

PAGES
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Name
Naam

Hamilton Series Tape 17

Subject
Vak

Msweli Mdluli

Place
Plek

Mdluli History

Place: Ntlangano Court

Date: 18.8.83

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 3

JD. 267

42 lahla } 1. lahla to throw, cast away.
lahwa } 2. to abandon, to forsake, to
disown 3. to bury [a person's
body, a dog's etc.]
lahwa - suffer the lahla i.e.
being lahla'd

yena walahlwaphi?

was lahwa⁴²?

M.M. e-anginalwati yena, ngoba letinsila tonkhe
e-^{sum} I don't have knowledge of that, because all our
takitsi tla eMbilaneni.

tinsila³⁰ are here at eMbilaneni,³⁹

H.D. I am not, ^{sure} but all the tinsilas from Mdululi
angati kahle kepha tonkhe tinsila taka Mdululi
they are here at eMbilaneni
titapha eMbilaneni.

C.H. enhe!
enhhe!

H.D. where they put them

lalapha bababeka khona

M.M. Mshengu one ula eMbilaneni

Mshengu the first is here, at eMbilaneni

C.H. enhe!
enhhe!

H.D. Mshengu number one...

Mshengu wekuqala

M.M. insila ya Mswati

Mswati's insila³⁰

C.H. enhe! enhe!

enhhe! enhhe!

M.M. lengiyati kahle 'straight

whom I know ^{about} very well,

C.H. enhe!

enhhe!

M.M. ula eMbilaneni

is here at eMbilaneni

C.H. enhe!

enhhe!

43 Mahlokohla - is another name of King Bhumu, father of Sobhuza II.

M.M. Magojela
Magojela
H.D. Magojela
Magojela

M.M. insila yaMbandzeni
Mbandzeni's insila³⁰

C.H. enke!
enhhe!

M.M. ngumkhiuluwami, if he wants to tell me it's my grand-father.

C.H. ya! ya!
ya! ya!

M.M. ulam bilaneni
is here at Mbilaneni

H.D. is here at Mbilaneni
ulapha eMbilaneni

M.M. e-babe Mphehleni,
e-sum father Mphehleni,

C.H. enke
enhhe

M.M. totalwa ngutubelo, insila yaMahlokohla
who is got by Tubelo, Mahlokohla's ⁴³insila³⁰

C.H. enke
enhhe

M.M. ulam bilaneni
is here at eMbilaneni

C.H. enke
enhhe

M.M. bonkhe, tinsila tenkhosi tila Mbilaneni, atla-
all the King's tinsila³⁰ are here at eMbilaneni,
hlwa lekhaya
they are not lahlwa⁴² at [their] home

H.D. they ^{do not} bury them in their home; they bring them
 atilahlwa emakhaya ato, batiletsa la
 at Mbilaneni, lengakuneki, e sivale ngib
 embilaneni

C.H. I want to ask him my difficult question
 ngifuna kumbuta umbuto wami lolukhuni

H.D. nhn.
 nhn"

C.H. this is the question, if he wants to tell me
 Nanguke lombuto; uma afuna kungitjela
 the answer, and he doesn't want me to
 imphendwulo, kepha angafuni lokutsi kutsatsete
 put it on the tape recorder, I am happy
 kulomshini, ngingakujibulela naloko; singayi
 for that; we can turn the tape recorder
 vala le thephu vekhoda, bese ke sawuya
 off and he can just talk about it. What

khuluma ngako. Ucabangani yena [Msueli
 does he think of the stories about insila³⁰
 Maluli] ngaletindzaba lokukhulungwa ngato
 being killed when the king dies, to put the
 ngetinsila, kutsi tiyabulawa uma ifa inkhosi,
 insila with the king? but tell him, if
 kuze lensila iyowuhlala nenkhosi lapho iya
 he wants me to turn it off, I am happy;
 khona? kepha phela mtjele lokutsi uma afuna
 just to hear what his idea is about that,
 kutsi ngiwuvale lomshini, ngingajabula kukue
 in the old days. Ngaloku; kadzeni.

nta loko. Ngifunanje kuva um candu wakhe,
 H.D. nhn. utsike ufuna kukubutabuta njete,
 nhn". She says she wants to ask you a

Mdluli. E- utsike, nangabe yintfo vele question, Mdluli. E-[um] she says, if it is something, lenganamsebenti, lengafuneki, e- sivale ngat, which is of no use, which is not wanted, e-[um], Kungete kwatsatseka. e-bukhosini we can close this side, [so that] this may not record.

M.M. yebo
yes

H.D. e-e, sikhulume nje, njengaloku sikhuluma
yes, we can just talk, as we are talking.

M.M. nhn, nhn
nhn, nhn

H.D. e-e
yes

C.H. Shall I turn it off?
Ngivale yini lapha?

H.D. angakugucula?
Can he turn it over?

M.M. ya!
yes!

H.D. yes
turns off yebo

C.H. Can you explain to us what does the ungake usitjele yini kutsi lensila yaka-Mdluli insila do for the king?

Mdluli yentani lenkhosini
H.D. e- ungase usitekele ke, mzala, kutsi laba e-[um] Can you tell us, cousin, that these baka Mdluli, insila, yentani laphienkhosini? Mdluli people, what does [their] insila do for bukhosini?

M.M. e- ngingasho kutsi insila yenkhozi ngiyo e-[um] I can say that it is insila of the inkhozi

letsatfwa nalengati yenkhozi; kutsatfwe
who is taken with the inkhozi's blood. this blood
le, ifakwe lakuye, le leyalenkhozi, leyalo
is put into him, and the person's is put into
muntfu ifakwa laph'ebukhozini on top
the inkhozi's [body]

H.D. nhn
nho"

M.M. ngob'insila nje, ingati ya Mshengu
because an insila, the blood of Mshengu

H.D. nhn
nho

M.M. i-, beyisenkhozini, Mswati
was in the inkhozi, Mswati

H.D. nhn
nho

M.M. e-e- , kanjalo nje
yes ; like that

H.D. nhn
nho

M.M. ngiyo leyenta tonkhe tintfo la; inkhozi
it is him [insila] who does all things here;
mayigeza lgezela kuye
the inkhozi, when bathing, bathes upon him.

H.D. ya. Lensilake, touch blood and this, my
ya. Lensilake, kutsintsa ingati naloku, ingati
blood comes to you I say e why, how
yami ita kuwe.

H.D. nhn, nhn
nho, nhn

H.D. being a king, so just like that
uma uyinkhozi, kanjalo nje.

C.H. nhn
nbn''

H.D. you have to have my blood as an insila
kufanele kutsi ube nengati yami, uma
and when you wash, you wash on top
uyinsila, futsi uma ugeza, ugezela etikwami.
of me

C.H. enhe. I see. Does this e-, why did
enhe⁹. Ngiyabona. Loku, e- tikhosi
the Swazi kings take Mdluli and Motsa
temaswati tentelani lokutsatsa baka Mdluli
those two for insila? Why they choose
nebaka Motsa, letotibongo, letimbili, kutsi tibe
those two Sibongo?

H.D. utsi ke, laba baka Mdluli, nalaba baka Motsa
she says, these Mdluli, and the Motsa people,
batsatfwa yinkhosi ibente tinsila ngani?
why are they taken by inkhosi¹⁴ as tinsila³⁶?

M.M. ngeke ngichaze kakhulu, kunene rami,
I cannot explain very much, Kunene, [even]
kutsi kwesukela kuphi kuze bente letinsila
myself, as to where they began to have
bona.

H.D. e I would, I can't say e- why, how
e- ange, angeke ngisho kutsi kwentelungu
did these come, become the tinsilas,
Kwenteka ngani, babatinsila kanjani laba,

C.H. enhe. I see. Okay. When the Mdlulis
enhe. Ngiyabona. Kulungile. Uma baka Mdluli

44 umphakatsi } — see glossary.
variant: Umphakathi

45 Sigodlo } — see glossary.
variant: Isigodlo

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M.M. were under Masimula at Shiselweni, where
baphansi kwa Masimula, eShiselweni, babahlala
were they living? Were they living inside
kuphi? Babahlala ekhatsi eShiselweni yini,
Shiselweni or were they living nearby?
noma babahlala eceleni?

H.D. e- lesikhatsi sa Masimula, laba baka Mdululi
e- Lums at the time of Masimula where did these
bebahlalaphi? Bebahlala e- khona layikhatsi
Mdululi live? Did they use to live right inside
eShiselweni umphakatsini, noma bebahlala
Shiselweni umphakatsi⁴⁴, or they used to live
ngaphandle, bakhelwe ngaphandle?
outside, they had their [huts] built outside?

M.M. bebasekhatsi umphakatsini, njobumphakatsi
They were right inside umphakatsi, as you
wakhile. Babe banemuti wabo; Kepha
see an umphakatsi standing; they had their
babantfwana balandlini Masimula house.
household of theirs, but being children of this,

H.D. e- They were just around the Sigodlo⁴⁵; they
e- babangandle kwesigodlo nje, banetindly
had houses around the sigodlo.
fabo, titungeleta sigodlo.

C.H. does he think he think they were only a
Nacabanga, babembalwa yini, laba baka-
few Mdululi? atke
Mdululi?

H.D. Oh! kusho kutsi bababancane ke ngaleso
oh! Does it mean that they were few
sikhatsi?
at that time?

M.M. bebabangane ngaleso sikhatsi

They were few at that time.

H.D. ya, they were few in those days

ya, bababancane naga kulawo malanga

C.H. enhe⁹¹
enhhe⁹¹

M.M. baqale kwandza kuMshengu wokugala
they began to be many [only] during Mshengu's ^{time}

H.D. they became a generation during the time
babasitukulwane ngesikhatsi saMshengu,
of Mshengu.

M.M. Sesehlukene nalaMatangeni

after we had separated from the ematangeni⁶

H.D. and when we had departed; and then we
emua kwetube sesehlukene; sase sesibya
had our places.

netetfu tindzawa

C.H. enhe⁹. In the time of Masimula and before
enhhe⁹. Ngesikhatsi sa Masimula, nangaphambili
did the Mdululi marry the Daminis?
baka Mdululi babebateka yini lababaka Daminis?

H.D. ngesikhatsini sa Masimula, sakucala, baka Mdululi
At the time of Masimula, long ago, did the
bawateka yini ematangeni?

Mduli marry the ematangeni?

M.M. atange bawateke

they never married them.

H.D. no, they didn't marry them.

Cha abazange bawateke.

C.H. Why?
leni?

H.D. Kwentiwa yini?
What caused it?

M.M. banye
they are one

H.D. they are stuck together
baklangene ndzawonye

C.H. enhe. He explained to us that there was
enhe. Usichazele kutsi kwakuKhona
Mdululi one, who then seem to separate
Mdululi wekucala, lokungatsi wase sawuyehlu
from the Dlamini's, from the ematangeni,
kana nalaba bakaDlamini, eMatangeni

H.D. nhn
nhn"

C.H. and then he started to have his own
waseke sawuyala kuba nebakakhe banifu
people. Why did he separate?

Wahlukaneni [nalamatangeni]

H.D. e- ufuna lapha kulo Mdululi number one
e- sumi She wants to know something about this
kutsike ^{wasi kube} wase soyabuka kulamatangeni
Mdululi the first, that after ^{from the ematangeni} separating

M.M. wasuyehlu ka kulamatangeni
He then separated from the ematangeni

H.D. e-e-
yes

M.M. kubenje atalwe nje,
just after he was born

H.D. ya
yes

M.M. ngoba loMdululi, lamatangeni, masiva,
because this Mdululi, the ematangeni¹⁶, according

#6 mkhulu - see glossary

Masibutisisa kubomkhulu kutsi: "Tokuze nibe to what we hear, when we ask ³⁴bomkhulu⁴⁶ that:

Kanye nalaba ematangeni, nibe bakaMdluli, "How did it happen that we Mdluli people become

Kwaba ngani?" batsike: "lamatangeni amkhandza related to the ematangeni?" They say: "These

loMdluli; base, yabut inkhosi kutsi: "nimtsatsa- ematangeni found this Mdluli, then the inkhosi"

phi?" Litsike ligama, ngimkhandze layindlekeni asked: "Where have you taken him?" Then the

"Nase nimentanjani?" "Sendlula naye." reply was: "I found him along the way". And

H.D. Wo! then what did you do to him? We passed, Wo!²⁸ along with him (picked him up) =

M.M. was ubanguMdlulike! He then became known as Mdluli!

H.D. and the people, ematangeni? Kwaseke labantfu, ematangeni?

M.M. ematangeni. the ematangeni.

H.D. the Matangeni found Mdluli along the road, ematangeni amkhandza Mdluli endlekeni

along the foot-path

C.H. enhe? enbhe?

H.D. and then they passed with him, they carry baseke sebeNalula naye, bamtsatsa

on with him bahamba naye.

C.H. picked him up, ya. bamtsatsa bahamba naye

47 tselela 1. to pour-in (as water does, from a small stream into a bigger river.)

2. pour for (as one does, holding a container, full of water, and pouring the water onto someone else's hand, enabling him/her to wash the hands.)

3. to give an appropriate response to someone when dancing solo-dance (kugya (see glossary)) saying something that will when him move, thus making him perform with added urgency.

H.D. picked him up; go with him
bantsatsa bahamba naye.

C.H. enhe
enhhe.

M.M. lokutsi nje: 'Tselela', kusho kutsi was'uyatselela the mentioning of 'Tselela'⁴⁷, means that he laph'ematangeni, lo Mduli; Mduli, Tselela— then tselela'd⁴⁷ into the ematangi, this was uyatselela laph'ematangeni Mduli; Mduli, Tselela, he then tselela'd into ematangi

H.D. e- he came and mixed up with the Matangeni
e weta wase sawubhangana nala Matangeni¹⁶
that time;

ngaleso sikhatsi

M.M. lengingeke ngichaze kutsi yenake abengke
What I cannot explain is what his surname was,
watabani sibongo sakhe, ngeke ngichaze
that I cannot explain.

H.D. I cannot say, I cannot call back
angeke ngisho, angeke ngikhumbule —
what was his surname
sibongo sakhe kwakusaka bani

C.H. before?
ngaphambili?

H.D. before.

ngaphambili

C.H. So, his sibongo⁷ was never Dlamini?

lokusho kutsi sibongo sakhe asizange sibe saky

H.D. abengasiye waka Dlamini? Dlamini?

he was not of Dlamini sibongo⁷?

M.M. abengasiye waka Dlamini, ngoba naku asa-
he was not a Dlamini, because here, he

H8 sigcili? — a Slave in a war.
variant: Isigcili } Captive

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tsatsa lilangeni lakhaya
[later] marries a lilangeni here at home

H.D. and then, it's the time when he began to
kwakungaleso sikhatsike lapho acala kuteka
marry a lilangeni¹⁶ a Dlamini girl
lilangeni, intfoambatana yaka Dlamini

M.M. yes. Sengilapho asatala baka Mdluli ke
yes, it's then that he began to beget
manje.

Mdluli people now.
H.D. and then he started
waseke somu cala

C.H. his own clan medicine; medicine for what?
Sibongo sakhe

M.M. yes!
yebo!

C.H. was he a sigcili^{48?}, sigcili?
abesigcili yini? sigcili?

H.D. abesigcili yini yena?
was he a slave?

M.M. vele ngingasho njalo ngitsi abesigcili
indeed, that is what I can say, I can say
sematangeni.

he was a slave of the ematangeni¹⁶
H.D. I would say he was a sigcili of the
ngingasho njalo, ngitsi abesigcili sematangeni
Matangeni.

M.M. yes, ngoba nje yonk' intfo labas ayenti,
yes, because everything he was doing, he
abayentela ematangenini
was doing it for the ematangeni.

49 imphi?

see glossary

variant: impi

H.D. all the things he was doing, he was doing
tonkhe tintfo labatenta, abe atentela
for ematangeneni
lamatangeneni.

C.H. nhn.

nhn

M.M. sigaya nembokoduwu
[we used to] grind with a grinding-stone as well.

C.H. what's that?

yini loko?

H.D. and we grind the medicine

sasi gaya nemitsi

C.H. ground the medicine; medicine for what?

ngaya imitsi; imitsi yekwentani?

H.D. wani?

what for?

M.M. noma kut'imphi!

even when an imphi was coming

H.D. the war, the fight is coming!

imphi, kulwa [uma] kuta!

C.H. enhe/enhe!

enhe! enhe!

M.M. senta yankh'enjindlele le, nebulhe bebukhosi
we did/do all ways for, even beauty of bukhosi

H.D. and African science, that is - the king...

netebuchwephe tesintfy, tebukhosi...

C.H. strengthen the king?

kuqinisa inkhosi!

H.D. strengthen the king

kuqinisa inkhosi!

M.M. njoba uvanje kutsi

as you hear that

50 Mkholo

51 Ndwungunye — one of the early Swazi kings, father of Sobhuza I, who reigned in the 19th Century and died around 1780. His administrative capital was at Shiselweni

H.D. and they can, people, ^{the} enemies, they cannot
futsi banga, bantfu, fitsa tingete tibone
see _____

M.M. uvanje kutsi: 'Mkholo webeSutfu. Mbokedvo [as] you hear that: "Mkholo⁵⁰ of the Sotho, tendze kusila bulawu bemakhosi; wasila kubo Grinding stone which is long, grinding bulawu⁵ Ndwungunya, wasila ba Somhlolo, wasila of emakhosi¹⁴; he ground [during the time of] babo Mswati.

Ndwungunya⁵¹; you ground those of Somhlolo; you ground
C.H. enhe! enhe! those of Mswati.
enhhe! enhhe!

M.M. 'Wena' wesaba kwangwa yinkhosi', ngoba 'you who was afraid of being kissed by inkhosi¹⁴, wesaba kugatjwa yinkhosi yena. because he was afraid of being kissed by the, inkhosi, himself.
all [laughing]
"Bayahleka.

C.H. why? Why did Bizwako, Bizwako was the kwaya ngani? kwaya ngani kutsi Bizwako, Bizwako son of Mdululi, is that right?
abengumntfwana wa Mdululi, angitsi?

H.D. yes
yebo

C.H. Why did Bizwako break away from the kwaya ngani kutsi Bizwako abese sawuyahleka Mdululi to make his own sibongo⁷?
lapha ku Mdululi, bese uyowusunguka sakhe sibongo?

H.D. lo Bhekiswako wabe sawubalekiswa yini
What made Bhekiswako run away

52 meaning that they originate from one source

yena, wabese sowusuka kulaba baka-to run away from the mdluli people? mdluli?

M.M. kusho kutsi babatsatsa, wele banye. it means that they took them, ^{belong together} indeed they belong together.
H.D. nhn. Wo! It's the same family nhn! wo²⁸ Soloku ngumadeni munye.

M.M. kwatsiwa tsine asinawutsatsana, it was said them we are not to marry each sibanye nje other; we are one.

H.D. nhn. nhn but why?
Kepha kwentiwa yini

M.M. mdluli-Bhekiswako; mdluli-Bhekiswako. mdluli-Bhekiswako; mdluli-Bhekiswako.

H.D. yes. yebo

M.M. banye labantfu. these people are one⁵²

C.H. do they marry each other? they don't marry bayatekana yini? Abatekani? each other?

H.D. abatsatsani? they don't marry each other

M.M. asitsatsani, kasiyuwutsatsana futsi we don't marry each other and we will never.

H.D. they don't marry each other, and they will abatekani, futsi ke abayuwutekana.

M. M. Kuroki kuroki papatata ule paup'e.
it means that they took them from the
H. D. Uru Uru. It's the same family
the "Uru" people.

M. M. Kuroki taira asinawutata ule
it was said that we are not to have
side by side
other: we are one.

H. D. Uru
C. H. but why?
Kuroki Kuroki Uru
M. M. Mulu Ekekeke; Mulu - Ekekeke
Mulu - Ekekeke; Mulu - Ekekeke

H. D. Uru
M. M. paup'e (papatata).
these people are one
C. H. do they marry each other? they don't marry
papatata (papatata)?
each other?

H. D. papatata?
they don't marry each other
M. M. papatata, asinawutata ule
we don't marry each other and we will never
H. D. they don't marry each other, and they will
papatata and, futai is asinawutata

M. M. papatata, asinawutata ule
we don't marry each other and we will never
H. D. they don't marry each other, and they will
papatata and, futai is asinawutata

M. M. papatata, asinawutata ule
we don't marry each other and we will never
H. D. they don't marry each other, and they will
papatata and, futai is asinawutata

M. M. papatata, asinawutata ule
we don't marry each other and we will never
H. D. they don't marry each other, and they will
papatata and, futai is asinawutata



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