

PAGES
72
BLADSYE

Croxley®

Exercise Book
Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name
Naam

Subject
Vak

Place
Plek

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

Interview 1 JD. 328 *Book 1*

Interviewed at

Date 3/10/83

Informants

Mpopo Ilamini ND₁

Selimba Nhleko RN

Mashedo Ilamini ND₂

Interviewers

Carolyn Hamilton

Hlahlemehlo Ilamini

H.D. ~~Mpopo Ilamini~~

H.D. ~~Selimba Nhleko~~

H.D. ~~Mashedo Ilamini~~

H.D. ~~Mpopo Ilamini~~

H.D. ~~Selimba Nhleko~~

H.D. ~~Mashedo Ilamini~~

H.D. ~~Mpopo Ilamini~~

H.D. ~~Selimba Nhleko~~

H.D. ~~Mashedo Ilamini~~

H.D. ~~Mpopo Ilamini~~

H.D. ~~Selimba Nhleko~~

H.D. ~~Mashedo Ilamini~~

H.D. ~~Mpopo Ilamini~~

H.D. ~~Selimba Nhleko~~

H.D. ~~Mashedo Ilamini~~

H.D. ~~Mpopo Ilamini~~

1. Hawu > exclamation word, in this context the person I seems to suspect that M.D. is not telling the truth
2. See glossary
3. Malindane > Swazi regiment C. born in 1923
4. Babe > See glossary

M.D. Mprofu Dlamini

1. Hawu!

H.D. Mprofu

M.D. ehe

yes

H.D. Mprofu Dlamini

C.H. Mprofu, libuthfo?

H.D. Libuthfo lakho?

What is your libuthfo

M.D. Ngungu Malindane

I am Malindane

H.D. Malindane

C.H. And this one

H.D. Wena babe ligama lakho?

you babe what is your name

G.N. Gulumba Nhleko

I am Gulumba Nhleko

H.D. Gulumba Nhleko

C.H. Gulumba or Gulumba?

H.D. Gulumba?

G.N. Gulumba

I am Gulumba

5 Isotsha 7 Swazi regiment approximately
born in the years 1909 - 1914

6 Indovuna is a person who holds a senior
position under a chief or a king, he is
more or less like an assistant to the chief
or king in the administration of the
people, land and land allocation and
many other matters in the chiefdom
or kingdom

H.D Gulumba

A.N Nhleko

H.D Nhleko

C.H Libuthfo ?

H.D Ulibuthfo liri ?
What is your libuthfo ?

A.N Ngelisotsha lokugala

I am the first Sotsha [group, first group]

H.D Sotsha

C.H. And this one ?

M.D₂ Mashedo Mlamini

C.H Libuthfo ?

H.D Ulibuthfo liri ?

What is your libuthfo

M.D₂ Ngungu Malindane

I am Malindane

H.D Malindane

C.H And the name of indovuna ?

H.D Lgama le indovuna

What is the name of your indovuna

M.D₂ Lukha Simelane

He is Lukha Simelane [Luka]

7 Mplakateni > see glossary

8 gogo > the word literally means a grand-mother, a biological grand-mother, but in this context it is used to refer to a female who by virtue of both lineage of the biological grand-mother.

The word is sometimes used to refer to all old women of the age of the biological grand-mother as a respect.

It can also be used to males in the lineage of the biological grand-mother.

H.D. Sukhu Simelane

C.H. And his Libuthfo²

H.D. Libuthfo² lakho [Lakhe]

What is your libuthfo

M.D.₂ Wema Sotsheni⁵

I belong to masotsheni

H.D. Disotsha⁵

A Sotsha

C.H. Can you ask them the questions, what we

would like to know, how did these

abaminis of Zoya come to be here

in this place?

H.D. Lomplakatsi⁷ lapha kuta kwawo weta

How did this Mplakatsi come here?
nyeni? where to stay with the

Is N. Lomplakatsi lapha weta ngakwabelwa

this Mplakatsi came through allotment by
yinkhosi, to Nolabefihlways
the King this Nolabefihlways

H.D. Nolabefihlways was given the place and

he came with the kraal here

Is N. Ngoba bantwana ba Thfolo

Because they are the children of Thfolo

9, gogo angete adlela phasi 7 this is a Swazi idiom, literally meaning that gogo cannot eat from the ground. But in the context it means that, this particular somebody who is a close relative must get first preference.

So in this Nolabefihwayo had to be allocated land because he had married his gogo, who is a close relative or gogo of the King.

H.D. Because they are the children of Ifolo

G.N. dololabefihwayo - he was utata then this Nolabefihwayo married his gogo Kagogo wakhe

H.D. uyateka

G.N. uyateka he marries

H.D. Nolabefihwayo had married from the grand-mother place

G.N. Manjira - he inkhosi yabe seyamabela then the King allotted him that gogo cannot kutai gogo angete adlela phasi eat from the ground.

H.D. And the King decreed to give him a place where to stay with the

gogo.

G.N. Bebesebayabanga - he then they competed and quarrelled

H.D. then they had quarrel.

G.N. Batsi kube babangeke seyeyika When the quarrel had started the King Sobhuza inkhosi - he was u Sobhuza the second came, the late King

Wesibili lolosashuyilo wese
he separated them, and said you stay across
uyehhukansa utai nawe hlala
there and you Ndabefihlwayo stay across the
ngeshuya, nawe Ndabefihlwayo
river there, and there should be no more
hlala ngeshuya kwemifula sekubeto
provocations to each other
laya ubuya acale lomunye.

H.D. While they were quarrelling, the late
King who has just passed now
came and separated them said you are
going to stay there. ~~you~~ you are not
going to come to this war again
you stay there he stays there

S.N. Babe abayahlahsana - ke kahlak-ke
then there was peace in their settlement

H.D. Then they became back neutrally.

S.N. Kuzo kuba lamuhla nje
Up to this date

H.D. Up to-day

C.H. Who was the King at the time of

10 Mgwami longavuthfwa etiko > this is part of the praises of Swamile.

Mgwami longavuthfwa etiko > something that is not well cooked because it lacked fire and becomes hard [glassy] But the exact meaning of these praises is not brought out here.

Nolabephwayo *to the base base*

H-D Ngeakhatsi Sa Nolabephwayo intbosi
Who was the King at the time of Kwakungubani?

G.N. Kwase kuNguye u Sobhuza weabili
It was Sobhuza II

H-D It was the Sobhuza the Second

C.H. Where was Thfolo living?

H-D Thfolo-ke yna abakhephi?
Where was Thfolo living?

G.N. Ngesheya Thfolo, batakelwe ngesheya
Across Thfolo, they were born across the lapha e dugolweni at dugolweni

H-D. Across the River at dugolweni

C.H. How did he come to there Thfolo?

H-D Wanyena nyani-ke le e dugolweni Thfolo?
How did he enter dugolweni, Thfolo?

G.N. Kutse ekupkeni kwabo kube
In their arrival having split from baDzabuke bese baDzaka enkwan
the King Mgwami longavuthfwa etiko
ku Mgwami longavuthfwa etiko

Kuma; ku Mswati, ku Mswati
to Mswati Mswati

nasebadzabuka ku^mswati-ke base baye
after they had split from Mswati they came
Sebapka-ke sebatawehlala lapta
and stayed here
e dugolweni ku liba
at dugolweni under liba.

H.D Then they come back to dugolweni
Ka Liba to stay there.
at liba

C.H. So these Mamini's are part of Mamini
from dugolweni

H.D Kusto kutar la lamalungeni
Does it mean that the members of Swazi royal family here at home
alayekha angulabanya bale
are part of the dugolweni ones. [closely
dugolweni,
related or one]

S.N. Aku banye bantfwabenoboolza
Yes they are one, they are the children of one man
e... e... wehluka na kube atsatsa gogo
they separated after he had married gogo, they are
nye bantfwana ba Ifolo labantfu
the children of Ifolo these people

H.D. They all fall under Ifolo

C.H We heard that in fact the chiefs of this
place split of from Sombhlo

is that wrong? *l. Nalabefhlwayo*

H.D. Seyeva kutsi Shifu wala ekhaya
We heard the chief of this home [place]
wacabuka ku Somhlolo?
split from Somhlolo?

G.W. Shifu walapha ekhaya u bokhoko wakho
Chief of this home [place] his great-grandparents
labacabuka ku Somhlolo, yena
who split from Somhlolo, he himself
sengewa Bhukwane.
is for Bhukwane [he is a descendant of Bhukwane]

H.D. Great grand-father who split from
Somhlolo, he come from, under
Bhukwane.

C.H. Can he explain to us what happened?

H.D. *Ungasiresechi - ke kutsi ukwente ka*
Can tell us what real happened?
Kanjani? *Bhukwane who is the one*

G.W. Bhukwane - ke wabe sewutala Vezi.
Bhukwane begot Vezi

H.D. Bhukwane bear Vezi *ku Somhlolo*

G.W. Vezi - ke wabe sewutala Thfola.
Vezi then begot Thfola

C.H. Thfola born Nalabefhlwayo

L.N. Thfolo-ke sewutala lo Molabefhwayo
Thfolo then begot this Molabefhwayo
H.D. Thfolo-ke bear Molabefhwayo

L.N. Nalo Mahagane
And this Mahagane
H.D. And Mahagane

L.N. Batahwa ngumuntfu munye
They are born of the same person
H.D. One man---bear that two.

L.N. Ngulabaphethwe-ke kuma-
They are under the rule of
H.D. Ngulabaphethwe bantwaba
They are ruled by the children
C.H. Rintukwane sa Mahagane nje Rantke
of great-grand-sons of Mahagane all of
H.D. kila
us here

H.D. Great grand-son of Mahagane

C.H. So it was Bhukwane who is the one
who split from Sombhlo

H.D. Ngu Bhukwane lowesuka lapha ku Sombhlo
It is Bhukwane who split from Sombhlo

L.N. Ngu Bhukwane lowesuka lapha ku Sombhlo
It is Bhukwane who split from Sombhlo

H.D. Yes

CH Why did this happened?

H.D. Kwenteka Nyari?

How did it happened

SN Angsangakulike.

I don't follow properly

HD Uta Kwenteka nyari, besuswa yini?

he/she says how did it happened, what the separation?

SN Wo! besuswa kwandza.

Oh it is just because of multiplication

HD They became, quite a big number.

SN Kwase kutai mntwarani hlala lapha?

Then said my child stay here

H.D. They separated, walk and stay there

CH And where are they to-day?

HD Baya batsi abayohlalaphi?

Where the place they went to stay?

SN Nyangaboku shleli nje

As we are settled here

HD Le, kutai abanga kutai khona

there

SN Ehe - -

yes

HD at Chugolweni

SN Ehe - , ehe, edugolweni - ke

yes yes at dugolweni

losekuphuma lomut - ke to.

the the breaking of this home [possibly from the main one]

11 Bonga = the word in English means to thank
But in this context it means to
say praises

12 Bujaha = See glossary

H.D. And this knaal splited out from
Lugolweni

C.H. So it is SoMhlolo who told Bhekwane
to go to lugolweni.

H.D. Ngu SoMhlolo bona lowatei la
*Is it SoMhlolo who said to Bhekwane I think
ku Bhekwane awu ngibona kutai
you should go to lugolweni?
hamba wena nye le lugolweni?*

A.N. Wena wekunene, wena wekunene
Sir Sir [that is right]

H.D. Yes

C.H. Can anybody bonga Bhekwane?

H.D. Ukhona yini longa Mbonga Bhekwane
*Is there anyone who can praise Bhekwane
hayi kutai abange kutai Nkhosi
not to say Nkhosi
asho hlokwanyana takho nye
say his praise from peers/elders
tebujaha bakhe? tibongo takho
from his youth, his praises of
tebujaha, tbongo tebujaha
youth age, praises of Bujaha*

A.N. Iya Ngyeva, Ngyeva babe
Yes I understand, I understand babe

13 Magabha literally means tins with a handle, used for carrying food, usually used by workers [labourers]

- It could be a name of the person

14 Kuhlukohlala is to push in by force like when somebody is eating, while he is in a hurry

- It could also mean a part of the body in the lower limbs.

- It could also mean a place or person

15 Ctsaka - means to out pour or to over split

16 Magwabhagwabhu - It could mean a flapy thing, like a soft shield.

17 Mageba was a king of Zululand.

18 Magadza - the meaning of this word is not clear

19 Kwantungu - the meaning of this word is also not clear

S N (Aanhambe nabomaneka)

Go with them Maneka [Help them by praising]

Ibongo: Ngu Magabha, akhawula

Praises: He is Magabha, who ends

Kuhlukohlala, Myayubona intoy Mooloda

to Hlokohele, do you do thing of men is

iyatsaka, Magwabhagwabhu

spelling, Magwabhagwabhu

ikhlangu zamooloda, Magadza

shields of men, Magadza

Kwantungu zephukile, zephukile

Kwantungu one broken, broken by

bo Sigubuchu, kanye nabotozane

Sigubuchu and others, together with Hozane and others

Ingebangane ka Mageba, yageba

Willow of Mageba, it swinged at

Eztheni, yageba Cjaloweni,

Eztheni, and swinged at Cjaloweni,

Khokhela bantfu basezingoleni

draw out people from ore-Wagga

Wentela bafundisi, khona

for bafundisi, so that they

bazogabi ziwalo, Wena wekunen

Wear ziwalo in

King
C.H. Was that the praise of Bhukwane

H.D. Bhukwane, yes

C.H. Can he be bonga Uezi?

20 Malangeni > the children of the kings,
It is also used as a collective name
of bantwabenkhos [children of the king]
It can also be used as a plural of
the Nani Sananatele [see glossary]

21(a) Phulatsatsentfu > the meaning of this
phrase is not clear.

1. Phula, could mean to break [the common
usage of the word in Swati]

According to Doke and Vlokazi [P 675]
Phula could also mean feeling after,
searching for, trying to grasp.

2. Being puzzled at a loss

(b) tsatse, this could be derived from a
Swati verb tutsatsa meaning to take
tsatse could also be a past tense of tsatsa

c. tsantsentfu, he could mean of
santfu according to DK Ryscroft [P 74]

1. the word could mean of African culture,
customs

2. African language

3. Mankind

22 gwagwebezana > this could be derived from
a Swati verb agagobetana a diminutive
form of a woman.

It could also mean a small crocked
thing

23 alumemagodzo > the meaning of this phrase is not clear
- dumba, means to bewitch, practise
witchcraft
- Magodzo means thick ropes

24 Sgurbuku,

It could mean a strong man
with big roundish head curved
to the front

It could also mean a beast with
horns curving downwards and
forward

It could also mean a large
clay pot with small mouth
and flattened top

to hafa shani jofo bellala yeolwa

ngobhuni hijje baballa

ngobhuni hijje baballa

ngobhuni hijje baballa

ngobhuni hijje baballa

ngobhuni hijje baballa

ngobhuni hijje baballa

ngobhuni hijje baballa

ngobhuni hijje baballa

ngobhuni hijje baballa

ngobhuni hijje baballa

H.D. Vezi - ke yena takhe ?

What are the praises of Vezi ?

Lo.W Ewu angigondzi - ke leta Vezi

I don't know Vezi's praises I know those
ngigondza leta Thfolo
of Thfolo

H.D. I know Thfolo, s

C.H. Okay, can he bona Thfolo ?

Lo.W La Thfolo Letai; Jofo loollala yeolowa

The praises for Thfolo says: long tailed bull-finch, which plays
edugohweni, bejjo babeollala
alone at Lugohweni, while other bull-finches play by
ngokubonisaana, lachanga emashoba
helping each other, spread, Mashoba in
laxhangarisa, inlluripukhosi
a net form [the tail-ends] the house of a King
yase Mashoberi, phula tsatelesantfu
of Mashoberi

uwubeke, katsi bes togawula

and put yet we went to cut

umizaga, kati agawule

sticks yet we cut

ngwagwebezana, ulumbemagodze

small cricket thing, ulumbemagodze

ngagashiya. Wakhomba lapho

Tall well built person, you pointed where you

angatsandzi khona emalangeri

don't like Malangeri

Sigubuchu sa Vezi, leamehlo ampondo

the Sigubuchu of Vezi with eyes like

25. emahende, the meaning of the word is not clear, but it could mean a boss, because in the mines, workers call their big boss emahende

26. Ndvungulo, the meaning of this word is not clear

27. Emabhengu, it is not clear what is meant by emabhengu, it is possibly referring to the Hlophe people because Mabhengu is a Sana Matelo of the Hlophe

Bigolozele emahende²⁵, Kanyerangemzaga homst (possibly somebody with sharp eyes) stared at or Ndvungulo²⁶ Lhulala emabhengu²⁷ awaited the Mahende together with sticks Ndvungulo ungabongphendvula, ngibabonile which plays emabhengu, don't reply me labathlome emibili, ngileyo I have seen those who have two mouths waphendulele wena wekurone each had to answer for you of the Nkhosi, nkhozi right hand, nkhozi

C.H. Can they explain to us who was Shukwane was he a brother of Sahlolo?

H.D. Asenischazelo lo Shukwane abengumnaka- Can you explain to us was Shukwane a brother to Sahlolo yini? brother to Sahlolo?

G.N. Sonye nalo Sahlolo they are one with Sahlolo [he is his brother]

H.D. Abengumnakabo yini? Was he his brother?

G.N. e-e-e Yes

H.D. He was a brother to Sahlolo

C.H. Did they know who was his mother?

H.D. Unina wakho namuva yini kutai Do you know who was his mother?

28 Nkhosi. It is a clan name and also a sinanatele for other people [a praise name of the royal clan]

abengulabani?

L.N. abekuhamba up
it was just going

H.D. I wouldn't know the surname of the mother

C.H. Okay, can, do they even hear any stories about Shukwane?

H.D. Kukhona yini lokunye lenase nakuwa
Do you know any other story about nga Shukwane?
Shukwane

L.N. Awu ngetesakukhohlisa nalgawo ikhosi
We cannot believe you in anyway Nkhosi

H.D. I would not be telling lie, I wouldn't tell lie

C.H. Do they know if Shukwane went to Lugolweni before lomhlolo went to Mngumba?

H.D. Kambe Shukwane ingata. Shukwane
Do you know if Shukwane went to waya e Lugolweni ngaphambili lugolweni before lomhlolo

29 Impi in the Swazi context means both army and war

C.H. u Sombhlo angakayi e Molzimba?
went to Molzimba?

Q.N. e-e kwehlukana kwabo la
yes when they split at Shiselweni
e Shiselweni

H.D. When they split from Shiselweni

C.H. When Sombhlo went to Molzimba

did Bhukwane stayed at Ingolweni?

H.D. Inkhatsi inkhosi u Sombhlo iya
at the time when King Sombhlo went
e Molzimba e Bhukwane wabe

to Molzimba, did Bhukwane come
sewubuya lapha e Ingolweni?
back here at Ingolweni?

Q.N. e-e- e-e
yes yes

H.D. Yes Bhukwane stayed at Ingolweni

C.H. did he ever fight - - -

H.D. Wake walwa yini, walwa, wayilwa
did he ever involved himself
yini impi
in a fight [Impi] [war]

Q.N. Walwa kaZulu

He fought at Zululand

H.D. He fought with the Zulus

C.H. Can they tell us anything about that?

H.D. Kukhona lowungaatchela ngako yini
Can you tell us anything about his fighting at
ngalokulwa kwakhe ka Zulu?
Zululand.

G.N. Kulwa kwakhe ka Zulu, balwa
His fighting in Zululand, they fought at Zululand
ka Zulu, baphume nekhomo
and got out with cattle as booty and
bayongena emgezweni la ku-
Went to enter the caves at Hholomi
Hholomi [there is Hholomi a cave in the
east of Sidokodvo near Dvumbe]

H.D. They fought at Zululand, they came
with cattle and got into the caves
which they call it ka Hholomi.

G.N. Balwa
fought

H.D. Ka Hhomeni ngulomfi -
At Hhomeni is the - -

G.N. Hholomi ngulompula ngulapla
Hholomi is the river where there are
Kuremgeze khona
Caves

H.D. Hholomi, Hhom Hholomi
[He is trying to get the word properly]

G.N. eie - Hholomi
yes Hholomi

30 Guguka is a place in the lowveld
between Umlaluzane and Umlaluzane
we Makhozi towards St Phillips mission
coming from Sinceni direction
This word is derived from a verb
guguka meaning to turn.

H.D. Pholomi is the river where the caves
are

S.N. Ugena netinkhomo, nebantfu
you enter with cattle, and people

H.D. People and cattle they get in
there

S.N. Iwe-ke yemuke, iye nyongandzeka
It fought down until it returned
kuduguka³⁰ at Guguka

A.D. And they fought as far as Guguka
then they turn back

S.N. Ngenoba never nje kater ngu Guguka
As you heard that it is Guguka, is where
ngula kwakuguka limphi yaka Zulu
the Zulu Army used to turn and
uncanzake.
go back.

H.D. As you understand the word ka Guguka
is where they turned back.

S.N. cya ngath loko wena wethunene
Yes I only know that sir

H.D. That is all I know

31 gidza is a verb referring to a form of
a dance commonly performed in the African
countries e.g. Swaziland, Zululand and South
East of Natal. [see Bryant P 398]

Incwala is a Swazi ceremony where
people gidza with the King to celebrate
the end of the calendar year.

C.H. At the time, Bhukwane was at Lugolweni
and Sombhlo was at Mdzimba
Was Bhukwane acting alone or was
still acting close to Sombhlo, you know
was still reporting to Sombhlo?

H.D. Lo Bhukwane abesathetse yena yini
This Bhukwane was he ruling himself or he was
Noma abesolo abika kumnakabo?
still reporting to his brother

Lo N Abika enkhwani
Reporting to the King
H.D. He was always reporting, to get report
reporting to the King

C.H. Did they gidza³¹ incwala at that time?

H.D. Bebangidza³¹ yini incwala³¹ ngaleso
At that time did they gidza incwala
akhatei?

Lo N Babengakayidzi
They were not dancing at
H.D. No they were, before they started
dancing incwala

C.H. When did they start gidza incwala?

H.D. Bayicala nin-ke?

When did they start it

S.N. Incwala iqalwe ngu Sobhaza
the incwala was started by Sobhaza

H.D. The incwala dancing started from the
last King.

C.H. Does he know who Shukwane married?

H.D. Abeteke ngakuphi yena unntwarentsoi
Who did King Shukwane married
Shukwane, abeteke emakhosakati
What were the clan names of his
akhe bolabani?

Wives

S.N. Awu kuyacisha lapho Malungeni
I don't know there Malungeni
akase abambe lamanye labambako
Can any one of us take over

H.D. I would say I stop here, give to
others a chance

C.H. Did he know who the - -

2 Anjiba sat kutai ngumkhulu
Because we know that he is our grand-father
ingani namkhulu acibali bonake
because even for our grand-father we don't know

wakhe bogogo kumbe angati
his wives grand-mothers, may be I don't know
mkhulu, mkhulu ma- -
my grand-father, grand-father - -
kumbe beva kutisi kwakubobani
may be they heard that who were they and
babangaki
how many were they?

C.H. Can he just speak a little louder.

H.D. Angatai utowungena lapha mkhosi²⁸
you are going to enter here mkhosi you better
kufuna ukhulume nje kakhulu
talk louder [meaning he is to be recorded]

2 Cha wena wekunene bengatai nje
No Sir I thought he would know
kumbe angati yini kumkhulu
as an old person
lomogala lo ngaba tsine acath
because as young people we don't know
luthfo abantwana

H.D. Iya usho kona phela kutai
yes she means that it would be
kuncane bewuyakhuluma kakhulu
better if you talk loudly, so that we
atokuva, kunokube uhambise
can hear rather than talking softly
phansi

2 Buya m- -
they - -

32 Makhosakat, Wives of the King but the word is commonly used now to refer to all married women even if they are not wives of the Kings

33 La is a prefix used with the clan name of a married woman thus differentiating her from her brothers e.g. female laZwane and male Zwane

3 yeyi! kumbe ungati Mkhulu
May be you could know grand-father
njengawe nje ngabuzala babho kutsi
as an old person that gogo had how
gogo abetsetse bangaki bafati?
many wives [gogo in this context refers to an old man]

4 Awu cha angati
I really don't know

H.D. He doesn't know the Makhosakat ³²s

Names

E.H. Did you ask them who was the mother of
Vezi

H.D. Unina waVezi?
Who was the mother of Vezi

So N. Ngu- Ngula Zwane ³³
He is laZwane

E.H. When Shukwane went to Lugohereni, who
did he find there?

H.D. Shukwane nakaya le Lugohereni wakhandza
When Shukwane went to Lugohereni who did
bani le?
he find there?

So N. Wakhandza baka Mabuza, wakhandza
He found the Mabuza people, the Mabi
buka Mabi,
people

34 Sibongo means clan name
35 Indvuna is a person who holds a
senior position under a chief or a king
he is more or less like an assistant to
the chief or king in the administration of
the people, land and land allocation
and many other chieftain or kingdom matters

H.D. He found the Mabuza people, and the
Mabisi

S.N. Lapha-ko ngalapha, ku Mabefhlwayo
there at Mabefhlwayo, ^{Siolo} he found
Kwakhona baka Mzyako
the Mzyako people

H.D. Under chief Mabefhlwayo there were
Mzyako living under Mabefhlko

C.H. What is the ³⁴ Sibongo?

H.D. Mzyako

S.N. Malaba-ko baka Mapalala
and the Mapalala people

H.D. And the Mapalala people

Ngabo Kwakungemantvuna ³⁵
they were the indvunas

H.D. They were indvunas, Mapalala

people were indvunas ³⁵.

S.N. Kwakungemantvuna abho Mahogane
they were Mahogane's indvunas

H.D. They were Mahogane indvunas

S.N. Nphosi ²⁸

36 Khonta 7 see enquiries

H.D. That is all

C.H. What happened when Bhekwane went there to these Mabuza, Merbi, Mziyako

Mahlalala, did they ³⁶ Khonta

did he have to fight them

What happened, how did he settle

there, did they accept him as

a chief.

H.D. Kwenta nyari laphe nakefikako

What happened at the arrival of Bhekwane to the Mabuza

Bhekwane kulaba baka Mabuza

Mahlalala, Merbi and others

Nbaka Mahlalala, nalabobaka Merbi

What happened did they accept him?

nalaber labo libebakhona

Kwenteka nyari, bamemukela?

S.N. Bamemukela betsi angete

They accepted him and said we cannot

saphatsa, saphatsa Kanye

rule together with the King, we will settle

rebukhosi, angahlala nyo

as his attendants

sibebantfu bakho

[his people]

H.D. They subjected to be under him

and left everything to him ^{Shukwano}

C.H. Why

H.D. Ngobe ?

Why

C.H. Ngobe bakhulu labaka llaminis

Because the llaminis are senior

H.D. Because of the llaminis were senior

C.H. I see, do the Mahlalala, Mahlalala

H.D. Msibi,

C.H. Mziyako

H.D. Mziyako

C.H. Mabuza, Mahlalala

H.D. e - - e - -

yes

C.H. The Mahlalala, he said they were

inohunas, were they indunas³⁵ to

Shukwano ?

H.D. Laba bakaMahlalela kwakutnovuna
Were the Mahlalela people indunas to
ta Buthwane yini?
Buthwane

Lo N Kwakutnovuna takho Mahogane
They were Mahoge indunas, these Mapholala
labakaMaphalala hayi bakaMahlalela
people not Mahlalela

C.H. Maphalala

H.D. Maphalala

Lo N chya -
yes

E.H. Mahogane was ³⁵induna to
Buthwane?

H.D. Mahogane abeyinduna ³⁵ya
Mahogane was induna for Buthwane
Buthwane?

Lo N Mahogane kwaku - cha -
Mahogane, this was - -

2 Ngumutswana, Nemutswana waButhwane
He is the chlot of Buthwane

H.D. Mahogane was the grand-grand-son
of Mahogane

Umutswana, nemutswana
the chlot and the chlot

37 Libuthfo - see glossary

2/ Iya - -
yes

CH Did the Lamini people ever fight
with the Mabuza, Msibi, Mzyaka
Maphalala?

H.D. Bakalamini, balwa yiri nebakamabi
Did the Lamini fought with the Mabi
nebakamabuzer no -
and Mabuza and - -

LN Cha abalwanga, abalwanga
no never fought they didn't fight
bapike bahlahisana nye
they come and settled peacefully with the
nabo lo lamini akhuphe
Laminis, sending somebody to tell
umuntfu ayotshela bakamabi
the Mabi, to tell the Mabuza people
ayotshela bakomabuza, kuto
and they come as libuthfo
libuthfo

H.D. Lamini use to tell mabi people and
the Mabusas then they send the
Mabuthfo³⁷ to come and help what lamini
is looking for.

C.H. What was Ilamini looking for?

H.D. He means when he has got some work to do, he send somebody to call Mabuza and Mabi to come and help.

C.H. Who went with Bhukwane to dugolweni?

H.D. Lowahamba naye umntfwanukosi
Who went to dugolweni with prince Bhukwane?
Bhukwane aye dugolweni kwakungubani?

S.N. Kwakungu Mbango
It was Mbango

H.D. It was Mbango

C.H. Mbango, Ilamini
Clan name Ilamini

S.N. Ilamini

C.H. Who was Mbango?

H.D. abeyini lo Mbango?
What was Mbango [position of importance]

S.N. Ngulomkhulu, argitai utalwa
He is the senior one, because he is the

Ngu Vezzi

Son of Vezzi

H.D. The Son of Vezzi

N. e - e
yes

Unguyise wabo laba bo Nalabephlwago
He is the father of Nalabephlwago and others, of the
wabo laba bonfo wabobabe sabo
brothers to fathers and also Magane
labo Mahagane
and others

H.D. Is the father to Mahagane and
Nalabephlwako

N. Bayatalana

They are members of one family

H.D. They are one family

E.H. Did any of them ever hear stories about
how the Damiris came across to
Subombo to settle at Shisweni?

H.D. Mhlawindle kubhona langasita kutai
May be there is someone who can tell us about the
asitekelo ngeboka Damiri nabacemuka
Damiri people when they come from Subonyeni
le e Subonyeni beta e Shisweni?
to Shisweni?

G.N. NguNgwane phela lofikile we sukka
It is Ngwane who arrived coming from there
achanuka lo e wefikela lapha
he arrived here at Shiselweni as the Shiselweni
e Shiselweni nyoba yakhile a Shiselweni
is built
nye

H.D. Ngwane came to Shiselweni, coming
from down below.

G.N. Wa -- wase usuka - ke loku asaya lo
then he left for Mdzimba
e Mdzimba

H.D. And he went out to Mdzimba

G.N. Sewusuka lapha e Shiselweni
He left for Mdzimba from here at Shiselweni

H.D. He was from Shiselweni when he
went there

G.N. Lo - ke wahba sewuyaka Zombodze
This one of Liba went to Zombodze

H.D. Liba went to Zombodze

C.H. who was Liba

H.D. Abengubani lo Liba?
Who was Liba

LN Uyise wa Bhukwane
The father of Bhukwane

H.D. The father of Bhukwane

CH Who was the father of Liba

H.D. Uyise wa Liba - ke yena angubani
Who was the father of Liba

LN Nguye u Sombhlo
He is Sombhlo

H.D. He was Sombhlo, King Sombhlo

C.H. Can they tell us anything about Liba
any stones?

H.D. E... Kule ... ke tindhaba ngasitekela
E. it is there Can you tell us any stones about
yini ta Liba ingatai ta Liba
Liba of Liba
tindhaba? Rivengethoba takho yena
stones? hear about his stones that he
kutai wentani, wentani?
did this and this

LN Awe ngngete ngasitekela asuhambe
I can't tell you just go with them
nabo Mshaneve
Mshaneve [meaning tell them Mshaneve]

H. Awe angikwazi ukunene
Awe I don't know

H.D. No I don't know

38 muti means a homestead

C.H. But where did Liba settled?

H.D. Wabe akhephi umut wakho?
Where did he settled?

As N. Lo-Liba ka Zombodze
This Liba at Zombodze

H.D. Liba settled at Zombodze

As N. Wase sewuphuzo lapha sewuluka
they he left here again, then the
khona sekudabuka - ke lomuti
Ludzakeni kraal was started. [Then the origin
was Ludzakeni
of the Ludzakeni home]

H.D. Then from Zombodze then splited
the Ludzakeni ³⁸ muti

H.C. What was Liba doing at Zombodze

H.D. Abentani - ke Liba gena lo
What was Liba doing at Zombodze
ka Zombodze

As N. Babebahleti kupta kwabo shele
they were just settled after their arrival after
sebelukana nenkosi Nase
they had splited with King Ngwane when he
nasahamba Ngwane asaya Emolzimba
went to Emolzimba

H.D. They were settling because is

where they arrived from the beginning
and then when Ngwane left them
behind when he was going to
Mozimboa

C.H. Did Liba stayed and fight the
Zulus as well?

H.D. Wasala lafiba ngemava yena
He remained behind watching the Zulus
agadze baka Zulu?
people

A.W. Wasala lafiba ngemava yena
He remained behind watching the invasion
agadze baka Zulu.
of the Zulu people

H.D. Yes

A.W. Anguye lohlaba umkhosi enkhosini
He was a watch man and used to warn the
Kutai sebakhona baka Zulu.
king if the Zulu people are coming

H.D. He was the one who takes the message
to the king that the Zulus are
now here

39 bonga is to praise
40 Mblhamukane - the meaning of this word is not clear but it must mean something that makes noise like a gun or burst.

It is possibly derived from an onomatopoeia bhamu!
41 Naboshede. Also the meaning of this word is not clear.

It could mean shede and the others

42 Sotsha - Swazi regiment between the years 1909 to 1914

C.H. Can they ³⁹ bonga diba
^{praise}

H.D. Libongo ta diba-ke ningatsho

The praises of diba, Can you say them

2 Mblhamukane, naboshede Liba Liba

Wahgwone

of Ngwane

3 Amusamelekeleli nabakitsi

Why don't you help him to just mention the main parts

main parts

4 Yeyi bantfu labadzala
you old people

2 Mgambuteleleni

piece for him [Say the important parts you know]

Awu kulo ngoba sichito kutai

There is nothing as we have said that

Siganga sethfu sebudzala Mali

our position in age low as we belong to

nabala nyalo naseMasetssheni

the Sotsha regiment and even this

nalona ngokuva kubobabe wathfola

one through hearing from our fathers the

indlebe njengaloku abongile

got, he heard by ear as he has praised

lapla kubobabemkhulu

he at our grand-fathers

ngubono nguLiba Wahgwane

It is Bono and Liba of Ngwane

Ngulu--wahgwane phala kutshatsha

it is the--Ngwane, it is better

43 Cambi means to pour a bit of liquid from a container.
It could also mean to tell a bit of something such as a story or praises as it is used in this context.
44, Kumtsotse means to take but in this context it means to praise or to say his praises

Khona ngitai cambi - cambi pho-ke
say a bit a bit
kute la ngitawulambita khona
but tho is nothing I am pouring from
Iya Mlotshwa angamtsata
yes Mlotshwa can praise him
Nguyena sinatiko phela lewo
He is the one we know that one

E H Can you explain that I am confused about the relationship between Liba and Somhlolo and Shukwane, am I wrong to say Liba is the father of Shukwane?

H.D. Utai ukahle yini lephe nakatai
She says is she right when she says Liba
Liba nguyise wa Shukwane?
is the father of Shukwane?

Is N. E - E. Ukahle
yes she is right

C H And the father of Liba

H.D. Uyise wa Liba
And the father of Liba

C.H. ask them to think carefully

H.D. aencobange kahle
Think Carefully

Is N. Uyise wa Liba ngu Somhlolo
the father of Liba is Somhlolo

[Faint, mirrored handwriting, likely bleed-through from the reverse side]

[Faint, mirrored handwriting, likely bleed-through from the reverse side]

[Faint, mirrored handwriting, likely bleed-through from the reverse side]

[Faint, mirrored handwriting, likely bleed-through from the reverse side]

[Faint, mirrored handwriting, likely bleed-through from the reverse side]

[Faint, mirrored handwriting, likely bleed-through from the reverse side]

[Faint, mirrored handwriting, likely bleed-through from the reverse side]

[Faint, mirrored handwriting, likely bleed-through from the reverse side]

[Faint, mirrored handwriting, likely bleed-through from the reverse side]

[Faint, mirrored handwriting, likely bleed-through from the reverse side]

[Faint, mirrored handwriting, likely bleed-through from the reverse side]

[Faint, mirrored handwriting, likely bleed-through from the reverse side]

[Faint, mirrored handwriting, likely bleed-through from the reverse side]

[Faint, mirrored handwriting, likely bleed-through from the reverse side]

[Faint, mirrored handwriting, likely bleed-through from the reverse side]

[Faint, mirrored handwriting, likely bleed-through from the reverse side]



A2760 - Swaziland Oral History Project

PUBLISHER:

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

LEGAL NOTICE:

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.