of KaMalindza if we were to  
sitilandze tonkhe?

start listing all of them one by one?

8 --- kakwe ngu Joza --- (kukhona  
--- are surrounded by Joza --- (another  
lomunye lovakala akhuluma) e ---  
person is heard speaking) e --- we  
sikakwe ngu --- ngu Gudlwako, e ---  
are surrounded by --- by Gudlwako,  
sikakwe ---

e --- we've been surrounded ---

1 (uvakala akhuta lona lomunye loKhulumako  
(heard asking one of those, who are talking  
atsi: Kahle kawume, babe!)

370 babe — (see note 111 (Book I))

371 Sibongo — (see note 235 (Book II))

372 uMntfwanenkhozi — singular form of  
bantfwabenkhozi (see note 45  
(Book I))

373 mnhi — (see note 181 (Book I))

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to stop it. He says: Wait, can you stop babe.<sup>370</sup>

8 sikakwe nguMphosi.

We've been surrounded by Mphosi.

1 (kuvakala umlumbi atsi: "Sibongo?")

(A white man's voice is heard saying "the Sibongo."<sup>371</sup>)

8 e---

e---

1 Fakudze?

Fakudze?

8 nhenhe. Sikakwe ngu... nguMhawn.

Yes. We've been surrounded by... by Mhawn.

1 Sibongo sakhe?

The Sibongo of his?

8 wa... nguMntfwanenkhozi, Dlamini.

He... He is the uMntfwanenkhozi,<sup>372</sup> Dlamini.

1 Dlamini?

Dlamini?

8 mnhi. Sikakwe ngu... Klebe.

Yes. We've been surrounded by... Klebe.

1 Sibongo?

his Sibongo?

8 Dlamini

Dlamini.

1 mnhi

mnhi<sup>373</sup>

8 e--- sikakwe ngu... nguBhudla

e--- we've been surrounded by... by Bhudla.

1 Sibongo sakhe?

the Sibongo of his?

8 Magupula.

Magagula.

1 mnhi



374 nhe — same mnhi (note 181 (Book 1))  
could also mean "tell me more".

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mnhi

8 Sikakwe ngu --- nguNdzindzanene (ulungwa  
We've been surrounded by --- by Ndzindzanene  
livi. kukhona labatsi: "Mhleka")  
(clears his throat. Others say: "Mhleka")  
Mhleka.

Mhleka.

1 Sibongo sakhe?  
the Sibongo of his?

8 e --- lamini.

e --- lamini.

1 nhe.

nhe 374

8 Sikakwe nguMadlinkhomo e --- Mabuza  
We've been surrounded by Madlinkhomo e --- Mabuza.

1 nhe.

nhe.

8 e --- sikakwe ngu --- nguSijula (ugwinya  
e --- we've been surrounded by --- by Sijula  
litse)

(he swallows saliva)

1 Sibongo sakhe?  
the Sibongo of his?

8 e -- lamini

e --- lamini

1 mnh.

mnh.

8 Sikakwe ngu --- bokolwako.  
We've been surrounded by --- bokolwako.

1 Sibongo sakhe bokolwako?  
The Sibongo of his?

8 Magagula.

375 kaBhudla — name of an area  
neighbouring kaMalindza  
(see note 343)

376 libutfo — singular form for emabutfo  
(see note 355)

377 uMlondolozzi — a member of the libutfo  
of Balondolozzi, an oldest  
libutfo in Swaziland which  
comprised mainly of men born  
roughly between 1899 and 1904

Magagula

1 Magagula.

Magagula.

8 siphindze sika kwe ngu --- ngultadane  
Again we've been surrounded by --- by

1 Magagula.

Hadane Magagula.

1 mnh.

mnh.

8 e --- sesiyagcina. (Kukhona labavakala  
e --- we stop. (seems as if some are  
kungatsi batsi: "kuyema.") --- kulaba  
saying "It stops") --- those meet  
bahlangana bodwa ngala ---  
on their own this side ---

1 Lesimo salapha ---

The condition of here ---

8 e --- ngingu Mashabhane

e --- I'm Mashabhane.

1 (Kuvakala umlumbi abuta Kepha akuvakali  
kutsi utsini) (A white man is heard asking  
but what he says is in-audible)

8 Magagula, wa kaBhudla (Kuvakala  
Magagula, of kaBhudla<sup>375</sup> area (noise by a  
sikhukhukati nemantjwele aso), Kepha  
hen and its chickens), but I live here  
ngihlala lapha kaMalindza  
in kaMalindza

1 --- ngelibutfo ubutfo lini?

--- what is the libutfo<sup>376</sup> to which you belong?

8 (Kukhala umntwana) Ngingu uMlondolozzi.  
(there's a baby cry) I am uMlondolozzi<sup>377</sup>

378 libandla — a gathering of men; an assembly of men; (also a council; a congregation)

379 eNyatsini — locative form for the libutfo of iNyatsi, a libutfo that was formed during the reign of Mswati II. It comprised mainly of men born between c. 1835-1846

380 make — mother; one's mother; one's mother's sister; one's other wife of one's mother's husband (in polygamous marriage); any woman of the same age as one's mother.

381 eNgulubeni — (see note 354)

1 ---- dzaba tonkhe leti solo utiteka  
 --- torier all of these which you have  
 kahle kangaka laph' embikwalelibandla  
 been narrating so well here before the  
 (solo aphikelele emantjwele ngeminduo)  
 libandla<sup>378</sup> (chickens still persistent with their noise making)

8 (uyahleka)  
 (laughs)

1 utifola ku-- ku-- kubani noma  
 who -- who -- who did you get them from  
 kubutfo bani?  
 or from which libutfo?

8 (ulungisa livi kucala. Neluswane nalo  
 (clear his throat first. the baby is also  
 luvakala lukhala bucadlwana-nje) Ngiti--  
 heard crying at some distance near-by) I got  
 tfole kubantfu labehlukene. Kwekucala  
 them from different people. I first got  
 ngatitfole ku-- eNyatsini kube ---  
 them from eNyatsini<sup>379</sup> --- Again, I  
 kuyaphindza sengitfole e-- Kumake  
 got them e--- from make<sup>380</sup>.

1 ubutfolini make?  
 what libutfo does make belong to?

8 uwe Ngulubeni.  
 She belongs to eNgulubeni<sup>381</sup>.

1 uwe Ngulubeni. (Kuvakala umlumbi  
 She belongs to eNgulubeni (A white man is heard  
 atsi: "Her name?") e-- ligama  
 saying: "ligama lakhe?" e-- her  
 lakhe?

382 lomkhulu — literally "the big one" could mean: the senior one (e.g. in polygamous marriage); his mother's senior (older) sister (e.g. an aunt); or the wife of his father's senior (older) brother.

383 gogo — (see note 255)

384 iNyatsi — (see note 379)

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name?

8 e -- ngu -- lomake ngulomkhulu  
e -- she -- this make is lomkhulu<sup>382</sup> who longasiye Kuts' utala mine mbamba, is not one who really bore me. She ngu --- ngulomkhuhlane. is --- is lomkhuhlane.

1 ngulomkhuhlane sibongo sakhe abe ---  
it is lomkhuhlane she was of which sibongo

8 Simelane.  
Simelane.

7 -- ngu Mantulwane  
-- am Mantulwane

1 ngu Mantulwane, sibongo?  
you're Mantulwane, your sibongo?

7 Isabedze.  
Isabedze.

1 (Kuvakala umlumbi atsi: "libutfo?")  
(A white man is heard saying: "libutfo?")

Libutfo?

Libutfo?

7 ngingu Mlondolozzi  
I am uMlondolozzi

1 ungu Mlondolozzi?

You're uMlondolozzi?

7 mh.

Yes.

1 ---

7 -- gog' iNyatsi.

-- gogo<sup>383</sup>, of the iNyatsi<sup>384</sup> libutfo

1 uyitfole kugog' iNyatsi?

385 babe — (see note 111 (Book 1))

386 iNgulube — a member of the libutho of iNgulube (see note 354)

387 Hhoyi — possibly another name for the libutho of iNgulube.

388 labadzala — older generation (also elderly people e.g. senior members of society)

389 babe — (see note 27 (Book 1))

You got it from gogo of the iNyatsi libutho?

7 mnh.

Yes

1 --- lakho babe?

--- of yours babe<sup>385</sup>

9 ngu Njobo

I'm Njobo.

1 ngu Njobo, sibongo bani?

You're Njobo, of which sibongo?

9 Mavimbela

Mavimbela.

1 Mavimbela. Ubutfolini?

Mavimbela. Which libutho do you belong to?

9 ngiyi Ngulube, ngu Hhoyi.

I am iNgulube<sup>386</sup>, I'm Hhoyi<sup>387</sup>

1 uy iNgulube, ungu Hhoyi?

You're iNgulube, you're Hhoyi?

9 mnh.

Yes

1 Lenkhulumo lesolo uyetsa la ---

this story which you've been telling here ---

9 --- tfolo nami kulabadzala e ---

--- also got from labadzala<sup>388</sup> e ---

lo -- longangababe u -- i -- iNyatsi.

babe<sup>389</sup> who --- belongs to the iNyatsi.

1 wayitfolo kubabe wakho iNyatsi?

You got it from the babe of yours of the iNyatsi?

9 mnh.

Yes.

1 libi --- libito lakhe ba --- babe

The -- the name of him the -- the babe wakho?

of yours?

9 ngu --- ngu Losigcoka

is --- is Losigcoka

1 ngu Losigcoka Mavimbela?

is Losigcoka Mavimbela?

9 mh

yes

10 ngu Nganwa

am Nganwa

1 Sibongo?

the Sibongo?

10 Isabedze

Isabedze

1 ubutfo lini?

with libutfo do you belong to?

10 Mlondoloz

Mlondoloz

1 ungu Mlondoloz. Lenkhulumo lenhle

you're uMlondoloz. This story which is so  
lengaka wena wayitfole ku ---

good you got it from --- from which  
kuliphi libutfo, wayitfole kubani?

libutfo, from whom did you get it?

10 Ngayitfole kugogo na ku LaMagagula

I got it from gogo and LaMagagula and  
na ku Mfongomela

Mfongomela.

1 Akengibuyel' emuva kancane, gogo

can I go back a little, what was the  
libuto lakhe kwakungubani?

name of gogo?

10 Abengu Mayiwase

She was Mayiwase?

1 gogo ngu Mayiwase?

10 gogo was Mayiwase?

10 mnh -

yes

1 bese ku --- lomunye ngubani?

then a --- nother one who is it?

10 lomunye ngu -- ngugogo LaMagagula

the other one is ... is gogo LaMagagula.  
angilati lelibito lakhe.

I don't know her name.

1 Lomunye kube ngubani?

And who's the other one?

10 Lomunye ngu Mfongomela.

The other one is Mfongomela.

1 mangemab --- balibutfo lini bona?

they belong to --- to which libutfo them?

(luswane sloku luhle luakala

(the baby cry can still be  
ngekukhala )

heard )

10 nhenhe, angilati lelagogo. Lo, gogo

No, I don't know that of gogo. This, gogo

lo -- lomdzala weNyatsini.

the --- the old one is of eNyatsini.

1 weNyatsini?

She's of eNyatsini?

10 mnh.

yes.

1 mnh. --- ema Isabedze njoba

mnh. --- the Isabedze people as they

balapha kaMatindza noma, ngoba

390 bakaSifundza — people of Sifundza  
clan / surname

391 bakaMasilela — people of the Masilela  
clan / of the Masilela  
surname.

392 bakanasikane — word used much the  
same way as lokwana  
(see note 298 (Book II))

393 beSutfu — (see note 94 (Book I))

394 bakaMagagula — people of the Magagula  
clan / surname.

are here at KaMalinda or because there  
Kukhona laph' emace leni bakaSifundza<sup>390</sup>  
are in the surrounding areas the bakaSifundza  
noma baka --- (umlumbi ungatsi  
or the baka --- (the white man seems to be  
uyamkhumbuta, utsi: "Masilela.") noma  
heard reminding him, saying: "Masilela") or  
bakaMasilela, Kukhona yini budlelwane  
the bakaMasilela<sup>391</sup> was there any  
babukhona noma kuya ---  
relationship or you --- do you (plural)  
niyatana yini nabo? (Bayabindza-  
know each other you and them? (They keep  
-bindza. Sekukhona louakala atsi:  
silent for a while. Then some-one's heard  
"cha, min' angibati.")  
saying: "Ow, me, I don't know them")

8 --- baka --- baka --- bengiva kutsi:  
--- the baka --- the baka --- I used to hear  
laba bakaSifundza nalaba bakanasikane<sup>392</sup>  
that these bakaSifundza and these bakanasikane  
(sekukhona lomkhumbutako kutsi: baka-  
then some-one's heard reminding him that: "the  
-Masilela") bakaMasilela babe Kanye  
bakaMasilela) the bakaMasilela were one with  
nebeSutfu. Ba -- bayatana ke, bangahle  
the beSutfu<sup>393</sup> They --- they know each other, they  
batane nalaba bakaMagagula.  
could know each other with these bakaMagagula<sup>394</sup>  
1 (uwakala ahumusha atsi: "mnh, he is  
(heard interpreting saying: "mnh, utsi --  
saying ---")



-- " )

8 --- ngete sati kulabadzala.

--- we don't know. The labadzala can clarify.

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A28.2.4.3

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