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BLADSYE

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Name Hamilton series Tape 17
Naam

Subject Msweli Mdululi
Vak

Place Mdululi History
Plek Place: Nthlangano Court
Date: 18.8.83

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 4

JD. 267

... *... ...* ... *... ...*

... ...

... ... different ...

... ... break away

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53 Ganga — do petty wrong, naughty things, mischievous tricks, as is habitual with children, and used even of petty wrong-doings of adults; be naughty, mischievous, given to playing tricks.

never marry each other. seems at first there

M.M. Mduli-Bhekiswako.

Mduli-Bhekiswako.

C.H. and Lukhele? Lukhele is a different Sibongo? Lukhele ke? Lukhele sibongo leshlukile, why did Lukhele break away?

Lukhele wahlukelani [lapha kubaka Mduli?]

H.D. kepha ke Lukhele yena sowubalekelani? but then why did Lukhele run away?

M.M. Lotukhele sebayantsatsa; lababanyalo; this Lukhele, the present ones [generation], "ingani waka Lukhele; sinanatele lokutsi marry this Lukhele. "But she is of Lukhele sibongo, 'Mduli'."

'Mduli' is only sinanatele³ [they say]

H.D. wo! sebayatsatsana nyalo?

wo! they marry each other now?

M.M. sebayatsatsana nyalo.

they marry each other now.

H.D. wo! Lukhele-Mduli; so he, Lukhele — wo! Lukhele-Mduli; ngako ke yena nawa Mduli

katukhele — Mduli

M.M. ya! sinanatele

yes! it's sinanatele³

H.D. and then the Lukhele, so Mdulis — beseke bakatukhele, baka Mduli —

M.M. koduwa ngelisiko letfu, asitsatsani; se kuganga But then, according to our custom, we don't ye, kuganga; kuganga vele. marry each other; this is kuganga⁵³ indeed,

C.H. enhe! enhe. But, it seems at first there
enhe! enhe, Kodwa kungatsi ekugaleni
was one sibongo, Mdluli? Msweli, that is
kwakunasinye sibongo, Mdluli?

H.D. ekucaleni kungatsi sibongo sasisinye,
at first, it seems as if there was one
sata Mdluli?

M.M. Sibongo⁷, that of Mdluli?
sasisinye.
It was one.

C.H. and then there were, after a while,
kwase ke, emva kwesikhashana, setiba
there were three, that is: Mdluli, Bhekisw-
hritsathu; Mdluli, Bhekiswako, Lukhele. Base
ko, Lukhele. Why did these people seem
baphumelani labanye [kulesibongo]?
to pull away?

H.D. kwabe sekwenteka njeke; labantfu bababata
It then happened like this: These people were
thru, sebanato tibongo; lo nalo nalo,
three; they had tibongo⁷; this and this
sebanyehlukana... they say Sibongo
and this. Then they ^{got} separated.

M.M. angitsi nje ngoba mine ngingu-
Let me say that, as I am Msweli, myself,
Msweli, ligama lami
that is my name.

H.D. yebo
yes

M.M. sengitala ke bakamsweli, tibongo; sekwakhi-
I then beget Msweli people, their tibongo⁷

wa sibongo manje, ngaleligama lami
Now a Sibongo is made out of my name

H.D. say, for instance, I am Msweli, that is
asesitsi ngingu Msweli, ligama lami gobo.
my proper name

C.H. ya!
ya

H.D. now I bear children now, they say
manje sengitala bantfuwana; setutsiwa
these are Mswelis, the surname,
laba baka Msweli, Sibongo.

C.H. enhe?
enhe?

H.D. ya, the surnames are Msweli now
ya, letibongo setaka Msweli manje.

M.M. ngingabe kisa nje.
I may as well give an example [again]

C.H. But let me ask him a question. His
kepha ke asengimbuta umbuto. Bantfuwabakhe
children today, I am sure they don't say
lamuhla, nganeliqiniso naloko, kutsi abasho
sibongo Msweli; they say Sibongo
kutsi sibongo sabo saka Msweli; batsi sibongo
Mdululi
sabo saka Mdululi

H.D. e- labantfuwabakho namhla bona selobeme
e- sum? your children today are still
kutsi baka Mdululi
using Mdululi [Sibongo]

M.M. baka Mdululi
they are of Mdululi [Sibongo]

54 sisi? see glossary
also dzadzæ

C.H. if they were to take sibongo? Mswele
umake sebatuwutsatsa lesibongo sata-
Something must happen, a fight or maybe
Mswele, kuthona lokufanele kwentete;
one of them would marry the sister;
kungabakhona kulwa, nomake lomunye ateke
something would happen that they would
dzadzewa bo. kuthona lolokungukona kungabanga
make two sibo, a new sibongo?
kutsi kwakheke lesisha sibongo.

#10 nhn
nhn.

C.H. what makes a new sibongo?
yini lolokungukona kwakha sibongo lesisha?

H.D. e- utsi ke, kungenteka kutsi baze kwelula
e-sunj she says, it may happen that their
kana kwabo ngulokutsi njobe sinje,
separation, would be that, as we are like this;
sibatsatfu
we are three.

m.m. nhn
nhn.

H.D. kwentete mhlawumbé mineke, sergiya-
It may happen that maybe. I ganga⁵³ to this

H.D. ganga lapha kulo sisi
sisi⁵⁴.

m.m. nhn
nhn

H.D. se. kutfolakala, sitfolana kanjalo. Nabanga
and then it is found that, we find each other like
be sebatsi ke, sitsike tsine: "nhn! awusi-
that. If they can then say, we say: "nhn!"

ye ke wena waka Dlamini,
 you are not of Dlamini [Sibongo] you,
 m.m. nhn
 nhn.

H.D. "awusiye", sebayacalake sebayaphumate,
 "you are not," they then begin to get out,
 ngiloni udvonsa sawuya le, sowudvonsa
 this one pulls out that way; he/she pulls out that
 sawuya le. Sengilapho ke, lapha, ngifuna
 way. It is there, where I want to explain,
 kuchaza lapha kutsi kungakenteki kutsi
 here, that before maybe certain things
 mhlawumbe bese kwenteka letinye finfo
 happen, they don't get separated.
 abasuki

M.M. abesuki
 they don't get away.

H.D. abesuki Selobaba, bona baka Msweli
 they don't separate, they are Msweli
 Mdululi
 Mdululi

M.M. cha! baMsweli Mdululi nje
 No! they are Msweli Mdululi's

H.D. ya
 ya
 C.H. what's that?
 yini ke leyo?

H.D. so he agrees that.
 e uyavuma lokutsi - - -

C.H. ^{what?} something must happen?
 inini? lokutsi kuthona lokufanele kwenteka?

H.D must happen, yes.
kwenteteke, yebo.

C.H. So, what happened with Lukhele and Bhekiswa
wo, kwentekani ke kubo Lukhele
ko?

na Bhekiswa.

H.D. bo Lukhele na Bhekiswa ko?
what about with Lukhele and Bhekiswa?

M.M. angisi labo Lukhele labakatukhele,
in fact these bo³⁴ Lukhele, those of Lukhele.

H.D. nbn!
nbn!

M.M. batalwa nguye lo Mduli, kwaba ligama;
they were begot by him, this Mduli; it was
kute labanye.

a name. There were no others.

C.H. enhe
enhhe.

M.M. kwaba ligama, kute labanye; kwaba ligama.

it was a name, there were no others; it was

yena ke sawutala baka Lukhele - Mduli,

a name. He himself then begot those of Lukhele.

Sebayehlukana ke manje; sengukalukhele

Mduli; now they become separated; it's now

lapha.

at Lukhele's here

H.D. and then they separated from there. Lukhele

baseke sebayehlukana, kusukela lapho.

there his own; and Mduli his own.

Lukhele lapha utimele ngetwakhe; Na Mduli,

C.H. ya! right utimele ngetwakhe.

ya! Kulungile.

M.M. njoba nje ngi ke ngabekisa ke Dlamini;
 as I have just given an example,
 baka Hlophe
 Dlamini; the Hlophe

H.D. nhn
 nhn

M.M. nebaka Mndzebele, nebaka Mkhabela.
 as well as those of Mndzebele, and of Mkhabela.

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

M.M. banye labantfu, abatsatsani
 they are one these people; they don't marry
 each other.

H.D. ya! ya!
 ya! ya!

M.M. ngemagama labantfu; kwakungu Mkhabela
 its names of these people; it was Mkhabela,
 na Hlophe na Mndzebele. Ngu Simelane
 and Hlophe and Mndzebele. Its Simelane
 na Maseko; abatsatsani labantfu. Baka Simelane
 and Maseko; they don't marry each other these
 people, the Simelane and Maseko, they don't
 marry each other.

C.H. So, some of Kunene, Gamedee and
 wo, labanye baka Kunene, baka Gamedee
 Shongwe
 and baka Shongwe

M.M. mine nje ka Simelane kusekhabo make,
 as for I myself, the Simelane, its my mother's
 kantsi ngitalwa ka Maseko koduwa, koduwa
 place there, yet I am born of Maseko. But
 rangifika kumate utsi make: "kusekhabanya
 then when I arrive at my mother's [place

55 emalandweni } — see glossary
umlanduwo }
variant: umlando }

56 bakitsi } — our people's place (whether
also: kitsi } kraal or clan); my or our home
also bakithi } or kraal; my or our country or
clan — no changes are made
in the word in the locative or
prepositional forms.

wa kitsi — wa- singular; ba- plural

ko le; asitsatsani cha! bomake [uyahleka
or presence] mother says: "it's ^{don't marry each other. No [he laughs]} your mother's place there?" we

C.H. Can you ask Mdluli, what about Nkhonyane,
ungambuta yini Mdluli kutsi laba baka
do they marry Nkhonyane?
Nkhonyane ke bayabateka yini bona?

H.D. lababaka Nkhonyane, niyabatsatsa?
Do you marry those of Nkhonyane sibongo?

M.M. vele laba baka Nkhonyane nabo, batsi, masiva
indeed, those of Nkhonyane sibongo, say, when
emlanduweni, bakitsi nabo, kute lengase
we hear from emlanduweni⁵⁵, they, too, are bakitsi⁵⁶.
ngamtsatsa nje waka Nkhonyane tsine;
There is no one we married from Nkhonyane [clan]
asinaye umfati waka Nkhonyane.

ourselves; we don't have a Nkhonyane wife.
H.D. we don't marry the Nkhonyane
asibateki baka Nkhonyane.

C.H. Why?
leni?

M.M. kutsi ke, kublanganwa kuphi? Angati; kaduwa
as to say where we meet? I don't know,
siyeva kutsi batsi baka Nkhonyane (emhume)
but we hear that they say they are Nkhonyanes, at Mhume

H.D. where we joined there, I don't know
kutsi sadibana kuphi, angati kutsi kanjini
how.

M.M. e-e. kute nabe munye wakitsi lowamtsa
yes, there isn't even a single person
tsa waka Nkhonyane.
wakitsi⁵⁶ who married a Nkhonyane person.

57 eMbo - historical homeland of the Damini nucleus of the Swazi Nation, who immigrated to Swaziland many centuries back.

H.D. I don't remember our families taking one Angikhumbuli bakitsi bafeka munye wata Nkhonyanes.
Nkhonyane.

C.H. enhe. Okay. He was talking about Embo, enhe. Kulungile. Abekhuluma nge Mbo earlier.
kucala.

H.D. nhn
nhn

C.H. Where is Embo?
Kukuphi eMbo?

H.D. e- bowu khuluma nge Mbo; lotwa kwakade e-Embo you have been talking about Embo, long ni, ikuphi nje yona leMbo? ago, where is this imbo?

M.M. Mangiva basho nje, ngingati nami, bayikha when I hear [people] saying, without knowing myself, mba le! angati ngukuphi, ngeke ngikhombe they point it there yonder! I don't know where I nobe ngule! Angati, ngwa nje kutsi eMbo cannot point, whether it is there! I don't know. I only ile! yekugala.

hear that embo is there yonder! The first one.

C.H. pointing north
bakhomba enyakatfo.

M.M. nga, ngase Kenya next, next to Kenya.

H.D. ngase Kenya next to Kenya.

M.M. ya! Kenya yes! Kenya

ss silulu } 1. grain-basket, some form
 variant: isilulu } of granary, 2. this grass-
 woven hand-craft is also
 used (a small one) as a
 nest in which birds or
 chicken lay and hatch
 eggs.

H.D. no
 cha.
 C.H. enhe. E. Did he ever hear the story of
 enhe. E. wake wewa yini lendeaba
 people coming in a silulu, rolling in a
 yekutsi bantfu labanye beta ngesilulu, bagicika
silulu, from the north?
 esilulwini, basuka enyakatfo?

H.D. loku kwesilulu wake wakuba yini, lokuta
 about this silulu^{ss}, did you hear about it, that
 ugicika ngesilulu, bantfu bangene ekhatsi
 of people coming, rolling down in a silulu, like
 esilulwini babese baya vola batsi
 this [probably demonstrating]

M.M. baya bola?
 they are rolling?

H.D. e-e
 yes

M.M. ngiva nje bayakusho keduwa ngeke ngigla
 I only hear them saying it, but I cannot explain
 ze kutsi kwakusho kutsini; keduwa nje
 what it means; but I heard them say they
 ngezwa batsi bayagicika ngesilulu.
 rolled in silulu^{ss}

H.D. I heard about the silulu, I don't know how
 Ngeva ngesilulu, angati kutsi

C.H. the Mdululi didn't come in a silulu?
 baka Mdululi abazange bete ngesilulu?

H.D. Baka Mdululi abetanga ngesilulu?
 the Mdululi [people] didn't come in a silulu?

59 KaTembe - literally 'at Tembe's place, Country, etc.' This is supposed to be in Mozambique, a historical home of the Damini people who say they came from Thongaland, from Tembe's place to Swaziland, i.e. long long ago

M.M. chal
No!

H.D. No.
Cha

C.H. okay. E - Did he ever hear of people called Kulingile. E wase weva yini ngebantfu libele-Mdluli, its a group of people: libele lababitwa ngekutsiwa bakatibele! -Mdluli; Mdluli?

H.D. wase wakuva yini loku labatsi libele- Did you eva here, ^{about} what they say is Mdluli?

libele-Mdluli?

C.H. li libele, libele

li Libele, libele

H.D. libele?
Libele?

M.M. Libele
Libele

H.D. Libele
Libele

C.H. libele kaTembe
Libele, kaTembe

M.M. kaTembe. E - angiti angizange sengikuvu at Tembe's place. E-[um] I don't know, I koduvu vele kufanele ngoba phela labata- never heard about it, but then it ought to, Mdluli phela bebovele balekaTembe; mabe because the Mdluli [people] came from Tembe's besuka le; baya TekaTembe entansi. place; when they started off from there yonder they went to kaTembe⁵⁹, down there

60 gidza } - see glossary
kugidza }
variant: ukugida }

61 incwala - see glossary

C.H. enhe¹. Have _____ in the days before they
enhe¹. kwa — esikhatsini lesisemuva, kunge
came to eShiselweni, before Shiselweni, did
ketiwa lapha eShiselweni, ngaphambi kweShiselweni,
the Mduli people use to gidza⁶⁰ incwala⁶¹
labantfu baka Mduli, babayigidza yini incwala
with the ematangeri?

Kanyekanye nematangeri?
H.D. e- baka Mduli phambilini konke loku,
e- [um] the Mduli, before all this, before
kungake tiwa lapha eShiselweni, bebavele
it was done at eShiselweni, were they with
banamatangeri, bagidza⁶⁰ incwala⁶¹?

M.M. babavele banawo amatangeri
they were, [right from the beginning] with them,
H.D. yes these ematangeri¹⁶
yebo

C.H. enhe. Did he, can he tell us any stories
enhe. Wake wa, angasitjela yini noma
about Shiselweni?
ngutimphi tindzaba nge Shiselweni?

H.D. e- kukhona longabusi tekele kona nge
e- [um] is there a thing you can tell us
Shiselo, nge Shiselweni?
about the Shiselo, about eShiselweni²⁷

M.M. e- ngekuba njani kwayoke iShiselweni?
e- [um] you meant what about eShiselweni?

H.D. e- what about it?
e- utsi kunjani ngayo?

C.H. in anything, anything that he heard about it.
kunomayini; noma yini layiva ngayo.

H.D. lowase wakuva nje nge Shiselweni.
What you once heard about eShiselweni.

M.M. e- ngati nje kutsi eShiselweni kuse mtini
e- [um] I [only] know that at Shiselweni, its
wenkhosi nje eShiselweni.
the inkhosi's¹⁴ umuti²² at Shiselweni²⁷

H.D. I only know that Shiselweni is the kraal
Ngati nje kutsi eShiselweni ngumuti
of the king.
wenkhosi¹⁴.

C.H. enhe.
enhe.

M.M. ligama nje leShiselweni ngumuti wenkhosi
the name of Shiselweni, is the umuti²² of inkhosi¹⁴

H.D. e- the word 'eShiselweni' its the place
e- leligama kelitsi 'eShiselweni' yindzawo
of the king.
yenkhozi

C.H. before Shiselweni, where did Mdululi people
Ngaphambi kwefufika eShiselweni, bake
stay, stop with the king? What 'places'
bahlalaphi bakaMdululi, bake bemaphi nenkhosi¹⁴ kuthaphi²⁷

H.D. e- kucala nje lapho beba, bafika bema
e- first [place] at which they, they stopped
khona, bahlala nalaba ba, ematangeni, babese
stayed together with the ematangeni¹⁶, before
babese babala bakaMdululi?

they came here, the Mdululi people?
M.M. e- kukhona lephansi nje, njoba ulapha
e- [um] it's down there, as you are here at
eShiselweni nje, nako phansi lapha batsi
eShiselweni²⁷, it's there down there, where they

#D. Jomase wakrua die ugo 2hiala
 what you once heard about 2hiala
 M.M. 2 - ugti die kuti 2hiala, tusi
 e-just I don't know that 2hiala, its
 we think die 2hiala
 the letter's limit of 2hiala
 H.D. I only know that 2hiala is the
 ugti die kuti 2hiala ugti
 of the kind
u
 C.H. eke
 eke
 M.M. Jomase die 2hiala, ugti
 the name of 2hiala is the u
 H.D. 2 - the word 2hiala, its the
 e-just I don't know that 2hiala, its
 of the kind
 of the kind
 C.H. before 2hiala, ugti die kuti
 ugti die kuti 2hiala, ugti
 stop, stop with the kind? what
 ugti die kuti 2hiala, ugti
 H.D. 2 - kucala die ugo 2hiala, ugti
 e-just I don't know that 2hiala, its
 then 2hiala ugti die kuti 2hiala, ugti
 started together with the u
 ugti die kuti 2hiala, ugti
 they come here the u
 M.M. 2 kuti die ugti die kuti
 e-just the down there, as you see
 2hiala ugti die kuti 2hiala, ugti
 2hiala ugti die kuti 2hiala, ugti



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