

S.O.H.P. DWANI

HISTORY : Makhambane Masaba

1/1

3 hokunyeke bokungakevakali kwanyolo levingase miso-
 Another thing that has not been clarified at the moment
 chazele kona, ngulaboshifu labange labakhona laplu'eelemi
 which you may as well clarify is [about] these other
 kwenu, kutsi bobani, e-nababobani nyena, ba-ba-
 bo-shifu⁷ who are next to you [neighbouring you] as to who
 ngubani lowefika kucala kubo, nakimi, nina be-
 are they, um even bo¹³-so and so they-they who arrived earlier
 Ndzingeni?

between them and you [people] of Ndzingeni [area]?

MBA haba bo Mpuqazwe na-bo-bombenu, ngitsi labadzala
 These bo⁸- Mpuqazwe and bo-Mbenu, we are the
 la. Ngimi nye leng'khona lengin'dzala. Bakhandza bo-
 older people here, its me who is older here. They found,
 babemkhulu sebala. hos'khandza-sikhona la ngu-
 bo- babemkhulu⁹ already here. He who found us already here
 Mpuqazwe, los'khandze sikhona la ngu Mbenu, los'khandze
 is Mpuqazwe, he who found us already here is Mbenu, he who
 sikhona la ngu Majaheni, Majahane.
 found us already here is Majaheni, Majahane.
 y

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

y ngu Khekheya
 Its Khekheya

MBA - ngu- ngu Khekheya sengiyakholwa ngu Khekheya.
 - Its - its Khekheya, I am forgetting, its Khekheya
 letabekwa ngu Mswati ke la leta- letabekwa emave
 Those who were appointed by Mswati here, who were
 ngu Myaphu, letabekwe malje - emave ngu Sigele, Sigele
 appointed emave²⁰ is Myaphu, who were appointed stones-emave

17. Boshifu —
3hifu - sing.

Siswati pronunciation of chief and
a synonym of sikhulu, for which see
glossary.

18. Bo —

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

19. Babemkhulu
variant: wabamkhulu
bo babemkhulu
obabamkhulu } plural

— see glossary

20. Appointed emave

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

M.M. yabulala tinkhomo letingenti kwasala tinkhomo called Mashishini and it is said that that is where khona lapho, kwabose kutsi letinkhomo aseticidliwa libutfo" on arrival, imphi¹² stayed - um [and] killed letinkhomo kwabakhona labanye sebay-dleluma - lama many cattle [and some] were left right there. And shi iminyama bay'dlemashishi batsi ke "wo seniyidl" when the cattle were eaten, these cattle, there were emashishi. Siva kutsi lel'gamake kutsiwa kuse - some [emabutfu] who ate it emashishi¹³, they ate the Mashishini nye, batsi bobabe nabasitjelako batsi - meat and they said "No" you are now eating it emashishi ke ba-basibo, naku -'kavakudliwa lenyama, seliba ligama Then we heard that this name [place] is called Mashishini kutsiwa ke kuse Mashishini, lalapha kutsi ngesilungu just [because] they say, when bobabe² tell us, they say batsi nyalo kuse (Retenburg). Kasivake bogogo batsi its [because of the manner in which the meat kulapho jafiki imphi yema khona ke yakhe Mswati, was eaten] when the meat was eaten, it then became a kuhlasela kwakhe. Solo ngilo lakhe Mswati lemuka name and is called Mashishini, where it is now called liya khona le, le Mashishini, nasivake bogogo bakhulu - in silungu¹⁵ (Retenburg) When we get it from bogogo mo. Nami ngimnane kakhulu angati lutfo sasilalela they say that is where the imphi stopped, Mswati's nye labadzala nabayo - nabasitjelako kutsi bokutsi imphi, his attacks. It is still Mswati's [live] running kwakuhamba saye sefika lapha sefika lapha. Ngatsi all the way to there at Mashishini, when we hear nguloko nina bendlovu nami lengikwatiko. Angati lutfo. [This is what we heard] from bogogo speaking. I am also

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

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

13. Emashishi —

14. Wo —

1. Interjection of stopping, bringing to a standstill.
2. Expression of amazement whether of admiration or displeasure, regret, grief, etc hence: Oh! Alas! etc
3. In Siswati it could also mean "I see, I get it, I understand" and in this sense it is usually a response to somebody's point.

15. In silungu — in English.

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

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

PB Ndzingeni,
Ndzingeni.

Mo — (babe) waka Motsa, lolalwa ngu —

MM. E- siva kutsi ke la- abesamduduvuta ngale - nganga-
Um- we heard that here, he was comforting/consoling
lelive lolaNyandza, ngob'nyakwata lo utsi wabulal'nyise.
her with the - the live this laNyandza because this
Sivake kutsi abesamduduvutake nga- ngalelive
one gets angry and says he killed her yise. We heard
amduduvuta kuzge atfole lelive, leskwatiko siva
then that he was comforting her with this live, comforting
kutsi laNyandza kuzge atfole lelive nye kwaku-
her so [that's how] she got this live. [this is] what we,
ngami. WaC' tfole ngako lokoke lelive. Ng'shuye!
know having heard [how] laNyandza got this live
ke lapho ke, kulolaNyandza kuvangaye. Halo lelive
because of what reason. She got this live because of that.
sive ke kona kukhuluma - gogo yera
I'll leave that about hearing of laNyandza. And this
Maphutfumane, kutsi bakhasela kabaye beftaphi,
live too we heard about attacks, when gogo
bemuka nalo lelive. e hisukela khona kuyakhona e-
Maphutfumane speaks, as to how far did they go with
Lugogodvo le' kubhalule phasi (anahla trim) kuyakhona,
their attacking, taking the live along with them. Um-
kuyakhona batsi kusema - kuse Mashishini. Lapha kutsina
Beginning from there all the way to lugogodvo at
kuse Mashishini khona nje e- kutsiwa ngulapro-ke
kubhalule down in the forests all the way, all
libutfo labeselifh' impi sey'ha - inhala khona, e-
the way to [the place] called Mashishini. The place

1. Ndzingeni —

2. Babe — see glossary
variant: ubaba

3. Live — see glossary
variant: izwe

4. La Nyandza —

5. yise — see glossary.
uwise
boyise - plural

6. gogo — see glossary
variant: ugogo

7. Maphufumane —

8. Lugogo dwe —

9. Lubhalule —

10. Mashishini —

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TAPE NUMBER :

INTERVIEWER(S) : MAIN INTERVIEWER = 3

INFORMANTS

: MAKHAMBANE MAMBA = M.M.

BANTFWANA MAGAGULA = B.M.

MAMBAZI VILAKATI = M.V

Mbango Maz - = MBA

FEMALE VOICE = X

unidentifiable voices = A

= Y

= 2

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BOOK I

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RONNER COLLECTION

DLAMINI HISTORY (ENBZINGENI)

NDZINGENI

6/5/1987.

Section one

Dlamini History

Bonner series

06 / 05 / 87

Makhambane Mamba

43. Emhlane
umhlane

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

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

3 inkhosi, Ngako-ke yini umsebenti wakhe leninga -
 he was umntfwanenkhosi. Now what sort of work did
 washo labewenta, noma abelichawe lempini
 he do that you can mention, whether he was a hero at
 nome abeyini; yunik' umsebenti wakhe eb'khosini
emphini¹² or what was he? what at bukhosini³⁹
 labewenta lamhlaboni?
 that he used to do here at mhlabeni⁴⁰

B.M. A - akazang' ay' emphini kodwa
 He - he never went to emphini but
 [kengemava kukhona lotsi abesemncane]
 [In the background someone says he was still young]

B.M. A kaseem- asemncane ngoba yena -
 He was still young because he -

A We Sakeni ngoyabona
He is of Sakeni area I think.

B.M. wo Ng'Ngulube
 wo¹⁴ its Ngulube

A ng'Ngulube
 Its Ngulube

B.M. ng'Ngulube akasiye we Sakeni ng'Ngulube. e -
 Its Ngulube [and] he is not of Sakeni [area], its Ngulube.
 Ngako-ke yena inkhosi vele akay' sebentela phela
 Um - Therefore he, himself, actually worked for the
 ngishukuthi inkhosi akay' sebentela ngakhona ngale
 inkhosi, actually I mean that he worked for inkhosi
 nge Mekemeke ngoba yena wabe sonhlala ngale
 that side at Mekemeke because he then lived that
 nge Babtini nge Mekemeke. Se - k'bona kala khona-ke
 side next to Babtini⁴² [at] Mekemeke. Then it appeared
 nabo belungu babehamba na-nabasebenta ke banga
 that even the white people who used to go - when

39. Bukhosini — See glossary
ebukhosini

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

41. Sakeni —

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

x nhn
nhn

3 ligama lakhe ngu la Nkhumbuta?
Her name is La Nkhumbuta?

x nhn lo-lolala loFana wafa nyé (Hhulu) umntfwana La-
nhn the one who bore this Fana died [actually] (Hhulu),³⁵

Nyandza, abemsikati batsi afe phatsa sibhamu
the child of La Nyandza, it was a girl who used to carry a

B.M. e-Ula Nyandza ngokwakhe akazange aka-atholum-
um-kantya ndza herself never got a baby-boy child;
ntwana longumfana wa-wazal'emantfombatana.
she bore [only] girls. She bore Ngcubuka³⁶ [and]
waz-watala Ngcubuka, loNgcubuka nguyena³⁷
this Ngcubuka is the one who was umntfwanenkhozi and
akangumntfwanenkhozi akaphatha s'bhamu, Manje
used to carry a firearm. Then it was seen that
kwabonaka ukuthi-wafa loNgcubuka kuase ku-
this Ngcubuka died and then a child of La Nkhumbuta,
thath'umntfwana waka la Nkhumbuta, son'faku.
was taken and Fana was put in [La Nyandza's]
esiwemi Fana, son'faku'esiwemi sakhe, soumela
womb²⁹, he was then put in her womb, and he stood
lo-sow-sow'ba ngushifi laphe-e-kulelikhaya
for/in this one's place and he became shifi¹⁷ here in
le Ndzingeni. Kok'cala nguyena avok'cala eMekemeke
the home of Ndzingeni. For the first time he is the
lowabayi-s'khulu.

first from Mekemeke³⁸ to become s'khulu.

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

35. Hhulu —

36. Ngcubuka —

→ firearm.

37. Umntfwanenkosi —

Variant: umntanenkosi

bantfwabenkosi } plural

abantabenkosi }

see glossary

38. Mekemeke —

B.M. nhu
nhu³²

3 e - Ngisaphumbi ngisawubuta lombuto wekutsi,
Um - I am still posing this question [again] that, this
Lokanyandza, njengobe aba lay'Ndzingeni, lowaba
LaNyandza, since she was here at Ndzingeni, who
sesigabeni sebhulu kwabangubani noma kwaba
was in the stage of being sikhulu²⁶ or was it her
yindodzana yakhe yekacala, nangabe bekuqiniso
first-born indodzana²⁷ [and] if that was the case,
kwaba ngubani ligama layo?
who was his name?

B.M. e - Indodzana nguFana lowaba lowa-yen'Zanyanda
Um - Indodzana is Fana²⁸ who was who - LaNyandza
akazang'azale lo-fo Fana wathathwa wa-wafakwa,
herself did not bear a [child], this - this Fana was taken
wafakwa kuye, wamela lendzawo,
and put in her²⁹, and stood for the place.

[Bakhulumela phansi]
[Low inaudible voices]

M.M. Cha s'safuna loFana, uyini, wafakwa ngubani loFana
No We still want this Fana, what is he? Who bore this
kuzo abe - adsatse sikhumbula sakhe abeyinkhosi?
Fana in order to take his place and be inkhosi³⁰?

X [Ukhulumela phansi] Abeba - watholwa yinhlanti
[In a low voice] He was - he was born by inhlanti³¹

Z. Hhay'bo lengubani? [Ukhulumela ngemuva]
Hhay'be³³ who was she? [speaking in the background]

X Inhlanti ngulohankhumbuta waka Nyawo
Inhlanti is the Lankhumbuta of Nyawo [sibongo]

3 Ngulohankhumbuta
Is Lankhumbuta

26. Sikhulu
variant: Sikulu
Tikhulu } plural
Tikulu } } see glossary.

27. Indvodzana —
variant: indodana
emadvodzana } plural
amadodana } } see glossary

28. Fana —

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

30. Inkhosi — see glossary
variant: inkosi

31. Inhlanti — See glossary
Tinhlanti - plural

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

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

34. La Nkhumbuta Nyawo —

B.M. la, Mgung'ndlovu, sekuyiNdzinga. E-seng u-seng u-lapha
 iNdzinga here, Mgung'ndlovu, it was already iNdzinga. Then it
 ku Molwane, ku Msukusuku wefika wanjikhandzi iNdzinga
 is, it is there at Molwane, at Msukusuku, on arrival
 seyikhona; seng u-se-sizwangendaba naye wefika iNdzinga
 he found iNdzinga already here; then it is - is Sizwange-
 seyikhona, seng Mathutha wefika, naye Mathutha
 ndaba, he too on arrival found iNdzinga already here; it is
 wefika iNdzinga ikhona ukuba abe ngu wakhona.
 then Mathutha, he too [Mathutha] found iNdzinga
 E-setihlala²⁵ bekunene, setihlala leli letingola lakal -
 already here on arrival in order to belong to it. Then
 Nako yiNdzinga nakhona ———→ too is iNdzinga
 it is trees, bekunene²⁵, it is then trees which are this side, that

3 - Sowho kutsi nanguya Mathutha wa Mncina,
 you have already said that there yonder is Mathutha of
 namkha - wakhandzi iNdzinga seyikhona. Ngive skucala
 Mncina, you for. 1 - he found iNdzinga already in existence.
 ni kutsi wakhandza bona?
 I heard the beginning that he found them?

B.M yebo - bona bakhandwa lapha sengishukuthi
 Yes - they were found here, I have already said that
 lokuthi wakhanda iNdzinga seyikhona ngisho
 by saying he found iNdzinga already in existence, I am
 kubuyiswa ngalapha wena wekunene. Nabe souvuku²⁵
 referring to being [his] brought this side wena wekunene.
 yiswa gala, kaba khona bona kodwa babuyiswa
 He wa then brought this side; they were already in
 lapha ngekhatsi, eNdzingeni. → side inside Ndzingeni.
 existence [initially] but they were then brought this

3 E-lokaniyandza ligama lakhe nguTamile
 Um - This Lokaniyandza, her name is Tamile

25. Bekunene

wena wekunene

nine bekunene

}

see glossary

MBA nangaya, nyamati wena uwakitsi. lowabekwemave la
 its Sigele. Sigele that one, you know him because you
 nga. ^{↳ E Vusweni?}
 belong to our people. He who was appointed emave here is

y Mahhebeni

Mahhebeni

MBA Mahhebeni, lowabekwemave la, sehq Mancibane,
 Mahhebeni. He who was appointed emave here its then
 lowabekwemave la kuse Mshingishingini - ^{↳ ngini -}
 Mancibane, who was appointed emave here its at Mshingishu -

y Manuphu

Manuphu

MBA Manuphu, Ngangaza, labangaphandle kunleyaka gogo indlu,
 Manuphu, Ngangaza, those who are outside gogo's hut.
 - e Sigombeni kuMolvane ka Msukusuku, sengam-
 - at Sigombeni at Molwane's [place] at Msukusuku. It is
 Sizwangendaba waka Hhelehhele, ^{at} namadolo. lowa-
 then Sizwangendaba of Hhelehhele [area], at Ngiramadolo.
 Majahane, bekuremuti.

That one - Majahane, there was ^{umuti}.²³

B.M. Manje - e siph - ma - Majahane e Sdlawini, e - bese ngn-
 Now - um - siph - Ma - Majahane at Sdlawini, then it
 we - wefika emuva kwa - Kwade (Ndzinga). kwase kunbenyu-
 is - he - he arrived later than this Ndzinga. Then it
 Majwayiza, ufika nyalo - ke loyo - efika, wefika vele i -
 was Majwayiza, that one arrived just now [has just
 Ndzinga se - yikhona bantke. ^{↳ all of them}
 arrived] he arrived when iNdzinga was already here

3 nhn

nhn³²

B.M. Sekung' Cetjwayo, Cetjwayo wefika sekuvile sekuyiNdzinga
 Then it is Cetjwayo,²⁴ Cetjwayo arrived when it was already

21. EYusweni —

22. Nginamadolo —

23. Umuti } — 1. Abode, homestead, village.
variant: umuzi } 2. Members of a family.
imiti } 3. A dark birthmark.
imizi } plural

24. Cetjwayo —

nababe bas'ocelordzabi kutse tsine lapha kaLaNyandza
 and babe told us a story that we here at LaNyandza's
 ka'siyati sabutfo sibakaLaNyandza tsine, kutum'letfo
 [place] we don't know anything, we are of LaNyandza.
 losivaliko, sati nye kutse sibakaLaNyandza kuphela -
 There is no mtsetfo⁴⁸ that we know, we just know that
 uMlondolozzi. ng'wemasotjemi. — Mbango Naz
 ← we are of LaNyandza, that's all — I am Mlondolozzi. →

3 Umlando — [ukhulumela emuva]
 This history — [low inandikle voice]

MBA Umlando kute ng — .
 There is no history — .

48. Mtsetfo —
umtsetfo
variant: umthetho

↳ Jam of Masotjeni. — Mbango Maz —

B.M. sonwafa phela. [kuthula]

still being called but she died actually. [Pause]

Mine ke um-umlandro le yay'khulunywa bo babe iNdlavela Zulu, iNdlavela. Angiva nak'khuluma yena babe, iNdlavela Zulu, the iNdlavela. I heard [this] when babe akhuluma akhuluma ngekuhamba kwale live, e-talked [about it], [he] about how this live went. Mine ke libutfo lami ngu' Mlondolozzi, h'gama lami My libutfo" is Mlondolozzi [and] my name is ngu Bantswana Magagula.

Bantswana Magagula.

M.V.

Mine bengiva nga Chawe, gogo, ngiva nga Ntjintji I [go] heard this through Chawe, gogo, [and] heard Vilakati. Ngu Mambazi mine Vilakati. Ng' Londolozzi it through Ntjintji Vilakati. I am Mambazi Ekhaya, Ekhaya kulaph' eNdzingeni. Ndzingeni, Vilakati, I am uMlondolozzi. My home? It's here at

M.M.

Mine ngangiva naku khuluma babe Silele, abeng' I used to hear this when babe² Silele talked [about it], tekela letindzaba, tonkhe lenilandro labay' lenda he related these stories to me, all of them - these kutsi — eMashishini kuphi kuphi; ngang' kutjelwa history which they relate that — at Mashishini where ngu ye baba Silele, kukhulunywa ngu ye gogo Maphutfumane [and] where; I was told by babe Silele [this] was eMine ngang' Makhambane kubaka Mamba. libutfo told by gogo Maphutfumane um - I am Makhambane lami ngi Lisotja.

of the Mamba [ibongo]. My libutfo, I am Lisotja⁴⁷.

MBA

kunene, Cala Vilakati umsa wa Ntjintji, Bogogo kunene, Cala Vilakati the son of Ntjintji, Bo-gogo

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

45. Zulu —

46. Mlondolozu —

47. Lisotja —

B.M. sebenti lutfo ngaphandle kwakhe. Nemacala babanga - they worked did nothing without [consulting] him. watsetsi ngaphandle kwakhe.

They didn't even try cases without him.

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

B. B.M. kwa - kwakung'ama - e wenkhosi khona le - le It was the inkhosi's muti²³ right there at Mekemeke wase wayakwakhona khona la Nyandza Mekemeke [and] then she left and built there - ngoba sekushiukutsi lela live la lihleli kantiringelakhe la Nyandza which means that that live³ was lingenalutfo wase wayakwakhona khona, son'hlala [unoccupied] whereas it belonged to her and she then khona.

went and built there and lived there.

3 Nako-ke nahyoke Mfana - e - as' bheke kuMfana, There you are [and] there is Mfana²³ - lets look at Mfana. Mfana nangu soku khona, e - ungangitjela yini kwe - Here is Mfana in existence, um - can you tell as to who kutsi watala bani loMfana? kulongiyena as - did this Mfana begot? To the one who is at - emhlané? emhlané⁴³?

B.M. Wo. natal' lombaluko, loMfana watali lombaluko, Wo He begot lombaluko, this Mfana begot lombaluko lo lokungiyena bek - siseme ngaye nanam - luko, lombaluko being the one we were - we are hlanje bek - senguye, kusabitwa yena, kodvwa naye [established through] her even today, it still here, she is