

S.O.H.P. MDLULI HISTORY, Mawala MD1011 3/3

Mkhaliphi
the Mkhaliphi

H.D. wo!
wo!²⁸

M.M. le Mbilane. Baka Mkhaliphi ke base babhema
this Mbilane. The Mkhaliphi then started
insangu.

Smoking dagga!

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

H.D. Mkhaliphi had smoked _____
baka Mkhaliphi babhema _____

C.H. okay. proceed, sorry. "He became burnt...
kulungile. Qhubeka, ncesi. "Wase sawe iyasha...

H.D. _____ imbilane, because of the business of
_____ imbilane, ngesizatfu sokomsebenti

smoke dagga
wekubhema insangu.

C.H. enhe!
enhhe!

H.D. so they were dizzy
baseke sebayadzakwa

C.H. enhe!
enhhe!

H.D. so, imbilane was burnt
imbilaneke yase iyasha.

C.H. enhe
enhhe

M.M. inkhosi ke sayitsi ke "asale kuphuma naba
the inkhosith then said: "let these Mdululi people
baka Mdululi, laba lapha ekhaya, labembilaneni,
go out, the ones who are here at home, these

H.D. even goats
 nefimbuti
 M.M. anti wami lomkhulu nje e. walofjolwa
 my father's eldest sister was lobolwa⁶⁹
 ngefimbuti
 by goats
 H.D. My senior aunt, e was paid lobol⁶⁹ by
 anti wami lomkhulu walofjolwa ngefimbuti:
 timbuti, goats

C.H. enhe, I see. Okay. E Why did the Mdululi,
 enhhe. Ngiyabona. kulungile. laba baka Mdululi
 why did the Mdululi get the job of looking
 kwaya ngani kutsi, banikwe lomsebenti wekwe
 after Mbilane?
 lusa e Mbilane?

H.D. laba baka Mdululi babe sebawutfolaphi; bang
 these Mdululi, how did they get the ^{beautiful} job
 lomsebenti lomuhle kangaka wekugadea
 of looking, after embilane?
 imbilane,

M.M. woi lababaka Mdululi kuze batfole lowo
 woz²⁸ the Mdululi got that job of looking
 kugadz¹ imbilane e inkhosi Ngwane
 after imbilane, because the inkhosi¹⁴ Ngwane
 yabafola nabo, yabatsatsa yabafaka ke
 found them as well, and he put them among
 emphakatsini, babaka Khona. Kuase kutsike,
 the others at emphakatsini⁴⁴, and they stayed
 ngoba le Mbilane yayigadwa baka
 there. And then, as the Mbilane was guarded by

H.D. even goats
netimbuti

M.M. anti wami lomkhulu nje e walotjolwa
my father's eldest sister was lobolwa⁶⁹
ngetimbuti
by goats

H.D. my senior aunt e was paid lobolwa⁶⁹ by
anti wami lomkhulu walotjolwa ngetimbuti:
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C.H. enhe, I see. Okay. E Why did the Mdululi,
enhhe. Ngiyabona kulungile. laba baka Mdululi
why did the Mdululi get the job of looking
kwaya ngani kutsi banikwe lomsebenti wekwe
after Mbilaneni?
lusa e Mbilaneni?

H.D. laba baka Mdululi babe sebawutfolaphi bang
these Mdululi, how did they get the ^{beautiful} job
lomsebenti lomuhle kangaka wekugadea
of looking after embitaneni?
Mbilane

M.M. Wol lababaka Mdululi kuze batfole lowo
wo²⁸ the Mdululi got that job of looking
kugadz' Mbilane e inkhosi Nguwane
after imbilane, because the inkhosi⁴⁴ Nguwane
yabattola nabo, yabatsatsa yabafaka ke
found them as well, and he put them among
emphakatsini, bablaka Khona. Kuase kutsike,
the others at emphakatsini⁴⁴, and they stayed
ngoba le Mbilane yayigadwa baka
there. And then, as the Mbilane was gaurded by

ngekulobola, kulotjolwa ngemajiva?
about paying lobola in emajiva?

M.M. ngemajiva
about emajiva?

H.D. e-e
yes

C.H. no! no! ithusi, ithusi

Chal... Chal brass, brass

H.D. 'nhn' nhn, litfusi
'nhn' nhn, brass

M.M. wo, litfusi?
wo's, brass?

H.D. e-e
yes

M.M. angizange sengive
I never heard

H.D. I have never come across that
angizange sengidibane naloko

M.M. ngati nje kulobola kutsi nangematsanga
all I know is that, even with pumpkins we
sasilobola sowulobola lomfati
used to lobola, labeling a wife.

H.D. pumpkins were used,
ematsanga abesetjentiswa

C.H. enke
enke

M.M. nhn
nhn

C.H. timbuti?
goats?

M.M. timbuti
goats

69 lobola } bride's price paid by bridegroom
kulotjolwa } or his relatives to those of
the bride, often in cattle.

70 emajiva — bangles worn on the wrist

the tinanatelo?

sinanatelo³ sakini yini?

H.D. loThelela, kukhona ba-; Sibongo?

this Thelela, is there ba-; is it a Sibongo?

M.M. Sibongo! Mdluli, Tselela, S'khandzisa semakhob

its a Sibongo! Mdluli, Tselela S'khandzisa of

brsundu netinyawo takhe. imbokedwa

brown emakholo⁶⁸ with his feet. long grinding

lentze kusila bulawu bemakhosi wasila

stone to grind bulawu⁵ of makhosi¹⁴. you

baba Ndwungunya, wasila baba Nguane.

ground those of Ndwungunya; you ground those of Nguane.

H.D. Sinanatelo

its Sinanatelo³

C.H. enhe.

enhhe

M.M. wena Siphethwa kuya ku Matangeni; wena

you who will end up going to the ematangeni¹⁶;

wesaba kwangiwa yinkhosi!

you who is afraid to be kissed by inkhosi¹⁴!

C.H. enhe! Right

enhhe! kulungile

H.D. [uyahleka]-

laughing

C.H. wait! I still got more questions. E- Did^{he},

awume! Ngisenemibuto izmin-angi. E- wake

ever hear of, in the old day, of lobola

weva yini, kadzeni, ngekulobola ngelitfusi?

being paid with brass?

H.D. e- kadzeni, wake weva yini ngema,

e- in the old days, did you ever hear

68 emakhelo -

Sisa
when the inkhosi¹⁴ blessed him.

H.D. nhn
nhn

M.M. yamyala ngekutsi angabatsetsi banifwaba, he,
he [Inkhosi] warned him by saying he [Mshengu]
iNgwenyama.
should not marry his [Inkhosi's] children. The

H.D. I remember when the King, the late King
Ngikumbula Umd inkhosi, lelengasekho,
speaking to Mshengu that he must not marry
Uma ikhuluma ku Mshengu, Kutsi angabateki
his children, because they are sisters to
banifwabayo, Agoba babodzadze wakhe
him

M.M. ya!
ya!

C.H. wo!
wo!²⁸

M.M. atsi bahloniphekile akufuneki abatsatse
saying that they are worthy of respect, he should
say he must respect them. marry them.
atsi akabahloniphe.

C.H. ha!
ha!

M.M. kepha siyabafuna manje
but we want them now

H.D. [uyahleka] He wants them now
laughing, uyabafuna manje.

C.H. [uyahleka]. Sorry, wathelela, is that one of
laughing. Ncesi, Wathelela 'ngabe lesi

67, Ngwenyama - a title respectfully and
lowingly bestowed upon the
Swazi king by the people; it
literally refers to a lion.

M.M. nobe abengumntfwanenkhozi, angati; ngoba
 whether she was a princess, I don't know,
 nanyalo nje site tsine baka Mdululi bantfuwa
 because even now, we don't have princesses.
 bengkhozi labitalwa yinkhozi nje
 we Mdululi people

H.D. nhn
 nhn.

M.M. site, koja lamalangenilangaphandle siyawa
 we don't have, but the emalangenil¹⁶ from outside,
 tsatsa nje. Koduwa kute umntfwanenkhozi
 we do marry those, but we don't have a
 we, sigodlo.
 princess of Sigodlo⁴⁵

C.H. enhe
 enhe

H.D. we don't have - e, not one has married
 asinabo; kute namunye kowateka umntfwa
 the princess
 renkhosi

C.H. not one Mdululi?
 kute namunye waka Mdululi?

H.D. not one
 kute ngisho namunye.

C.H. ever
 atange?

H.D. kute nje lase wamteka umntfwanenkhozi?
 there is absolutely no one who married a princess?

M.M. e-e-asibateki vele, ngoba ngikhumbula
 yes, we don't marry them, indeed, because I
 Mshengu, Mshengu wesibili, inkhozi uma imbu
 remember Mshengu, Mshengu the second,

M.M. e- seliyabuya litulu
e- then rain would come.

H.D. and then they would be rain
beseke sekuba nelitulu.

M.M. angati kuts'abethantiza njani ke naye
I don't know how he prayed, I can't
ngeke ngichaze
explain.

H.D. [uyahleka]
[laughing]

C.H. [uyahleka] enhe! okay, right. E- does
[laughing] enhe! Kulungike, kuhleke, E-
he know the name of the woman, the
uyati yini ligama lolomfati lowatekwa
Dlamini woman, who Mdululi one married?
ngu Mdululi wekugala lalabewaka Dlamini?

H.D. e- lolomfati waka Dlamini lowatsatfwa nje
e- this woman who was married by Mdululi,
Mdululi, uyamati lomfati?
do you know that woman?

M.M. Cha! Angimati, Mdululi wekugala?
No! I don't know, Mdululi one?

H.D. e-e-
yes

M.M. angimati
I don't know her.

H.D. no, I don't know.
Cha, angimati

C.H. Was she a princess?
abengumntfwanenkosi yini?

H.D. abengumntfwanenkosi?
was she a princess?

H.D. nhn. They used to e--- baka Nguwane bet?
 phn. Babevame ku---the Nguwane people come?

M.M. bete batowubika la
 [yes] come to report here.

H.D. The Nguwane people, they used to come to,
 bantfu baka Nguwane, babevame kutay, who
 ngubani lowo, ngumshengu?
 is that, is it Mshengu?

M.M. Mshengu / wekugala
 Mshengu the first

H.D. Mshengu number one
 Mshengu wekugala.

C.H. enhe
 enhhe

H.D. for complaining about the rain, is not
 babeta batowukhala ngelitulu, kutsi alinj,
 raining, so they want him, asking him to
 bacete kutsi abentele imvula
 make -the rain.

M.M. beseke Mshengu sawubitre mabutfo on the⁶⁵
 then Mshengu would call all the emabutfo

H.D. then Mshengu would call the emabutfo
 beseke Mshengu sawubitre emabutfo

M.M. asakhwelentsabeni
 they would then climb up a mountain

H.D. and then they go up at the top of a hill
 babesese sebakhuphukela etulu entsabeni

M.M. asayowugubha letulu entsabeni
 they go to gubha⁶⁶ at the top of the mountain

H.D. and they dance on top of the hill
 beseke bayadansa letulu entsabeni

180
C.H. which king, which Swazi king?
nguyiphi tenkhosi, nguyiphi lenkhosi yeMswati?

H.D. kwakunguyiphi le nkhosi, kwakungubani?
it was which king, which king?

M.M. ngu Mswati
It's Mswati

C.H. Mswati?
Mswati?

H.D. Mswati

Mswati

M.M. Mswati, e-e. Mshengu nje lendzawo
Mswati; yes. Mshengu was given by
wanikwa ngu Mswati lendzawo le
Mswati this area.

H.D. nhn

nhn"

M.M. ya
yes

H.D. this place was given to Mshengu by
lendzawo yanikwa Mshengu, ngu Mswati.
Mswati

C.H. enhe.
enhe

M.M. ngoba tikhulu figale kuMswati
because chiefs began during Mswati's time.

H.D. chiefs were started from Mswati's
tikhulu facala ngesikhatsi saMswati
time

C.H. ah! There were no sikhulu⁷⁶ before?
wo! Kwakute tikhulu ngaphambili?

76 sikhulu } — a chief, which is
variant: isikhulu } different from inkhosi (king)
a chief is virtually under
a king; whereas inkhosi
(king) is the highest authority
in his land.

who stay at Mbilaneni, did they fight with
Mdululi labaklala laMbilaneni, babeya yini
the Zulu?

H.D. balwa nebaka Zulu yini laba beMbilaneni?
Did those of eMbilaneni fight with the Zulu?

M.M. abange balwe
they never fought
H.D. they never fought
abange balwe

M.M. ngu Mshengu, yatsinkhosi masey msusale
it's Mshengu, the inkhosi¹⁴ said, when removing
kuMankayiyane, yatsi: "Mshengu! Hamba
to him from Mankayiyane, he said: "Mshengu!
uyowuhlala eLuphongolo. Kunge weli Zulu
go and stay there at eLuphongolo, so that the Zulu
may not cross

H.D. it's king who suggested Mshengu should
kwaba yinkhosi leyasho kuMshengu kutsi
move from Mankayiyane
akasuke eMankayiyane⁷³

M.M. yes!
yebó!
H.D. to settle down
ahlale phansi

M.M. Luphongolo
at Luphongolo⁷⁴

H.D. Luphongolo
eLuphongolo

M.M. and vala, khawikhona wena Zulu⁷⁵
to shut the Zulu people out

H.D. and stop the Zulu people crossing.
kute bangete bewela bakaZulu kuta ngala

74 Lumphongolo } — an area on the South
variant: longola } African Side of the border,
between Swaziland and the
Republic of South Africa. It
was part of Swaziland during
the time of Samhlolo or
Sobhuza I, when he was still in
Southern Swaziland. It lies
between the Southern border of
Swaziland and the Mkhuzi
River

75 a sort of Pigin English, properly called
sifanakalo, a language coined in the
Republic of South Africa to facilitate
communication, as the labourers at the gold
mines come from different countries
and they usually can't speak English. In
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themselves and with the Whites. This
Sifanakalo is a unifying factor.

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Republic of South Africa to facilitate
communication, as the labourers at the gold
mines come from different countries
and they usually can't speak English. In
order for them to be able to talk among
themselves and with the Whites. This
Si fanakalo is a unifying factor.

H.D. yes
yebo

C.H. enhe.
enhe

M.M. ngoba Mshengu wekugala inkhosi yamnika
because the Inkhosi¹⁴ gave Mshengu the
indzawo kutsi akahlale kuMankayiyane
first a place that he should stay at Mankayiyane

H.D. and Mshengu number, he was given
Mshengu wekugala wanikwa indzawo yakhe
her place by the king
anikwa yinkhosi

M.M. ka Velezizweni
that of Velezizweni

H.D. in Mankayiyane District at Velezizweni
kulesifundza saku Mankayiyane,⁷³ ka Velezizweni

C.H. and is not, babe⁷², he was not in a
abengekho yini, yebabe, lesigodlweni,
Sigodlo⁴⁵ anymore?

H.D. abesangekho yini lapho?
Kusakela lapho ke wabangabe kusa,
from that time on, he was no longer
wabangekho ke esigodlweni?
at esigodlweni⁴⁵?

M.M. Cha! besangekho esigodlweni
No! He was no longer at esigodlweni

H.D. and then he was not; by that time he was
abengekho; kulesosikhatsi abengasekho
not in the Sigodlo.
esigodlweni.

C.H. enhe. Oh I see, I see. Those Madulisi
enhe. Wo, ngiyabona, ngiyabona. Lababaka

72 babe? — see glossary
variant: baba

73 Mankayiane } — a small town situated
variant: Mankaiane } about 36 km South-west of
Manzini

Mdluli, people, some of them, stay at Mbilane-
Mdluli, labanye babo basala yini embilaneni?
ni?

H.D. uma u Somblole saya lel e Mdzimba, baka-
when Somblole went there! at Mdzimba, did
Mdluli basala lapha yini?
the Mdluli remain here?

C.H. embilaneni?
at Mbilaneni?

H.D. embilaneni?
at Mbilaneni?

M.M. laba vele babanyele bala'
these had always been here!

H.D. the those Mdluli were here!
labaka Mdluli babalapha vele

M.M. atange bahambe.
they never went

H.D. they have never moved.
abazange bahambe.

M.M. sine sasesile! ka Mankayiyane, ka Lomazembe.
we were there yonder! ourselves, at Mankayiyane,
at Lomazembe's

H.D. and we were moved to the Mankayiyane
saseke zesi yasuswa, sigiswa fenc esigakini
district.

C.H. kumankayiyane.
Some of them or all of them? This side?
labanye babo yini, noma bankhe? Ngala?

H.D. yes
yebo

C.H. This section,
leliqembu leli.

beba tinceku?
who were tinceku?

M.M. lendlu yetfu?
our house?

H.D. e-e
yes

M.M. bebakhona, kodwa abanayo imvume
they were present, but they didn't have permission
kutsi bona bangagadza le lom la
to look after the bukhosi¹⁴, themselves.
lobukhosi

C.H. gadza?
gourd?

H.D. to look after
kuciza

M.M. ngoba bona batinsila
because they, themselves were tinsila³⁰

H.D. e- here were e- they were present, but
e- babakhona, "kepha kwakumatima kutsi
there, it was difficult for the king to
inkhosi itsi: "Bukani manje, senitawushi-
say: "look now you have to change and
ntja, senitawubadza imbilane". Ngaka ke
look after the imbilane". So because
ngesizatfu sekubuka Sigodlo kwabo, nayo
of their looking after the sigodlo⁴⁵ and
kwaba Tikhulu.

him, so _____ was difficult.

C.H. When Samhlolo went to Mdzimba, did the
uma uSamhlolo aya eMdzimba, lababaka

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DATE: 18.8.83

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Book 6
JD. 267

bayowugadza lembilane."

H.D. of embilaneni, go and guard the imbilane."
 and the king suggested that the Mdluli people
 Inkhosike yase Seyitshi labaka Mdluli abaphu-
 should come out from the Sigodlo to look
 me esigodlweni bayowugadza imbilane,
 after the imbilane, because of the accident
 Ngesizathu salengoti leyenteka kulabantfu
 that happened to these people who were
 labebabhema —
 smoking —

C.H. Was this the king Ngwane at that time?

H.D. Iona kwakuyinkhosi Ngwane yini ngalesosikhatsi?

H.D. kwakungu Ngwane ngalesosikhatsi?

Was it Ngwane at that time?

M.M. ngiyabona kwakungu Ngwane

I think it was Ngwane.

C.H. Who were, who were the people smoking?

kwakubobani, kwakubobani labebabhema?

H.D. the Mkhaliphi,
 kwakubaka Mkhaliphi

C.H. Mkhaliphi?
 Mkhaliphi?

H.D. yes
 yebo

C.H. enke Okayi. Were um, Mdluli people

-enbhe? Kubungite. Baka Mdluli base babangisa
 ever incekut?

yini tincku?

H.D. e- beba kuphi laba baka Mdluli bakuqala
 where were the first Mdluli people

11 tincku } — see glossary
Singular: incku }

H.D. ya! the one who was sick
yebo! Lona labagula

C.H. nhn
dho"

M.M. nhn, koduwa ukhona, mane sengiyamkhohlwa
nhn", but there is someone else, it's just
nje ligama lokhe lomunye; ukhona
that I have just forgotten his name. There
lokhona lomunye nje khona lapha.
END OF SIDE
is another one who is present still there.

M.M. ngu-----, mane, kukhona lalabatsi ngu
(It is -----, but, there is this one who
Salatje Nkhonyane
is called Salatje Nkhonyane.

C.H. Salatje?
Salatje?

M.M. ya Salatje
yes, Salatje

C.H. Salatje
Salatje?

M.M. ya, Salatje Nkhonyane; uyinduvuna nje
yes, Salatje Nkhonyane; he is an induvuna⁶⁴
khona la ka Zombodze
here, at Zombodze.

H.D. wo!
wo!²⁵

M.M. uyinduvuna nje
he is an induvuna

H.D. a--- ngiyabona; sawuhambile
a--- I see; he has gone.

M.M. sawuhambile?
he has gone?

H.D. ya, asati. You remember Herry's brothers that
yes, we don't know. Uyamkhumbula umnakabo
was izinduvuna?
Herry lona labe yinduvuna?

C.H. ya
yebo

H.D. is about to go
fawuhamba

C.H. the one who was sick?
lona labegula?

Kulomuti wanguane laka Zombodze nje, ngibo first ones at the umuti²² of Ngwane, of Zombodze, labakadze ^{bakho} batinduna

it's them who were [always] present as tinduna⁶⁴
 H.D. that's why the Hlophe, e the old, old ngikonje baka Hlophe, kulomuti lomdzala kraal at Zombodze, they were tindunas, waka Zombodze, babatinduna, babatinduna they were ndunas that time ngaleso sikhatsi

C.H. enhe
 enhhe

M.M. ngoba nalaba baka Nkhonyane, banifu laba because even the Nkhonyane people are dzala laba

old people of this place.

H.D. and the Nkhonyanes, they are old peoples Nabbaka Nkhonyane, banifu lbadzala for that time bangaleso, sikhatsi

M.M. lbadzala who are old

C.H. nhn", Can he recommend us to anyone nhn". Angasi khombisa yini umuntfu kulaba who knows Nkhonyane history? baka Hlophe labati umlandvo waka Nkhonyane?

H.D. ukhona yini lomatiwo wena, lowati is there a person you know, who knows baka Nkhonyane, longuyena longahle asicece [the history] of the Nkhonyane people, who is le?

the one that can tell us [about it]?

H.D. Nakufika lamatangeni, nalabaka Meduli,
when the ematangeni together with the Meduli
ingabe batfole sive losisaka bansi?
arrived, they found which sive⁷⁷

M.M. e- ngoba lapha kulenzawo kakhulu
e- [um] because in this area there were
kwakunebe Sutfu
mostly the Sothos.

H.D. e- in this place there were many beSothos,
kulenzawo babanengi beSutfu ngakiso
that time.

Sikhatsi

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

M.M. ngoba nalaba baka Hlophe bebubapha;
because even the Hlophe were there
tintsaba kutsiwa nguma Nyenga na Ntovane,
yonder! The mountains are called Manyenga and
nako lapha mawubhek'eLuphongolo, labaka Hlophe
Ntovane, there, in the direction of Luphongolo⁷⁴, the Hlophe

H.D. it's the hill, jentsaba ibitwa kutsiwa ngubansi?
yintsaba, what is this mountain called?

M.M. nguManyenga
it's Manyenga

H.D. the hill is called by the name Manyenga
leligquma libitwa ngakutsi yi Manyenga.

M.M. na Ntovane
and Ntovane

C.H. na Ntovane?
and Ntovane?

M.M. ya! ya! Ngiba nje labaka Hlophe bekugab
yes! yes! it's them the Hlophe, who were the

77 give ?
Also live
Variants: isize
ize

see glossary.

H.D. bekute tikhulu kucala?
there were not tikhulu⁷⁶ before?

M.M. bekute tikhulu
there were no tikhulu

H.D. There were no chiefs
kwakute tikhulu.

M.M. ya
yes

C.H. When the Mduli came across the
Uma baka Mduli beta rgetubombo, batanye
tubombo, with the ematangeni, who else
nematangeni¹⁶ kwakungu bani kwakubonani
was with them?
labanye labebanata?

H.D. Mduli naketa ngala nematangeni
When Mduli came with the ematangeni
labanye lababangasiwo ematangeni
this side, who else who were not
labara Mduli kapha ku ematangeni, tabe
ematangeni, who were with Mduli among
kabanani?
the ematangeni¹⁶?

M.M. owu, ngeke ngibachaze, angibati kahle
awu⁶³, I can't explain, I don't know very well.

C.H. Who did they find at Shiselweni?
bakhandza bobani lena eShiselweni?

H.D. ingabe batfola bobani sibongo sakabani
which sibongo⁷ did they find at Shiselweni
kapha eShiselweni nabefikako,
when they arrived?

M.M. LaMatangeni?
these ematangeni