

EDUCATION FOR THE NATION

Freedom Stationery (PTY) LTD

**COLLEGE  
EXERCISE BOOK  
KOLLEGE SKRYFBOEK**

NAME  
NAAM

Bonner Collection

Mncina History

interviewer : Shongwe

SUBJECT  
VAK

Informant(s) : (a group of informants)

Place : Kahlaha

Date : n/d

SCHOOL  
SKOOL

BOOK I

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KLAS

A4

72

FEINT AND MARGIN  
DOF EN KANTLYN

The interview consists of a group of informants. Each of these talks about what he knows or what he heard of.

Informant number 1 is Shangwe. He interviews the group and sometimes interprets to a European (white man).

Informant number 6 is a European who, it appears, carries the interview through informant number 1.

The rest of the informants are interviewees.

The interview is taking place at Kahlaha. However, the interviewees seem not to know the actual name of the place. They indicate that Kahlaha is the name of a mountain there.

Also, there is no date on which the interview was carried out. Please note that sometimes it is difficult to distinguish the voices as this is a large group.

... those found ahead by the  
 bakaNgwane ...  
 ...

family; people of present-day  
 ...

2 Khona: bakaNgwane ... E -- ng' ngatsi-gje

... in this place ... I can say ...

... we are Sotho ...  
 bakulala, hemvelo. Kepha-ke ngingatsi-gje

... But b'at'non't say ...

... were ...

ngabe bakaNgwane, bahamba bakifer ...

... we remained and ...

... that which I knew ...

... which I used to hear of ...

...

2 Sasetsi ku-ku-Kusala kwetfu ...

We remained and ...

sangen' esihhehleri, lapha phasa Madla ...

... who kept our bababe ... We ...

... and the inkosi found us ...

- 1 emakhandzambili — those found ahead by the bakaMgwane such as the Mnisi, Maseko etc.
- 2 bakaMgwane — members of the royal family ; people of present-day Swaziland ; people of the kaMgwane Homeland.
- 3 ebeSutfwini — (to)the country, place or land of the Sotho people
- 4. khontá'd — from the verb "khonta" which means become a subject of (e.g. a chief or king).
- 5. inkhosi — could mean a leader of a clan or a king of a nation.
- 6 labadzala — elder members of the Swazi society
- 7. bobabe — fathers of the Mncina people

tsine, ngihosi, ontobele, staff, ngwagqesiba, inkhosi, s.

2 . . . phasaMatuta . . . because people of the inkhosi.

3 . . . down Matuta . . .

1 . . . la? . . . in this place. We stayed Here?

2 Khona la, eKwaKheni . . . E--- ng' ngatsi-nje Here, in this place. E--- I can say e-- singemakhandzambili, sibeSutfu, tsine, e-- we are emakhandzambili<sup>1</sup>, we are Sothos, bakuzala, bemvelo. Kepha-ke ngingatsi-nje the first Sothos, natural Sothos. But I can say Kuhlasele kwaKhona sahlaselwa we were attacked by leng' kwatiko-ke ngabo bakaMgwane, bahamba bakitsi them, bakaMgwane<sup>2</sup>, some of us Sothos bay' ebeSutfwini labanye, sasala tsine, went to ebeSutfwini<sup>3</sup>, we remained and saKhont' enKhosini. Leng' kwatikoke, khontá'd<sup>4</sup> to the inkhosi<sup>5</sup>. That which I know, lebengikuva kulabadzala which I used to hear from labadzala<sup>6</sup>.

1 nh--nhi . . .

2 Sasesitsi ku--ku--kusala kwetfu We remained and Sangen' esihhehleri, lapha phasaNadla, got into the cave, there down Nadla (place), babemkhulu lotala bobabe. Sase our fore-father who begot our bobabe<sup>7</sup>. We Siyaphuma-K', inkhosi segyasitfola-ke then got out and the inkhosi found us,

8. beSutfu — people of Sotho origin led by the

9. bantfwabenkhasi — literally "children of the King." e.g. princes or princesses

10. enkhasini — (from) the "inkhasi" (King)

11. gogo — one's grand-mother; any woman of the same age as one's grand-mother; a brother of one's grand-mother.

at Macheqwini again, the indlu of inkhasi which  
 tsine, tsine. beSutfu<sup>8</sup> Sesiba benkhasi.  
 we the beSutfu<sup>8</sup>. We then became people of the inkhasi.  
 Singemakhandzambili<sup>9</sup> kulendzawo. Siyahlab  
 We are emakhandzambili in this place. We stayed  
 kokuphela-ke, inkhasi-ke iyasiphatsa-ke;  
 forever, the inkhasi then governed us; he  
 iyasiphatsa-ke; iyasiphatsa-ke kuzo  
 governed us; governed us until  
 sitole lendzawo-nje, kutsiwe beSutfu,  
 we got this place so that it is said they are  
 Saba khandzala esihhehleni sabo.  
 Sothos, we found them here in their cave.  
 (kukhona lokhwehlelako) lengikwatiko-ke.  
 (Some-one coughs) That which I know.  
 Kwahamba; Kwahamba; Kwahamba; ho-ke  
 With the passing of an day  
 Kwahamba-ke, befika-ke laba nabo  
 time, there arrived these people with each  
 lesesihleti nabo, labantfwabenkhasi,  
 whom we now live, the bantfwabenkhasi<sup>9</sup>  
 baphuma le enkhasini. Bacela K'gogo.  
 they were from there enkhasini<sup>10</sup>. They asked from gogo<sup>10</sup>  
 Beze banikwe-ke lendzawo bahlale,  
 so that they were given this place to live in,  
 le ngesheya (kukhona lokhwehlelako).  
 there across there (some-one coughs) I know  
 Kuse Macheqwini lapha befikela khona  
 It is at Macheqwini the place <sup>at</sup> in which they  
 la. Nabefik eMacheqwini sokuphindae  
 arrived when they came here. When they arrived  
 sokudzabuka lendlu yenkhasi nayi

12 indlu — literally, house. Could also mean family members of the royal house.

13 dzabukád — from the verb "dzabuka" (tear originate; split; etc)

14 hlalisanád — from the verb "hlalisana" (live with others peacefully as neighbours)

15 (U) mSutfu — person of Sotho origin; a Sotho.

16 hlalisanq — (see note 14)

17 bekunene — people of the right hand. Generally used to address all Swazi people.

at Macheqwini again, the indlu<sup>12</sup> of inkhosi which  
 lesinayo + la Nayo iyacelelwa  
 we have here dzabukád<sup>13</sup>. Even the indlu, from  
 nayiwela lenge sheya kuhlala kwayo  
 across there, they asked for permission to build it  
 la, uyavuma gogo, Mfundza. Iyewela,  
 here, gogo, Mfundza agreed. It was brought here,  
 iyacatjelwa, icatjelwa la, emvakwetfu.  
 it was built and built, here behind us.  
 Lengikwatiko-ke. Size sihlale-ke,  
 That which I know. That is how we stayed,  
 Sihlalisane-ke, kube kule-ke, kube  
 we hlalisanád<sup>14</sup>, it was good, even  
 ngunamuhla na loku. (Kukhona  
 today. (Some-one  
 lokwehlelako) Kute-ke lengingakusho-ke,  
 coughs) There is nothing I can say,  
 Shongwe, ngobe kute lapha sikhubene  
 Shongwe, because we have not wronged each  
 khona nendlu yenkhosi. Yalctfwa  
 other with the indlu of inkhosi. It was brought  
 nguMswati nayo la emSutfwini.  
 by Mswati here to the mSutfu<sup>15</sup>. We have  
 Asika khubani. Solo sihlelisene. Nabo  
 not angered each other. We still hlalisaná<sup>16</sup>. Even  
 bekunene-nje bayati-nje bahleti le  
 them, the bekunene<sup>17</sup>, there; they know  
 kwekuts' emakhandzambili nankha,  
 that here are emakhandzambili, the  
 beSutfu. Loko-ke leng' Ky --- leng' Kona  
 beSutfu. That which --- which land by  
 ng' Kwati.

18. Citsa'd — from the verb "citsa" (spill something; release (e.g. people);

19. umshadza — this, according to Matsebula, J.S.M., (Izakhiwo Zamaswazi (1952), pp 29-38), was a war that was fought between

20. Mshadza — (see note 19) to him, there were two of these wars. The first was fought in the period after the death of Mswati II and the second in the year 1880-81.

21. libutfo — regiment; member of a regiment.

22. iNyatsi — a libutfo that was formed during the reign of Mswati II. This was Mswati's biggest libutfo.

I know while he was staying in the sicinti (Kukhona lokhwehlelako, lomunye ukhulumela (Some-one coughs, another one speaks but ekudzeni, labanye bakhulumela laphasi). can not be heard, some speak in low tones). Ng' Koke, Shongwe, leng' Kwatiko-ke ubi- loko. That is what I know, Shongwe.

Ngobe gogo lowacits' uMshadza nali. Because we found gogo who citsa'd Simkhandzile, ondla nangu, nangu, Shiba, the umshadza. He (gogo) was feeding (Kukhona lokhwehlelako) nangu, Hudhani this one, this one (Some-one coughs) this one akhuluma. Longuyen' ay' eMshadza-ke speaking. The one who went to Mshadza ngu Ntandela, Mncina sibongo. Longuyen' is Ntandela of the Mncina surname. He was abephetse-ke lesigodzi. Libutfo lakhe the one who governed this area. His libutfo yiNyatsini yaMswati. Lenzawa-nje, is the iNyatsi of Mswati. This place, Kuhlala kwetfu la, (Kukhona sengicedzile our staying here, (some-one coughs) I can count the Silotfwane area le, lapha sasi kelwa khona, anans' there, where our boundary is, there is enhla Silotfwane lapha kukhawula Silotfwane up there where the boundary of the lomSutfu anakanikwa yinkhos' ahletine mSutfu ended, when he was offered the land by Kulesicinti sakaNgwane. Kusengakangeni-ke

23 Sicintsi — piece or portion of land

24 Liduwala — rock

25 tindzala — place where there used to be a homestead; a deserted homestead

26 bakaShiba — people of the Shiba clan name.

27 Mchozo — Mchozo

28 Mchozo — Mchozo

29 Mchozo — Mchozo

30 Mchozo — Mchozo

31 Mchozo — Mchozo

32 Mchozo — Mchozo

33 Mchozo — Mchozo

the inkhosi while he was staying in the sicintsi<sup>23</sup> nati hlahla of Ngingabala lapha of kaNgwane. I can count here where Mchoza kutseleke Mchoz'ye eDwaleni, lapha came to Dwaleni, where tax of was elderly kwakutselelwa ha khona (kukhona ti ko paid (some-one Shiba whom I know, people lokhwehlelako) nali liduwala, nali, coughs) here is the liduwala<sup>24</sup>, here it is, nanga, etindzaleni tanaba baka Shiba, here they are, at the tindzala<sup>25</sup> of baka Shiba<sup>26</sup> laph' elidwaleni; lha; senguse Hudihani there at the liduwala; Ow! it is Goedgegun lamuhla, kwakutsiwa-nje kuse Ludwaleni today, it used to be Ludwaleni, ligama lakhona uma kuyawutselisa its name when Mchoza was Mchoza Chi Lankhali ba Nguke-ke ngete collecting taxes. That is what we lesikwatiko-ke la (kukhona lokhwehlelako) know (some-one coughs), when we tsine, sikhuta-nje, mine. Awu, sengicedzile. were growing up, me. Ow, I am through.

1 E--- njengob ushito, Mncina, kuti  
E--- as you have said, Mncina, that nine ningemakhandzambili la, khona you are emakhandzambili here,

2 mhi. Shiba — e--- nasengibuta buta-ke mhi. — e--- when I ask some questions

1 bekungini nodvwa yini noma kwakukhona were you the only ones or there were other labanye lebeninabona la? yini





mntfwanami - literally, "my child". It can be used loosely by any elderly person in the Swazi society to address any member of the young generation irrespective of age.

1 ...  
 2 ...  
 3 ...  
 4 ...  
 5 ...  
 6 ...  
 7 ...  
 8 ...  
 9 ...  
 10 ...

you were with them: it is said  
 e -- ngabe befika muva -- yonitwiba  
 et -- could it be they came after  
 Kunani monla? Shiba; MKhwanazi  
 you here? is said: Shiba; MKhwanazi,  
 2 Awu, vele sa ng -- ngasho labalala ngobe  
 Ow, indeed, I can say so because  
 bakhandza tsine la, beSutfu nozpi  
 they found us here, the beSutfu.  
 1 Angabe an bona, basive sini, labakashiba  
 of what nationality are they, the  
 baKaShiba?  
 2 Ngema Swati. (Kunemsindvo we'tape)  
 They are Swazis. (There is noise from the tape)  
 3 Kuhlanguana ngekutsi: Shiba; MKhwanazi  
 It is related in saying: Shiba; MKhwanazi  
 Sibanye ngaloko. Sibanye -- Lo  
 We are one because of that.  
 1 O, okusho Kutsi kunendledlana  
 Oh, which means there is a way that  
 lokungenta ng Kutsi encenye nanibanye  
 may be you were one then  
 kwase kubakhona lokwentekako  
 something happened which caused  
 liphatwana?  
 the difference?  
 3 Asati khona lapho, mntfwanami, Kubo  
 We don't know there, mntfwanami, from them  
 labadzala, Sibanye kona lokuba banye.  
 labadzala, as for being one we are one.  
 Kwamane kwehluka-nje kutsi kutsiwe

29 umfana - boy. can also be used loosely especially by elderly people to address any young man

30 ingcondvo - brain; sharp mind; cleverness; wisdom; intelligence etc.

31 umntfwanami - my child

32 kulabadzala - see labadzala (note 6)

The only difference is that it is said Mncina. Nabo, Kwehluka, Kutsi, Shiba, Mncina. And with them the difference is Shiba, Lapha, Kutsi, Kutsiwa, Shiba, Mkhwanazi. With us it is said: Shiba; Mkhwanazi, sonkhe. Asati, Kubo, labadzala, all of us. We don't know from them, the Kungakhuluma --- ng' ngacedza, labadzala --- to finish,

3 Mntfwanami, Kutsi, besibantfwana, mntfwanami, we were children, ngalo sibunjiwa, man'ine was' utsatsa being moulded, but this umfana<sup>29</sup> kahle nang' umfana (Kukhona umsindvo succeeded well (there's noise from the wētape") (njob' umcondvo yakhe tape) as his brain - some - speaks but kuyal --- Sibancane, utelwini We were still young. But when this one mine besengikhona kodwa - nje ntwana was inborn, I was already born. But then Nami-ke ngimincane. Unengcondvo-ke I was still young. He has ingcondvo<sup>30</sup> this lomntfwanami - nj' uyatsats' umntfwanami<sup>31</sup>, he listens from abev' alalela lapha kulabadzala there kulabadzala.<sup>32</sup>

1 Nawubona-ke Mkhwanazi, e--- As you see it Mkhwanazi, e--- loKwehluka, Kutsi, Kukhona; Shiba, the - difference that there is: Shiba, Mkhwanazi; Mncina, Mkhwanazi

Mkhwanazi; Mncina; Mkhwanazi  
 wawungeva yini naba kutekelako  
 did they tell you how these it people?  
 Kutsi labantfu banye behluka njani?  
 who are one differed? Shongwe?  
 Encenge loShiba kwaba ligama  
 May be the Shiba was the name  
 lemuntfu? ingebe sical emanga ngobe  
 of a person? lies because this  
 (uyakhuluma akuvakali. kukhona futsi  
 (speaking but in-audible. Another one  
 lomunye lokhulumako mane akuvakali kutsi utsinil  
 interrupts but it is barely audible).  
 Angimncane-nje. nalabantfwana  
 I was still very young. children we bear can  
 Lokungatsi nibanye kona. (kukhoma  
 it seems you are one. (someone speaks but  
 lomunye futsi lokhulumako, akuvakali). Nenkhosini  
 can not be heard) We have gone to the inkhosi  
 siyile siyawubekaknangu umntfwana.  
 to instal this umntfwana.  
 Yabuta kutsi: "nhi, laba bakaShiba  
 The inkhosi asked: "nhi, are you one  
 nibanye yini nabo?" Kwatsiwa: "nhinhi,  
 with these bakashiba?" It was said: "nhinhi (yes)  
 Sibanye." Leka Ngwane. lokhulumako  
 we are one", there at kaNgwane.  
 e--- ningangitjela yini benine  
 e--- can you tell me you, the  
 boMncina kutsi indzawo lebeyiphettwe  
 Mncinas, about the place which was  
 ngini kucala bakaNgwane be-bangaketikiba

Mkhwanazi; Mncina; Mkhwanazi  
 wawungeva yini naba kutekelako  
 did they tell you how these it people?  
 Kutsi labantfu banye behluka njani?  
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 nibanye yini nabo?" Kwatsiwa: "nhinhi,  
 with these bakashiba?" It was said: "nhinhi (yes)  
 Sibanye." Leka Ngwane. lokhulumako  
 we are one", there at kaNgwane.  
 e--- ningangitjela yini benine  
 e--- can you tell me you, the  
 boMncina kutsi indzawo lebeyiphettwe  
 Mncinas, about the place which was  
 ngini kucala bakaNgwane be-bangaketikiba

under your control before the bakaNgwane came, ingabe nguyiphi nayiph', ingcinaphi? which one this was and where it ended?

2 BakaNgwane bangakefiki, Shongwe? lapha Before the bakaNgwane came, Shongwe? <sup>34</sup> where

1 m--... blangeni

2 Awu!! singebesical' emanga tangobe Ow! We may tell lies because this here.

lentfo sebafile labadzala lebebeta thing, they are dead (the labadzala who narrated

tensimi. Singabe ngisayikhwela - nje nako) Asati this insimi <sup>33</sup> Do you think we can still narrate an

insimi? Ungani nalabantwana lapho insimi? Even these children we bear can no

lesibatalak' amb insimi ngabe basayetsa. no longer narrate it.

Loku labadzala bebets' insimi bona, The labadzala used to narrate a insimi, they

bakukhuluma Singakutsatseli - ke spoke and we did not take it

kakhulu. Singeke sikhwele serious. We can not afford come here or

kwekutsi singatsi - nje bese sikhulum' that we can just tell to

emanga. Sati kona loku lesikukhulumako. lies. We know only that which we have spoken.

1 Ngulokutsi Kucala kwek uba When the bakaNgwane first

nincotjwe bakaNgwane, benikuphi, conquered you, where were you, nigcina ngakuphi? Banikhandzaphi laba

33 insimi a story told as tradition, folktale

... you ... people ...

... were one ...

... the name ...

... of a person ...

... (speaking but inaudible ...)

... of another ...

... I was still very young.

A ... you are one ...

... (can not be heard) We have gone to the ...

... to ...

... you ...

... with these ...

... there at ...

... you ...

... place which was ...

where did your boundary end? Where did  
baKaNgwane? these baKaNgwane find you?

2 Awu, basikhandza le eBlangeni, tslapha  
Ow, they found us there at eBlangeni<sup>34</sup> where  
sesuka Khona, sabalek'kle eBlangeni  
we left, we fled eBlangeni, now that  
size sifike la kuze site Maadaze  
we are here, that is how we came here  
Kahlaha. (KuKhona lokhwehlelako)  
to this place Kahlaha. (some-one coughs)

4 Sakhwesh' eBlangeni (KuKhona lovumako) Asati  
We moved from eBlangeni (some-one supports him)  
Kwekutsi babemkhululakhona lapho  
We don't know where our fore-father was ---  
abeku -- hamba kuphi k. Malutha  
where he went. Malutha

1 e --- konisuka le eBlangeni  
e --- when you left there at eBlangeni  
angabe ngulesikhatsi kunihlaselwa (ukhuthumela)  
was it the time when you were attacked in  
baKaNgwane yini nanita kulakonoma  
by the baKaNgwane when you came here or  
kwase nivele ne -- ne -- nendlalile - nje  
you had already spread to  
seni la? this place of Kahlaha?

2 Sasesendlalite sila Kahlaha.  
We had already spread to this place of Kahlaha.

1 --- ngishito kutsi lokukhumbutako  
--- I said that whosoever talks it is  
kulungile. (KuKhona lovumako)

eBlangeni - a place on the eastern  
side of Mbabane which is mostly  
populated by the  
Gama people who (according  
to Bryant A.T., Olden Times  
in Zululand and Natal, (1901),  
page 233) are also  
emakhandzambili

They are good the laphala who narrated  
this story. We found longer stories of state in  
this area. Even these children we hear from  
no longer narrate it.  
The laphala used to narrate stories, they  
spoke and we did not take it  
seriously. We can not afford  
Kwekutsi. We can just tell  
Gama. We know only that which we have spoken.  
When the baKaNgwane first  
conquered you, where were you?

35 Luhleko - a place located around or near the Bhunya area.

36 baka Maseko - people of the Maseko

all right (some-one supports him) loku khumbuta ko angaku khumbuta  
He that reminds you should do so out  
ingakuleso sigaba, asitsats'; asitsats'  
on that part, he can tell us and  
asibeke laph' asibeka khona

stop where he stops  
(ku khona lovumako) em Iya ka (ku khona  
(some-one agrees with the speaker) Yes. (some-one  
lokhwehlelako nalomunye lokhulumako)  
coughs while another speaks)

4 Mine ngati, kutsi kwesu --- besuka  
Me, what I know is: they are left emagudwane

eblangeni ba--- babaleka, babale  
eblangeni, they ran and proceeded  
4 phambi kwakuhleko ku Malutha,  
further Luhleko<sup>35</sup> in Malutha, emagudwane

labesuka khona besutfu, bakanye  
where the besutfu came together with the  
nebaka Maseko, iya, kuyachubeka (ukhulumela  
baka Maseko<sup>36</sup>, yes, it continues (speaking in

phasi). Ngoko mine lengi kwatiko,  
low tone) that is what I know,  
Kuphela kwako loko --- yini  
the only thing --- know how much

Babaleka-ke besutfu. Sowul' uba  
The besutfu ran away. Then one mSutfu  
munye labesutfu. Az' ayoncoba  
remained. To defeat the Zulu,

lekaZulu lo lomSutfu lawetsiwa heheni  
this mSutfu was named by the cave  
baka Ngwane kutsi: Ye Mabaleka ;

baka Ngwane that : "Yey, Mabaleka; yund yeMabaleka; yeMabaleka; phuma yey, Mabaleka; yey, Mabaleka, onget out ph' laph' esihhehleni, imphi seyiphelile!" of that cave, the imphi<sup>37</sup> is over!"

Wetsiwa baka Ngwane. Uyaphuma - ke He was named by the baka Ngwane. Then Msutfu, bamnik' ematfokati lamane Msutfu got out and they gave him nenkunzi yawo --- bedle emakhondze, four cows and their bull --- they ate emakhondze, ngemagudwan' emakhondze. emakhondze, emakhondze are emagundwane<sup>38</sup>

1 Badlani? eating what?

4 Emagundwane. Bemb' emagundwane, Emagundwane. They dug (to get) emagundwane sebalambile, emakhondze, ngemakhondz' when they were hungry, emakhondze, they are emagundwane, (basemba Konkhe) emakhondze the emagundwane, they were still tinkhololwane --- digging to get tinkhololwane<sup>38</sup>

1 e--- Blamini ngab' uyati yini? e--- Blamini, do you know how much? Kutsi kulele Blangeni ngabe land they occupied there babahlet' indzawo lenganani na? at eBlangeni? Cave here at

4 Babehleti basi --- sebalaph' esihhehleni they were staying --- there in the cave, la ngoba babalelwa --- bakhandze ---

37 imphi --- warg; regiment; battle; etc.

38 (emagundwane) mice usually wild

39 tinkhololwane

40 (some-one) speaks with another speaker

41 (some-one) speaks with another speaker

42 (some-one) speaks with another speaker

43 (some-one) speaks with another speaker

44 (some-one) speaks with another speaker

45 (some-one) speaks with another speaker

46 (some-one) speaks with another speaker

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48 (some-one) speaks with another speaker

49 (some-one) speaks with another speaker

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97 (some-one) speaks with another speaker

98 (some-one) speaks with another speaker

99 (some-one) speaks with another speaker

100 (some-one) speaks with another speaker

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here - because they fought here --- they found ---  
 basilahtwa khonakula. (Kukhona - ke  
 we were buried here. (some-one pho interpretr  
 lohushako ngesiNgisi Kepha Kuyajubeka)  
 in English (but is cut)

1 nabeta Kulele MKhomati?  
 when they came to this place of MKhomati?

4 nhi? imphefu?  
 what? know imphefu?

1 Batsi bayewuka e-- beta  
 They said they were going down e--- coming

4 Kulele MKhomati? iyabaleka irashwa  
 to this place of MKhomati? It was

4 Leli? banye bantfu, ngulebe Sutfu lebeta ---  
 this one? by some other people It was the

1 Nh-nhi. le emuva... Uyayibulala. ke  
 Yes. ... were coming from behind. Then

4 Mhinhi, azanga beta la. Beta

No, they did not come here. They came  
 Sebacoshwa yimphi le Shongwe naya le  
 when they were being chased by the imphi

sekusala muny' umSutfu la efika ne  
 there Shongwe --- then one mSutfu remained here

1 loh, actually --- (uyahumusha, kuyajubeka)  
 Oh, actually --- (he interpretr but he is cut)

4 Nakoke -- sokusala lembadali-ke

Then the one who paid remained  
 e--- -- -- lesinye sihheke khona

e--- -- -- another cave here that finished it

lapha Kubilahila. Sebahlangana laph'  
kahilahila. inen they met there, ow,  
 e--- nasebandla-ke Kuye---ny la-- la--

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... that ... they found ---  
 ... (some-one pho interpretr

... in English (but is cut)

1 nabeta Kulele MKhomati?  
 when they came to this place of MKhomati?

4 nhi? imphefu?  
 what? know imphefu?

1 Batsi bayewuka e-- beta  
 They said they were going down e--- coming

4 Kulele MKhomati? iyabaleka irashwa  
 to this place of MKhomati? It was

4 Leli? banye bantfu, ngulebe Sutfu lebeta ---  
 this one? by some other people It was the

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 Yes. ... were coming from behind. Then

4 Mhinhi, azanga beta la. Beta

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 Sebacoshwa yimphi le Shongwe naya le

when they were being chased by the imphi

sekusala muny' umSutfu la efika ne  
 there Shongwe --- then one mSutfu remained here

1 loh, actually --- (uyahumusha, kuyajubeka)  
 Oh, actually --- (he interpretr but he is cut)

4 Nakoke -- sokusala lembadali-ke

Then the one who paid remained  
 e--- -- -- lesinye sihheke khona

e--- -- -- another cave here that finished it

lapha Kubilahila. Sebahlangana laph'  
kahilahila. inen they met there, ow,  
 e--- nasebandla-ke Kuye---ny la-- la--



... because they thought there was a lion there  
 (Kukhona) knows it  
 we were worried there (some one interpreted)  
 (Kujijabeka) (Kujijabeka) (Kujijabeka)  
 in English but is cut)  
 Kulekhona? (Kulekhona?)  
 when they came to this place of Kulekhona?  
 what?  
 1 Bati bawuka be e-bete  
 they said they were going down e-bete  
 Kulekhona?  
 to this place of Kulekhona?  
 2 leli? (this one?)  
 1 khona? (is there?)  
 2 Bati bawuka be e-bete  
 they did not come here (they came)  
 when they were being chased by the lion  
 Kulekhona? (Kulekhona?)  
 there someone -- other one mntu remained here  
 (Kujijabeka) (Kujijabeka) (Kujijabeka)  
 (we interpreted but he is cut)  
 2 Kulekhona? (Kulekhona?)  
 there the one who said remained  
 Kulekhona? (Kulekhona?)  
 another cave here of  
 Kulekhona? (Kulekhona?)  
 Kulekhona? (Kulekhona?)  
 Kulekhona? (Kulekhona?)

e -- a -- when they ate there is smoke there  
 lamakhondze Sokufik' imphofu-ke  
 the emakhondze Nginen an imphofu,  
 Msutfu  
 Msutfu, came there then some  
 1 imphofu? tinhloli letiphuma le  
 2 imphofu? ne spice from kaNgwane  
 4 Uyayat' imphofu? Kutsi - Kune besutfu  
 Do you know imphofu? report that  
 1 inyamatane? Koduwa ungatzi bab...  
 Is it game? Sutfu who remained there, but it  
 4 Inyamatane. It' sawiyabaleka khon'icoshwa  
 It is game. It came running. It was  
 ngulabanye bantfu, Ngulebe Sutfu le bete ---  
 being chased by some other people. It was the  
 labeta le emuva Uyayibulala-ke  
 besutfu who were coming from behind. Then  
 msutfu, lomdvuna. Soyachamuka  
 msutfu, the male msutfu killed it. A female  
 lomsikati futsi khona ntelaph'  
 Msutfu came just there from there  
 esihhehleni Kuthabla Uyefika ne ---  
 the cave at Kuthabla. The male msutfu  
 lolomdvuna utsi --- ubita lolomsikati:  
 Said --- he called the female one:  
 "Ungabobaleka nami ngingumuntfu!"  
 "You should not run away. I am also a msutfu!"  
 Sebadla lemphofu, baya yicedza.  
 Then they ate the imphofu. They finished it.  
 4 Bayabona-ke bakaNgwane: "Owu,  
 The bakaNgwane then saw that: "Ow, one  
 Kunebantfu lapha, Kuyadvunya Sutfu lapha."



msutfu who bore all the besutfuno of  
 Kutsiwa kutala um-bantfu w-banye  
 It is said only one people beared children  
 lapha kaMncina, lomSutfu munye.  
 here at kaMncina, the msutfu is only one.

1 Kulomfati la? ba-nje labantfu? (Baya-  
 the woman? kaMlamb-<sup>40</sup> odmaMakad # (they

4 Kulomfati. (kunensindvo wetape") ---  
 the woman. (noise from the tape) idad- +A

Kukanengi kutsi kutsa-bantfu  
 many times that - - - when these people

1 Kula bakaMncina? uyekete kubuta  
 in these bakaMncina?

4 laba these people - origin Makad SA

1 e--- lokutsi Mncina kubo (Kukhona  
 e -- the saying Mncina in them, (some-one

lokhwelako) kwa kuvele - kusibongo  
 coughs) was it their

2 Sabo yini noma le-- lesibongo  
 surname or the surname was just

sentiwa - nje ngesigaba lesitsite  
 made because of some reasons Swazi way

Kutsi naba bantfu batfolwa babashubela  
 that here are people they were found <sup>45</sup>

sasesesiba bakabani? Kuchukwa  
 and we became people of this surname?

4 mnhi, angati-ke lapho. Angati muva  
 mnhi, I don't know there. I don't know back

le--- Kutsi Mncina betsiwa yini  
 who named them Mncina here - -

Kodwa kuyabonakala kutsi babengasibo

there are people there; there is smoke there -  
 Sepangapaka bona lapa bakaplangane

then these bakaplangane ran away, they  
 bamanganya bona le bokanzka

event there. then some  
 bakaplangane tindleli bakaplangane

spice from kaMncina  
 Kutsi Kutsi bakaplangane

from Mncina went to report that  
 bakaplangane bakaplangane

there some bakaplangane who remained there, but it  
 bakaplangane bakaplangane

look like they are two. they drove four  
 bakaplangane bakaplangane

count, then they called them "Mncina"  
 bakaplangane bakaplangane

of the cave!"  
 bakaplangane bakaplangane

then what happened after that  
 bakaplangane bakaplangane

had given them the cows?  
 bakaplangane bakaplangane

then they came out in the open  
 bakaplangane bakaplangane

then what happened  
 bakaplangane bakaplangane

next when they out?  
 bakaplangane bakaplangane

then they stayed; stayed; stayed  
 bakaplangane bakaplangane

then they stayed; stayed; stayed  
 bakaplangane bakaplangane

40 bakaMlambo — people of Mlambo clan name or surname.

41 babe — father; one's father; any adult person of the same age as one's father.

42 bakaMungina — people of Mungina surname or clan name.

43 Shubela — wrap one's body with cloth to cover it.

44 Shuka — to rub (e.g. a hide) so that it becomes soft.

but it is clear that they were not of bakaMncina, betsiwa-nje — ngalelibitoz bakaMncina. They were just named with labetsiwa. Iona ngemaSwati. Bebashubela. the name they were given. they used to shubela

5 AsibakaMlambo-nje labantfu? ne (Baya- Are they not bakaMlambo<sup>40</sup>, these people? (They -hleka.) all laugh)

1 Awu, uyabaKhulumela-bantfu. Ow, you speak for them, when these people bakhona, bab' uyekele M Kubuta are here, babe<sup>41</sup>, why don't you ask Kubo? from them?

5 Cha, ngibuta Kanjalo: asibo uKhuzo. No, I am asking that way: Are they not bakaMlambo? bakaMlambo?

2 SibakaMungina ebeSutfwini, sibaka We are bakaMungina<sup>42</sup>, we are Sothos, we Mungina eku --- benta SiSwati are bakaMungina --- Mncina is a Swazi way lokutsi Mncina. Bokhokho ngi bebashubela.

of saying Mungina. Our fore-fathers used to shubela<sup>43</sup>, Mala basikatinga bakhona. Kushu kwa even women. They used to shuka<sup>44</sup> tintwane, kukwajelwa la ngemuva toes, they wrapped around here at the back kutsiwe, endzabukweni yetfu. La --- like this, in our culture. loku sesikufaka emaSwatini loku,

45oti Shukda - from the verb "shuka" (see note 44)

41 babe - father; one's father

42 baka Mncina - people of Mncina

43 Shubela - wrap; one's cloth

44 Shukda - wrap; one's cloth

45oti Shukda - from the verb "shuka" (see note 44)

46oti Shukda - from the verb "shuka" (see note 44)

47oti Shukda - from the verb "shuka" (see note 44)

48oti Shukda - from the verb "shuka" (see note 44)

49oti Shukda - from the verb "shuka" (see note 44)

50oti Shukda - from the verb "shuka" (see note 44)

this we used it among the Swazi people, Sifundziswa ngini tsine. Kwa-... we were taught by you. We did not singakwati... ngema Swati. Bebashubela. Know it... it is Swazi. They used to shubela.

Bagwabhela. Kushukwa tintwane. They wrapped clothes. They shuka'd

tetingogo kugalwe boya be - hider, removed hair was from

bembuti bususwe ba - goats' skins, they

1 Njengobe nine nibaka Mncina. As you are baka Mncina

4 Kukhona yini lenikwatiko e - is there anything you know e -

2 ngalobitwa ngekutsi ngusokhukhuza about some-one who is called Sokhukhuza

waka Hlophe? Of Hlophe surname?

2 Sokhukhuza? Sokhukhuza? explain it themselves.

1 mnh. yini longake niyamati. mnh (Yes). Someone you know

2 Awa, kutsi kangati, Shongwe, Ow, I know, Shongwe, a

Kancane, ingab' abejini (Khonapha bit, what was he here among

kubaka Shiba? Nami-ke ngingete the baka Shiba? But then I can not

ngamane ngikukhulume, e - just talk, e - it leads Khon' endzabeni - nje kuloku

46 indzaba - story

47 lomdzala - an elderly person in Swazi society

48 indvodza - man; husband; a mature man

49 emaswati - citizens of present-day Swaziland, the Nguni people that conquered those pre-existing people (emakhandzambili) of present day Swaziland

to the indzaba<sup>46</sup> which lowukubutako, (loSikh -2) - lo - you are asking, this Sikh --- loSikhukhuza' angats' abekhona this Sokhukhuza it seems it was there kwakute --- (akuvakali, sekukhona there was no --- (in-audible, some-one lokhwehlelako). Awu, abekhona is coughing). Ow, he was there lomdzala. ("Waka Hlophe?, waka Shiba?" lomdzala. ("He was of Hlophe, of Shiba the Babutana boduwa, kuvakala nelivi lemlumbi) ha surname?", they ask from each other, there is a white man's voice)

1 mnhi?  
what?  
2 Awu, ngete ngabachatsa-ke labo, Ow, I can not explain those, bangatfotakala enkhulemeni yabo It can be found in their speech nabatikhulumela bona. when they explain it themselves.

1 Ukhona yini longabe niyamati? Is there some-one you know labebitwa ngekutsi nguMgazi, indvodza who was called Mgazi, an indvodza<sup>48</sup> lebeyivele i--- iyindvodza (Kukhona who was an indvodza of fame (there is lokhwehlelako) Yeludrumela Kucala some-one coughing), when the emaswati<sup>49</sup> kwemaswati kub' efike na? first arrived in the territory?  
2 Lokwakutsiwa nguMgazi?

50. gogo — (see note 11) <sup>to the indaba of what</sup>

51. uyise — father of <sup>you are asking this</sup>

52 uyihlo — (see note above (note 51)) <sup>is coming</sup>

53 umfati — woman; wife; <sup>etene</sup>

54 lomncane — young one; small one; little <sup>one, etc.</sup>

<sup>one, etc.</sup>

<sup>you know</sup>

<sup>who was called Mgazi, on indaba</sup>

who was called Mgazi? <sup>you</sup>

1 mnhi (Yes)

2 Awn, Singete sati Shongwe Shongoba  
Ow, Shongwe, we may not know because  
Mgazi tsine sati lebe -- betse gogo  
we know Mgazi a name that had been given to gogo<sup>50</sup>

e -- uyise wanaba laph'e  
e -- the uyise<sup>51</sup> of these there even  
eKusulukeni, lelesimatiko, uyihlo,  
at eKusulukeni place, the one we know, the  
Mgazi, sati yena, tsine hawaka Mncina.  
uyihlo<sup>52</sup>, Mgazi, he is the one we know, he was of Mncina<sup>53</sup> surname

1 mnhi!

2 Kute lomunye lesimatiko.  
There is no other one we know.

1 mnhi! Nge kutini?  
(mnhi! And why?)

2 Kumb' wetsiwa ngaye, singete  
May be he was named after him we  
sati -- we may not know.

1 Nguyise -- -- nguyise wabani?  
He is the uyise of who? baka Ngwane

2 Nguyise wanangumfati, lomncane.  
He is the uyise of this umfati<sup>53</sup>, the lomncane<sup>54</sup>.

1 -- -- aneno -- Mgadlela. Namise blangeni  
-- -- -- Mgadlela. While you  
nine baka Mncina, ku khona yini  
were at e blangeni you baka Mncina  
labeniphetsa noma nanitiphetsa

55. enkhosini — at the inkhosi's place,  
(see note 5 for inkhosi);

51. ... the inkhosi himself

56. emahambate — literally, "people who  
go without (e.g. property)."

57. iNgwenyama — title used to address the  
inkhosi or King.

58. hlanganisá'd — from the verb "hlanganisa"  
(join together; bind; make into one; etc.)

59. baka Magagula — people of the Magagula  
surname or clan name. These

are one of the many ethnic groups that were  
found existing in the territory by the baka Ngwane

...

...

...

217 was there some-one who governed you Morigala  
nine? you governed yourselves?

2 Awu! ng'ngete ngati-ke Shongwe  
Ow! as to how they stayed, we  
lapho-ke kutsi bebahleti njani

may not know, Shongwe, whether or not  
noma bebatihlalele ngobe  
they stayed on their own because even  
nenkhosini kutsiwa singemahambate,

at the enkhosini it is said we are the  
kusukela kwaKhona, lamuhl'behitsia  
emahambate<sup>56</sup> since its beginning. Today

iNgwenyama - nje singemakhandzambili,  
the iNgwenyama<sup>57</sup> says we are the cause  
singemahambate. Angati-ke ab nami  
emakhandzambili, we are emahambate. I don't

kutsi, isho ngani? Ngekutsini?  
know why he says this? And why?  
Ngoba nasekufe labadzala tincono  
Because when the labadzala are late,  
tintfo letibhalwako

things that are written are better.

1 Basenga kefiki-ke labaka Ngwane,  
Before the arrival of the baka Ngwane,  
Kukhona yini e--- yibuhlobo  
was there some relationship  
lobutite lobobunihlanganisa

which hlanganisá'd<sup>58</sup> you and  
nebaka Magagula na?  
the baka Magagula<sup>59</sup>

2 Baka Magagula vele sikanye nabo



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Indeed, we are one with the baka Magagula  
 labo. Bakhandza wotsine - baka Ngwane  
 The baka Ngwane found us and  
 ne baka Magagula. Singema Khandzambili,  
 the baka Magagula. We are emakhandzambili, we  
 Siyafanana. Angati - ke kutsi  
 and the baka Magagula. But I don't know what  
 bangumhlobo muni bona wapnoma  
 kind of people they are whether in  
 Kumb' ekutalweni kwabo walo  
 their birth they were still beSutfu  
 balandzela tsine ka beSutfu, behluka  
 like us, the beSutfu. They differed in  
 ngalobubongo baka Magagula, ngobe  
 their Sibongo<sup>60</sup> the baka Magagula, because  
 laba baka Magagula bayindzabuko.  
 These baka Magagula are people of know  
 fanana natsi bekunqubani?  
indzabuko<sup>61</sup> just like us  
 1 Nango - ke Mabaleka, seabamnikile  
 there is Mabaleka, the baka Ngwane young  
 laba baka Ngwane nakumets ---  
 had given him and you named (some-  
 kutsi ngu Mabaleka, bamnikile  
 him Mabaleka, they had given him  
 letinkhomo, kukhona ebini a --  
 the cows, is there anything which  
 tokwaphindze kwenteka loko nje  
 happened again at the listen  
 enkhosini, inkhosi yamenta njani?  
enkhosini? What did the inkhosi do with him?  
 2 Beyimnikile letinkhomo? Waba

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to Sibongo - surname; clan name;  
 praise name; etc.  
 baba indzabuko of origin; first inhabitants;  
 the first to settle there; etc.  
 Great things governed their own because  
 there at the enkhosini it is said we are the  
emakhandzambili.  
 I Ngwane says we are the  
 Angati - ke kutsi  
 these are the emakhandzambili who are  
 know why? why?  
 because when the labo are late  
 baka Magagula - wabakho -  
 these things that are written are better  
 1 baka Magagula - the baka Ngwane  
 before the arrival of the baka Ngwane  
 baka Magagula -  
 baka Magagula -  
 baka Magagula -  
 baka Magagula -

After giving him the cows? He became the  
ngumuntfu wenkhositor - umuntfu<sup>62</sup> of inkhosi

1 Incabano yaba khona yini wemuva  
Was there any quarrel after he had  
kwekubeni asanikiwe yinkhosi noma  
been given the cows by the inkhosi or  
sekuhamba kwetikhatri kwaphindze  
with the passing of time, did they  
kwacatjanwa yini nebakaNgwane  
quarrel again the bakaNgwane. He had something  
lo--- nalo Mabaleka na? bahlala  
and this Mabaleka?

2 Akucatjanwanga Mbabane, bati  
They did not quarrel Mbabane often look at it.

1 Uyise wa Mabaleka ngabe niyamati  
The uyise of Mabaleka, do you know  
yini? Ngabe bekungubani?  
him? What was his name? We know that

3 A! singete sati Sasibancane  
Ah! we may not know. We were still young,  
siyakhuluma sasibancane (kukhona  
we are saying, we were still young (some-  
lokhwehlelako). Nibe niva - nje  
-one coughs). Youngsters near labadzala  
bakhuluma lapha ebudzaleni a---  
speak in ebudzaleni<sup>63</sup> --- you  
aninandzaba nine kuphela - nje  
they don't care, they only listen  
nilalela niyeva bakhuluma yena?  
and hear as they (labadzala) speak.

1 --- e--- umuntfu bekutsiwa akungu-

umuntfu - person, human being, man;  
The bakaNgwane etc

ebudzaleni - in adulthood; stage  
of adulthood; etc

kwacatjanwa yini nebakaNgwane  
quarrel again the bakaNgwane

umuntfu bekutsiwa akungu-  
person, human being, man

labadzala - place where  
youngsters are

ebudzaleni - place where  
youngsters are

64 Sitiba - natural pool of water from  
 a river in the

Sidlwane - a burning wood  
in the

Ngamisa  
Ngamisa

Ngamisa  
Ngamisa

--- e --- a person called  
ngu Manyovu?  
Manyovu?

2 Manyovu sati waka Mnisi, waka Mnisi  
 We know Manyovu of Mnisi surname. He is of  
 --- abengena laph' esitibeni  
Mnisi surname --- He used to get into the  
Ku Mantjolo, bamusho-ke, labadzala  
Sitiba<sup>64</sup> of Mantjolo. the labadzala used  
to mention him, this Manyovu. He had something  
lapha, naso sitiba lapha, bahlala  
 (which) he used to get in there, there is the  
ngekusibiuka laph' eMbabane, batsi

Sitiba there, people from eMbabane often look at it.  
ngu Mantjolo. Bats' abengena  
they say it is Mantjolo. they say he used to  
nesidlwane, siyamati-ke ---  
 get in there with Sidlwane<sup>65</sup>, we know that  
 2 lo Manyovu-nje njoba kufika  
 one --- this Manyovu as it comes  
 1 Ku Manyovu

to Manyovu.  
 1 Halo Manyovu-ke, bukhona yini  
 With this Manyovu then, was there who  
buhlobo lebe ningiboya bon'  
 any relationship between you Mabalala  
emkhatsini, wenu kunye naye  
 and him in the beginning, in  
kucala, KuMaswat', angakefik yena?  
emaswati, before he arrived?

2 Angingete ngati-ke Kutsi Kwakungu-

66 emadvodza — plural form of advodza (see note 48)

67 bo Magagula — the Magagulas; Magagula and other people or company

68 mncane — young; little; few; small

69 mncane — young; little; few; small

70 mncane — young; little; few; small

71 mncane — young; little; few; small

72 mncane — young; little; few; small

73 mncane — young; little; few; small

Shongwe, I may not know what relationship with there was between Kwala dudz' omatsatfu -nje, Shongwe, the three emadvodza<sup>66</sup>, mean

Kulaba bo Magagula, Kulaba baka Mncina in these bo Magagula<sup>67</sup>, in these baka Mncina nebaka Magagula naye bo Manyovu, and the baka Magagula and this Manyovu, ngobe simncane kakhulu. because we are too mncane<sup>68</sup> one who

1 e --- lo Mabaleka - ke njengobeni naye e --- this Mabaleka because he too phel' abetala, kwabese kubekwa bore children, who was then

3 bani (kulo waba yindlalifa installed to become his heir? Uba landze lanise - nje abetalwa heir? List them chronologically. that

2 Lo Mabaleka? kwabekwa Mfundza 'this Mabaleka? Mfundza was installed. one

1 watala bani? Who did he bear?

2 Watala Sikotela, uyise wanangu He bore Sikotela, the uyise of this one who lobekiwe. Indlalifa ya Mabaleka yini has been installed. The heir of Mabaleka ngu Mfundza, is Mfundza,

1 mhi. they did during their

2 uyise walo.

the uyise of this one.

1 mnti - - - yini lokhona - e mkhatsini

Mnti - - - what is there between wa Mabaleka na Mfundza, sengisho Mabaleka and Mfundza, I mean

2 kutsi-ke encenye Mfundza that may be Mfundza - ngumtukulwane wa Mabaleka (kukhona is a grandchild of Mabaleka (some-one lokhwehlelako), ngabe kute yini (coughs) is there not some-one who lo tala Mfundza? Ngabe Mfundza' bore Mfundza? Was Mfundza utalwa ngu Mabaleka kahle na? really born of Mabaleka?

3 A! (kukhona lotsi babom khumbuta)

A! (some-one says they should remind him) Sisho kona Mncina kutsi abetalwa Mncina this is what we mean that our ngu Mabaleka mbamba. (kukhona he was really born of Mabaleka (some-one lomvumelako) supports him)

1 e - - - naba - ke (baka Mncina here are baka Mncina)

1 Sebakhona la ngabe kukhona yini in this place, did they have labebanako e - - - nemilingo - nje anything e - - - even imilingo

2 lebebayenta e - - - ngetikhatsi tabo which they did e - - - during their na?

imilingo - super natural powers, miracles magic etc

1 e - - - naba - ke (baka Mncina here are baka Mncina)

1 Sebakhona la ngabe kukhona yini in this place, did they have labebanako e - - - nemilingo - nje anything e - - - even imilingo

2 lebebayenta e - - - ngetikhatsi tabo which they did e - - - during their na?

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1 mnti - - - yini lokhona - e mkhatsini

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2 lebebayenta e - - - ngetikhatsi tabo which they did e - - - during their na?

71 fula'dgo — from the verb "fula" (to make or manufacture something such as a spear or a hoe using traditional methods)

72 umgongodzelo — grinding stone; any stone the size of a grinding stone

73 imbokodvo — fathers; all people of the same age as one's father

74 bobabe — fathers; all people of the same age as one's father

75 ...

76 ...

77 ...

times? people but it used to hear that  
2 habesutfu? the besutfu?

1 mnhi. Among the three (the mnhi. kutaba labatsaffu (uya-  
2 Besutfu beba f - - uphi imilingo imiti.  
The besutfu were - - imilingo imiti?

1 M - - nine baka Mncina  
Y - - you the baka Mncina are also

2 bebafula tibhamu - Kucala leteng - - loko  
"ney fula'd" guns they in the beginning  
temgongodzelo nati tatitsiwa (kukhona

guns of umgongodzelo<sup>72</sup>, those which were done  
lelinge livi), tidubula, tishaya apha  
like this (there is another voice), they (guns) shot,

tindlovu, inhlavu yakhona yayingaka, apha  
they shot guns, its bullet was this size,  
timbokodvo. Lebesikuva ku - Kubo babe.  
an imbokodvo<sup>73</sup> that which we heard from our bobabe<sup>74</sup>

Kwefika belungu babachitsisa kutsi.  
Europeans arrived and prohibited the use of these  
"yey!, akukh'ina umuntfu loyophatra  
that: "Yey! no person will be allowed

1 sibhamu la." (kukhona lelinge livi)  
have a gun here." (there's another voice)

1 Kwakwentwa baka Mncina bonyini  
Was it done by the baka Mncina  
noma baka Magagula, e Mgobodzeni?  
or the baka Magagula at Mgobodzeni?

2 Angicondzi - ke Kubo labantfu  
1 don't know who amongst the  
labatsaffu koduwa ngiye ngive batsi.

75 imitsi — concoction(s) made by using traditional African science either to heal or kill.

72 Ungongozelo — the besutfu were

1 M — nine — the bakaMncina

2 bakaMncina — you the bakaMncina

3 bakaMncina — tiphama — tiphama

4 bakaMncina — tiphama — tiphama

5 bakaMncina — tiphama — tiphama

6 bakaMncina — tiphama — tiphama

7 bakaMncina — tiphama — tiphama

8 bakaMncina — tiphama — tiphama

9 bakaMncina — tiphama — tiphama

10 bakaMncina — tiphama — tiphama

11 bakaMncina — tiphama — tiphama

12 bakaMncina — tiphama — tiphama

13 bakaMncina — tiphama — tiphama

14 bakaMncina — tiphama — tiphama

15 bakaMncina — tiphama — tiphama

16 bakaMncina — tiphama — tiphama

17 bakaMncina — tiphama — tiphama

18 bakaMncina — tiphama — tiphama

three people but I used to hear that  
kwaKula Kubona labesutfu  
it was here among the besutfu

1 He doesn't know — among the three (He Akati — — kulaba labatsatfu (uya- interprets) . Ngumuphi imilingo, imitsi -humusha) . Which imilingo, imitsi

1 hhayi letibhamu, ngimilingo nato not guns, they (guns) are also ngobana phela yi- yintfo leledvubulako, imilingo because they are a thing which shoots,

2 mnhi mnhi imitsi lebe yitsite - nje yekwelapha just certain imitsi for healing

2 (Kukhona lokhwehleleko) noma yekwelapha (Some-one coughs) or for doctoring imphi (uphindze uyakhwehlela) noma an imphi (he coughs again) or else

1 y -- yekwentani - nje? for doing anything? 2 Awu! (Babutana boduwa) Ow! (they ask from each other)

1 Lokufunekako kuti kulaba what is wanted is among these small bakaMncina, hhayi Kubo bonkhe bakaMncina not among all the besutfu, sibayekele bonkhe besutfu, besutfu, let's leave all the besutfu,

kulaba bakaMncina - nje, Kukhona just among the bakaMncina, are there yini labenta tigana letitsite

76 tigana → diminutive form of the noun tigano (incredible things; shocking things; awe-inspiring things; etc.)

77 umlingwana → diminutive of the singular form of imilingo (see note 69)

78 live → a country; place; area; etc.

79 umuti → homestead; village

80 libito → name of a place

people who performed certain tigana<sup>76</sup> letingumlingwana na? Kutsi yebo noma which are umlingwana<sup>77</sup>? Just say yes or awati-nje. Kuphela.

2 Owu! ab Kute Shongwe Halengi Kwatiko. Ow, Shongwe, there is nothing I know.

1 e--- uma-ke baka Mncina base --- e--- when the baka Mncina? we

2 banikwa lelive yinKhasi, nguyiphi given the live<sup>78</sup> by inkhosi, which was lendzawo? Kutsiwa ngukuphi? Libito this place? What is it called? Its name?

1 layo. angitfoli-ke teligama, name. I don't know the name.

2 Libito layo nguKahlahla lapha. Its name is Kahlahla where Kwahlala e--- umSutfu the umSutfu (stayed).

1 e--- nawutsi Kahlahla usho Kusukaphi e--- when you say Kahlahla you mean Kuyawugcinaphi nalendzawo? Yindzawo beginning from where and ending where? Is lenkhulu noma yindzawana

it a big place or just a small place? lencane-nje? place? across the Mkhomati?

2 Sengisho libito lapha kandzen' akhe I mean the name of where he had khona umuti wakhe. Aphetse lendzawo built his umuti<sup>79</sup>. He governed this place yona ibanti.



which was broad. place which you had

1 Lokuba --- ungete washo ng --- ligama  
Can it not mean the name of  
lemuti, loKahlaha. Kona mame?  
the umuti which was at Kahlaha.

2 Yintsaba lapha Kahlaha.  
Kahlaha is a mountain.

1 Wo, yintsaba lokuti Hahla?  
Oh, Hahla is a mountain?

2 nhenhe  
nhenhe (yes)

1 Leligama lalenzawo Kalatiwa?  
The name of this place is not known?

2 A!, angilitfoli-ke leligama,  
A!, I don't know the name,

1 --- doesn't have the name of the  
--- ute ligama, I don't know ---  
area (uyahumusha)

lalenzawo (he interprets)

2 ng' nga --- ng' ngatsi imshiya loya.  
I can say it is across there place, or  
1 (uyahumusha) Usho Kutsi-ke  
(he interprets) You mean that

3 ngalapha beninganikwanga le -- le -- lelive  
this side you were not offered the live,

2 mshiyo to kweNkhomati?  
this side, across the Nkhomati?

2 latiphettwe tindzawo tofimbili.  
It was governed on both places.

1 Ase ngibute-ke kuwe (kuKhona)  
Let me ask from you (some-one  
lokhwehlelako) e --- lenzawo leberinikwe

people who performed ligama

1 ...  
2 ...

1 ...  
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2 ...

80. Hha! — a way of expressing surprise at

81. tindzaba — stories; news; sensitive topic; etc.

82 Kubo Geza — (note that Geza could be a name of a person or a place) Geza and others; at Geza place; at Geza's home; etc.

coughs) e --- the place which you had yona yinkhosi yayiyinkhulu yini been offered by inkhosi, was it bigger sekuna loku leyinguko kona manje? than what it is now?

3 Hha! tindzaba taladzala tsine --- hha! Hha! the tindzaba of labadzala, we --- siti --- the same as before hha! --- how do they (the tindzaba) ---

1 Yisho ngeligama mention it by the name. white man. 3 eSilotfwane at Silotfwane.

1 Ya Bese kuyoshayaphi? Ya. And from there? 3 Le Kubo Geza, angati there at Kubo Geza, I don't know Kukhulum I don't hear

1 Yayiyinkhulu yini noma lendzawo noma was it big or not, the place, or Seyincane? it is now small?

3 Angiyati Shongwe I don't know it, Shongwe

2 Seyincane Shongwe imphela lamuhla It is small indeed today, Shongwe ngobe kwabesekungena matihlahla because they then planted these trees, Belumbi (Kukhona lokhwehlelako) the Europeans. (some-one coughs) Kwangena belumbi, seyincane?

83 Hingena'd - from the verb 'ingena' (get)

been (to be) intruder; enter; disturb; need

81 tindaba - the trees

82 - the trees

83 - the trees

84 - the trees

85 - the trees

86 - the trees

87 - the trees

88 - the trees

89 - the trees

90 - the trees

91 - the trees

92 - the trees

93 - the trees

94 - the trees

Europeans arrived, it is now small  
ngetihlahla, kuti indzawo. Seyincane.  
because of the trees, there is no more place.

1 e--- mshiya loya kwale Nkhomati,

e--- 'across this Nkhomati, on them, there  
yayingakanani kwendzawo?

how big was this place?

6 Is it the same as before?

Ngabe soloku isengako yini noma  
or now it is different? (Kukhuluma

manje seyehlukile? (a white man  
umlumbi) speaking)

1 Ngabe kusho kuti 'isol' isengako

does it mean it is still the same as  
yini noma nyalo sekwehlukile?

before or now it is different?

2 Nakhona sekwehlukile, Shongwe?

Even there, Shongwe, it now different.

2 Sekungene nang' umlumbi, kani

It has ingenad that European,

yena walitsatsa lonkhe nakhona.  
even there he took all the live

1 Kusuka - ke lapha lapha kulamapulazi

Beginning from there, there in those farms,  
njobe nang' emapulazi sewuwashito

as here are farms you have already

nangaya na--mangale, e---  
mentioned them, there they are, there, e---

ngaphandle kwalamapulazi solo

besides these farms, do you still  
ninalelo live lelingako yina na?



at KaNgwane, from enKhosini, he arrived  
 emSutfwini kulesicintsi lesasikelwe  
 here to the mSutfu, in this sicintsi which had  
 sona wasicela. Laphindze ligama  
 been demarcated for us and asked for it. A word  
 labuyela le. Wats' umSutfu: "hawn,  
 was sent back there. The mSutfu said: "Ow,  
 Silosikhulu kungacela lomntfwanenkhozi  
Silosikhulu<sup>84</sup>, how can the umntfwanenkhozi<sup>85</sup>  
 Kimi, nginayo yini min' indzawo  
 ask from me? Why? I don't have indzawo<sup>86</sup>,  
 lophela yenkhozi? " Yats' inkhozi:  
 the indzawo is for inkhozi. " The inkhozi  
 Lelo lipha kelo phela, angahlala  
 said: "That is liphakelo<sup>87</sup>. He can stay  
 ngobe besowuphaketwe lona. "  
 because you had been offered it. "  
 Lengikwatiko-ke. Uyahlala laph'  
 That which I know. He stayed there  
 eMachegwini lapha, Nyamayenja, lapha  
 at Machegwini, there, Nyamayenja, when  
 sekutawusuka nankh' umut' uwela  
 this umuti moved to be  
 la uz' utakwakh' uta la .  
 built here.

1 Nakoke anasefi -- kile-ke soku -- shitiwo  
 there he has arrived, at KaNgwane  
 kaNgwane kutsi a ket' atohlala  
 it had been said he should come to stay  
 lapha lomntfwanenkhozi, e ---  
 here, the umntfwanenkhozi, e ---  
 buhlobo babuyini kini noma

84 Silosikhulu --- literally, "big lion";  
 title used to address  
 an inkhozi.  
 85 umntfwanenkhozi --- singular form of  
 "bantfwa benkhozi" (see  
 note 9)  
 86 indzawo --- a place; an area; a piece  
 of land; etc.  
 87 liphakelo --- a share (of something such as  
 land) which has been  
 set aside to be given  
 or offered to somebody.



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***A2760 - Swaziland Oral History Project***

***PUBLISHER:***

**Collection held at the Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa**

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