

S.O.H.P.MDLULI HISTORY: Maveli Mdulul 1/3

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 kwemkhlabo, sebayatsa
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 a

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

M.M. nyalo.
Sebatsi sesinanatelo lesi
Now they say this is a Sinanatelo³

H.D. and that they say it is Singanatelo
futsi ke sebatsi Sinanatelo³

M.M. akusahlangani _____
it doesn't meet _____

H.D. it doesn't show exactly that we are all
akukhombisi kahle tile lokutsi sibanye sathle
together _____

M.M. koduwa kwamanye 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

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

people do not marry?

H.D. lomunye labangamtsatsi laba baka Mduli?
e- Tenibatilako ke, mzala, kubateka

e- Zumi, who, Cousin, do you [people] abstain,
ngubaphi, sibongo leningasiteki?

M.M. lesibatilako ngulaba bakalukhele, ngemise-
the ones we abstain from [marrying] are the
tfo wakitsi, ngoba empeleni sibanye.

H.D. e- The Lukhele people, we don't marry
e- laba bakalukhele bantfu asibateki
them.

C.H. ehi? 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! nabaphi labanye?

H.D. lomunye?
another one?

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

H.D. marry the Matsebula [people] as well.
from the beginning we were not married
kusukela ekucaleni sasingsatsani nebaka

7 Sibongo } clan-name or surname.
plural: tibongo }

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

10 dzabuka } } - see glossary.
variant: dabuka }
bemdzabuko }

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.

Bulawu^s of emakhosi⁶

H.D. Bulawu bemakhosi

Bulawu^s of emakhosi⁶

C.H. Can he tell us who else, who the Mdululi
angasitiela yini kutsi ngubani lomunye, ngubani

5 Bulawu — something to do with ritual medicines

6 emakhosi } — see glossary
singular inkhosi
also ebukhasini
and bukhasi

C.H. Do you think you can ask him to introduce
nawubuka ungamcela yini kutsi atsho 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 Mdululi kutsi mine ngingubani,
can you tell us, Mdululi, 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 Mdululi, lotalwa
e--Zumi I am Msweli Mdululi, myself, born of
ngu Logovu Mdululi; Logovu Mdululi atalwa
Logovu Mdululi; Logovu Mdululi being begot
nguNtjwebe, longumkhulu wami. Ntjwebe
by Ntjwebe who is my grand father; Ntjwebe
atalwa nguMnjezi, longukhokho wami; lolisa
being begot by Mnjezi, who is my great-
ka-nganti la Sheshe, lakabo Mshengu wekucala.
grand father, who is ^{lakabo Mshengu the first} also lisokanganti of Sheshe.

C.H. ^{lakabo Mshengu the first} Naw: can you ask him for the tinanatele³
Nyalo ke ungambuta yini tinanatele takabantu
of the Mdululi people.
bakaMdululi.

H.D. e- ungase usitjela, mzala, tinanatele
e--Zumi Can you tell us, cousin, tinanatele³
takaMdululi, tenu?
of the Mdululi⁴, of yours?

M.M. kutsiwa: Mdululi, Tselela,
it is said: Mdululi, Tselela,

Footnotes

1 lisokanganti — first born son of

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

3 tinanaide } — see glossary
singular: sinanatelo }

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

SUBJECT : Mdluli History

PLACE : Ntlangano Court

DATE : 18.8.83

INFORMANT: Msweli Mdluli = M.M.

INTERVIEWERS: C. Arotyn Hamilton = C.H.

AND HlaKlamehlo Dlamini = H.D

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Subject Vak Msweli Mdluli (INFORMANT)

Place Plek Mdluli History

Place: NHlangano Court

DATE: 18.8.83
Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 1
JD. 267

Section One

Mdluli History

Hamilton series

18.08.83

Msweki Mdluli,

211

wa Somhlolo, nawubuk etjeni la Ngwane
of Somhlolo²³, when taking the direction of eTjeni la Ngwane²⁴
C.H. on the left-hand side of the road if you
ngesencele kwemgwaco uma uya kaLavumisa
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!^x

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

H.D. Sowutsike

you then say - [probably demonstrating]

M.M. Sowutsike, nasike kunesikolo nje; kukhona
you then say [probably demonstrating] there is a
ke e Shisetweni one, emtini wa Somhlolo.
school there; that is at Shiselweni²⁷ one, there,
Somhlolo's umuti²²

H.D. yes
yebo

C.H. enke
enhhe

M.M. esuka lapha phasi eTjeni-laNgwane.
having come from down here, at eTjeni-laNgwane²⁴

C.H. right!
ya!

H.D. e- Somhlolo moved from eTjeni-laNgwane
e- uSomhlolo wasuka eTjeni-laNgwane waya

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

24 eTjenila Ngwane } — '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 — 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 Matsiela (History, 2nd
edition p. 7) Ndvungunye's as well.

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 tubombo¹⁹ upwards,
toti, sita wughamuka la
until we came out in the open here.

H.D. then we travel along the range, the
saseke syamba sigueta tubombo toti
tubombo range, up to —, until we came
sate saqhamukela kutona tetindzawo
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
kwase kuba kuSeShiselweni letuzala.

C.H. eShiselweni we went to near emhlosheni?
leShiselweni lapho lasaya khona, eceleni kuMhlosheni?

H.D. ngulele ngale ngaseMhlosheni?
it is the one near Mhlosheni²¹?

M.M. ya! Ngulelengale ngaseMhlosheni, ngale
yes! it is the one which is that side, near Mhlosheni,
batsi kuseMga. . . batsi kuseMgavini, emtini
that side, they say it is at Mgavini, at the umuti²²

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

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

21 Mklosheni — a Mission settlement in Southern Swaziland between Nhlangu and Hluti. The settlement may have taken its name from the nearby Mklosheni hills [SWA. P. Ham. (Maphumulo Nsibandze, 1) edit. notes, p. 48]

22 umuti
variant: umuzi
emtini
variant: emzini } — see glossary

C.H. 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

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

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

H.D. Mklanti wendlunkhulu, sinanatele
The cleaner of the big house, is a sinanatele³

C.H. enhe!
enhhe⁹

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 lamatangeneni, bukhozi
the Tfontalant, still we were with them, ematangeneni¹⁶ bukhozi⁶

H.D. they stayed a long time in Mafongaland
bahlala sikhatsi lesidze ebutfonga

belamakhosi

bulawu⁵ of these emakhosi⁶

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

C.H. for the King?
yenkhozi?

H.D. for the King
yenkhozi

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

H.D. it's where Mdululi with bear Bhekiswako
ngulapho Mdululi wabe sawutala Bhekiswako

C.H. he bore Bhekiswako?
watala Bhekiswako?

H.D. yes
yebo.

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

H.D. yes
yebo

C.H. enhe!
enhe!

M.M. ngulapho ke lo Bhekiswako ke, was'owutala
it's then that Bhekiswako begot [people whose
baka Bhekiswako ke yena; senqulapho 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 sawutala baka
Bhekiswako.

H.D. and Mdluli married Dlamini's, Nkhosi
baseke bakaMdluli sebateka 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
bakaMdluli

begetting [people] of Mdluli [Sibongo?]

H.D. It's where, he had to bear the Mdluli
ngulapho asatawutala bantfu bakaMdluli,
people, that women; in the way we married,
labo bafati; ngekuteka; Mdluli wateka baka
Mdluli married the women from Nkhosi
Nkhosi¹⁸, wase sawutala bantfu bakaMdluli
and then he bear Mdluli people.

M.M. baseke sibebla bayentansi le! e--
they then went down there yonder! e-um]
ka Tembe
at Tembe's place.

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

C.H. enhe!
enhhe!

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

M.M. Selo banako abaka Nkhosi

they were still with them, the Nkhosi¹⁸ people]

H.D. all along together with the Nkhosi:

sankhe Tesikhatsi seloku banaba laba baka Nkhosi

M.M. loMdluli senguyena agaya bulawu

this Mdluli was [now] the one who was grinding

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

M.M. we², wen'wekurene, vele sibanye kathulu
indeed, you, wekur ne¹⁵, indeed we are
nalaba bebukhosi

one very much with these of kingship

H.D. e - we are all together with the king
e - sindzu onye sonkhe nenkhosi

M.M. ngoba ematangeneni uma bakaNgwane besukia
because the ematangeneni¹⁶ when those of
le eMbo, eKenya, behla batsi, sase sinaba
KaNgwane¹⁷ started off from there yonder at eMbo,

H.D. ^{from Kenya they came down with us, we were already with them}
When the Swazi people of Ngwane can
uma emaswati aka Ngwane aphuma lena
out from Kenya, from eMbo, we were all
eKenya, eMbo, sasisonkhe kanyenabo,
together with them

C.H. enhe?
enhe

H.D. when coming down
uma behla

C.H. enhe
enhe

M.M. e - lomdluli nje kwakuligama lakhe
e - sumj this Mdululi was his name

H.D. Mdululi was the name of the person
Mdululi kwakuligama lalomuntfu

M.M. wase ke lomdluli sowuteka lapha kaNkhosi
then this Mdululi married from the Nkhosi¹⁸ [clan]

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

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marry them
nabo.

Swango
nithambisi

M.M. kulendlu yakaba 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
enhe, kungatsi laba bakamdluli basondzela
very close to the kingship of the Swazi
kakhulu kulobukhosi¹⁴ benkhosi yeMswati
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 bakamdluli kuyabonakala
She says, Mdluli, these Mdluli [people], it
kungatsi basondzela kakhulu la ebukhosini
seems that they are very close to the

12 Gwamile — proper name — name of King Mbandzeni'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). Her other names were: Tabatsibeni and Lamvelase. She died in 1925.

13 indlovukazi } — see glossary
variant: indlovukati

14 bukhosi } see glossary
variant: ubukhosi
also inkhosi
and intosi

M.M. six
basitfupha

H.D. six
basitfupha

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

M.M. baMnjezi ke labo
they are Mnjezi's, those.

H.D. those are Mnjezi's
labo baMnjezi

M.M. Mshengu one, watala Ndlala
Mshengu the first begot Ndlala.

H.D. Mshengu number one, he bear Ndlala.
Mshengu ukugala watala Ndlala.

M.M. lendu yase Vusweni
the Vusweni house

H.D. the family of eVusweni
lomndeni wase Vusweni

C.H. where is eVusweni? The one at Mbilaneni?
kukuphi eVusweni? Telese Mbilaneni?

H.D. No!
Hhays!

M.M. eVusweni, la
at Vusweni here.

H.D. here, before you get to Mahamba
lapha nje, ungakufiki ku Mahamba

M.M. its Maseyisini
kuse Maseyisini

C.H. So, there are Mdlulis there?
wo, kunebaka Mdluli lapha?

M.M. ya! Mdluli first, lo Ndlala, lisokanghanti
yes! Mdluli the first, this Ndlala was lisokanghanti

- H.D. number two, was Magojela
wesibili kwaku ngu Magojela
- M.M. Magojela lowaba yinsila ya Mbandzeni
Magojela who was Mbandzeni's insila³⁰
- H.D. Magojela who was insila³⁰ of Mbandzeni
Magojela labeyinsila ya Mbandzeni
- M.M. and Pri Vula
na mntfiya, Vula
- H.D. e. Vula
e. Vula
- M.M. batalwa ngu Mnjezi labantwana
they are begot by Mnjezi, these children
- H.D. these are born again by Mnjezi
laba batalwa (futsi) ngu Mnjezi
- C.H. by Mnjezi
ngu Mnjezi
- H.D. Mnjezi, yes.
Mnjezi, yebo
- M.M. Sowutalake loNtjwebe, lomkhuluwami
He then begets this Ntjwebe, my grandfather.
- H.D. and then bear, my grandfather
waseke sowutala mkhuluwami
- M.M. utala Gatjwa.
he begets Gatjwa
- H.D. and then he bear Gatjwa
waseke sowutala Gatjwa
- M.M. utala utomngeletjane, msikati
he begets lamngeletjane, [too], it's a female
- H.D. and then he bear lamngeletjane, a lady
waseke sowutala lamngeletjane, yinkhosatane
- C.H. enhe
enhhe

M.M. e. e- Sheshe

yes, Sheshe

H.D. he instructed Sheshe to go to Fokota's place, wase sawutjela Sheshe kutsi akaye kuFokota where he is going to praise the emadloti.

lapho afawufike abange emadloti³³ Khona

C.H. ya, right; spirits?

ya, yeboke, imimoya?

H.D. yes, spirits

yebo, imimoya

M.M. Mnjezi watalo, umntfwanake wekucala, Mnjezi then begot a child, the first born, Mazaka

Mazaka

H.D. e.

e

M.M. Mazaka

Mazaka

H.D. Mnje...

Mnje...

M.M. Mnjezi, wekugala umntfwanakhe

Mnjezi, his first-born child.

H.D. Mnjezi, the first born of Mnjezi,

Mnjezi, umntfwana waMnjezi wekugala

M.M. Mazaka!

Mazaka!

H.D. Mazaka

Mazaka

C.H. enhe!

enhe!

M.M. and two: Magojela

wesibili kungu Magojela

M.M. Mshengu
Mshengu

C.H. one?
wekuzala?

M.M. Mshengu one.
Mshengu wekuzala

H.D. Mshengu one was the insila of Mswati
Mshengu wekuzala abeyi nsila yaMswati

C.H. yebo
yes

M.M. e. leyatsi inkhosi uSomhlolo, uma umuti la,
who, when inkhosi¹⁴ Somhlolo, when the umuti
sekuphum'umntfwanenkhosi Fokota, efa la
here, Fokota, the umntfwanenkhosi³¹ got out [to
Ka Dlovunga

H.D. e. when Somhlolo, e. Fokota was departing
e. uma uSomhlolo, e. uma Fokota asaphuma
from the kraal to, coming to Mahamba,
kulomuti aseta lapha ku Mahamba, ka Dlovunga
Ka Dlovunga

M.M. ngulaphok'inkhosi yamkhipha Shesha, yatsi:
it's when the inkhosi¹⁴ sent out Shesha, saying:
'Wena Mdululi' Hamba ke uye le kamntfwane-
'You Mdululi' go there to umntfwanenkhosi³¹,
inkhosi; nguwena sowuyawubong' emadloti,
it's you who will [now] bonga³² the emadloti³³
ngoba wena sowunelwazi ngalamatangeneni.
because you have knowledge about these ematangeneni¹⁶

H.D. e. and he instructed, Sheshe?
e. [um] waseke sawutjela, [bani], Sheshe?

31 umntfwanenkhozi } — see glossary.
variant: umntanenkhozi }

32 bonga } — see glossary
kubonga }
also ukubonga }

33 emadloli } — see glossary
singular: lidloti }

PAGES
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BLADSYE



Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Hamilton series Tape 17
Naam
Subject Msweli Mdluli (informant)
Vak
Place Mdluli History
Plek
PLACE: Ntlangano Court
DATE: 18.8.83

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

BOOK 2
JD. 267

M.M. Mashobeni!

Mashobeni!

C.H. enhe⁹

enhe⁹

M.M. e- wasowutala Mashibeni, lo Sheshe

e- -Lumj 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- longuyena elama Mnjeza

M.M. Sowutala Mshengu

he then begot Mshengu

H.D. at then there come Mshengu

laphoke kwabese kuta Mshengu.

M.M. Mshengu wekugala

Mshengu 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 Mshengu?

lokungu Mshengu?

so insila
Zulu = intsila

literally, body dirt, intimately linked to a person. People known as tinsila (or insila i.e. one) are chosen from specific clans to protect the king against magic. There is a virtual transference of blood between the tinsila 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 tinsila 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. angitsi nje, ukhona indluli wikulala; 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 lowatala Sheshe
e- [um] this Masimula is the one who beget Sheshe

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

C.H. ya
ya

M.M. Sheshe ke nguyeke lo lowatala Mnjezi
then Sheshe is the one who beget Mnjezi

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

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

H.D. e- its a senior in the house ^{of} this Sheshe
e- ungulomdzala kulendlu 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 came from
e- Nembalanjeke lena ngutendlu lengibuya
myself

Kuyo mine.

C.H. at Mashobeni?
e Mashobeni?

- H.D. Mdluli
- Mdluli
- C.H. e Shiselweni ?
e Shiselweni ?
- M.M. Shiselweni one.
Shiselweni yetuqala
- H.D. at Shiselweni
e Shiselweni
- C.H. enhe⁹¹
enbhe⁹¹
- M.M. Masimula, atalwa ngu Gasa
Masimula being begot by Gasa
- H.D. Masimula bear by Gasa
Masimular abetalwa ngu Gasa
- C.H. ya!
ya!
- M.M. Gasa atalwa ngu Mashhiyane
Gasa being begot 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 begot 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 --- ?

28 W6 - 1. (interjection), expressing amazement
(whether of admiration or displeasure)
regret, grief, etc. hence: oh! Ah! etc.
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

to that place.
kuleyandzawo.

C.H. iTje-laNgwane, the one, (we heard to be)
litje-langwane²⁴, lelesime (kutsi kutsiwa)
itje-lejuba,²⁴
lijelejuba?

H.D. yes, yes
yebo, yebo.

C.H. enhe,
enbhe!

M.M. e. sahlala sikhatsi lesidze ke la, solosiraba,
e-zumj we stayed for a long time here, still with them, the
lamatangeni; sesihlefi ndzawonye, ungakehlu-
ematangeni¹⁶. we were staying together, the umuti²²
kani Tomuti, nabmatangeni
hadn't yet separated from that of ematangeni¹⁶

H.D. we stayed together, quite a long time here,
sahlala sikhatsi lesidze sindzawonye lapla,
without separating from them.
singakahlukani nabo.

C.H. enhe! yebo
enbhe! yes

M.M. le'ke, masesita la, sascsita sekungu
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 sengumasmula
came, it was Masimula,

M.M. Mdulu
Mabul

39 eMbilaneni — hill in southern Swaziland, about
8 km. south of modern-day Mhlanga
site of royal graves (Also known
as the Nzama Royal grave). There
is another royal grave site known
by this name. This lies 3 km. east
of Mhlosheni in central southern
Swaziland (also known as
Mlokotfwa royal graves). S.W. 10/11

39 eMbilaneni — hill in southern Swaziland, about
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of Mhlosheni in central southern
Swaziland (also known as
Mlokotfwa royal graves) S.W. 0/11

M.M. e-e le Mashobeni
yes there at Mashobeni

H.D. yes
yebo

C.H. enhe!
enhhe!

M.M. nyaloke kuseti inkhosana, sisengakayibeki.
As for now, there isn't an heir yet; we haven't yet ^{installed him}

H.D. No, they haven't put a person who is going
Cha, basengakambeki umuntfu lotawusebenta
to act as a chief
njengesikhulu.

M.M. lobukhosi ke, tinsila talobukhosi, ngulendlu
this kingship; the tinsila³⁰ of this kingship is
yakitsi yase Mashobeni
our house at Mashobeni.

H.D. e- the senior family is where I come from
e- indlu lengugona iyinkhulu, ngulenzu

C.H. enhe, enhe! yakitsi, kagiphuma khona
enhhe, enhhe!

M.M. njoba namanje nje bukhosi busilahlekele,
as now the bukhosi¹⁴ has got lost for us³⁵
mase kubekwinkhosi, mabacabanga bakalngwane
when the inkhosi¹⁴ is installed, if the Kalngwane¹⁷ people
batayilandza lakitsi insila yenkhosi
think [well], they will come and take the inkhosi¹⁴ insila³⁰ from us.

H.D. When they are going to replace the
uma sebatawubeka inkhosi; uma bacabanga,
kung, when they think they will think of coming
batawucabanga kutsi abayilandze lapha
to us to get the insila
kutsi insila³⁰

38 seems to mean 'died'; a reference to
the demise of King Sobhuza II in 1982.

- M.M. lowatsatsa sikhundla sakhe nguMthunzi
 the one who took his position was Mthunzi
- H.D. who took a place for longanga, Mthunzi
 lowatsatsa sikhundla sa longanga ngu Mthunzi
- M.M. Mthunzi, lowatsatsa sikhundla sa Mgodzi
 Mthunzi who took the position of Mgodzi,
- H.D. who took the place of, who replaced
 lowavala sikhundla sa Mgodzi
 Mgodzi
- M.M. and Shifu Mshengu, and Shifu Mgodzi,
 nesikhulu Mshengu; sikhulu Mgodzi
 and Shifu Mthunzi; three.
 nesikhulu Mthunzi; batsatfu.
- H.D. chief Mshengu, chief Mgodzi e-
 sikhulu Mshengu; sikhulu Mgodzi
- M.M. shifu Mthunzi
 sikhulu Mthunzi
- H.D. and chief Mthunzi
 nesikhulu Mthunzi
- M.M. ekufeni kwaMthunzi, lowatsatsa sikhundla
 after the death of Mthunzi, the one who replaced
 saMthunzi, nguMshengu wesibili
 Mthunzi, was/is Mshengu the second.
- H.D. e. when Mthunzi died, Mshengu wesibili³⁷ took
 e uma Mthunzi afa, Mshengu wesibili watsa
 a place of Mthunzi
 tsa sikhundla saMthunzi
- C.H. and Mshengu is the one who is late at
 Mshengu ngulolo safile, labese Mashobeni?
 Mashobeni?

37 vesibili — means 'the second one'

from Mphehleri, father _____

yise wa _____

C.H. enhe?
enhho?

M.M. Mshengu wekucala, lowatsatsa sikhundla
The one who took the place of Mshengu the
sakhe ekuhambeni kwakhe, nguMgodzi
first, after his departure was Mgodzi

H.D. Mshengu number one, who took his place
Lowatsatsa sikhundla saMshengu
it's Mgodzi

M.M. wekucala kwaba nguMgodzi
lowatsatsa sikhundla sakhe
Who replaced him

H.D. Who took his place
Lowatsatsa sikhundla sakhe

C.H. enhe.
enhhe.

M.M. lisokanghanti lakhe yena Mshengu ngesi-
the lisokanghati of Mshengu according
Swati, nguLonganga.
to siSwati is Longanga.

H.D. e- the senior, e- senior son was Longanga
e- loppadzala wakhe kumadvedzana nguLonganga

C.H. enhe.
enhhe

M.M. yes, e- Mgodzi, ekufeni kwakhe, lowatsatsa
yes, e- [um] the one who replaced Mgodzi
sikhundla sakhe, nguMthunzi
after his death was Mthunzi

H.D. e- Mgodzi, who had already died, e Longanga
e- Mgodzi, labesafile, uLonganga

M.M. yes, uyise weNgwenyama. Ngu Mphehleri
yes, the father of the Ngwenyama is Mphehleri

H.D. Mphehleri was the insila of Mahlotohla
Mphehleri kwaku yinsila ya Mahlotohla

C.H. okay.
wo

M.M. e- lotubelo, lisokanghanti lakhe ngu
e- sums the lisokanghanti of tubelo was
Lomangele
Lomangele.

H.D. e- Tubelo, his senior e-
e- lomdzala kubaka tubelo {bantfuana} ngu...

M.M. ngu Lomangele
It's Lomangele

H.D. Lomangedla?
Lomangedla?

M.M. Lomangele
Lomangele

H.D. his senior was Lomangedla
lomdzala wakhe ngutemangedla

M.M. Lomangele
Lomangele

H.D. Lomangele
Lomangele

M.M. yes, Lomangele
yes, its Lomangele

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

M.M. bayelamanga nalo, nalo Mphehleri
they are siblings with this Mphehleri; they follow each other

H.D. there are, both of them, they are coming
ba, bobabili baphuma ku Mphehleri

36 iNgwenyama — 1, also imbube and Silo
is a title for the Swazi
king. It connotes power
and fearfulness. 2, lion

lamshengu wekugala
of Mshengu the first

H.D. the senior of Mshengu number one.
ngulomk...lu wa Mshengu wetugala.

C.H. Okay
wo

M.M. watala Lubelo
he begot Lubelo

H.D. he beard Lubelo
watala Lubelo

C.H. enthe!
enthe!

M.M. e watala Mphehleri
e sumi he begot Mphehleri

H.D. and then he beard Mphehleri
waphindza watala Mphehleri

M.M. labo mphehleri batalwa ngu Lubelo, lompha
these bo mphehleri are begot by Lubelo, this
hleri loyinsila ya Mahlokohla
mphehleri who is Mahlokohla's insila³⁰

H.D. Mphehleri beard.
Mphehleri watala-

M.M. utalwa ngu Lubelo
is begot by Lubelo

H.D. who was insila³⁰ of Mahlokohla, is beard
labeyinsila ya Mahlokohla, utalwa ngutubelo
by Lubelo

C.H. who was the insila of Mahlokohla?
Ngubani labeyinsila ya Mahlokohla; insila
Insila of Mahlokohla? Ligama^{35?}
ya Mahlokohla kwakungubani ligama lakhe?

lamshengu wetuzala
of Mshengu the first

H.D. the senior of Mshengu number one.
ngulomkhulu wa Mshengu wetuzala

C.H. Okay
wo

M.M. watala Lubelo
he begot Lubelo

H.D. he beard Lubelo
watala Lubelo

C.H. enhe!
enhe!

M.M. e. watala Mphehleni
e. sumu he begot Mphehleni

H.D. and then he beard Mphehleni
waphindza watala Mphehleni

M.M. labemphehleni batalwa ngu Lubelo, lomphe
these be Mphehleni are begot by Lubelo, this
hleni loyinsila ya Mahlokohla
Mphehleni who is Mahlokohla's insila³⁰

H.D. Mphehleni beard.
Mphehleni watala-

M.M. utalwa ngu Lubelo
is begot by Lubelo

H.D. who was insila³⁰ of Mahlokohla, is beard
labeyinsila ya Mahlokohla, utalwa ngutubelo
by Lubelo

C.H. who was the insila of Mahlokohla?
Ngubani labeyinsila ya Mahlokohla? insila
Insila of Mahlokohla? Ligama³⁵?
yamahlokohla kwakungubani ligama lakhe?

34 so - could be a prefix and mean 1. so and
so and company 2. so-and-so viewed
as a class or member of a certain
group.

35 ligama - 1. word 2. name of a person,
place, etc.

43 Mahlokohla — is another name of King Bhumi
father of Sobhuza II.

yena walahlwaphi?
was lahlwa⁴²³

M.M. e-anginalwati yena, ngoba letinsila tonkhe
e-~~sums~~ I don't have knowledge of that, because all our
takitsi tla embilaneni.

insila³⁰ are here at embilaneni³⁹

H.D. I am not^{sure}, but all the insilas, from Mdululis
angati kable kepha tonkhe insila taka Mdululi
they are here at Mbilaneni
titapha embilaneni.

C.H. enhe!
enhhe!

H.D. where they put them
lalapha bababeka khong

M.M. Mshengu one ula Mbilaneni
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 kable ^{straight}
whom I know ^{about} very well,

C.H. enhe!
enhhe!

M.M. ula Mbilaneni
is here at embilaneni

C.H. enhe!
enhhe!

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

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BLADSYE



Exercise Book Skryfboek

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Book 3
JD. 267

ebesakhona lakhaya, nguye lolowakhishwa Sheshe, was already here at home. its him la, wakhishwa ngu Somhlolo kutsi akasele who was sent out from here, by Somhlolo, that ayowubongemadloti le! Nobe bekuyinsila he should go to bonga³² the emadloti³³ there yakhe, angati khona lapho ke, yonder! Whether he [Sheshe] was his insila, I don't know.

H.D. Nhn. I don't know from e- whether nhn angati kutsi ngabe Sheshe abeyinsila Sheshe was insila³⁰ there, but is the one lapho yini, kepha nguye lolowakhonjwa who was pointed by the Somhlolo that ngu Somhlolo kutsi akahambe ayowubonga he goes there, and to praise the emadloti. emadloti³³.

C.H. at ?
e ?
H.D. at ?
e ?

M.M. Mahamba, KaDlovunga
at Mahamba, KaDlovunga⁴¹
H.D. Mahamba, KaDlovunga's
kuMahamba KaDlovunga

C.H. enke I see. Does e- Mdululi know where enhhe, ngiyabona. Uyati yi Mdululi kutsi Masimula was buried?
Masimula wangawatjwa kuphi?

H.D. e, mhlawumbe ngawuyati, Mdululi, kutsi loMasimulake e- zunj maybe you know, Mdululi, where Masimula

bangaba bakamdluli?

been a Mdluli person?

M.M. vele bakamdluli tinsila tebukhosi baka-
Indeed, they are of Mdluli [sibongo⁷] tinsila³⁰ of
Mdluli; kute labanye.

the inkhosi¹⁴ are of Mdluli; there are no others.

H.D. they should be Mdlulis
kufanele kutsi bababakamdluli.

C.H. and Ndvungunya? Insila?
ya Ndvungunya ke? Insila³⁰?

H.D. ku Ndvungunya ke, insila yakhona?
and the insila of Ndvungunya?

M.M. ku Ndvungunya insila yakhona kwakunguye
Ndvungunya's insila was him, this

lo Masimula
Masimula

H.D. oh, e. Ndvuna e.
wo, e. ndvuna e.

C.H. Masimula Mkhatshwa?
Masimula waka Mkhatshwa?

M.M. Masimula, seba la!
Masimula, they are now here!

C.H. right, at Shiselweni?
wo! e Shiselweni?

M.M. Shiselweni
[e] Shiselweni.

C.H. and for Somhlolo?
ya Somhlolo²³ ke?

H.D. Somhlolo ke yena?
what about Somhlolo [e]?

M.M. angicondzi ke laku Somhlolo, ngoba lo Sleshe
I am not sure about Somhlolo's, because this

H.D. where I am not, I am not quite certain,
ngulalangingacondzi kable; angicondzi fahle
whether it was Dwabasilutfuli⁴⁰?
noma kwakungu Dwabasilutfuli?

M.M. noma ngu Dlamini? angati; khonalapho njeke
or it's Dlamini? I don't know, just there.

H.D. or Dlamini? just there.

noma Dlamini? khona lapho.

M.M. njeke ngichaze kakhulu lapho
I can't explain at length there.

C.H. but one of the early kings?

kepha ke ngulomunye walamakhosi akugala?

H.D. koduwake kubaba bakucala?

but then it's among the early ones?

M.M. kubakugala kakhulu, bonkhe labo.

it's among the early ones; all those.

H.D. yes
yebo

C.H. who was the insila for Ngwane?

kwakungubani insila³⁰ ya Ngwane?

H.D. insila ya Ngwane, mhlawumbe uyayati ke
maybe you know the insila for Ngwane?
yona?

M.M. ngingete ngayikhumbuli

I can't remember him.

H.D. No, I wouldn't call it back

Cha, angete ngayikhumbula.

C.H. but should have been Mdululi?

kepha kungahle kube yayiyaka Mdululi?

H.D. kofana ngekubuka kufanele kutsi nganguba,
but, according to [your opinion], he/she should have

40 Dwabasiluthuli } — presented in
variants: SiDwabasiluthuli } oral accounts as
Dwabasilithuli } one of the ancient
Swazi kings

H.D. ayeyinsila, ayeyinsila yabani ke loGasa? he was an insila; he was an ^{this} ^{GASA?} insila for who

M.M. angichazisisike kulamakhosi Tamadzala, I fail to explain well when it comes to the old ngoba be, kungesikhatsi bale! kings because it was the time when they were there

H.D. I don't quite call back yonder! Angikhumbuli kahle.

M.M. ya! baseletulu, baseng'kefiki la yes! while they were still up there; before they came down here

H.D. the time when they were still coming up e ngesikhatsi basakhu phuka, basekla, coming down.

M.M. yes, there! yebo, le!

H.D. Coming down this way bebla ngala

G.H. Tembe South, or to the north? kaTembe eningizimu noma enyakatle?

H.D. le? there, yonder?

M.M. ya! lentansi, kaTembe, baselapho kaTembe yes! down there yonder, at Tembe's ^{were still there at Tembe's} place while they

H.D. when they were still at Tembe's uma baseka Tembe.

M.M. man'angicondzisisi le., lobukhosi kutsi it's just that I am not clear as to say who kwakubusa bani lapho, noba ngudwabaasilu- was reigning there, whether it's Dwabasilutfuli? tfuli?

yindu yakabo leya insila ya Sobhuza —
it's the house of Kabo [Maphumzane] that one; the
Kuseteke nyalo insila lekhoona

insila³⁰ of Sobhuza —. Now there is no insila yet.
H.D. there is no insila at the moment.
Kusetek insila kwanyalo

C.H. right. Was Mshengu I, the first Mdululi
Kutungile ke. Mshengu wekugala abeyinsila
insila for the King?
yekugala yini yenkhosi?

H.D. e. lapha, Mshengu longu namba wani
e-ziny here, Mshengu who is number one, was he
abewekugala yini kuba yinsila yena lapha
the first one to be an insila³⁰ here at
ebukhosini?
ebukhosini[#]?

M.M. ebengasiye wekugala
he was not the first one

H.D. he was not the first one
abengasiye wekugala

C.H. who was before him?
abekungubani [abeyinsila] ngaphambi kwakho?

H.D. lowabekhona ngaphambilini ke?
who was present before?

M.M. ngu Gasa
it's Gasa

H.D. e. Gasa was the first one
e. Gas abewekugala.

C.H. So, that's Gasa, was the insila³⁰ for who, which
wo, ngu, Gasa; abeyinsila yabani, yayiph,
King?
inkhosi?

yindlu yakabo leya insila ya Sobhuza —

it's the house of Kabō [Maphumzane] that one; the
Kusetekē nyalo insila lekhoṅa

insila³⁰ of Sobhuza —. Now there is no insila yet

H.D. there is no insila at the moment.

Kusetē insila kwanyalo

C.H. right. Was Mshengu I, the first Mdluli

Kulungile ke. Mshengu wekugala abeyinsila

insila for the King?

wekugala yini yinkhosi?

H.D. e. lapha, Mshengu longu namba wani

e. [um] here, Mshengu who is number one, was he

abewekugala yini kuba yinsila yena lapha

the first one to be an insila³⁰ here at

ebukhosini?

ebukhosini⁴⁰?

M.M. ebengasiye wekugala

he was not the first one

H.D. he was not the first one

abengasiye wekugala

C.H. who was before him?

abekungubani [abeyinsila] ngaphambi kwakho?

H.D. lowabekhona ngaphambilini ke?

who was present before?

M.M. ngu Gasa

it's Gasa

H.D. e. Gasa was the first one

e. Gas abewekugala.

C.H. So, that's Gasa, was the insila³⁰ for who, which

wo, ngu, Gasa; abeyinsila yabani, yayiphi

King?

inkhosi?

C.H. enhe!
-enhhe!

M.M. inkhosi iNgwenyama, Sobhuza wesibili,
the inkhosi³⁴ iNgwenyama³⁶, Sobhuza the Second,
insila yakhe kwaba ngu Shwapha,
his insila³⁰ was Shwapha

H.D. e- the King, the late Sobhuza, e- his insila,
e- inkhosi, lenkhosi lengasekho u Sobhuza,
was Shwapha.

insila yakhe kwakungu Shwapha.

C.H. enhe!
-enhhe!

M.M. kepha Shwapha akasiyo lendlu yakabo Mshengu
but then, Shwapha is not a member of Mshengu's house

H.D. but Shwapha was not the same family, he
kepha ke lo Shwapha abengasiyo walomndeni
was not coming from the same family with
abengaphumi kulomndeni labekuphuma
Mshengu.

khona lo Mshengu.

C.H. enhe.
-enhhe.

M.M. yindlu yakapha e Mbilaneni, indlu yo Somthuba
it's the house of here, at eMbilaneni,³⁷ Somthuba's
house.

C.H. enhe!
-enhhe!

H.D. e- he comes from Somthuba's family
e- uphuma kulomndeni wa Somthuba.

C.H. enhe! enhe! that's under Maphumzane?
enhhe! enhhe! leyo iphansi kwa Maphumzane?

M.M. yes! yes! yes! yes, Maphumzane; e-e
yes! yes! yes! yes, Maphumzane; yes