

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) : (group of informants)  
<sup>Nkunzana</sup>

Place : kaHlahla

Date : n/d

SCHOOL  
SKOOL

Book II

STD.  
KLAS

72

A4

FEINT AND MARGIN  
DOF EN KANTLYN

## Note

Info

The interview consists of a group of informants. Each one of these is allowed to talk about what he knows or what he heard of.

Informant number 1 is Shongwe. He is the interviewer. Sometimes he interprets to a European (a white man).

Informant number 6 is a European. It appears that he is the one who interviews the <sup>other</sup> informants. He does this through informant number 1 who sometimes interprets to him (the white man).

The rest of the informants are all interviewees. Please note that sometimes it is difficult to distinguish the voices as this is a large group.

The place of the interview is KaHlahla. But it appears that this is a name of a mountain. The interviewees seem not to know the actual name of the place.

There is also no date of the interview.

what was the relationship among you for  
2. Wefika wabangumntfwanen Khosi, kwase  
the then became a

nguShifu yini, uba sikhulu yini  
center to (position) shomane saonwalew 88

Kiibrow nonmabankwaphika njani,  
asomay ni yobozwaphomant happened?

Kuyowu ngibha of ptiso?  
How did it go? 88w2

2. Wefika wabangumntfwanen Khosi, kwase  
the same and became umntfwanen Khosi, then

Kayatseliswa, abayatselisa belumbi  
people were required to pay tax, the European

Sebatsi nabatselisisile sekutsiwa-ke  
imposed taxation. They said the umntfwane-

libhuku litawuphatfwa nguye,  
umntfwane should keep the libhuku,  
nguyen' atasiphatsela Aphatsela tsine

He was the one who had to keep it  
besutfu, lomntfwanen Khosi. Membala-ke

for us besutfu, na umntfwanen Khosi. Indeed,  
waliphatsa-ke. Kwe lapho asihupha

he kept it. There is no word he troubled  
khona wekunene. Selatratfwa

us, wekunene. The libhuku was  
yilgwanyama lamuhla, seyilnika

shown by the ilgwanyama, today the  
range between Shifu wetfu.

ilgwanyama give it to our present chief,  
1. Asewuchane kwaveri ngebana

Can you explain because now

88. libhuku — literally, a book ; receipts

89. wekunene — one (a person) of the right hand ; a word commonly used in Swazi Society to address any Swazi.

what was the relationship among you or kwabese kusuka yena u- uba he then became a

nguShifu yini, uba sikhulu yini chief, did he become a chief

kini noma kwenteka njani, among you or what happened? kwema njani?

How did it go? wentsa kanjani - ke

2 Wefika waba ngumntfwanen Khosi, Kwase He came and became umntfwanen Khosi, then kuyatseliswa, sebayatselisa belumbi.

4 people were required to pay tax, the European Sebatsi nabatselisile sekutsiwa - ke imposed taxation. They said the umntfwane-

libhuku litawuphatfwa nguye,

-nkhosi should keep the libhuku<sup>88</sup>,

nguyen' atasiphatsela. Aphatsele tsine He was the one who had to keep it

beSutfu, lomntfwanenkhosi. Nembala - ke

for us beSutfu, the umntfwanenkhosi. Indeed,

waliphatsa - ke. Kute laph' asihlupha he kept it. There is no where he troubled

khona wekunene. Selatsatfwa that it was us, wekunene<sup>89</sup>. The libhuku was

yingwenyama lamuhla, seyilinika

taken by the ingwenyama, today. The

nangu lokhona shifu wetfu.

ingwenyama gave it to our present chief.

1 Asewuchaze - ke wena ngobana should keep it

Can you explain because now

90 umlandvo — a story told in a narrative form; a history

91 bakitsi — people of our family; of our clan name; of our place or area; etc

sekufika kulesigaba se... lesisho  
it comes to the stage which talks about  
nga Nyamayenja, kungentek' angetati  
Nyamayenja, it can happen that this wekunene  
Kahle lo wekunene e--- ka kantsi

may not know well e--- yet  
wen encenye utawu - hdambu hlambulula  
may be you can explain it with Madimelenu  
Kahle, Kutsi kwenteka kanjani - ke  
thoroughly that how did it happen that  
bafike laba mba baka Blamini lapha?

these baka Blamini came here?

4 Awu, kufika kwa laba baka Blamini  
Ow, the arrival of these baka Blamini, I  
bavele bakhanda bona beSutfu,  
they found them, the beSutfu, already here  
langesheya, nangiva ko - ke nami  
across there, when I hear from

ngemlandvo. E--- uma - ke befikile  
Umlandvo.<sup>90</sup> E--- when the baka Blamini

lapha baka Blamini bavele bahlala  
had arrived here, did they stay here  
lapha kulabe Sutfu njengoba a landza - nye  
among the beSutfu as he says that it was  
nekutsi libhuku kwatsiwa

said they should keep the libhuku  
Kabaliphatsa laba bakitsi ngobe

these bakitsi<sup>91</sup> because  
babantfwaben Khosi bona babaphatsela -  
they are bantfwaben Khosi them, they should keep it.  
Kwaphatsa Gucuka - ke, Ku - - Ku - -

92 endlunkhulu — at the principal hut in a village (according to BA Mawik, The Swazi (1966))

93 luhlangotsi — side; portion or half of an animal that has been slaughtered.

Gucuka then governed. KuNyamayenja kwaKusetelibhuku. During Nyamayenja's time there was no libhuku. Libhuku licala kuGucuka keKuba. The libhuku began (was introduced) during nelibhuku. Wase-keGucuka-ke-keGucuka's time. GucaKa then al- - - 29 Sowubek - - - ungatsi babe na Mdimeleni, instal - - - I mean they were with Mdimeleni. wase Mdimeleni ubeka loGucuka. Then Mdimeleni installed this GucaKa. Sowutsi nasambekile loGucuka. After he had installed GucaKa, I don't know Sowusuka-ke loMtimeleni Sowuyaphuma this Mdimeleni then moved from during then lapha endlunkhulu yaseKufikeni (bayahleka) there at endlunkhulu<sup>92</sup> of Kufikeni area. laugh! Sowakh' eceleni. Sowutsi-ke (Kukhona) He then built near that area. (Some-one nakaKhile laph' kweceleni-ke Sowuhl' ke. Then he used to en Madabeni and asika luhlangotsi-ka-la GucaKa-kelela cut luhlangotsi<sup>93</sup> here, GucaKa, and la<sup>95</sup> alumikisa lapha, sokutsiwa-ke segrwela-ko take it there to Mdimeleni's place, then indlu nguseLuhlangotsini sey kuze kwetsiwa alwa the place was said to be eLuhlangotsini, leligama-nje leLuhlangotsini letsiwa. The name of luhlangotsini was given ngekusekela kweny - - - enyameni wa to the place because of the meat. were Aba - - - akhiphe luhlangots' alumikise

94 mkhulu — grandfather; one's grandfather;  
 any man of the same age  
 as one's grandfather.

95 - celela — ask for permission; seek the  
 consent of; etc.

96 indlu — house; hut; family members;  
 etc

97 yakitsi — of ours; of our home;  
 of our family; of our area;  
 of ours (the Mncinas)

He used to take luhlangotsi across here,  
 lapha lapha kuna Mdimeleni khona  
 there to where; there was Mdimeleni,  
 loGucuka kwase Kutsiwa-ke  
 this Gucuka, it was then said it is  
 nguse Luhlangotsini Sase siyesuka-ke  
 at e Luhlangotsini. We then were then given  
 tsine kutsiwa-ke kwesuka Gucuka;  
 moved. It is said Gucuka moved; that  
 kwesuka Madebeni uma seyiwela  
 Madebeni moved, when the indlunkhulu  
 lendlunkhulu; man' angisati-ke  
 was brought here; but then I don't know  
 la abekhona ngalesa sikhathi kutsi  
 who the one who was present during then  
 ngubani Nanuya lofute Kwati (bayahleka)  
 was. There is some-one who should know (they laugh)  
 Kuts' abengubani Ngu Mfundza (ku khona  
 who he was. It is Mfundza (some-one  
 lomkhubutako) - Kwase kusuka Madebeni-ke  
 reminds him. Then Madebeni and  
 namkhulu Gucuka-ke bayawucelela  
mkhulu<sup>94</sup>, Gucuka, went to celela<sup>95</sup>  
 lendlu le ku Mfundza uma seyiwela-ke  
 this indlu<sup>96</sup> there from Mfundza when the indlu  
 lendlu yakitsi seyita la. Yaffwalwa  
 of yakitsi<sup>97</sup> was brought here. It was carried  
 baka Mncin --- (ku khona lomphatamisako)  
 by baka Mncin --- (some-one disturbs him)  
 yaffwalwa baka Mncina, kwamenyetwa  
 was carried by baka Mncina. They were  
 bona labayiffwala bayeweta la,

98 menyetwa'd — from the verb "memela"  
(shout; call some-one;

summon people etc to perform royal duties;

etc (see note 92)

99 indlunkhulu — (see note 92)

100 umuti — (see note 79 (Book 1))

101 babe — father; one's father; any man of the same age as one's father; etc

102 inkhosana — successor to the throne; eldest son; prince; son of a respected person.

103 ekhaya — from the noun likhaya (home); at home

menyetwa'd<sup>98</sup> to carry it across here, that ngemlanduo-ke nasiva-ke. Batsi when we hear through umlanduo when bebayicedze kuyitfutsa lendlunkhulu they finished carrying the indlunkhulu<sup>99</sup> bayi beke base banikw' inkhunzi-ke when they had placed it, they were then given labahlatjelwa yona. Kuzenye a bull which was slaughtered for them. That lendzawo le kutsiwe nguse kuhlangothini is why this place was called ehlangothini, kwasukel' emtini, ligama demuti, it was because of the umuti<sup>100</sup>, it is the bhuku nawuphuma - nj' uphuma laph' name of umuti just when you leave e -- ekufikeni' kw ekubekweni - ke

ekufikeni : After installing Gucuka-ke ab' embeke lobabe Gucuka, this babe<sup>101</sup> ngobe ngesikadzeni ngemlanduo-ke kwakutsi because in the olden days, according to umlanduo, abets' angayibek' inkhosana nabelaph' once he had installed inkhosana<sup>102</sup> if he ekhaya bes' uyaphuma lo stayed here at ekhaya<sup>103</sup> he then had to leave angayibeka ngobe kubonakalisa kutsi after installing him because it was seen that lenkhosana ingeke ibuse kahle the inkhosana could not govern well mafela lapha ekhatsi kufunakala if he died there. He had to abe -- kufuna be seceleni. Itobusa

104 phatsana — touch each other; govern each other; keep on well with each other; be on good terms with each other; etc.

105 phatsana'd — (see note 104)

106 emabhuku — plural form of libhuku (see note 88)

leave (the likhaya) and stay near-by so that lenkhosana la ekhaya. lo Mtimeleni-ke the inkhosana could govern here ekhaya. This ungatsi lo Mtimeleni was' utala --- Mtimeleni then, it seems bore -- returned was' utala babe iikhokho. Babe, he bore babe iikhokho. Babe, kungatsi nguyeke babe lowacala -- it seems, babe was the first one kuphatsa libhuku, na Mtimeleni to keep libhuku, and Mtimeleni, (in) libhuku akazang' abhalu' emabhukwini. the libhuku, he was never written in the libhuku. Was' utala iikhokho. Kwaphatfwa-ke; He then bore iikhokho. It was then governed; Kwaphatfwa-ke; Kwaphatsa-ke, iikhokho, governed; again governed; (by) iikhokho, kuzek-ke kutaba namuhla. Sele until today. It is still iikhokho Kuphetse babe iikhokho. Sele-ke bekiwe babe iikhokho who is governing. We called. Siphetsene-ke nababaka Mncina. (Kukhona still phatsana<sup>104</sup> well with these bakaMncina lokhwehlelako) Azange kube khona (some-one coughs). There was who got into yekuhluphan' emkhatsinina wetfu, nothing which caused trouble between us sele-nje saphatsana nabo laba since we phatsana'd<sup>105</sup> with them, these bakaMncina, njobak' emabhuk' bakaMncina, as the emabhuku<sup>106</sup> him? asantjintjile-ke namuhla asabuye le



107 umnaketfu — my brother; a sibling;  
a brother because they  
share a same clan name.

108 labancane — young ones; little ones;  
small ones; etc.

109 uyise — (see note 51 (Book I))

441 today have been returned  
kulaba baka Mncina ngoba kukhandzakale  
to these baka Mncina because it has been  
kuts' emabhuk' a fanel' abuyele  
found that the emabhuku should be returned  
kubaka Mncina labangu bona  
to baka Mncina who are the ones  
saba khandza lapha kulelive. E---  
we found here in this live. E---  
to namuhla - ke sekunalomna ketfu - nje  
and today there is this umnaketfu,<sup>107</sup>  
iitose. E--- losekunalomna ketfu - ke  
iitose. E--- now there is this  
iitose kungunamuhla, sokutsi - ke  
umnaketfu, iitose, today. Then  
ngeshaya futi - ke sekuphindze  
across there, again, it has  
kuntjintjile - ke nakhon' ekufikeni.  
changed again even there, at ekufikeni.  
Sekunalomunye - ke nakhona losabekiwe.  
There is also another one who has been installed.  
Sebafile - ke bonkhe laba labadzala.  
They have died all these labadzala.  
Sengulabancane - ke laba lasebakhona  
it is the labancane<sup>108</sup> these who are  
namuhla - ke lababili labakhona.  
present today, the two who are present.  
-- sengibate - ke kuti uyise  
Let me ask that the uyise<sup>109</sup>  
walo Nyamayenja ngab' uyamati?  
of this Nyamayenja, do you know him?  
(lomunye uti ngusomhlo)

inkhosikati — married woman; wife of an inkhosi.

... today have been returned to these

... found that the emaphuku should be returned

... to date Marjano was one the one

... Khelele

... this time

... and even today is this unmarked

... it is

... and without this

... kind names

... today

... it was

... again

... again

... there is also another one who has been installed

... all these

... it is the laborer

... these who are

... present today

... let me ask that the wife

... of this Nyamayenja

... (the wife)

(some-one says it is Somhlolo) —

4 nhinhi, ungabongi khumbuta, (lomunye No, you should not remind me. (another futi uyahleba uti: "nguSomhlolo") ngitaku-one again whispers that: "it is Somhlolo"), I will -buta. NguSomhl --- nguSomhlolo phela ask from you. It is Somhl --- is Somhlolo, uyise wa Nyamayenja.

the uyise of Nyamayenja.

1 Yebo-ke waletfwa ngubani-ke? Yes then, who brought him?

4 Lo Nyamayenja? This Nyamayenja?

4 Waletfwa --- waletfwa nguSomhlolo He was brought --- was brought by Somhlolo phela lo Nyamayenja.

this Nyamayenja.

1 e --- nans' inkhosikati letala e --- the inkhosikati<sup>10</sup> who gave birth Nyamayenja, kwakungubani? Ngab' to Nyamayenja, who was she? Do uyayati yini, lesibongo sayo? you know the inkhosikati, her surname?

4 Inkhosikati letala bani? The inkhosikati who gave birth to who?

1 Nyamayenja. (Kukhona lohlebaka uti: to Nyamayenja. (Some-one whispering that: "inkhosikati letala Nyamayenja" the inkhosikati who gave birth to Nyamayenja)

111 ceta — (ask for (e.g. permission); seek) consent of (e.g. some-one) to do something; etc.

112 umsebenti — work; duty; function; assignment (e.g. royal-assignment); etc.

113 bukhosid — royalty; kingship; etc.

114 phakulula'd — from "phakulula" (seperate, seperate or dish food (meat) for people (according to seniority))

115 imphi — see note 37 (BOOK I)

yaka Mkhonta") Khuluma-ke (was of Mkhonta surname.) Speak.

7 Yaka Mkhonta is of Mkhonta surname. 1 Ligama layo? her name?

7 Ngu Nkombose. Nkombose? If he was offered a

Uma-ke lo Nyamayenja ani -- ketwa. When this Nyamayenja was allowed

7 Kuta Kulendzawo, ngivile lokutsi to come to this place, I have heard

Kukhange kutsi watitela watawuticelela, that he came on his own to ceta

7 e --- kwaku Khona yini umsebentiya, e --- was there any umsebenti

labewenta awentela bukhozi na? which he did, doing it for bukhozi

7 Kwakungumsebenti muni? What kind of umsebenti was it?

7 Aka -- akasikela bantfwabenkhos' He was --- was cutting meat for

inyama. Aka phakululela bantfwabenkhos' bantfwabenkhosi. He phakulula'd meat for

inyama, lo Nyamayenja. Emphini siganga? bantfwabenkhosi, this Nyamayenja, in

ya Mswati. Aph -- aph -- aphekela the imphi of Mswati. He --- he cooked

Mswati. for Mswati. e --- naku-ke e --- lo -- mntfwanenkhos'

e --- when the umntfwanenkhozi still  
 asanikwe kuts' atohlala lapha  
 had) been allowed to stay here  
 kaMncina, wanikwa B indzawo be yini  
 at kaMncina<sup>16</sup>, was he offered a place  
 noma wabekwa-nje khona lapha  
 or he was just placed off here  
 kubaka Mncina na? Ananikwa indzawo  
 among bakaMncina? If he was offered a  
 ya ba kuyiphi lenzawo?  
 place where was this place?

7 LoNyamayenja yini?  
 this Nyamayenja?

1 mhi. -- akangaba memeti bona  
 mhi (yes) -- memeti them  
 7 Ngulapha phel' eMachegwini ngesheya,  
 it is there at eMachegwini, across there,  
 labanikwa khona. bakaMncina  
 where they were offered a Mncina.

1 e --- wanikwa yinkhosi yinizange  
 e --- was he offered by the inkhosi  
 lenzawo noma kwaba ngulo kutsi  
 this place or it was because  
 utocela lapha kubaka Mnisi kwase  
 he came to cela here from bakaMnisi and  
 kutsiwa-ke yakha-nje kunasi-siganga?  
 then it was said just build in this siganga<sup>17</sup>?  
 Indzawo, ngish' indzawo denkhulu we  
 By place, I mean a big area. Shongwe

4 nhi, lapho-ke, wena Shongwe,  
nhi<sup>18</sup> there, you Shongwe  
 Singete s --- koduwa singajinge

116 kaMncina -- at the place of the  
 Mncinas; at the home  
 of the Mncinar

117 Siganga -- any stretch of land which  
 has not been used

118 mhi-ina -- word used to express uncertainty  
 or reluctance to say or talk  
 about something

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125 mhi-ina -- word used to express uncertainty  
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126 mhi-ina -- word used to express uncertainty  
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127 mhi-ina -- word used to express uncertainty  
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128 mhi-ina -- word used to express uncertainty  
 or reluctance to say or talk  
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129 mhi-ina -- word used to express uncertainty  
 or reluctance to say or talk  
 about something

130 mhi-ina -- word used to express uncertainty  
 or reluctance to say or talk  
 about something

121 lokwanyana - word used in order not to interrupt the flow of speech when one forgets the word of what he wants to talk about.

122 bakitsi - people of our family; of our home; of our area / community, etc; of our country; etc

123 umehlukaniso - something which marks the difference between or among things.

124 hlukhanisa - differentiate or make a difference between or among things.

125 ngingehlukanisa - how can I differentiate there because nabo laba baka Mncina abasimemeti even these baka Mncina, they don't memeta us, nats' asibamemeti futsi and we don't memeta them again.

507 Before the coming of this --- the lokwanyana, lem itsele, abentani? Kwakwentiwe the taxation, what was he doing? How had it kanjani? Kwakume kanjani? Abehleti been done? How was it? Was he naba baka Mncina yini - kuphela - nje staying with the baka Mncina only because duu! nya! noma? and no others or what?

4 Kusho ku --- (ulungisa livi) Kusho It me --- (clears his throat) it means 7 Kutsi wena Shongwe bebavele that, you Shongwe, they had been banikiwe laba bakitsi ngoba nalaba given this bakitsi<sup>122</sup> because even these baka Mncina bebangasimemeti tsine. baka Mncina they did not memeta us. Abasimemeti tsine laba baka Mncina. They don't memeta us these baka Mncina. Nats' asibamemeti. Angati - ke

We also don't memeta them. I don't know 3 umehlukaniso wakhona lapho Kutsi the umehlukaniso<sup>123</sup> there that ngingehlukanisa ngekutini ngobe how can I hlukhanisa<sup>124</sup> there because nabo laba baka Mncina abasimemeti even these baka Mncina, they don't memeta us, nats' asibamemeti futsi and we don't memeta them again.

1 e --- nango - ke Nyamayenja anase e --- there is Nyamayenja when atala bantfwana e --- ngekwehla

125 Kwehla — going down from top to bottom

126 Situkulwane — offspring; descendant etc

127 imisebenti — works, deeds, or things done for the benefit of a community or nation

128 buchawe — heroism; state of being a hero

129 gogo — see note (Book I)

130 emphini — (to) war; (to) a regiment

131 lijaha — full-grown young man

he bore children with them Kwehla<sup>125</sup>  
 Kwesitukulwane ku khona yini  
 of the Situkulwane<sup>126</sup> was there  
 (Ku khona lo khwehlelako) lowavele  
 (some-one coughs) any one inkhosi  
 waba netidrumo e -- ngekwe --  
 who became famous just because  
 -misebenti layentako - nje, nange-  
 of imisebenti<sup>127</sup> which he did, and by  
 -buchawe na?  
buchawe<sup>128</sup>?  
 7 Ngete ngabati buchawe, bufute  
 I may not know buchawe, it (buchawe)  
 batiwe ngugogo. Should be known by gogo<sup>129</sup>  
 1 Noma be -- baphama bay' emphini  
 Or they got out to go to emphini<sup>130</sup>  
 nome bebentani njani njani, into  
 or whatever thing they did, something  
 lenjalo?  
 like that?  
 3 Ang' bati -- (ukhulumela phasi)  
 I don't know it (buchawe) -- (speaking in low tone)  
 1 Yini-ke bebawent' umsebenti  
 What important umsebenti<sup>131</sup> then  
 lobalulekile khona? did they do there?  
 3 Awu, angiyati nayiphi, nami nga --  
 Ow, I don't know it, I --  
 7 (Ku khona lotsi: " -- yena lali -- dalilijaha  
 (some-one saying: " -- him, he was a lijaha<sup>131</sup>  
 lenkhosi loNyamayenja; ungatsi ke --

of inkhosi this Nyamayenja --- I mean  
 to -- lo Mtimeleni Kambe, Mti --- ya,  
 th --- this Mtimeleni, Mti --- yes,  
 Mtimeleni, alijaha lenkhosi." (Kuvakala  
 Mtimeleni, was a lijaha of inkhosi.) (a  
 livi lem lumbi)

white man's voice is heard) ---  
 e --- awuchubeke njalo ukusho  
 e --- can you continue again are saying here  
 loku lokushoko, kutsi baba --- umfat  
 what you are saying that they --- woman  
 kwa --- kuyini, abe --- abesikhundla  
 it --- was what?, he was --- was what

2 Sini? (ku khona lokhwehlelako)  
sikhundla <sup>132</sup> of Mncina surname, Mncinobela

7 nanguya babe le, nangu hi?  
 there is babe there, this  
 babe longayichaza  
babe, who can explain it.

8 --- enkhosin' eMbekelweni,  
 --- at enkhosini <sup>133</sup>, at eMbekelweni (place),  
 kuMbandzeni, Mtimeleni (ku khona  
 during Mbandzeni's reign, Mtimeleni (some-one  
 lokhwehlelako) --- ku --- mkhulu

coughs) --- kumkhulu <sup>134</sup>  
 1 Akawakh' umuti wakhe akawukhulise  
 He sometimes built his umuti, expanding  
 khona phakatsi lentari, (ku khona  
 it there within down there (some-one  
 lotsi: mnhi!) sikhona sikhundla?  
 saying: mnhi (yes) the sikhundla was there?

8 Abesebent' ahleti sisikhuleni

132 SiKhundla --- post; position; position  
 one occupies; place; etc.

133 - enkhosini --- see note 55 (Book I)

134 Kumkhulu --- from mkhulu (grandfather);  
 during the time of mkhulu;  
 when he was staying with

mkhulu; etc.

135 - enkhosini --- see note 55 (Book I)

136 - enkhosini --- see note 55 (Book I)

137 - enkhosini --- see note 55 (Book I)

138 - enkhosini --- see note 55 (Book I)

139 - enkhosini --- see note 55 (Book I)

140 - enkhosini --- see note 55 (Book I)

- 135 Sebentad — from the verb "sebenta" (work; perform something; undertake a duty; etc)
- 136 lomkhulu — big one; senior one (by virtue of birth or by position); etc
- 137 phakululad — (See note 114)
- 138 ingoni —
- 139 teka'd — from "teka" (to wed; to marry; etc)
- 140 uMlondolozzi — a person who belong to the libutfo of BaLondolozzi which was formed during the reign of Sobhuza II. the libutfo was first formed during the reign of Sobhuza I.
- 141 umphakatsi — the headquarters of a chief.
- 142 wakubo — of theirs; of his family; of his community; etc
- 143 lomdaala — old one; senior one; elder one; etc
- 144 eMasotjeni — a libutfo formed during the reign of Sobhuza II.

He sebentad<sup>135</sup> staying ---  
 umntfwanenkhozi lomkhulu kuti ---  
 the umntfwanenkhozi lomkhulu<sup>136</sup>,  
 ngena ab kudla kwabantfwa benkhos'  
 when food for bantfwabenkhosi came,  
 aphakulele bantfwabenkhosi,  
 he phakululad<sup>137</sup> (it) for bantfwabenkhosi,  
 nibancane lonihletini la, ngenonini  
 you are small in number as you are seated here,  
 ka Mamlela, Mamlela, babe umfat'  
 by the ingoni<sup>138</sup> of Mamlela, Mamlela the woman  
 abemtekile, le Mbekele-lweni, Mtimeleni.  
babe had teka'd<sup>139</sup>, there at Mbekelweni, Mtimeleni.

2 Nkuzana Mncina, uMlondolozzi  
 Nkuzana of Mncina surname, the uMlondolozzi<sup>140</sup>.

1 Emphakatsini wakubo ngukuphi?  
 where was the umphakatsi<sup>141</sup> of wakubo<sup>142</sup>?  
 Nenzawo ngukuphi?  
 And the place where was it?

2 Kuse Kwakheni --- mncina kugogo kukhona  
 'it is at ekwakheni --- where gogo,  
 ku Ntandela, lomdzala we Nyatsini.  
 Ntandela the lomdzala<sup>143</sup> of Nyatsini lived.

7 NguNkuzana Blamini UtaIwa  
 it is Nkuzana Blamini. He was begotten  
 nguFikhokho - Mnhu, weLuhlangotsini.  
 by Fikhokho - Mnhu, of eLuhlangotsini (area)-  
 NguweMasotjeni, nangitjelwa ngugogo  
 He is of eMasotjeni<sup>144</sup> when I am told by gogo  
 lotala babe, Mgugu.  
 who bore babe, Mgugu.

1 Ngubani ligama lakhe?



who was his name? one with which we were

7 Ng --- ngu Mamlela. ---

It is Mamlela.

1 (uyabuta, akuvakali) ha lakho

No (asking but in-audible) name of yours.

9 Mine ngingu Mchoza. (ku khona MU SHI

Me, I am Mchoza (some-one

lokhwehela ko) M Ngitalwa ngu Bhejani.

coughs) I was begotten by Bhejani.

10 (uyabuta, akuvakali) um sinduo, labuye

(asking, but in-audible) ---

9 waka Mkhosi. ngu Mgadela, ngangwa

is of Mkhosi surname. I heard

1 --- libutfo --- libutfo lakho yini?

--- the libutfo --- the libutfo of yours, what is it?

9 ngu Mlandolozzi. --- Mlandela, e---

it is uMlandolozzi. --- Mlandela, e---

10 Wawutjelwa ngubani - lo mlanduo?

who told you this umlanduo?

9 Ngitjelwa ngubani lomncane. (ku khona

I was told by babe lomncane<sup>145</sup> (others

labakhulumako) we Ndaveleni, lapha

Speak) I am at uMlanduo<sup>150</sup> where I

1 Utsi ungubani ligama lakho?

You say what is your name?

10 wu! Shojane akuvakali livi

of wu!<sup>146</sup> Bhejane. There is a wife

1 Ungu wakabani sibongo?

of which surname are you?

10 ngu waka Mncina, ngingu lomnandise.

I am of Mncina surname, my name is lomnandise.

wacala ka --- ngulesase mukelwa.

145 lomncane --- small one; little one;

young one (by order of birth);

etc.

146 wu! --- word used to express surprise

(NB. in Swazi culture elders

are not called by their names)

ka Mamlela, babe, Mamele, Mamele

of Mamlela, Mamlela babe woman

open to her, she has a white face

babe had face<sup>132</sup>, there is Mamele, Mamele

2 Mamele, Mamele, Mamele

of Mamele, Mamele, Mamele

1 Emphakatsini wakho? I am at your place?

where was the umphakatsi<sup>141</sup> of wakho?

And the place where you live?

2 Kuse Kwakweni. --- Kndogo

of Kwakweni, Kndogo

we the emphakatsi

of Kwakweni, Kndogo

we the emphakatsi

of Kwakweni, Kndogo

of Kwakweni, Kndogo

of Kwakweni, Kndogo

of Kwakweni, Kndogo

of Kwakweni, Kndogo

of Kwakweni, Kndogo

of Kwakweni, Kndogo

of Kwakweni, Kndogo

143 lomndala --- a libutfo formed during the reign of Sobhuza

144 emasoty --- a libutfo formed during the reign of Sobhuza

147 mukelwád — from "mukela" (to welcome; to receive; etc)

148 uMgadlela — a libutfo which was first formed during the reign of Mswati II

149 bobabe — see note 74 (Book I)

150 iNdlavela — a libutfo which formed during the reign of Mswati II

151 yendzád — from the verb "yendza" (to marry into a family)

--- it (the name) is the one with which we were? ngalo mukelwád<sup>147</sup> (some one else replying)

1 cha, lilungile lelipama lakho. No, it is all right, this name of yours.

10 Ngingu lomnandise, Mncina. I am lomnandise Mncina.

13 Libutfo lakho-ke? (engiki khulumako? your libutfo - then? which I am speaking?)

10 Angilati. (babanga umsindvo, labanye I don't know it (they make noise, others bayahleka) NguMgadlela, ngangiva laugh). It is uMgadlela<sup>148</sup>, I heard ngabo labadzala, bobabe. from them labadzala, bobabe<sup>149</sup>

13 Longubani-ke? bu--- Ntandela, e--- who was his name? --- Ntandela, e---

10 Bu--- Ntandela, e--- waka --- Ntandela, e--- is of Mabuza. (Kuvakala livi lemlumbi) Mabuza surname (there is a white man's voice)

3 Libutfo lami nguwe Ndlaveleni, lapha My libutfo, I am of iNdlavela<sup>150</sup> where I ngendze khon' indvodza yami, have yendzád<sup>151</sup>, my husband, iNdlavela, Bhojane. (Kuvakala livi of iNdlavela, Bhojane. (there is a white lemlumbi) man's voice)

1 Lili -- ligama-ke? Alikevakali your name? It was not heard Kahle, utse ungubani? Wakabani?

152 nho — another way of saying "I see".  
 153 mhihi — another way of saying "yes".  
 154 ...  
 155 ...  
 156 ...  
 157 ...  
 158 ...  
 159 ...  
 160 ...  
 161 ...  
 162 ...  
 163 ...  
 164 ...  
 165 ...  
 166 ...  
 167 ...  
 168 ...  
 169 ...  
 170 ...  
 171 ...  
 172 ...  
 173 ...  
 174 ...  
 175 ...  
 176 ...  
 177 ...  
 178 ...  
 179 ...  
 180 ...

well, you said you are who? Of which surname?  
 3 Mine? (lomunye uyamphendvulela)  
 me? (some-one else replying)  
 Ngingu Vabayi waka Mabuza.  
 I am Vabayi of Mabuza surname.  
 1 nho.  
 nho<sup>152</sup>  
 3 ni --- lo -- loku lengi ku khulu mako?  
 --- this --- this which I am speaking?  
 1 mhi.  
 mhi.  
 3 Ngubabe.  
 (told) by babe.  
 1 Bani?  
 who?  
 3 Babe wami, MguKhu, lengite  
 My babe, MguKhu, the one I have come  
 Kuye la.  
 to here.

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A18.2.3.2

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