

PAGES
32
BLADSYE



Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Hamilton series Tape 17
Naam

Subject Msweli Mdululi (Informant)
Vak

Place Mdululi History
Plek

Place: NHlangano Court

DATE: 18.8.83
Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 1
JD. 267

Footnotes

¹ lisokanganti — first born son of

² lakaba — of his/her mother's children; a sibling of . . .

³ tinanatelo } — see glossary
singular: sinanatelo }

⁴ Mdluli — a name of a certain Swazi clan; a surname.

C.H. Do you think you can ask him to introduce nawubuka ungamcela yini kutsi atisho kutsi himself, telling us who he is, who his father yena ungubani, atjela tsine kutsi ungubani; was, his grandfather.

kutsi kwakungubani uyise; mkhulu wakhe.

H.D. ungasitjela Mdluli kutsi mine, ngingubani, can you tell us, Mdluli, that "I am so-and-so wakabani, lotalwa ngubani, bani atalwa of [surname], who is begot by so-and-so, who, ngubani.

in turn, is begot by so-and-so."

M.M. e- mine nginguMsweli Mdluli, lotalwa e--sumi I am Msweli Mdluli, myself, born of ngu Logovu Mdluli; Logovu Mdluli atalwa Logovu Mdluli; Logovu Mdluli being begot nguNtjwebe, longumkhulu wami; Ntjwebe by Ntjwebe who is my grand father; Ntjwebe atalwa nguMnjezi, longukhokho wami; loliso being begot by Mnjezi, who is my great- ka-nganti laSheshe, lakabo Mshengu wekucala. grand father, who is [also] lisokanganti¹ of Sheshe,

C.H. ^{lakabo² Mshengu the first} Naw can you ask him for the tinanatelo³ Nyalo ke ungambuta yini tinanatelo takabantu of the Mdluli people. bakaMdluli.

H.D. e- ungase usitjela, mzala, tinanatelo e--sumi can you tell us, cousin, tinanatelo³ takamdluli, tenu? of the Mdluli⁴, of yours?

M.M. kutsiwa: Mdluli, Tselela, It is said: Mdluli, Tselela,

5 Bulawu — something to do with virtual medicines

6 emakhosi? — see glossary - singular inkhosi also ebukhasini and bukhasi

H.D. Tselela, Tselela,

M.M. S'khandzisa, S'khandzisa,

H.D. S'khandzisa, S'khandzisa,

M.M. Semakholo, Semakholo,

H.D. Semakholo, Semakholo,

M.M. laSundvu, laSundvu,

H.D. laSundvu, laSundvu,

M.M. netinyawo takhe, with his feet,

H.D. netinyawo takhe, with his feet

M.M. Imbokodvo lendze, a long grinding stone,

H.D. Imbokodvo lendze, a long grinding stone,

M.M. yekusila, for grinding

H.D. yekusila, for grinding

M.M. Bulawu bemakhosi, Bulawu⁵ of emakhosi⁶

H.D. Bulawu bemakhosi, Bulawu⁵ of emakhosi⁶

C.H. Can he tell us who else, who the Mdluli angasitjela yini kutsi ngubani lomunye, ngubani

casual talk

7 Sibongo } Clane-name or surname.
plural: Hibongo

8 ngemtsetfo - 1. according to law; by law. 2. as per the established practice, the normal, acceptable way, ^{of doing things} that has been followed.

9 enhe } - 1. yes 2. that's it! 3. I see!
also enhe } Hi, I agree.

10 dzabuka } see glossary.
variant: dabuka
bemdzabuko

people do not marry?
lomunye labangamtsatsi laba baka mdluli?

H.D. e- lenibatilako ke mzala, kubateka e- zuni who, cousin, do you people abstain, ngubaphi, sibongo leningasiteki? marrying, the sibongo which you do not marry?

M.M. lesibatilako ngulaba bakatukhele, ngemtse the ones we abstain from [marrying] are the tfo wakitsi, ngoba empeleni sibanye. Lukhele, ngemtsetfo⁸ of ours, because, in fact we are ^{one}

H.D. e- the Lukhele people, we don't marry to e- laba bakalukhele bantfu asibateki them. in that they marry each other

C.H. eh? Lukhele? we? Lukhele?

H.D. Lukhele, we don't marry. Lukhele, asibateki

M.M. nebaka Bhekiswako as well as those of Bhekiswako [clan]

H.D. and Bhekiswako, we don't marry them. nebaka Bhekiswako asibateki

C.H. enhe! and who else? enhe!⁹ nabaphi labanye?

H.D. lomunye? another one?

M.M. ekudzabukeni kwetfu, nebaka Matsebula, from the dzabuka¹⁰ing of us, we did not sasingatsatsani.

marry the Matsebula [people] as well.

H.D. from the beginning we were not married kusukela ekucaleni sasingatsatsani nebaka

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

with the Matsebula
Matsebula
M.M. Kanye nebaka Mavimbela
as well as those of Mavimbela [clan].

H.D. and the Mavimbela
nebaka Mavimbela

M.M. Kepha ngekuhamba kwemkhaba, sebaya tsana
but then due to change in the course of life
tsana labantfwana, abasatilani from each other,
the children marry each other, they don't obtain,

H.D. nhn. Time by time and then they came to
nhn ngesikhatsi ngesikhatsi kwase sekufika
the point, in that they marry each other
lapho khona, kubonakala kutsi sebaya tsana
now.

nyalo.
M.M. Sebatsi sesinanatelo lesi
Now they say this is a sinanatelo³

H.D. and that they say it is sinanatelo
futsi ke sebatsi sinanatelo³

M.M. akusahlangani
it does not meet

H.D. It does not show exactly that we are all
akukhombisi kahle hle to kutsi sibanye sonke
together

M.M. Kodwa kwamanje vele baka Bhekiswako
but as for now, we don't marry those
asitsatsani namanje
of Bhekiswako [clan].

H.D. Ewen now the Bhekiswako, we are not
Namanje laba baka Bhekiswako asitsatsani

12 Gwamile — proper name — name of King Mbandeeni's chief wife, who was Queen mother during the reign of King Bhunu or Mahlotokha, her son; and was Queen Regent during the interregnum, following the death of Bhunu (during the minority of Sobhuza II). Her other names were; Tabatsibeni and Lamuelase. She died in 1925

13 Indlovukazi } — see glossary
variant; Indlovukati

14 bukhosi } see glossary
variant; ubukhosi
also inkhosi
and inkosi

marry them nabo.

M.M. kulendlu yakabo Gwamile in the house of Kabo² Gwamile¹²

H.D. e- Gwamile's family
e- kulomndeni waka Gwamile

M.M. Ndlovukazi asitsatsani nabo the Indlovukazi¹³; we do not marry them.

H.D. we don't marry them asibateki bona.

M.M. siyahloniphana
we respect each other

H.D. we respect each other siyahloniphana

C.H. enhe? It seems that the Mdluli people are enhe⁹, kungatsi laba baka Mdluli basondzela very close to the kingship of the Swazi kakhulu kulobukhosi¹⁴ benkhosi yeMaswati King.

H.D. nhn.
nhn"

C.H. Can you ask him to explain how ungamcela yini kutsi ake asichazele did they come so close to the Swazi kutsi baze basondzela njani kulobukhosi King?
benkhosi yemaswati?

H.D. utsike, Mdluli; laba baka Mdluli kuyabonakala She says, Mdluli, these Mdluli [people], it kungatsi basondzela kakhulu la ebukhosini seems that they are very close to the

Strange? Mthembu?

15 wekunene — 1. literally: 'you of the right hand'. 2. A salutation, usually addressed to members of the distinguished Swazi families, such as chiefs, tinduna, etc. 3. Generally used salutation when a person is trying to be respectful.

16 ematangeni — 1. Swazi currency, 2. those of the Dlamini clan, 3. all those who trace their history to Tanga, who is supposed to have lived in the Delagoa Bay region some centuries back. Mtangeni is an address for one; Matangeni is an address-name for many.

17 KaNgwane — 1. A Swazi word used as a synonym for Swaziland. It means: "the place (or country) of Ngwane". 2. The area around Lebamba, where the royal power really sits. 3. a territory in the Republic of South Africa, which is mainly inhabited by Swazi people who got cut-off during the demarcation of the political ^(National) boundaries. This territory was declared independent and was given to the inhabitants, by the Government of the Republic some years ago.

18 Nkhosi — an address name for/of the Dlamini variant, Dkosi clan, as well as of other clans who trace their history to the ancestor(s) of the Dlamini people.

e- basondzela ngendlela lengakanani kingship, they got close in which way laph'ebukhosini? and how much to the kingship?

M.M. vele, wen'wekunene, vele sibanye kathulu indeed, you, wekunene¹⁵, indeed we are nalaba bebukhosi

one very much with these of kingship

H.D. e- we are all together with the King

e- sindzawonye sonkhe nenkhosi

M.M. ngoba ematangeni uma bakaNgwane besuka because the ematangeni¹⁶ when those of le eMbo, eKenya, behla batsi, sase sinaba. KaNgwane¹⁷ started off from there yonder at eMbo, ^{from Kenya, they came down with us; we were already with them}

H.D. when the Swazi people ^(of) Ngwane came uma emaswati (aka) Ngwane aphuma lena out from Kenya, from eMbo, we were all eKenya, eMbo, sasisonkhe kanye nabo, together with them

C.H. enhe⁹ ^{they went down to Tembe people}
enhhe⁹

H.D. when coming down
uma behla

C.H. enhe ^{place}
enhe

M.M. e- lomdluli nje, kwakuligama lakhe
e- zumi this Mdluli was his name.

H.D. mdluli was the name of the person
Mdluli kwakuligama lalomuntfu

M.M. wase ke lomdluli sowuteka lapha kaNkhosi, then this Mdluli married from the Nkhosi¹⁸ [et al.]

H.D. and Mdluli married Dlamini's, Nkhosi
baseke baka Mdluli sebatoka baka Dlamini, baka Nkhosi¹⁸

C.H. enhe! enhe!
enhhe! enhhe!

M.M. baka Dlamini. Sengulaphoke asatawutala
those of Dlamini [Sibongo?] It is then that he began
baka Mdluli

begetting [people] of Mdluli [Sibongo?]

H.D. It's where, he had to bear the Mdluli
ngulapho atawutala bantfu baka Mdluli,

M.M. people, that women; in the way we married
labo bafati; ngekuteka; Mdluli wateka baka
H.D. Mdluli married the women from Nkhosi
Nkhosi¹⁸, wase sawutala bantfu baka Mdluli
C.H. and then he bear Mdluli people.

M.M. baseke sebekha bayentansi le! e--
they then went down there yonder! e-um]

C.H. ka Tembe Mdluli?
at Tembe's place.

H.D. and then they went down to Tembe people
baseke bayehla bayantansi kubantfu baka Tembe

C.H. enhe!
enhhe!

H.D. to Tembe's place
endzaweni ya Tembe.

M.M. Selo banako labaka Nkhosi
they were still with them, the Nkhosi¹⁸ people]

H.D. all along together with the Nkhosi
sonkhe tesikhatsi seloku banaba laba baka Nkhosi

M.M. lo Mdluli senguyena agaya bulawu
this Mdluli was [now] the one who was grinding

belamakhosi

bulawu⁵ of these emakhosi⁶

H.D. Mdluli was the person who grind the Mdluli kwakungumuntfu labegaya imitsi medicine for the Khu, the King yenkxosi.

C.H. for the King?

yenkxosi?

H.D. for the King yenkxosi

M.M. ngulapho ke Mdluli atala Bhekiswako it's where Mdluli begot Bhekiswako.

H.D. it's where Mdluli will bear Bhekiswako ngulapho Mdluli wabe sowutala Bhekiswako

C.H. he bore Bhekiswako? watala Bhekiswako?

H.D. yes yebo.

C.H. Son of Mdluli? umntwana wa Mdluli?

H.D. yes yebo

C.H. enhe! enhe!

M.M. ngulapho ke lo Bhekiswako ke, wasowutala it's then that Bhekiswako begot [people whose baka Bhekiswako ke yena. sengulapho kwe-surnames became known as] Bhekiswako. hlukana kwetfuke

It was there that we got separated.

H.D. and then Bhekiswako e.. he bears Bhekiswako kwaseke sekutsi Bhekiswako sowutala baka Bhekiswako.

C.H. okay.
 okay.

M.M. Ngulapho lomdluli watala Lukhele
 it was then that this Mdluli begot Lukhele.

H.D. its where Mdluli bear Lukhele
 kungulaphoke Mdluli atala Lukhele.

C.H. ya!
 ya!

M.M. ngulaphoke Lukhele wasowutala bakatur-
 it was then that Lukhele started begetting people
 khele - Mdluli
 of Lukhele - Mdluli [sibongo]

H.D. and then Lukhele bears Lukhele-Mdluli
 kwaseke Lukhele sowutala baka Lukhele-Mdluli

M.M. Mhlanti wendlunkhulu.
 the cleaner of the big house

H.D. Mhlanti wendlunkhulu, sinanatele
 The cleaner of the big house, is a sinanatele

C.H. enhe!
 enhhe?

M.M. selo batalwa nguye Mdluli
 they were still begot by him, Mdluli

H.D. all these are coming through Mdluli
 bonkhe laba babechamuka kuMdluli

C.H. enhe.
 enhhe

M.M. bahlala sikhatsi lesidze khona lephasi
 they stayed for a long time there, down in
 eButFonga, selo sinabo lamatangeni, bukosi
 the Tfungaland, still we were with them, ematangeni¹⁶, bukosi⁶

H.D. they stayed a long time in Mathongaland
 bahlala sikhatsi lesidze ebutFonga

H.D. Mdluli was the person who grind the
 Mdluli was grinding the person who grind the
 medicine for the king, the king
 for the king?
 for the king?
 M.M. ngulapho ke Mdluli atala Bhekiswako
 it was where Mdluli begot Bhekiswako
 H.D. its where Mdluli with bear Bhekiswako
 ngulapho Mdluli with bear Bhekiswako
 C.H. ke bore Bhekiswako?
 watala Bhekiswako?
 H.D. yes
 yes
 C.H. other than Mdluli?
 Mdluli was Mdluli?
 H.D. yes
 yes
 C.H. enhe!
 enhe!
 M.M. ngulapho ke lobhekiswako, wasowutala
 it was that Bhekiswako begot people who
 baka Bhekiswako yona sekulapho lwe
 sinanatele became known as Bhekiswako.
 khona kwetfuka the Mdluli
 it was there that we became separated from
 H.D. and then Bhekiswako - he bear Bhekiswako
 kwaseke sikhatsi Bhekiswako sowutala baka
 Bhekiswako

19 Lubombo — mountain-range in the Eastern part of Swaziland.

20 La — 1. here; where we are 2. where one may be pointing, in the area occupied presently

21 Mhlosheni — a mission settlement in Southern Swaziland between Nhlangu and Hluti. The settlement may have taken its name from the nearby Mhlosheni hills [S.W. Attap. Ham. (Maphumulo Nsibandze, 1) edit notes, p. 48]

22 umuti } see glossary
variant: umuzi
emini
variant: emzini

C.H. enhe!
enhhe!

H.D. we were together with the ematangeni sasindzawonye Kanye nematangeni¹⁶

C.H. enhe
enhhe.

M.M. toti, toti senyukake ngetubomboke, toti until, until; we skirted the Lubombo¹⁹ upwards, toti, sita wughamuka la. until we came out in the open here.

H.D. then we travel along the range, the saseke syamba sigudla Lubombo toti Lubombo Range, up to, until we came sate saqhamukala Kutona letindzawo out some where

C.H. la²⁰ where is la?
la kukuphi 'la'?

H.D. ngukuphi la?
Where is [the place you refer to as] 'la'?

M.M. eShiselweni, eShiselweni one at Shiselweni, Shiselweni, the first

H.D. and then eShiselweni number one kuase kuba kuSeShiselweni letugala.

C.H. eShiselweni we went to near eMhlosheni?
le Shiselweni lapha lasaya khona, eceleni kuMhlosheni?

H.D. ngulele ngale ngase Mhlosheni?
It is the one near Mhlosheni²¹?

M.M. ya! Ngulelengale ngase Mhlosheni, ngale yes! it is the one which is that side, near Mhlosheni; batsi kuse Mga... batsi kuse Mgavini, emini that side, they say it is at Mgavini, at the umuti²²

23 Somhlolo — another name of Sobhuza I, father of Mswati II.

24 eTjenilangwane } — 'The Stone of Ngwane'
also eTjenilejuba } or 'The Rock of Ngwane',
or eTjejuba } found on the South African side of the border, near Mhlosheni. There is a now a mission station there, called eTjenilejuba (the Stone of a dove).

25 Lavumisa — a border post in the corner of South-East Swaziland

26 qhwa! — of coming to the apex of a hill of mountain.

27 Shiselweni one — name of the present-day administrative district of Swaziland which takes its name from the base in Southern Swaziland of the early Swazi kings (so-called because of the frequent burning (shisa) of homesteads in the area by attackers from the south) Somhlolo's early residences were here and, according to Matsibula (History, 1st edition p. 7) Ndvungunge's as well.

wa Somhlolo, nawubukretjeni la Ngwane of Somhlolo²³, when taking the direction of eTjenilangwane²⁴ C.H. on the left-hand side of the road, if you ngesencele kwemgwaco uma uya ka Lavumisa²⁵ go to Lavumisa²⁵?

H.D. lelelengalapha kunesiganga khona, utsi the one which is on this side, where there is an open ungakhuphuka eMhlosheni, wewela libliji? land; after going up Mhlosheni [hills], you cross a bridge?

M.M. uwela sigqana nje you cross a [dried up] little river.

H.D. E-e, bese utsi qhwa! yes, and then you go up to the top, qhwa!

M.M. utsi qhwa! etulu you, qhwa!, at the top.

H.D. Sowutsike together, quite a long time here, you then say [probably demonstrating]

M.M. Sowutsike, nasike kunesikolo nje; kuthona you then say [probably demonstrating] there is a ke e Shiselweni one, emtini wa Somhlolo. school there; that is at Shiselweni²⁷ one, there,

H.D. yes yebo Somhlolo's umuti²²

C.H. enhe enhhe

M.M. esuka lapha phasi eTjenilangwane. having come from down here, at eTjenilangwane²⁴

C.H. right! yal

H.D. e- Somhlolo moved from eTjenilangwane e- uSomhlolo wasuka eTjenilangwane waya

to that place.

kuleyandzawo.

C.H. iTje-lanGwane, the one, we heard to be

iTje-lanGwane²⁴, lelesive kutsi kutsiwa

iTje-lejuba²⁴?

lijelejuba?

H.D. yes, yes

yebo, yebo.

C.H. enhe!

enhe!

M.M. e. sahlala sikhatsi lesidze ke la, solosinaby

e-zum] we stayed for a long time here, still with them, these

lamakangeni; sesihleti ndzawonye, ungatehlu-

ematangeni¹⁶; we were staying together, the umuti²²

kani Tomuti, namamatangeni

hadn't yet separated from that of ematangeni¹⁶

H.D. we stayed together, quite a long time here,

sahlala sikhatsi lesidze sindzawonye lapha,

without separating from them.

singakahlukani nabo.

C.H. enhe! yebo

enhe! yes

M.M. le!ke, masesita la, sasesita setungu

there yonder then, when we were coming here, we came

Masimula

when Masimula [was the leader]

H.D. when we came up here, e.. when we

uma sesita la, sikhuphuka nje sengu Masimula

came, it was Masimula,

M.M. mdluli

mdluli

28 wo

1. (interjection), expressing amazement (whether of admiration or displeasure) regret, grief, etc. hence: 'oh! alas!' etc. 2. In Siswati it could also mean: 'I see or I get it/I understand and in this sense, it is usually a response to somebody's point

H.D. Mdluli see class 222 - handprint

Mdluli
C.H. e Shiselweni?
e Shiselweni?

M.M. Shiselweni one.
Shiselweni yetuqala

H.D. at Shiselweni
e Shiselweni

C.H. enhe?
enhhe?

M.M. Masimula atalwa ngu Gasa
Masimula being beget by Gasa

H.D. Masimula bear by Gasa
Masimular abetalwa ngu Gasa

C.H. ya!
yalo!

M.M. Gasa atalwa ngu Mashhiyane
Gasa being beget by Mashhiyane

H.D. Gasa was bear by Mashhiyane
Gasa abetalwa ngu Mashhiyane

C.H. ya
ya

M.M. Mashhiyane atalwa ngu Mdluli two
Mashhiyane being beget by Mdluli the second

H.D. Mashhiyane bear by Mdluli number two
Mashhiyane abetalwa ngu Mdluli wesibili

C.H. aha!
wo²⁸¹

M.M. Mdluli atala Muca
Mdlula begetting Muca

H.D. e Mdluli atala ---?
e-um Mdluli begetting ---?

M.M. angitsi nje, ukhona Mdululi wekucala; ukhona
let me say, there [was] Mdululi the first; there
Mdululi wesibili

[was also] Mdululi the second,

H.D. nhn-nhn.
nhn"-nhn"

M.M. e- lo Masimula nguye lowatale Sheshe
e-[um] this Masimula is the one who begot Sheshe

H.D. this Masimula is the one who bear Sheshe
lo Masimula nguye lowatale Sheshe.

C.H. ya
ya

M.M. Sheshe ke nguyeke lo lowatale Mnjezi
then Sheshe is the one who begot Mnjezi

H.D. Sheshe is the one who bear Mnjezi
Sheshe ke nguye lowatale Mnjezi

M.M. lesibita ngekutsi, ngesi Swati lisokanghanti
whom we call in siSwati, a lisokanghanti
la Sheshe.

H.D. e- it's a senior in the house of this Sheshe
e- ungu lomdzala kutendlu yakabo Sheshe

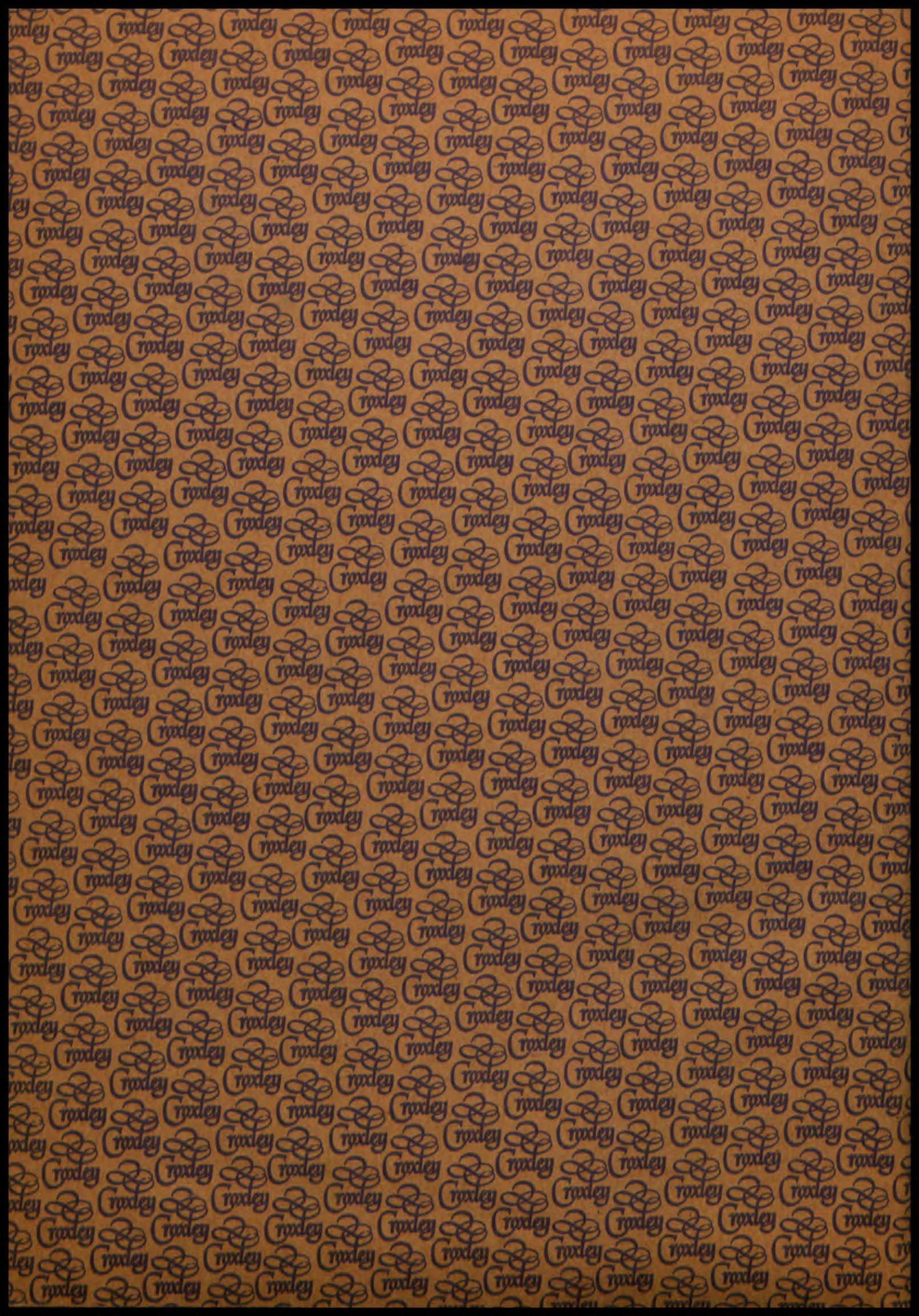
M.M. ngiyoke lendlu yakutsi nje Tengikhulumako
it is this house, the house of ours about
nyalo.
which I am talking.

H.D. e- thus the family where I come from
e- nembalanjeke lena ngutendlu lengibuya
myself

C.H. kuyo mine.
at Mashobeni?
e Mashobeni?

so insila } Literally, body dirt, intimately
Zulu = intsila } linked to a person. People known
as intsila (or insila i.e. one) are
chosen from specific clans to protect
the king against magic. There is
a ritual transference of blood
between the intsila and the king.
As a result their loyalty determines
very directly the health of the
king. It is their duty to watch and
guide the princes and to report any
hint of treason. (Kuper, African
Aristocracy, p. 58) the intsila have
great administrative authority and
are closely associated with the
rituals of kingship.
(Amongst the Zulu, the historic role
of the intsila was slightly different;
the Zulu intsila was in charge of
cleaning the king and the disposal
of all his body wastes so that they
could not be used as powerful
medicines against him. (Sw. O.H.P.,
Bonner, Logwaja Mamba, edit notes, p.
2-3)

- M.M. Mashobeni!
C.H. Mashobeni!
enhe⁹
enhhe⁹
M.M. e-wasowutala Mashibeni, lo Sheshe
e--Lung this Sheshe there begot Mashibeni
H.D. e-Sheshe beared Mashiyeni
e-Sheshe watala Mashiyeni
M.M. Mashibeni
Mashibeni
H.D. Mashibeni?
Mashibeni?
M.M. ya! welama lo Mnjezi
yes! who comes after this Mnjezi
H.D. e-who came after Mnjeza
e-bonguyena elama Mnjeza
M.M. sowutala Mshengyu
he then begot Mshengyu
H.D. at then there come Mshengyu
laphoke kwabese kuta Mshengyu.
M.M. Mshengyu wekugala
Mshengyu the first
H.D. number one
wekugala
M.M. lowabayinsila ya Mswati
who became Mswati II's insila³⁰
H.D. ^{who} was the
labengu -
M.M. lowaba yinsila ya Mswati
who was Mswati II's insila³⁰
C.H. that is Mshengyu?
tokungu Mshengyu?



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