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Name
Naam

Hamilton Series

Subject
Vak

Nzima History

Place
Plek

PLACE: Mbulani

DATE: 15/9/83

INFORMANT: Mzoko Nzima

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book I

JD. 328

Hamilton series : Tape Number 37
 Interviewer(s) : Carolyn Hamilton = C.H.
 Interpreter : Hahlameklo Haphe = H.D.
 Informant : Mzoko Nzima = M.N.
 Regiment : Sikhonyane.
 DATE : 15/9/83
 PLACE : Mbilani (?)

C.H. okay
 H.D. ligama lakho ke babe? (what is your name?)
 M.N. Mzoko Nzima (Mzoko Nzima)
 C.H. Nzima?
 M.N. e-e
 C.H. What is the regiment you are in?
 H.D. Sikhonyane
 M.N. ngubani ngubani? (who are you?)
 C.H. What are Mzoko Nzima's initials?
 H.D. utshintshile ke Nzima, umlandvo?
 M.N. ngubani ngubani, lapha siweb khona
 tsine, nangitokhwa ngubabe.
 H.D. I will tell you a story which was told
 by my father when we came from
 C.H. okay

Footnotes

¹ baba } — see glossary
variants: ubabe }

² nhn — (interjection) 1. Is that so? Really
2. yes! (I understand or agree)

³ libutfo } — see glossary
variants: ibutfo }

⁴ Sikhonyane } — name of a libutfo members
variant: Sikhonyane } of which were born roughly
between 1919 — 1924

⁵ enhe } — 1. yes 2. that's it! 3. I see
variant: enhe } H. I agree.

⁶ umlandvo } — see glossary
variants: umlanduvo }
umlando }

C.H. Okay.

Kulungile.

H.D. ligama lakho ke babe?

Your name then, babe?

M.N. Ngingu Mzoko Nzima

I am Mzoko Nzima

C.H. Nzima?

Nzima?

M.N. e-e.

yes

C.H. nhn. What is his regiment?

nhn². libutfo lakhe ngubani?

H.D. ubutfo lini?

of what libutfo³ ave you?

M.N. nguwe Sikhonyaneni

I am of Sikhonyane⁴.

H.D. Sikhonyane

Sikhonyane

C.H. enhe. What can Mzoko tell us? Nzima?

enhe⁵. Yini ke Mzoko langasitjela kona? Nzima?

H.D. utasitjela ni ke Nzima, umlandvo?

What ave you going to tell us, Nzima, umlandvo⁶?

M.N. ngitanitjela ngetutalwa, lapha sivela khona

I am going to tell you about birth, where we come

from, nangitekela ngubabe.

from, according to what my father told me

H.D. I will tell you a story which was told

ngitanitjela ngendzaba leyakhulunywa

by my father, where we came from.

ngu babe, lapho sibuya khona.

C.H. Okay.

Kulungile.

7 ingulube — name of the libutfo of King Mbandzeni, members of which were born roughly between 1866-1876.

8 Nsongeni } — name of a place
variant: Nsongweni } located at about 10km north-east of Ntlangano town.

9 ematangeni } — 1. Swazi Currency. 2. Those singular: litangeni } of the Mamini clan. 3. All those who trace their history to langa who is supposed to have lived in the Delagoa Bay Region some centuries back. 'Matangeni' is an address of one; 'Matangeni' is an address-name of many.

10 Lubombo } — A range of mountains
variants: LeBombo } running along the eastern edge
UBombo } of the lowveld. Broken only by the gorges of three major rivers, it is an impressive escarpment of about 2,000 feet.
(Grotper, Historical Dictionary of Swaziland, p. 80.)

11 impi } — see glossary.
variants: impi }

M.N. watsi ke babe, longu Mkhankhasi, babe my babe⁴ said, who is Mkhankhasi, babe⁴ lotala mine who begets me.

H.D. my father is Mkhankhasi babe wami ngu Mkhankhasi

C.H. enhe.

enhhe⁵

M.N. angu we Ngulubeni yena being of Ngulubeni⁷, himself.

H.D. his regiment, libutfo³ is ingulube libutfo lakhe yena kuyi Ngulube.

C.H. enhe.

enhhe⁵

M.N. Watsi ke lapha sitalwa khona, sitalwa he said where we are born, we are born lapha e Nsongeni here at Nsongeni⁸

H.D. that is where we originated, here at Ngulapho savela khona, lapha e Nsongweni Nsongweni

C.H. enhe.

enhhe⁵

M.N. wase ke, nasitapho, kwase kutawuvelake then, when we were there, then the lamatangeni uma ehla ngetubombo ematangeni⁹ emerged, when they descended nemphi, base bewuka naboke bomkhulu the Lubombo¹⁰, with impi¹¹, then bo¹² Mkhulu¹³ went ^{down with them}

H.D. and then our grand-grand-father, when kwase ke bomkhulu, uma ematangeni¹⁴

12 bo - could be a prefix and mean: 1, 50-and-50 and company, 2, 50-and-50 viewed as a class or member of a certain group.

13 mkhulu - see glossary.

14 Tembe — A group of Bantu people living near the sea south of Delagoa Bay. Of Nguni origin, they are closely aligned to the Bembo-Nguni who lived in the same area for several centuries. The Dlamini (royal clan of Swaziland) are still called "baka Tembe" (those of Tembe). In either case the word derives from the Tembe River which flows in that area near the present-day city of Lourenco Marques. The Swazis claimed much of the land east of the Lubombo Mountains near the Tembe River during the boundary demarcations of the nineteenth century, but it was denied to them by the Europeans. (Grottpeter, p172)

15 inkhosi } — see glossary
 variant(s) inkosi }
 plural: emakhosi }

16 Zombodze } — Ngwane's 'National
 variant: Zombade } headquarters', in the vicinity of modern Dwaleni (Bonner Pit) Ngwane's royal residence at a small hill covered with trees north-west across the Phongola - under Masejana

the emalangeneni went down, then they ehla, babese sebayalandzelo, bomkhulu, followed, Our grand-grand-father.

M.N. watsi ke nase bale ka Tembe ke wase batawu-then, when they were at ka Tembe¹⁴, they then jikake, sebayabuya nayo ke returned with him.

H.D. and then, they came back from Tembe base ke sebayabuya ka Tembe, sebetsi and then they came with the

M.N. nase inkhosi ke ifike ihlala laka then the inkhosi¹⁵, on arrival, stayed at Zombodze, Ngwane, yena ke wasowubuzombodze¹⁶, Ngwane¹⁷. He then returned yela lapha eNsongeni, endzaweni yakhe here at Nsongeni himself, at his place.

H.D. When the king Ngwane, settled at uma inkhosi Ngwane yakha ka Zombodze¹⁶ Zombodze and he moved to eNsongeni wase yena sawuyahamba uya eNsongeni

C.H. who moved to eNsongeni? Ngubani lowaya eNsongeni⁸?

H.D. Tongubani ke — ? It's who — ?

M.N. blo bani ? who, who did what?

C.H. who went to eNsongeni? lolowaya eNsongeni?

H.D. lowesuka yena waye Nsongeni, abengu- the one who went to Nsongeni⁸ was

Nsibande (Indruna). (Matsebula, p 6)

The name of the tribal capital founded by King Ngwane III in the mid-18th Century. The Newala Ceremony was held there during his reign. King Bhunu's Capital was also called Zombodze and is located 5 miles due east of the present capital of Lobamba. (Carotpetev, p 190)

17 Ngwane — possibly Ngwane III, father of King Ndurungunye. He was the first Swazi King to arrive in this country today known as Swaziland in the 18th Century.

18 Wo! — (interjection) 1. 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.

19 ke — 1. enclitic expressing 'then, very well, all right', and always affixed to the end of another word the force of which it softens.
2. euphonic form of ka, expressing to chance, happen, etc.
3. also non-influencing in some context.

bani?
who?

M.N. Wo! Lona lowesuka waye Nsongeni, ngu-
Wo! 'The one who went to Nsongeni', it's
Siyendzane.

H.D. Siyendzane moved from Zombodze to
Siyendzane wahamba wesuka ka Zombodze
Nsongeni
waya e Nsongeni.

C.H. enhe.
enhe⁵

M.N. Umnakabo ke kungu Nyokane
his brother being Nyokane.

H.D. his brother was Nyokane
umnakabo abekungu Nyokane

C.H. enhe.
enhe⁵

M.N. beseke, ngubo bobabili njeke
then, it's only the two of them.

H.D. and then, both of them
beseke, bobabili

M.N. beseke bonake, bese batala lo Zinkunzi,
then ke⁹ they themselves, then begot this
lo Nyokane ke.

H.D. e-Nyokane
e-Zum Nyokane
Zinkunzi, that is, this Nyokane ke⁹.

M.N. utala lo Zinkunzi
he begets this Zinkunzi

H.D. his son is Zinkunzi, Zinkunzi
indvodzana yakhe ngu Zinkunzi
Zinkunzi

C.H. enhe.
enbhe^s

M.N. Zinkunzi ke, bes'utawutalake, uyeduwake
Zinkunzi ke¹⁹ then, himself, begot; he is alone
nanaye, bes'utawutalake, lo Mayiwane
himself, too, he begot this Mayiwane.

H.D. e. Zinkunzi e.
e-Zumj Zinkunzi e-

M.N. Mayiwane
Mayiwane

H.D. is father of Mayiwane
nguyise wa Mayiwane.

C.H. enhe.
enbhe^s

M.N. bes'utawutalake, nato Mkhankhasi, longu
he then begot th. Mkhankhasi, who is
babe ke

babe¹

H.D. and then come Mkhankhasi, which is
beseke sekuta Mkhankhasi, longu babe
my father
wami.

C.H. enhe.
enbhe^s

M.N. nako ke kuma kwalaba? bakitsi
there it is, the standing of our folks.

H.D. that is how the Nzimas resided at
Bahlala Kanjalo ke baka Nzima eNsongeni.
Nsongeni

C.H. What happened to the brother of Nyokane?
Kwabe sekwentekani kumnakabo Nyokane?

20 tihlati } herbs which are used usually
singular: shlati } by males to wash off bad
luck or to clean themselves
(virtually) of any dirt, thus making
it possible for luck to descend
on them.

2. These medicines are also used
to strengthen oneself.

21 inyanga — An expert, one skilled in any
handicraft or profession; hence,
one skilled in medicine, a
doctor.

R6
H.D. Nyokane wenta njani?
What happened to Nyokane?
C.H. his brother.
umnakabo.

H.D. umnakabo?
his brother?

M.N. umnakabo, utsi babe, umnakabo wahamba
his brother, babe¹ says, went with the
nenkhosi
inkhosi¹⁵.

H.D. e- My father told me that Nyokane
e-lumi babe wami wangitjela kutsi Nyokane
went with the king.
wahamba nenkhosi.

M.N. abe emba tihlati
he used to dig tihlati²⁰

H.D. he was a inyanga²¹ to the king.
abeyinyanga yekkhosi.

M.N. embela tenkhosi
digging [herbs roots] for the inkhosi¹⁵

H.D. for the king
kwenkhosi

C.H. enhe, Is this Nyokane?
enhe⁵ kona ngu Nyokane?

H.D. ngulo Nyokane kambe?
It's this Nyokane, isn't he?

M.N. Nyoka, lo Nyokane
Nyoka, this Nyokane.

H.D. yes, that's Nyokane
yebo, lowo ngu Nyokane. Nyokane.^P

C.H. enhe, What happened to the brother of
enhe⁵, kwentekanjani kumnakabo Nyokane?

22 umnakabo? - see glossary.
also umfowabo

H.D. umnakabo Nyokane wenta njani yena?
What did the brother of Nyokane do, himself?

M.N. umnakabo wafela khona, lapha yena,
his brother died just here, himself, at
eNsongeni.
eNsongeni?

H.D. e he died at Nsongeni.
e-zumi wafela eNsongeni

C.H. Chubeka babe.
Continue babe¹

H.D. Chubeka babe
Continue babe

M.N. utsike, wabesewutsi ke lo Nyokane
he says, this Nyokane then, just before
nasatawufa ke naye, kwase kutawusi-
he died, an umnakabo²² of his, from
ka lomunye umnakabo wakaleny indlu,
another house, who himself is lodanga,
longu lodanga ke yena

H.D. when Nyokane was about to die,
uma Nyokane asatakufa, lomunye
one of the family, e- he came to,
wakulomndeni, e- wenta, came to him?
weta kuye?

M.N. wakuleny indlu ke loyo botako.
that one who comes was from another house.

H.D. he came from the other house
weta asuka kuleny indlu,

M.N. wase uyawuamba emanga lenkhasini
he then went to tell a lie to the

23 awu / } (interjection) 1. of sudden
variants; ewu } surprise 2. of surprised interjection
owu } 3. in some contexts this morpheme
is non-influencing.

24 inyandzaleyo! — a shout that raises an
alarm, as when one is
being murdered; the cry
calling for assistance
in cases of emergency.

25 ngqi --- ! } of closing or besieging
variant: ngai --- ! } a place, house, settlement,
etc. (an interjection)

28
utsi "awu! Inyandzaleyo! Naku lapha bayambu
inkhosi¹⁵ saying: "awu!²³ Inyandzaleyo!²⁴ Here
lala Nyokane."
they are killing Nyokane"

H.D. and he went to speak lies to the king,
wabe sowuyowukhulumemanga enkhosini,
saying that 'they are now killing M Nyokane'
utsi: "Naba babulala M Nyokane manje"

M.N. kantsi abambulali
whereas they were not killing him.

H.D. yet they are not killing him.
Kube bangambulali.

M.N. baseke bakhiphemabutfo, imphi ke
they then sent out emabutfo³, an imphi"

H.D. and then they organized the libutho
baseke sebatungisa libutfo³

M.N. seyitawufikitsi ke ngqi...! laphekhaya
it was to arrive and say ngqi...²⁵ here
ke
at home.

H.D. and the libutho³ came to that kraal
libutfoke lase ligefika selivimbetela
and surrendered, surrounded the kraal.
lesibaya.

M.N. batsi ke: "Phumake! Sesikhona!"
they then said: "Get out! We are now present!"

H.D. and they told him: "Come out! We are
baseke¹⁹ sebantjela kutsi: "phuma! Sesila-
here now"
pha manje?"

M.N. uma saphumake lo, lo Nyokane, ubabatse
when this Nyokane came out, he was

26 gogo } — see glossary.
variant: ugogo }

29
‘owu!’ uyabona Kutsi. ‘owu! imphi seyi-
shocked: ‘owu!²³’ He noticed that: ‘owu!²³!
khona’.

the imphi is now present?
H.D. and when he looked at them, he found
uma ke asababuka, wakhanda kutsi
that well, the war is fighting, is here
imphi seyiyalwa, seyi lapha manje.
now.

M.N. Sowubuyelendlini
he then returned to the house.

H.D. and he went back to the house
waseke sowubuyela endlini

M.N. utsi: "Kahleni Ngisembatsa!" =
he says: "Waite, I am still dressing!"

H.D. and said: "Hang on, let me dress!"
wasowutsi: "Ase nime, asengembatsa!"

M.N. kulapha ke lo, lonake Siyendane
it's when ke¹⁹ this one ke¹⁹ this Siyendane,

lotodangake asatawuphuma nalogogo
this Lodanga was to come out with this gogo²⁶
wakhe, ammemile, aphume kulemphi
of his, on his/her back, got out of that imphi

H.D. wo! and then Siyendane e-be on
wo¹⁸ wase ke Siyendane e- uba sembla

the mother's back; she went through
ne wenini, sawuyaphuma ke lonina
the people surrounding the kraal. they
wakhe, uphuma kulabantfu labekake lesi-
didn't notice, they didn't notice that he
baya. Ababonanga, abazange babona lotutsi

27 maja } maja, short for
variants: majha } majaha, as could be used
emajha } when addressing emajha (see
singular: ljaha } glossary)

28 hloma v. arm, take up one's
weapons for a fight; arm
oneself with, as an assegai;
stick in, so as to stand, as a
stick in the ground.

there.

abelapho [lo siyendane]

C.H. enhe.

enhe⁵

M.N. utsi yawulake lemphi, ngobe kwakuse-
he says [my father] the imphi¹¹ then opened
mbatfwa tikhumba, wawutsi nawuhamba
up [a way], because those days people were
kubese kutsiwa umanti, ungete wentiwa
still weaving skins; when you walk, it would
lutfo. Avutelewe aphume. harmed she got out.

H.D. in those days ^{-they were} wearing skins so, they
kulawo malanga babembatsa tikhumba, ngate
move away when he comes then
bakhwasha uma eta, wase sowuyendlula,
they pass

M.N. Uma k'asaphumileke, seyiyahlanganake
after she/he had got out, it [imphi¹¹] then ^{closed in.}

H.D. after he has passed, and they come
emva kwetuba asendlulile, base sebayeta,
close again.
sebayavala butsi

M.N. Sowuya qhamukake lo Nyakene endlini,
then this Nyakeni emerged from the house
utsi: "sekwaneleke maja" → Sowuhlomile
and said: "It is enough maja²⁷!" He had
ke, nanayeko.

hloma^{d28} himself, too.

H.D. and Nyokane came out from the house
wase ke Nyokane sowuyaphuma lapha

29 bulawu — something to do with ritual medicine.

30 Sibayg } 1. any enclosure that is man-made, which forms either a semi-circle, rectangle or square,
variant: Bibayg }
2. kraal; cattle byre.

31 imbongi — the one who recites, shouts out or sings praises, usually of rulers.

32 Hhawu! } (interjection) 1. of strong disapproval, regretful surprise.
variant: hawu } e.g. Don't! You must not
2. of great surprise, wonder.

and said: "It's enough now!"
ndlini utsi: "Sekwanele manje!"

M.N. ugafe ke letikhwama takhe lemba he had hung on his bags which he ngato lobutawu. used when digging the bulawu²⁹

H.D. and then he had all the medicine futsi ke⁹ abesanayo yonkhe lemitsi that he dig for the king. labeyimba, ayimbela inkhosi.

M.N. uma asatsi ke uyaphuma ke, nasange- when trying to get out and enter into the nesibayeni, yasiyahlangana imphi gase cattle byre, the imphi then closed in iyamgwaza. and stabbed him.

H.D. and then when he came into the kraal kwase uma angena esibayeni baseke sibaya³⁰ and then they came in and sebayeta sebayamgwaza, stabbed him.

M.N. naseyimgwaza selitsike lembongi lapha when they stab him, an imbongi³¹ here, lengayishongo libito, seyibona leti, lete- whose name he did not say, he then saw mbatfo takhe seyitsi ke: "Hhawu! kahleni! his [Nyokane's] dresses, and said: "Hhawu!³² kantsi sebamgwazile, Sowuyawake phansi Don't you [people]!", but they had stabbed him. ^{down} he fell,
H.D. one of emabutho³ when he tried to munye walamabutfo, uma atsi utama

stop them, they found that it's too late,
kumisa laba, bakhanda kutsi sekwephutekile,
they had killed him. abuya ayibhaya
sebauele sebambulele.

M.N. Sekuyahanjwake kuyawubikwake enkhosini,
it was then gone to report to the inkhosi¹⁵

H.D. they went back to the king to report.
babuyela emuva enkhosini; kuyowubika.

C.H. Who was the king?
kwakungubani lenkhosi?

H.D. ayingubani lenkhosi? he had been
who was the inkhosi¹⁵?

M.N. lenkhosi, batsi kwakungu Mswati
the inkhosi they say, was Mswati

H.D. The king was Mswati.
lenkhosi kwakungu Mswati

C.H. enhe,
enhe⁵

M.N. Aseke, asayakhishwake lamantasikana
then these emabutto³ were sent out to
ke, wona lamabutto, kutsi akete ateku-
See as to whether indeed; indeed, he was
mbona kutsi nembala; nemambalake,
then picked up and carried.
wase ufike somuyatfwalwake.

H.D. then they send them back to come and
base ke sebayabattuma babattumela
take him
emuva kuyomtsatsa

M.N. bakhuphuka naye ke bayake naye khona
they went up with him, and went with

33 ebukhosini that see glossary. gota

lena, asati ke bambeka kanjani, kanjanike there yonder; we don't know how they put him lapko. Ngoba atange abuya layikhaya. Here. because he never returned here at home.

H.D. e he has never come back since e- akatange abuye kusukela [ingaleso sikhatsi]

M.N. kwase ke lap'ekhaya ke sekungawatjwa then here at home his clothes were buried, ke tingubo takhe leti tati layikhaya those which were here at home.

H.D. and his belonging which he had been kwase ke kutsi letintfo takhe labetisebentisa using, they are all buried in the tomb. tangawatjwa tonkhe.

M.N. kwaba ke kanjaloke, it was like that ke

H.D. that's all Kuphelele.

C.H. enhe. enhe

M.N. lobabe ke, longu Mkhankhasi, lolongitalako this babe¹ ke¹⁹ who begets me, who is ke, Sowuyesuka ke la, uyatfunywa Mkhankhasi, then moved from here, and he khona le, ebukhosini, lobamanje ke was sent there at ebukhosini³³, that for now

H.D. and Mkhankha, Mkhaka, Mkhankhasi? na Mkhankha, Mkhaka, Mkhankhasi

M.N. e-e- yes

H.D. who is my father, was sent to longubabe wami, watfunywa kutsi

34 indvodza } — see glossary
variant: indoda }

35 phala } — ku-phala is to soften
ku-phala } animal skins.

36 tidwaba } — the traditional Swazi
variant(s): isidwaba } skirt, made out of hides
of an ox/oxen.

ebukhosini³³

akaye ebukhosini

M.N. uma afika ke lena, awu! sebakhe
when he arrived there, awu! they then
bayambona kutsi lendvodza, yindvodza
saw that he was an indvodza³⁴, an indvodza³⁴
lekwati kuphala tikhumba, tidwaba ke.
who knows how to phala³⁵ skins, tidwaba³⁶

H.D. when he arrived there, at Bukhosini³³
Uma efika lapho, e Bukhosini futsi
and they found that he can be able to...
bakhandza kwekutsi ayakwati ku.....

M.N. tikhumba.

skins/hides

H.D. make the skins soft.

kwentu kutsi tikhumba fitsambe.

A2760

A25.2.10.1



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