(73) In this context, it refers to the biological father and then one's father's brothers.

(74)

HB Sts how the - - -

ND Bone-ke bantu bethi, bayamthebela
They then whispered to him (to tell privately)
HB And they had to whisper to King Mswati

ND Kwabonakala-ke kuthi ngumuntu ongenalutho-ke,
And it was seen that he had nothing, and
Wavele Wayibalekela
he fled.
HB And then Tsekwane had nothing to say

and then he prove away.

ND Kwahamba, kwahamba, kwahamba, kwahamba,
Time went, went, went and went, then
yase Nyaqula kuthori.
the king fell sick.

ND Then eventually

Mswati the king became sick.

INTERVIEW AT : LAUMISA

DATE : 13/09/83

INFORMANTS : NYOZI BLAMINI (ND) (MASOTJA)

MHLIKIZAJCA MINI (MD) (")

MADUNGWANE BLAMINI (MBB) (S/Kobyane)

PAGES 72 BLADSYE

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SIZE A4 (297 x 210mm) GROOTTE

Name / Naam: D CAMINI

Subject / Vak: TMPE 35

Place / Plek: LAUUMSA

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

INTERVIEW I

JD. 192

(71) Refers to Udabagegwe's daughter.

(72) It refers to a situation whereby if two or more wives are married to the same husband, the senior wife would treat one who comes from high status family compared to the other co-wives.

a distr (72)

Yena lomkulu kubayise. Yena lomkulu
She was born of a senior brother amongst her
kubayise.
Uncles

HD Lawumina got Mawela to Tsokwane. And

then her sister Thandile came to Mwati.

MB Awu baka Ngwane Mbayabona kuti cha
Then the Ka Ngwane(66) people saw that,
njenga Mariko aka Ngwane Noma ngukuphi,
no, like anywhere else, if I can
ebe ngaganwa nje kwa Ndabazezwe,
marry one(71) for Ndabazezwe(66), then
ngithathe lwalo, lewungemka umuntu
marry one for somebody else, then someone
uthatha Wami. Akwazi lona wami
marries mine. Mine Cannot have food
adlele phansi lona adlele kutjeni.
put on the ground while someone has her food put in

HD The Swazi custom

you don't marry one place, one kraal

so there become a quarrel.

HD Ngula kwenka khona-ke kulantu-ke
Th where people started it that Mwazi(15)
kuthi ngakle Mwazi wena wekunene
you Wokunene(18) might kill you yet
akululale kanti abalungi
they were not quarrelling

HB Or people were always if shot coming all the time to the king.

NB Njengalogogo nje
Just like this gogo(68)
HB Like our granny.

NB Akazange agoshwe
She was not expelled.
HB He was not expelled out

NB Kuthi nje Lwina lo Somklolo wallotha
It is just that her mother, this Somklolo(13)
lo Lavumia.
married this La Vumia(32)
HB Somklolo married La Vumia

NB Wekuola
The first one
HB Number one

NB Kanti laboyise bakanye
Indeed, her father(69) and her cousins are from the same family
HB And this fathers of Mdhoukati, they are the same.

NB Sayofika azendile lo La Vumia sekufuta
When La Vumia had already planned Mwati(15)
Lwina Lwa Mwati ule Ndwandwe naye, lola
mother came who was lo Ndwandwe was well, also
Zide-ce lomyeni lwa Mhlola Kulu Kaboyise
la Zide who was Ahlokohlulu(70) amongst her fathers

(69) Here it seems to [illegible] that an contemporaneous meaning of the term determinate factor or cause [illegible] to be.

(70) If Aristotle means by these it seems to mean some cause of necessity.

AS The name of the place Enibo . . .

NS Kule.
There.

AS Up north

NS Kusekudemi kokhulu
It is quite far
AS Far

NS Saye sabona, namanje kunemuti nyabona
We saw [it], even today there is a residue
kuthi lokuhlezi lwalengemi.
and it is clear that lwalengemi (a) were residing there.
AS Even today you can find the road,

Can simply see that the Dlamini people

here.

NS Cophna kugogo Malongeni, ba tabekoni Bashiye
About gogo (68) here Malongeni (69) the
Kowa akuniko kuthi gogo wenkà ngalle
bandwabenghon (29) [Plural for umndwanenkosi] left
le ku Mfowabo, kuleda bantu babekhelelana.
out the fact that gogo (68) left her brother because people before
were scattered.
AS Before people were staying just apart

NS Bokhelelana enkosini
They used to scatter around the
King [- King's residence]

(68)

(69)

Y Setuvele sengilidile sune . . .
I have finished
C Okay, thank you

MD Ngitho-ke Malangeni e Embo. Sake sefika
Malangeni(4) I mean this Embo(65). We once
thona Muna le Kenya
arrived there ourselves - - -
bahamba-ke bahamba nathi . . .
They went with us. - -

Y Embo, we did go there, e Kenya?

MD e Kenya.

MB yes. It is in Kenya

MB Asu baidhatha-ke sayathona Embo.
They took us to Embo(65)
MD And then they took us to Embo.

MB Bafika baibutsia e Embo, bathi nako lapha
They then showed us Embo(65) and
kwadabuka Emalangeni khona.
said it is here where Emalangeni(4) dzabuka(67) ed
MD And they showed us where we

came from.

MB Lizwa lakhona kwa Embo.
The name of it is called Embo

HD . . .

HD Kuze umbongo nje lapho ka Lawumia
There is no dispute here at Lawumia (12),
ciwgawusho lelot-angamu lenkulumu ngaya
all what we can say everyone should
nje ilokwanyuk kupuneka nabani nabani,
give this history, we thank you
awinkunde lomlando, sibonga loko
bokunene (10) because you are filling
nani bepunene siniawdiele
the gaps of the history of the king
Umlando wenkosi lelenkosi
who is late.

HD If we can just keep quite in letting
doing this, forget all about . . . .
collect more

HD Nguko kuphela umlando webofowethu
It is the only history of my brothers
lebainshiye itolo, newabobabe, and those
those who left us itolo (82) and
lebainshiye itolo labadala.
for our fathers who left us, the old ones
HD That is the history . . . it
was left here — — —

(82) Literally it refers to those who died yesterday. It may also refer to those who have passed away.

ND Lapha kokunkse lapha kibeza thomo
The question kokunene (80) you are asking
kutini bambeka kungena bantu ngini?
as to, was there any people here? There was no
ebekuleje bantu la, kebambalwa
people there, here was few people here.
ND There were very few people here

ND Bangumbalwa nje bangenzi lutho
Few as they were, were doing nothing.
Kokuhle nje.
Had put their residences only.
ND They were doing nothing but just putting a
kraal, that's all

ND Nabakhandeka lapha-ke bavele
Those who were found there they
nje bangena ekhwaphini kuphela
were under their kom pit (81)

ND Those were found at here, they all
came under the indlunkulu

ND Bahlekile.
They hlekile'ed (81)

(20) Means they were under them.

(21) Means they were paying allegiance to the people concerned.

ND There is nothing wrong that Thekwane done

ND Akowanga
He didn't do anything wrong.
ND He didn't do anything

ND Lakhala-ke lelive malawkla loku nje
This land remained because
lisphakelo Aturilo kutli ngula njikhulu
it was an allotment not like those
lijinkelwako leli kwaba lisphakelo
chiefs who are <u>sikelwa</u>(78)ed, this was
lenkinkazi
an allotment of the <u>inkonkazi</u>(31)

ND - - -

all the time

ND Ivu kupela Mlalangeni. ngiwanagela
It is all <u>Mlalangeni</u>(4) I am supporting
lawalangeni. Naka Mlathi kulaba fana
<u>mlalangeni</u>(4) Even at <u>Mlathi</u>(79) to there
bentori. kwabekwa kona loku nje. Bavele
<u>bafana</u>(80) of the King. This is what was said
nabo bazi laba baka Nqwane. There people
from <u>ka Nqwane</u>(66) themselves knew
ND And is what they gave to the people

(78) It literally means to cut. However, here it has the meaning being alloted to land.

(79) In this context it refers to those who perform duties on the king's behalf (Servants).

athi kwabonakala kuthi amaNke lwe
he should be given a big place
lelikhulu ngokuthi ngati nnge wenzenene kuthi
because he even knows him wenzenene (76),
kube kuthiwa abafikanga bala Zwide,
if la Zwide didn't come, he made
Mancebisa, bantu babeola benzenene (10),
him people of the part benzenene (1) were not familiar
with disputes,
beba ngawafi lombango. Mancebisa-ke
He made her with this linkonkazi (31),
lenkonkati-ke lo Rotho u La Umnia,
this great-grandparent La Umnia (32), she was
Mamnika lendawo lengaka-ke, Mnlando
given this place of this size, that is
lerawuwa-ke kubogogo.
the listing we get from this gogo (68)
AD What I am saying, that I got
from our grandfather
NS Nokubeforwethu nje, ade balola
He was telling the same story even
kona loko
to my brothers.
AD - - -

NS Kuge benzenene kuthi lwona Thekwane,
There is nothing among that Thekwane
Cha
did

(74)

HD Ots' he that he crowned me.

ND Bathi kaladala esko ku Mbandeni
The old people say [the] is referring to Mbandeni (74)
HD Then the old people they saying you

are saying to Mbandzeni (74) that time.

ND Nithi lapha asabuyile simuke kwe
After having come back, you should quit
lekhwelu
kwe u big place.
HD When he came, before he died, he

said, when he comes back quite a wide

area, area.

ND Lapha eLuphongolo uye ehe kwe
There at Luphongo (75) it was the land
lemasuati lapha atki angagcinisiwa
belonging to the swazis where he said it
khona kwebusa Luphongolo
would be ended down at Luphongolo (75)
HD Along the Phongolo down there where swaziland

ends.

ND Kuyabonakala kokunene lapha abeyicolela
It is clearly seen kokunene (76) that been
nebasowethu kaladala
his brothers, said it was seen

(45)

Thekwane
installed me Thekwane (8)

HD And he said Mbandzeni is my senior
who put me in the chair, in the crown

ND Nibothike Mbandeni nama lokufa
Mbandeni (74) even if death can overcome
kungangekuhla, sibambanda Thekwane.
me, you should go for Thekwane (8)

HD Mbandzeni must go for Thekwane and
I die.

ND Okonanga lutho
He didn't do anything wrong.

HD He has never done anything wrong.

ND Ngilapha abe ngibekwe Ngunye, Wangiklabavela
I am here because I was installed
ngiengalokuthi - - - kugogo,
by him - -
ku Ngwane . .

HD I am here as a Crown King
because of him.

ND Ngabekwa ngunye ngize ngibe yinkosi
I was installed by him to be king

ND Sewuyeve-ke, ipi Thekwane, wa kuti
He heard and asked about Thekwane(8)
sewchamba Angazilutlu. Ukupi? ule
then he heard that he had left,
ka Zulu - - -
Gone where? He had gone to Zululand

HD While he was sick, Mwati, had to

ask there about this Tsekwane now?

ND Sikolelwa bobabe phelo sipiyane-phume
We were told by our bobabe(7)
sazuni

HD - - - from my father

ND Wena wetuvene-ke sewubiza-ke, Arqulela
When he was about to die, he called
nje kubamba Ombladeni, sewubiza
Mbandeni(24)
Mbandeni.

HD And while he was still about to

die and he had to call Mbandzeni.

ND Awu uthi ku Mbandeni, ngizokamba
He said to Mbandeni(24), I will not
kabi, ukoni yababa ngiyo lenyanqubeya
die well, the heir of my father who

ND Bakhawula-ke ngaloko nyoka, kodeni, kodeni
They ended that, that year, long, long ago,
nathi singazi kuthi singaba thona
while we didn't know were going to be born
ND And they stopped until then.

ND Ithabeji, ilokomyama, kemanzi.
Those of Emanzi (89) do not come
ND They don't come here to draw, (letan) water.

C Can you ask What Thekwane - - -

ND Umntfwanenkhosi umuba one Tsekwane wase
Bid Umntfwanenkhosi(24) Tsekwane(5) umuba one
Walwa yini, nebantfu yini bulutfo
fight with people, bulutfo(24) those who
lebelelako, nabatokhela?
had come to attack?
ND Wakhatela kumnakho, lapha wafa
He attacked his brother, here he attacked
Wakhatela ngogo la, wakhatela kwakulwa
ngogo(68) attacked when there was a war
ka Zulu, ka Zulu
in Zululand.

to the royal kraal here.

ND Singakwethuka nje kulungakhle . kavele
We can be surprised . . .

HD Iya uti sometimes if some come

ND Bathi bobaba bake befika ebogangqa
Bobabe(90) said they came to
ku Mahlokohla ebamka ebafika la
Mahlokohla(91) when they had arrived here
ka Lawumisa ebabakala kuthi sebangenile
at Lawumisa(12), there [people] of Lawumisa(12)
loku bobeshaya loba bata Lawumisa
and Mahlokohla(91) thanked why he had
wafika Mahlokohla(91) wabonga kuthi ade aybwentani
gone [there].

HD And they came during the time of
Mahlokohla(91) and they went back and
report that - - -
them . . . S. Mahlokohla
said yes they have done good, what
were you looking for there

(90) Literally means fathers. However it seems to have been used to mean his biological father and his father's brothers.

(91) Father of the late king Sebhuza II

NB Abaya koyogida
He used to go to dance.
HB . . .

NB . . .

HB Muwati was the king dancing pe
kiwala

NB Cha ngiyabonga Nkorazane tonkhe lokhu kubuta
I am grateful nkorazane(88), those who
bantu bemanga ngaelusha ngalo . . .
talk his would be saying that.
HB . . .

NB kuphela nje lapha ka Lawumisa(72)
The only thing here at Lawumisa(72) there
afange bangene laba bemanti(89)
people of emanti(89) didn't in
HB Only that - - .

NB Laba bemanti nalamhla lapa
Even today, these [people] of emanti(89)
afange bangene.
didn't come.
HB People come from ka Nqwane, go and
fetch water there, never come alivos.

(88) Appears to mean a mistress.

(89) It literally means people of the water. It is one of the preparatory stages of the Inkwala rituals. The Bemanti set out with the sacred vessels, one group going to the sea, a little south of Maputo, and the other to the rivers Lusaba (the old boundary between the Sotho and Swazis) Komati and Mbuluzi. The departure is a festive occasion (C Kuper, pp 199)

HB L eikhati lumtfwanekhoi Tsekwane glotha,
When lumtfwanekhoi (24) Tsekwane (8) was here
abegidza lutwala, wagidza lutwala na Sonklolo
did he dance, lutwala with Sonklolo
na?

NB Tsekwane?
Tsekwane (8)

HB E-e. Tsekwane lumber one.
Yes. Tsekwane (8), number one

NB L ogogo lwani.
This gogo (68) of mine?

N Ugho goqo wakho ukhoi lo
She refers to your grandmother ukhoi (47)
wetuya le bere uyalunga akhandze
the one who went here and came back to
inkhonkati, sejitfole lizhakelo
find that inkhonkati (31) had an allotment

NB Akogidanga ucwala
He didnt dance lutwala (87)

HB No, he didnt dance lutwala.

NB akagange agigide
He didnt dance [it].

C Did he did lutwala with the

King?

HB Abegidza ngale kanunakabo
He used to dance it that side with
his brother.

(4)

MB Angake ngize ngisho Lutho
I Cannot say any thing

MB - - -

MB Abakulandanga lobadala bako.
The old people didn't relate that

MB They did not tell - - -

C

MB Utsi libutfo Mumtfwanenkhori utbatfolini ?
She is saying what is your libutfo (3)
Mutfwanenkhori (241)

MB La gogo ?
For my gogo (68)

MB Lotho - -
Yours - - -

MB Ngiko ngiyi Mbayingane
I understand it is Mbayingane (85)

MB Mbayingane
Mbayingane 85

C At the time when Thekwane he first stopped here, did he dance kwala with Sombhlolo ?

C Can I ask him - - -

some questions?

HB Utsi Angabile abubuze yimi Blanwin?
She is saying, can she ask you Blanwin(2)

HB A Anganibuza - nye akusho
She can ask me, it does not matter.
Litho.

HB Okay

C Can Mnuttfwa anentoni tell us anything

about Mbo - - -

HB Utsi Ungane, Ungane Mntolele yimi
She is saying, can you tell
nga Shile Mkhori?!
about Shile, Mkhori(17)?

C - - -

HB Utsi ngw dadewabo Thandile
She is saying it is her sister Thandile(54)

C Nyine wala Mdwandwe
The father of Ca Mdwandwe (85)

HB Nyine wala Mdwandwa
The father of Ca Ndwandwa

(83) Name of a person

(84) Name of a person.

(85)

ND Siyabonga
We thank you

MB Mophungwane Dlamini. I don't know whether
Mophungwane(00) Dlamini(01)
you need the spelling?

C No, I can spell it, thank you

C And your libutho . . . your

libutho?

MD Libutho?
Libutho(3)

MB Libutho? Awu ngiyithongwane. Ngilinotja
Libutho(3)? I am siphongwane(02). I am
ngobe ngalwa Nenpfu.
also liotja(3)

C Is there anything . .

MD utsi seniedzile Mthori, Mhlawumbe
She is saying, are we through Mthori(17),
kukhona lowufuna kukhuluma.
is there anything you would like to say?

MD Chate.
no

MD No

(201)

HB | No, he was queen litfo. Ka Zulu.
While he was working at Tsekwane number
one he was working at Zululand, they
gave him libutfo to look after.

C What was the name the libutfo?

HB Lalilibutfo Lini. Libutfo la le
What was that libutfo(3) Where he was
lofha abe thomkhona umutfwanenkhosi
where he was umutfwanenkhosi(24) What was his libutfo(3)

C You take his name.

HB Ntokutsatse nthori.
Let him help you nthori(17)

MB Ngicjonwa lami?
My name?

HB E-e. Ngobe.
Yes. Because
sitte Bangabathulwa
we said they can continue talking

MB ngingati kuti kuti
I don't know

(Doesn't make sense) ngitakuti sengine njani, ngingu

Mphungwane ngiwaka Dlamini.
I am Mphungwane(100) Dlamini(101)

HS The Minor's Kraal is there at Magude

NS Wahamba nempi, Waphinde Wahuya nempi
He went with impi (97), he then came with
ngokulunga kwakhe
impi (97), because of own merry.

HS . . .

NS Ngale kwa Zulu nje wafika wayiphatha
In Zululand he conducted himself
kahle loko bamnika kulu ohambe
well and he was requested to accompany
no Thekwane ngokulu abeyiphathe kahle
Thekwane because he was conducting himself well.

HS Just because he had look after
himself . . . and all of the
time . . .

NS Abethwe
He was under [somebody].

HS He was under the control of . . .

C . . .

nomanqu umutqwanthini noma abetiwa ngoba
Nnoxon because the one who is listening to
utsuwa kuti lo, lohumqushelwako, ngaku
the interpreter will not get it right because
naye abezolitsha lutsi ngale.
it would seem as if he was also launching
Mongobe phela yena ubutela kutuli
an influs(97) that side. But because he was this
ngengaba abengala tumbe abete ayitshiphe
side, may be he also launched it [influs]
naye yini. Kani nengale abengete ayitshiphe.
But even this side could not launch it [influs]

HB While Tsekwane number one plate he was

C where was he staying at Kwa Zulu?

HB Abehlalapini ka Zulu?

ND Abehlala e Magudu
He was living at Magudu(98)

C At Magudu.

HD He was staying at Magudu

ND Uyise mkhulu nye ulo
His great-grand father is here(99)

(97)

(98)

(99) Means that he was burned there.

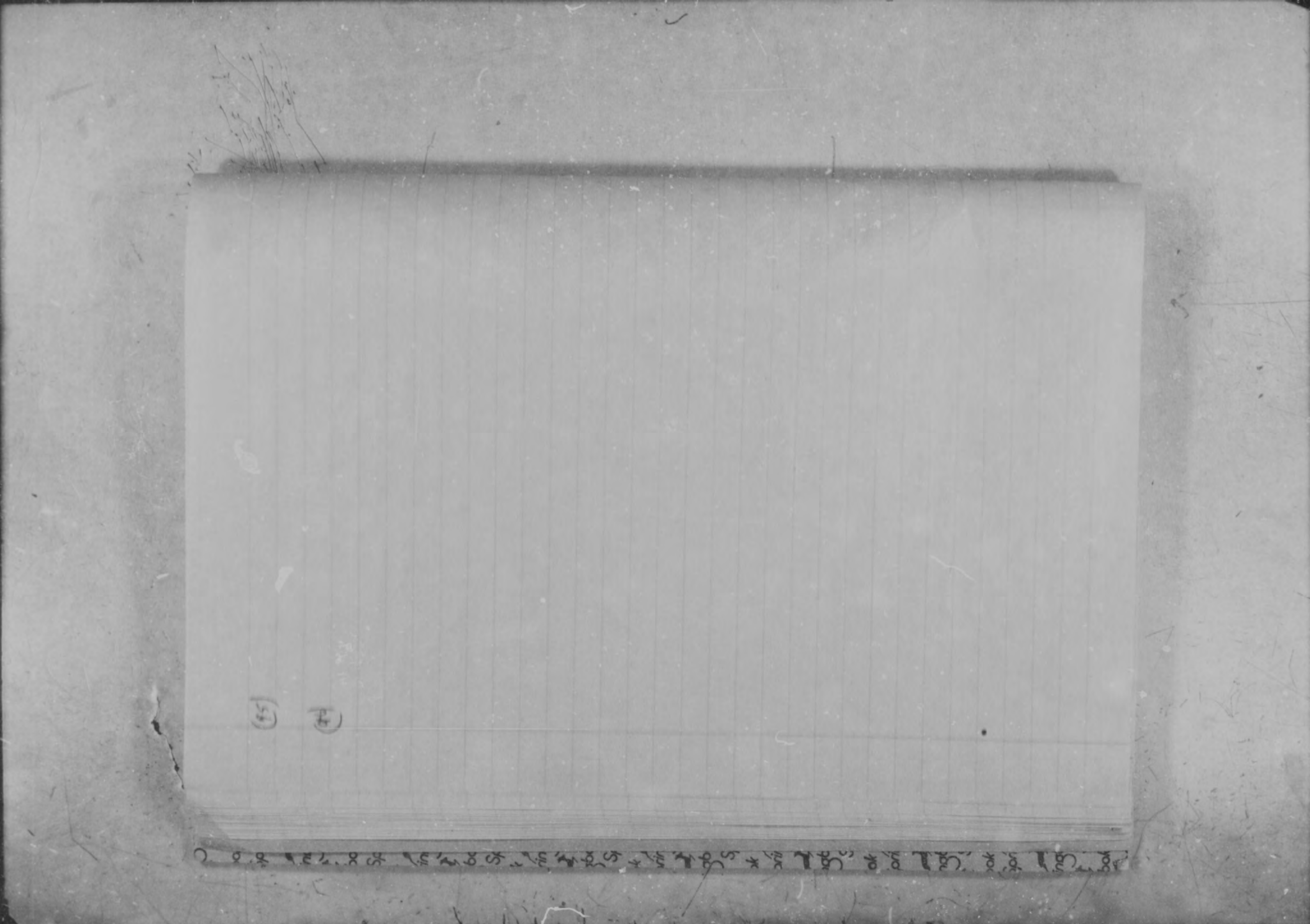
HB

C Did he fear with . — —

HB Uthi wakwa na Khanda Mewa ?
She is saying, did he fight with
Khanda Mewa (15)

HB Izinto, Izinto Zaleka Mlabi.
things, things of Mlabi (22)

(Somebody who was present) Lokusho kuti Umtfwanenkhosi utawukumuka
It means that Umtfwanenkhosi (20) you will not
kabi kulomtfwanenkhosi, ngumntfu abephetfwe,
kutsi pet nightly for the kantfwabenkhosi (24), he was
abengakwi kokuti kupela yena
a person who was leader [people], He was not
yengoba aphetse, abephetfwe ngale yengoba
attacking as somebody who was in-charge, he
Umtfwanenkhosi wabe sewungalendlwa nje,
was made that side, as Umtfwanenkhosi (24) was
abephetfwe, kusho kuti abekhethwa
brought back, it was just it was going
nje naye, ankwe kutiwi, itawukuma
[attack] Mlabi Mtfwanenkhosi (24) as he was



C What was the libutho of Thekwane,

HD Lalibutho, lolingutranga yabani
What libutho (3) was that, whether it was
noma kwakumabani kwakumabo mbalane,
Mbayayane (85) or inyoni ebani, what was it?
Inyoni ebani yayayini?

NB L. o Thekwane?
Yini Thekwane (3)

HD Hm, libutho lokhe?
Hm (93), yini libutho (3)

NB Kwokuy indlovelo
It was indlovelo (94)

HD Ndlovelo
Ndlovelo 94

(Some Everest responses) Akunjo indlovelo.
It is not indlovelo 94

C - - -

HD Silalele nyolepha yini?
Are we listening this side?

C - - -

(14) (13)