

S.O.H.P. MDLULI HISTORY: Mawelā Māi uli

2/3

H.D. Kwentiwa yini?  
What caused it?

M.M. banye  
they are one

H.D. they are (stuck) together  
bakhangene ndawonye

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 sowuyehlu  
from the Daminiis, from the ematangeni;  
kana nalaba bakadlaminii, eMatangeni

H.D. nkn  
nkn"

C.H. and then he started to have his own  
waseke sowuyela kuba nebakakhe bantho  
people. Why did he separate?  
Wahlukanelani [nalamatangeni]

H.D. e- ufuna lapha kulo Mdululi number one,  
e- sume She wants [to know something] about this  
kutsike <sup>kwatsi kuba</sup> wabe soyakuka kulamatangeni  
Mdululi the first, that after <sup>from the ematangeni</sup> 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 ematangeni <sup>16</sup>, according

H.D. Kwentiwa yini?  
What caused it?

M.M. banye  
they are one

H.D. they are stuck together  
batlangene nzwonye

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

H.D. nkn  
nkn"

C.H. and then he started to have his own  
waseke sowuyala kuba nebakakhe bantho  
people. Why did he separate?  
Wahlukanelan, [nalamatangeni]

H.D. e- ufuna lapha kulo Mdululi number one,  
e- sumi She wants [to know something] about this  
kutsike <sup>watsi kube,</sup> wabe soyahluka kulamatangeni  
Mdululi the first, that after <sup>from the ematangeni</sup> separating +

M.M. wasuyehluka kulamatangeni  
He then separated from the ematangeni

H.D. e-e-  
yes

M.M. kubenje atalwenge,  
just after he was born

H.D. ya  
yes

M.M. ngoba loMdululi, lamatangeni, masiva,  
because this Mdululi, the ematangeni<sup>16</sup>, according

H.D. Kwentwa yini?  
 what caused it?

M.M. (banye)  
 (they are one)

H.D. they are (stuck) together  
(bakhangene) ndzawonye

C.H. enke. He explained to us that there was  
 enthe. Usichazele kutsi kwakukhona  
 Mduli one, who then seem to separate  
 Mduli wetucala, lokungatsi wase sowuyehlu  
 from the Dlamini's, from the ematangeni;  
 kana nalaba bakaDlamini, eMatangeni

H.D. nkn  
 nkn"

C.H. and then he started to have his own  
 waseke sowugala kuba nebakakhe bantfu  
 people. Why did he separate?  
 Waklukanelan, [nalamatangeni]

H.D. e- ufuna lapha kulo Mduli number one,  
 e- sumi She wants [to know something] about this  
 kutsike, <sup>uwatsi kube,</sup> wabe soyakuka kulamatangeni  
 Mduli the first, that after <sup>from the ematangeni</sup> separating +

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

H.D. e-e-  
 yes

M.M. kubenje atalwenje,  
 just after he was born

H.D. ya  
 yes

M.M. ngoba loMduli, lamatangeni, masiva,  
 because this Mduli, the ematangeni<sup>16</sup>, according

M.M. bebabangane ngaleso sikhatsi

they were few at that time.

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

ya, bababancane kulawa malanga

C.H. enhe<sup>91</sup>

enhhe<sup>91</sup>

M.M. baqale kwandza kuMshengu wokugala

they began to be many [only] during Mshengu Is<sup>1</sup>

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

M.M. Sesehlukene nalaMatangeni

after we had separated from the ematangeni<sup>6</sup>

H.D. and when we had departed; and then we

emva kwetube sesehlukene; sase sesiba

had our places.

netetfu tindzawa

C.H. enhe<sup>9</sup>. In the time of Masimula and before

enhhe<sup>9</sup>. Ngesikhatsi sa Masimula, mangaphambili

did the Mdululi marry the Dlamini's?

baka Mdululi babebateka yini lababaka Dlamini?

H.D. ngesikhatsini sa Masimula, sakucala, baka Mdululi

At the time of Masimula, long ago, did the

bawateka yini ematangeni?

Mdululi 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?

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 bakamdluli  
 e-Lung at the time of Masimula where did these  
 bebahlalaphi? Babahlala e khona layikhatsi  
 mdluli live? Did they use to live right inside  
 eShiselweni emphakatsini, noma bebahlala  
 Shiselweni umphakatsi<sup>44</sup>, or they used to live  
 ngaphandle, bakhelwe ngaphandle?  
 outside, they had their [huts] built outside?

M.M. bebasekhatsi emphakatsini, njabumphakatsi  
 They were right inside umphakatsi, as you  
 wakhile. Babe banemuti wabo; kepha  
 see an umphakatsi standing; they had their  
 babantwana balandlini house.  
 household of theirs, but being children of this

H.D. e- They were just around the sigodlo<sup>45</sup>; they  
 e babangandle kwesigodlo nje, banetindly  
 had houses around the sigodlo.  
 tabo, titungeleta sigodlo.

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

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

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 bakamdluli  
 e-Lumi, at the time of Masimula where did these  
 bebahlalaphi? Babahlala e khona layikhatsi  
 Mduli live? Did they use to live right inside  
 eShiselweni emphakatsini, noma bebahlala  
 Shiselweni umphakatsi<sup>44</sup>, or they used to live  
 ngaphandle, bakhelwe ngaphandle?  
 outside, they had their [huts] built outside?

M.M. bebasekhatsi emphakatsini, njab'umphakatsi  
 They were right inside umphakatsi, as you  
 wakhile. Babe banemuti wabo; kepha  
 see an umphakatsi standing; they had their  
 babantwana balandlini house.  
 household of theirs, but being children of this

H.D. e- They were just around the sigodlo<sup>45</sup>; they  
 e- babangandle kwesigodlo nje, banetindly  
 had houses around the sigodlo.  
 tabo, titungeleta sigodlo.

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

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

Umsig

u4 umphakatsi } — see glossary.  
variant: umphakathi

A5 sigodlo } — see glossary.  
variant: isigodlo



C.H. nhn  
nho"

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

C.H. enhhe. I see. Does this e-, why did  
enhhe? Ngiyabona. Loku, e- tinkhosi  
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  
batsafwa yinkhosi ibente tinsila njani?  
why are they taken by inkhosi as tinsila?

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

these tinsila<sup>30</sup>

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

C.H. enhhe. I see. Okay. When the Mdluli's  
enhhe. Ngiyabona. Kulungile. Uma baka Mdluli

letsatfwa nalengati yinkhosi; kutsatfwe  
 who is taken with the inkhosi's blood. This blood  
 le, ifakwe lakuye, le leyalenkhosi, leyalo  
 is put into him, and the person's is put into  
 muntfu ifakwa laph'ebukhosini  
 the inkhosi's [body].

H.D. nhn  
 nhn

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

H.D. nhn  
 nhn

M.M. i-, beyisenkhosini, Mswati  
 was in the inkhosi, Mswati

H.D. nhn  
 nhn

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

H.D. nhn  
 nhn

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

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

C.H. nhn, nhn  
 nhn, nhn

H.D. being a King, so just like that  
 uma uyinkhosi, kanjalo nje.

Mdluli. E. utsike, nangabe yintfo vele  
question, Mdluli. E. sumi she says, if it is something  
lenganamsebenti, lengafuneki, e. sivale ngata,  
which is of no use, which is not wanted, e. sumi,  
Kungete kwatsatseka.

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

S.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  
ungase usitejele yini kutsi lensila yaka-  
Mdluli insila do for the king?  
Mdluli yentani lenkhosini

H.D. e- ungase usitekele ke, mzala, kutsi laba  
e-sumi Can you tell us, cousin, these these  
bakaMdluli, insila, yentani laphienkhosi?  
Mdluli people, what does [their] insila do for bukholo

M.M. e- ngingasho kutsi insila yenkhosi ngiyob  
e-sumi I can say that it is insila of the inkhosi

H.D. they <sup>do not</sup> bury them in their home; they bring them  
atitahlwa emakhaya ato, bat letsa la  
at Mbilaneni  
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 kutsatseke  
put it on the tape recorder, I am happy  
kulomshini, ngingajabulela naloko; singayi  
for that; we can turn the tape recorder  
vala le thephu vekhoda, beseke sawuya  
off and he can just talk about it. What  
khuluma ngako. Ucabangani yena [Msweli  
does he think of the stories about insila<sup>30</sup>  
Mdululi] ngaletindzaba lokukhulungwa ngato  
being killed when the king dies, to put the  
ngefinsila, 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 mtjela lokutsi uma afuna  
just to hear what his idea is about that,  
kutsi ngimuvale lomshini, ngingajabula kukue  
in the old days. ngaloku; kadzeni.

H.D. nhn. utsike ufuna kukubutabuta njeke,  
nhn". She says she wants to ask you a

M.M. iMagojela  
Magojela

H.D. Magojela  
Magojela

M.M. insila yaMbandzeni  
Mbandzeni's insila<sup>30</sup>

C.H. enke!  
enhhe!

M.M. ngumkhuluwami  
it's my grandfather.

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

M.M. uMbilaneni  
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. lolalwa ngutubelo, insila yaMahloko hla  
who is got by Tubelo, Mahloko hla's <sup>43</sup>insila<sup>30</sup>

C.H. enke  
enhhe

M.M. uMbilaneni  
is here at eMbilaneni

C.H. enke-  
enhhe

M.M. bonke, tinsila tenkhosi tila Mbilaneni, atika-  
all the king's tinsila<sup>30</sup> are here at eMbilaneni,  
hlwa lekhaya  
they are not lahlwa<sup>42</sup> at [their] home

52 meaning that they originate from one source

52 meaning that they originate from one source

H.D. and they can, people, <sup>the</sup> enemies, they cannot  
futsi banga, bantfu, titsa tingeke tibone  
see \_\_\_\_\_

M.M. uwanje kutsi: Mkholo webeSutfu. Mbokadvo  
[as] you hear that: "Mkholo<sup>50</sup> of the Sotho:  
Tendze kusila bukwa bemakhosi; wasila kubo  
Grinding stone which is long, grinding bulawu<sup>5</sup>  
Ndwungunya, wasila ba Somhlolo; wasila  
of emakhosi<sup>4</sup>; he ground [during the time of]  
babo Mswati.

Ndwungunya<sup>51</sup>; you ground these of Somhlolo; you ground  
C.H. enhe! enhe, those of Mswati.  
enhe! enhe!

M.M. 'Wena' wesaba kwangwa yinkhosi', ngoba  
'you who was afraid of being kissed by inkhosi<sup>4</sup>,  
wesaba kugatjwa yinkhosi yena.  
because he was afraid of being kissed by the  
inkhosi, himself.

all [laughing]  
'bayableka

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 sawuyakuka  
Mdululi to make his own sibongo<sup>7</sup>?  
lapha ku Mdululi, bese uyowusungula sake sibongo?

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



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. all the things he was doing, he was doing  
 tonkhe tintfo labatenta, abe atentela  
 for ematangi  
 lamatangi.

C.H. nhn.

nhn"

M.M. Sigaya nembokoduwo

[we used to] grind with a grinding-stone as well

C.H. what's that?

yini loko?

H.D. and we grind the medicine

sasigaya nemitsi

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

nigaya imitsi; imitsi yekwentani?

H.D. wani,

what for?

M.M. noma kut'imphi!

even when an imphi<sup>49</sup> was coming

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

imphi, kulwa [uma] kuta!

C.H. enhe! enhe!

enhe!<sup>19</sup> enhe!<sup>19</sup>

M.M. senta yonkhenjintela le, nebuhle bebukhosi

we did/do all ways for, even beauty of bukho<sup>14</sup>

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

netebuchwephe tesintfy, tebukhosi...

C.H. strengthen the King?

kuqinisa inkhosi<sup>14</sup>

H.D. strengthen the King

kuqinisa inkhosi<sup>14</sup>

M.M. njoba uvanje kutsi

as you hear that

H9 imphi ?  
variant: impi

see glossary

- 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 lilangeni<sup>16</sup> a Dlamini girl  
 lilangeni, intfembatana yaka Dlamini  
 M.M. yes. Sengilapho asatala baka Mdulike  
 yes. It's then that he began to beget  
 manje.  
 Mdululi people now.  
 H.D. and then he started  
 waseke somucala  
 C.H. his own clan  
Sibongo sakhe  
 M.M. yes!  
 yebo!  
 C.H. was he a sigcili<sup>487</sup>, 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 ematangeni<sup>16</sup>  
 H.D. I would say he was a sigcili of the  
 ngingasho njalo, ngitsi abesigcili sematangeni  
 Matangeni.  
 M.M. yes, ngoba nje yonkh' into labas ayenti,  
 yes, because everything he was doing, he  
 abayentela ematangenini  
 was doing it for the ematangeni.

48 igeli } — 1. a slave 2. a war-  
variant: isigeli } Captive

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

C.H. enhe  
enhe.

M.M. lokutsi nje: 'Tselela' kusho kutsi was'uyatsekela  
the mentioning of 'Tselela'<sup>47</sup> means that he  
laph'ematangenini, lo Mdululi; Mdululi, Tselela—  
then tselela<sup>47</sup> into the ematangenini, this  
was uyatselela taph'ematangenini.

Mdululi; Mdululi, Tselela, he then tselela<sup>47</sup> into ematangenini  
H.D. e- he came and mixed up with the Matangenis<sup>16</sup>  
e weta wase sawublangana nala Matangeni  
that time:

ngaleso sikhatsi

M.M. lengingeke ngichaze kutsi yenake abengela  
What I cannot explain is what his surname was,  
wakabani 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 kwakusakabani

C.H. before?  
ngaphambili?

H.D. before.  
ngaphambili

C.H. So, his Sibongo<sup>7</sup> was never Dlamini?  
lokusho kutsi sibongo sakhe asizange sibe saka,

H.D. abengasiye waka Dlamini? Dlamini?  
he was not of Dlamini Sibongo<sup>7</sup>?

M.M. abengasiye waka Dlamini, ngoba naku aso—  
he was not a Dlamini, because here, he

47 tsekela — 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 (kugiya (see glossary))  
Saying something that will urge him more, thus making him perform with added urgency.

Masibutisisa kubomkhulu kutsi: "Lokuze nibe to what we hear, when we ask <sup>34</sup>bomkhulu<sup>46</sup> that: Kanye nalaba ematangeni, nibe bakaMdluli, "How did it happen that we Mdluli people become Kwaba ngani?" batsike: "lamatangeni amkhande related to the ematangeni<sup>16</sup>?" They say: "These loMdluli; base yabut inkhosi kutsi: "nimtsatsa- ematangeni found this Mdluli, then the inkhosi<sup>14</sup> phi?" Litsi ke ligama, ngimkhandze layindlekni asked: "Where have you taken him?" Then the "Nase nimentanani?" "Sendula naye." reply was: "I found him along the way". And,

H.D. Wo! then what did you do to him? We passed, <sup>128</sup>Wo! along with him (picked him up)?

M.M. was ubanguMdluli ke!  
He then became known as Mdluli!

H.D. and the people, ematangeni?  
kwaseke labanifu, ematangeni?

M.M. ematangeni.  
the ematangeni.

H.D. the Matangeni found Mdluli along the road, ematangeni amkhande Mdluli endleleni along the foot-path

C.H. enhe!  
enbbe!

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



#6 mkhulu - see glossary

55 emalandweni } — see glossary  
umlandwo  
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

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

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

M.M. mine nje ka Simelane kusekhaba make,  
as for I myself, the Simelane, it's 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

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

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

na Bhekiswa ko.

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

M.M. angisi labo Lukhele labakatukhele,  
in fact these bo<sup>34</sup> Lukhele, those of Lukhele.

H.D. nhn!  
nhn!

M.M. batlwa 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  
enhe.

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

it was a name, there were no others; it was  
yena ke sowutala 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 ngekwahe; Na Mduli,

C.H. ya! right utimele ngekwahe.  
ya! kulungile.

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

H.D. "awusiye", sebayacalake sebayaphumake  
"you are not," they then begin to get out,  
ngiloni udvonsa sowuya le, sowudvonsa  
this one pulls out that way; he/she pulls out that  
sowuya le. Sengilaphote, 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 finto  
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  
Mdluli

M.M. cha! ba Msweli Mdluli nje  
No! ; they are Msweli Mdluli's

H.D. ya  
ya

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

H.D. so he agrees that.

C.H. e, uyavuma lokutsi - - -  
what? something must happen?  
ini? lokutsi kuthona lokufanele kwenteke?

C.H. if they were to take sibongo<sup>7</sup> Msueli, umake sebatawutsatsa lesibongo saka- something must happen, a fight or maybe Msueli, kuthona lokufanele kwentete; one of them would marry the sister; kungabakhona kulwa, nomake lomunye ateke something would happen that they would dzadzewabo. kuthona lolokungukona kungabanga make two sibo, a new sibongo<sup>7</sup> kutsi kwakheke lesisha sibongo.

H.D. nhn  
nhn

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

H.D. e- utsike, kungenteka kutsi baze kwehl- e-sung 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 mhlawumbe mineke, sengiya- it may happen that maybe. I ganga<sup>53</sup> to this ganga lapha kulo sisi sisi<sup>54</sup>.

M.M. nhn  
nhn

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

54 sisi 2 —  
also dzadze

see glossary

wa sibongo manje, ngaleligama lami  
Now a Sibongo<sup>7</sup> is made out of my name.

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

C.H. ya!  
ya

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

C.H. enhe?  
enhhe?

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  
kephake asengimbutu umbuto. Bantfwabakhe  
children today, I am sure they don't say  
lamuhla, nganeliqiniso naloko, kutsi abasho  
sibongo<sup>7</sup> Msweli; they say Sibongo  
kutsi sibongo sabo saka Msweli; batsi sibongo  
Mdluli  
sabo saka Mdluli

H.D. e- labantfwabakho namhla bona setobene  
e- [um] yaw children today are still  
kutsi baka Mdluli  
using Mdluli [Sibongo]

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



C.H. enhe! enhe. But, it seems at first there  
 enhhe! enhhe, kodwa kungatsi ekugaleni  
 was one sibongo, Mdululi?

kwakunasinye sibongo, Mdululi?

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

sibongo<sup>7</sup>, that of Mdululi?

M.M. sasisinye.

It was one.

C.H. and then there were, after a while,  
 kwase ke, emva kwesikhashana, setiba  
 there were three that is: Mdululi, Bhekiswa-  
 tintsatfu; Mdululi, 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  
 tfu, setabanato tibongo; lo nalo nalo,  
 three; they had tibongo<sup>7</sup>; this and this  
 setayeklukana

and this. Then they<sup>got</sup> 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. sekwa-  
 I then beget Msweli people, their tibongo<sup>7</sup>

never marry each other.

M.M. Mdluli - Bhekiswako  
Mdluli - Bhekiswako.

C.H. and Lukhele? Lukhele is a different Sibongo?  
Lukhele ke? Lukhele sibongo leshlukile,  
why did Lukhele break away?  
Lukhele wahlukelani [Tapha kubaka Mdluli?]

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

M.M. LoLukhele Sebayantsatsa; lababanyalo;  
This Lukhele, the present ones [generation],  
"ingani wakaLukhele; sinanatele lokutsi  
marry this Lukhele. "But she is of Lukhele sibongo?  
'Mdluli'."

'Mdluli' is only sinanatele<sup>3</sup> [they say]

H.D. wo! sebayantsatsana nyalo?  
wo! they marry each other now?

M.M. Sebayantsatsana nyalo.  
they marry each other now.

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

M.M. ya! sinanatele  
yes! this sinanatele<sup>3</sup>

H.D. and then the Lukhele, so Mdlulis —  
beseke baKaLukhele, baKaMdluli —

M.M. Koduwa ngelisiko letfu, asitsatsani; seKuganga  
But then, according to our custom, we don't  
nye, Kuganga; Kuganga vele.  
marry each other; this is Kuganga<sup>53</sup> indeed,

53 Gangga

— 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.

PAGES  
32  
BLADSYE

Croxley®

# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Hamilton Series Tape 17  
Naam  
Subject Msweli Mdululi  
Vak  
Place Mdululi History  
Plek  
Place: Ntlangano Court  
Date: 18.8.83

Feint Ruling with Margin  
Dowwe Lineëring met Kantlyn

Book 4  
JD. 267

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, <sup>belong together</sup> indeed they

H.D. nhn. Wo! It's the same family  
nhn! wo<sup>128</sup> 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

C.H. but why?

M.M. Kepha kwentiwa yini  
Mdluli-Bhekiswako; Mdluli-Bhekiswako  
Mdluli-Bhekiswako; Mdluli-Bhekiswako.

H.D. yes.  
yebo

M.M. banye labantfu.  
these people are one<sup>52</sup>

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.

C.H. enhe? Have — in the days before they  
 enbhe? fwa — esikhatsini lesisemuva, kunge  
 came to eShiselweni, before Shiselweni did  
 ketiwa lapha eShiselweni, ngaphambi kweShiselweni,  
 the Mdululi people use to gidza<sup>60</sup> inawala<sup>61</sup>  
 labantfu baka Mdululi, babayigidza yini inawala  
 with the ematangeneni?

kanyekanye nematangeneni?

H.D. e- baka Mdululi phambilini konkhe loku,  
 e- [um] the Mdululi, before all this, before  
 kungake tiwa lapha eShiselweni, babavele  
 it was done at eShiselweni, were they with  
 banalamatangeneni, bagidza inawala?  
 the ematangeneni, bagidza inawala?

M.M. babavele banawo lamatangeneni  
 they were, [right from the beginning] with them,  
 these ematangeneni

H.D. yes  
 yebo

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

H.D. e- kukhona longahlusitekele kona nge-  
 e- [um] is there a thing you can tell us  
 Shiselo nge Shiselweni,  
 about the Shiselo, about eShiselweni?<sup>27</sup>

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. is anything, anything that he heard about it.  
 kunomayini; noma yini layiva ngayo.

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

61 incwala - see glossary

H.D. nhn

nhn

C.H. What's that?

yini leyo?

M.M. banematangeni

with the ematangeni

H.D. the Mdululs they were at the Tembes, but baka Mdululi babeka Tembe, koduwa ke angira

I never hear of that.

nge ngikube loko

C.H. Oh. Did he ever hear the name: 'Nyavu'?

Wo. Wake waliva yini keligama lelitsi.

'Nyavu'

'Nyavu', 'Nyavu'

H.D. e- lokutsi 'Nyavu' was u wakuvu koma,

e-sumi saying: 'Nyavu', did you ever hear

lokutsi Nyavu?

that, saying Nyavu?

M.M. cha

No

H.D. no

cha

C.H. do Mdululi people say that, they are

bayasho yini, baka Mdululi kutsi bona

bemdzabuko?

bemdzabuko?

H.D. baka Mdululi batsini bona, batsi bemdzabuko?

what do the Mdululi [people] say? they say they are of

M.M. bemdzabuko.

bemdzabuko?

they are of bemdzabuko.

H.D. yes, they say so.

yes, they say so.



M.M. cha!  
No!

H.D. No.  
Cha

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

H.D. bantfu nje labanyenti; libele-Mdluli?  
wase wakuva yini loku labatsi libele-  
Did you eva here, <sup>about</sup> 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 serigituwa  
at Tembe's place. E-[um] I don't know, I  
koduma vele kufanele ngoba phela labata-  
never heard about it, but then it ought to,  
Mdluli phela bebovele bale kaTembe; 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 kaTembe<sup>59</sup>, down there

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

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 enyakatte?

H.D. loku kwesilulu wake wakuba yini, lokuta  
about this Silulu<sup>SS</sup>, did you hear about it, that  
ugicika ngesilulu, bantfu bangene ekhatsi  
of people coming, rolling down in a Silulu, like  
esilulwini babese bayavola batsi  
this [probably demonstrating]

M.M. baya kola?  
they are rolling?

H.D. e-e  
yes

M.M. ngiva nje bayakusho kokuwa ngeke ngika  
I only hear them saying it, but I cannot explain  
ze kutsi kwakusho kutzini; kokuwa nje  
what it means; but I heard them say they  
ngezwa batsi bayagicika ngesilulu.  
rolled in Silulu<sup>SS</sup>

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

C.H. the Malulis didn't come in a Silulu?  
bakaMaluli abazange bete ngesilulu?

H.D. BakaMaluli abetanga ngesilulu?  
the Maluli [people] didn't come in a Silulu?

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, bagicka  
Silulu, from the north?  
esilulwini, basuka enyakatte?

H.D. loku kwesilulu wake wakuba yini, lokuta  
about this Silulu<sup>ss</sup>, did you hear about it, that  
ugicka ngesilulu, bantfu banyene ekhatsi  
of people coming, rolling down in a Silulu, like  
esilulwini babese bayavola batsi  
this [probably demonstrating]

M.M. baya bala.  
they are rolling?

H.D. e-e  
yes

M.M. ngiva nje bayakusho koduwa ngeke ngika-  
I only hear them saying it, but I cannot explain  
ze kutsi kwakusho kutsini; koduwa nje  
what it means; but I heard them say they  
ngezwa batsi bayagicka ngesilulu.  
rolled in Silulu<sup>ss</sup>

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?  
bakaMdululi abazange bete ngesilulu?

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

ss silulu  
variant: isilulu

} — 1. grain-basket. some form  
of granary. 2. this grass-  
woven handcraft is also  
used (a small one) as a  
nest in which birds or  
chicken lay and hatch  
eggs.

H.D. the first Embo, they point it up right in the  
Imbo yekugala bayikhomba lenhla enyatata  
North

C.H. enhe  
enbhe.

H.D. Kenya  
Kenya

M.M. Imbo yekugala  
the first Imbo

C.H. what does he say? Imbo...?  
utsini? Imbo....?

H.D. e- Imbo  
e- sumi Imbo

M.M. lakutsiwa kuse Embo khona nje  
where it is said its at Embo.

H.D. where they say Embo  
lalapho kutsiwa kuse mbo khona

M.M. lakudzabuki emaSwazi khona  
where the Swazi people dzabuka'

H.D. where the Swazis come from  
lapho emaSwazi aphuma khona.

C.H. does he know anything else about Embo,  
kukhona yini lokunye lakwatika ngeMbo,  
did he ever hear anything else, anything  
wake wakuba yini lokunye kukhulunywa  
about Embo?  
ngayo imbo?

H.D. kukhona lowase wakuba ngeMbo?  
is there anything you once heard about mbo?

M.M. Cha! ngete ngichaze  
No! I can't explain.

H.D. I don't remember our families taking one  
angikhumbuli bakitsi bafeka munye wata-  
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- bawukhuluma nge Mbo; lokuwa kwakadea  
e- [um] you have been talking about Mbo, 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

57 e Mbo - historical homeland of the Dlamini  
nucleus of the Swazi Nation, who  
immigrated to Swaziland many  
centuries back.



ko le; asitsatsani cha! bomake [uyahleka] <sup>or presence</sup> mother says: "it's your mother's place there?" we <sup>don't marry each other. No [the laughs]</sup>

C.H. Can you ask Mdululi, what about Nkhonyane, ungambuta yini, Mdululi kutsi laba bika do they marry Nkhonyane?

H.D. Nkhonyane ke bayabateka yini bona? lababaka Nkhonyane, niyabatsatsa?

M.M. Do you marry those of Nkhonyane sibongo? velle laba bika Nkhonyane nabo, batsi, masiva indeed, those of Nkhonyane sibongo, say, when emlandweni, bakitsi nabo, kute lenyase we hear from emlandweni<sup>55</sup>, they, too, are bakitsi<sup>56</sup>.

ngamtsatsa nje waka Nkhonyane tsine; There is no one we married from Nkhonyane [elan] 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. kutsike kublanganwa kuphi? Angati; kaduwa as to say where we meet? I don't know, siyeva kutsi batsi baka Nkhonyane (eMkhume) but we hear that they say they are Nkhonyanes, at (Mkhume)

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

M.M. e-e kute robe munye wakitsi lowamtsa yes, there isn't even a single person tsa waka Nkhonyane. wakitsi<sup>56</sup> who married a Nkhonyane person.

H.D. nhn.  
nhn!

M.M. awu! angati  
I don't know.

H.D. ngobe nakhona...  
whether even there...

M.M. Selo nje, koduwa kula, ngoba lendzawo  
but it is still here, because this place  
phela le,  
here,

H.D. nhn  
nhn

M.M. kwakute lodiladi  
there wasn't this fence [of boundary demarcation]

H.D. nhn  
nhn.

M.M. kwakuyindzawo nje yemaswati yonkhe  
it was the area of the Swazis all of this,  
le, athlalele  
they were just sitting there.

H.D. there were no boundaries that time  
kwakute bodaladi ngalesosikhatsi

C.H. enhe  
enhhe.

M.M. ngobe kwacoshwa labe Sutfu  
because the Sotho were driven away

H.D. yes, Sothos were just...  
yebo, be Sutfu baba...

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

M.M. ya! kwahlala lamaswati  
yes! the Swazi people stayed

ngiqhaze kahleke lapho

don't, I can't explain thoroughly.

H.D. I am not quite sure, whether they were  
Angati kahle kutsi ngabe babasaghamuka  
still coming from Lubombo  
etubanjani yini.

C.H. nhn

nhn"

H.D. to settle down there

kuta batowuhlala lapha.

C.H. enthe. but they stopped at Ijelejuba?  
enhhe. Kepha befike bema leIjelejuba?

H.D. e- abeba, koduwa babesebayakha...?

e- they were, but then on arrival they built

M.M. bakha, bahlala lapha!

{homesteads}

they built, and sat down there yonder!

H.D. yes, they stopped at Ijelejuba  
yebo, befike bema leIjelejuba

M.M. Sikhatsi lesidze bahle! lapho

a long time/period elapsed while they were

H.D. for a long time

still there.

kwaba sikhatsi lesidze

C.H. enthe.

enhhe.

M.M. nhn, sikhatsi lesidze

nhn, for a long time

C.H. and Godlwako?

Ku Godlwako ke?

H.D. Godlwako ke?

What about at Godlwako?

M.M. eGodlwako?

at Godlwako?

62 tinzala — the remains or ruins of a  
homestead, where a homestead  
once stood.

65 emabutfo — see glossary  
variant: amabutfo  
singular: libutfo

66 gubha — to perform a slow-dignified  
Swazi traditional male  
emabutfo dance, called  
ur gubha

H.D. e- they were clever; the Mdululi were  
e- babahlakaniphile. lababaka Mdululi babahlaka  
clever; they knew something in medicine  
niphile; babati lokutsite emutsini.

C.H. right! Did they, Mdululi people do anything  
kulungile. baka, labantfu baka Mdululi baka  
for incwala<sup>61</sup>; any, did they play some part,  
benta yini lokutsite kwe ncwala, baka kwaba  
do something special?  
khona lokutsite kbakwentako?

H.D. kukhona yini lobekubalulekile lokwentia  
is there anything important which was done  
baka Mdululi  
by the Mdululi?

M.M. vele ngeke ngichaze kabanti nako  
indeed, I can't explain at length about it.

H.D. nhn  
nhn

M.M. e-e, ngoba lengikukhumbulako nje kansane  
yes, because all I remember a little  
kokutsi, bekutsi ngesikhatsi asekhona Mshengu  
is that, when Mshengu the first was still  
wekucala  
alive

H.D. e-e.  
yes

M.M. e- uma emanti angatfolakali, bese baka Nguane  
e-[um] if there was a shortage of water, then  
sebaya suka baka wubika la kutsi. Emanti  
the Nguane people used to come to report  
asisawafoli"  
[to him] here that: "We don't get water".

- bayiswa yini, angati ke  
whether or not they fought it, I don't know.
- H.D. I wouldn't be correct —  
angeke ngisho lokungako —
- M.M. lengimkhumbulako ngulo Mshengu  
the one I remember is this Mshengu.
- H.D. I only call back Mshengu.  
ngikhumbula Mshengu kuphela.
- C.H. enhe. Does he know where did Mduli  
enhhe? Uyati yini kutsi lo Mduli  
get the knowledge of the medicine how did  
walufolaphi lolwati lwemutsi, walufundea  
he learn that?  
Kanjani?
- H.D. e- laph esi khwamenike, embokodweni,  
e- zumi coming to the bag, to the grinding-stone,  
baka Mduli bona bayifolaphi, bayifundzaphi?  
How did the Mduli get knowledge for it, where?  
M.M. Khona le! Angati bayifolaphi lokutsi vele  
just there yonder! I don't where they got it,  
bate nelwati; vele banelwati vele kakhulu  
as they have knowledge of it, indeed, they  
kunakucala  
really have knowledge of it, more than before.
- C.H. enhhe!  
enhhe!
- M.M. maganzana ke ne masiko akaligwane beba-  
Concerning the customs of the Nguni, they  
nalo lolwati  
had the knowledge.
- C.H. What's that?  
yini leyo?

C.H. Did the Mdululi people use to fight in the Baka Mdululi babelwa yini, basekhatsi kula emabutfo of the Swazi king? mabutfo enkhosi yakaNgwenane?

H.D. e- baka Mdululi nabo bebahamba nakuphuma e- zung, did the Mdululi people go out to fight imp'hi bayekulwa nabo in the imp'hi<sup>49</sup>, as well?

M.M. e-e- yes

H.D. yes, they used to go. yebo, kabeya.

C.H. were any of them indvuna, tindvunas? kukhona yini kubo labeba tindvuna<sup>64</sup>, indvuna?

M.M. Mshengu ye waya kulemp'hi yeMshadza in fact, Mshengu participated in the imp'hi<sup>49</sup> of Mshadza

H.D. Mshengu fought the Mshadza, at Mshadza. Mshengu waya [kulemp'hi] yeMshadza.

C.H. oh, that's Mshengu... wo, lowo nguMshengu...

M.M. Mshengu number one Mshengu wekugala

H.D. Mshengu one Mshengu wekugala

C.H. oh! the insila of Mswati And before that? wo!<sup>25</sup> Insila<sup>30</sup> yaMswati ke, nangaphambili?

M.M. ya yes

H.D. Ngaphambilini kwaloko ke? what about before that?

M.M. angatike lakubo Sheshe Kutsi I don't know around Sheshe, as to



64 tinduna } — see glossary  
variant: izinduna }

63 awu

variant: awu

} — 1. (interjection) of sudden  
surprise 2. of surprised  
interrogation 3. in some contexts  
this morpheme is non-influencing

nyalo abakazulu kuseTjenilejuba  
Zulu people now say its eTjenilejuba

H.D. eTjejuba  
at eTjejuba

M.M. kantsi, eTjejuba; kantsi kuseTjenilaNgwane  
whereas, at eTjejuba; whereas it is at eTjenilaNgwane

H.D. nhn  
nhn

M.M. tsine sitsi kuseTjeni laNgwane  
we say it is at eTjenilaNgwane.

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

M.M. Mawulapho nje ubaka, ukhomba so!, tinzala  
When you are there, you look, you point in that  
taNdvungunye nje nati khona la, ngingase  
direction Ndvungunye's tinzala are just here,  
ngikukhombi namanje nje, nati tinzala  
I can show you even now; here are  
taNdvungunye  
Ndvungunye's tinzala

H.D. wo!  
wo!ze

C.H. What is he saying?  
utsini?

M.M. phansi lapha! Ngesheya kwe Mzinsangu  
down there! Beyond the Mzinsangu river

H.D. asukaphi?  
Coming from where?

M.M. angati kutsi besaghamuka letulu eLubogjeni  
I don't know whether he was coming from  
yini, nobe babaghamuka kuphi, angeke  
Lubogjeni or they were coming from where, I

PAGES  
32  
BLADSYE

Croxley®

## Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Hamilton series Tape 17  
Naam

Subject Msweli Mdululi  
Vak

Place Mdululi History  
Plek

PLACE: Mthlangano Court  
DATE: 18.8.83

Faint Ruling with Margin  
Dowwe Lineŝring met Kantlyn

Books

JD. 267

H.D. lowase wakuva nje nje Shiselob.  
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's<sup>14</sup> umuti<sup>22</sup> at Shiselweni<sup>27</sup>

H.D. I only know that Shiselweni is the kraal  
Ngati nje kutsi eShiselweni ngumuti  
of the king.  
wenkhosi<sup>14</sup>.

C.H. enke.  
enhhe.

M.M. ligama nje leShiselweni ngumuti wenkhosi  
the name of Shiselweni, is the umuti<sup>22</sup> inkhosi<sup>14</sup>

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

C.H. before Shiselweni, where did Mdululi people  
Ngaphambi kwekufika eShiselweni baka  
stay, stop with the king? What 'places'  
bakhalaphi baka Mdululi, baka bemaphi nenkhosi<sup>14</sup> kutsi<sup>27</sup>

H.D. e- kucala nje lapho beba, bafika bema  
e- first [place] at which they, they stopped  
khona, bakhalo nalaba ba, ematangeni, babese  
stayed together with the ematangeni<sup>16</sup> before  
babese babala baka Mdululi?  
they came here, the Mdululi people?

M.M. e- kukhona lephansi nje, njoba' ulaph.  
e- [um] its down there, as you are here at  
eShiselweni nje, nako phansi lapha batsi  
eShiselweni, its there down there, where they