

S. O. H. P. MICHAELI PHI-VILAKATI HISTORY : LoSana Mchali 1pb1 1/2

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ntansi, Kukhona (fibi) femabhodo, lapha kwa-
there, there is (litter) of pots, where the
kuphekela khona letinsimbi letikhandez
cooking of the iron which used to khandez
letikhali.

these spears took place.

H.D. (it was Shiba there)

(kwakune baka Shiba lapho)

C.H. what did he say about insimbi¹⁰?
utsiteni ngetinsimbi?

H.D. insimbi¹⁰ is the iron, insimbi; they make
insimbi yi ayoni; insimbi; bakha tikhali
spears with.

ngayo.

C.H. tell him to go on. Chubeka
Mutjele aqhubeke. Continue

H.D. Chubeka

Continue.

H.M. lapha ngisho khona kokutsi akusiso Sibongo
as I say that Mkhaliphi is not a Sibongo
lo Mkhaliphi, libito, Sibaka Vilakati [clan]
this Mkhaliphi, but a name; we are of Vilakati,

H.D. e- by the way, this name, Mkhaliphi, is not
e-kepha phela lo Mkhaliphi akusiso sibongo,
a surname, it's a name of a person.
Igama lemuntfu.

C.H. what did he say about Vilakati?
utsiteni nga Vilakati?

H.D. they are Vilakati, all the Mkhaliphis;
baka Vilakati bonkhe laba baka Mkhaliphis;

C.H. enhe.

enhe⁵

10 finsimbi } — Irons, metals.
Singular: insimbi }

11 sibongo — see glossary.

yekuqala, ngoba singemakhandzambili; sidza [but] it was the first one, because we are emakhandza buka khona laph'e Ngwedze tsine singe mbili⁹; we dzabuka³ just here at eNgwedze, makhandzambili, basikhandza lapha, laba ourselves, we are emakhandzambili⁹, they found baka Dlamini.

us here, these [people] of Dlamini.

H.D. I wouldn't know which king, but we were angeke ngati kutsi nguyiphi lenkhosi, kepha found at Ngwedze, when they came here sakhanduwa eNgwedze, uma befika lapha.

C.H. enhe.

enhe⁵

H.D. they found ourselves there basikhandza tsine lapho.

C.H. enhe.

enhe.

L.M. lapha nje letikhali tatikhandezelwa khona where the spears used to be khandza⁶, it is kuyabonakala nalamuhla, lapha emhlosheni still visible even today, there at Mhlosheni.

H.D. where there was blacksmithing the, the spears lapha kwakumentwa khona lomsebenti even today you can notice, that they wetinsimbi, kwakhiwa tikhali, nalamuhla solokuyabonakala, tati

C.H. at emhlosheni?

emhlosheni

H.D. Kuphi ke, layi Mhlosheni?

Whereabout, at Mhlosheni?

L.M. laph'e Mhlosheni nje, neNgwedze laph'e just at Mhlosheni, the INgwedze down

9 emakhandzambili } — the name given to the
variant: amakhandambili } people who were found
by the earliest Swazi people
already living in this
country. Literally it can
be translated as "found
ahead".

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be translated as 'found
ahead'.

H.D. where there are Vilakazis
lalapha kunebaka Vilakati khona.

L.M. ngoba lo Mkhali phi, libito
because this Mkhali phi is a name.

H.D. Mkhali phi is a name
Mkhali phi libito

C.H. enhe.
enbhe⁵

L.M. abektandza tikhali lo Mkhali phi
He used to khanda⁶ spears, this Mkhali phi

H.D. he was a blacksmith, making assegai
abengumsebenti wetinsimbi, akha tizeze.

C.H. enhe.
enbhe⁵

L.M. tikhali tenkhosi
spears of the inkhosi

H.D. spears
tikhali

C.H. what is tikhali⁷?
yini tikhali?

H.D. spears
tikhali

C.H. enhe
enbhe⁵

H.D. of the king
tenkhosi

C.H. for which king?
tayiphi inkhosi?

H.D. abekhandzela yiphi inkhosi?
he was khandza⁶ for which inkhosi⁸?

L.M. fane angisenakwati kutsi nguyiphi inkhosi
but I won't know which inkhosi⁸, it was

6 khandza
kukhandza } — 1. to burn and shape certain
iron or stones into spear, assegai,
hoe, etc. making these is kukha
2. to find or found (e.g. something)

7 ikhali
singulr: sikhali } — 1. spears
2. weapons.

8 inkhosi
variant: inkosi
Nural: emakhosi } — see glossary.

C.H. What is Mkhaliphi's full name?
 ligama lamkhaliphi leligamele ngubani?

H.D. ligama lakho?
 you name?

L.M. Lofana Mkhaliphi
 Lofana Mkhaliphi

C.H. and libutfo¹?
 libutfo ke?

L.M. emasotjeni
 emasotjeni²

C.H. Can Mkhaliphi tell us about where did the
 Mkhaliphi angasitjela yini kutsi labantfu
 Mkhaliphi people come from?
 bakamkhaliphi baphumaphi?

H.D. ungasitjela kutsi bakamkhaliphi bachamukaphi?
 can you tell where the Mkhaliphi come from?

L.M. bekudzabuka eNgwedze, eNgovuma⁴
 they are of dzabuka³ing at eNgwedze, at Ngovuma

H.D. e- they originated from eNgwedze, at Ngovuma.
 e- badzabuka eNgwedze, eNgovuma

C.H. enhe. Does he know any more?
 enhe⁵, kuthona yini lokunye lakwatiko?

H.D. Njaloke?
 else?

L.M. ngingachubeka, kudzabuka, sidzabuka eNgwedze
 I can continue, as for kudzabuka³, we dzabuka's
 lasidzabuka khona.

at eNgwedze, where we dzabuka'd.

H.D. we originated from eNgwedze
 sadzabuka eNgwedze

L.M. e-e lapha sikhona bakavilakat
 yes, where we are, the Vilakati [people]

Footnotes

1 libutfo } - see glossary.
variant: ibutfo

2 emasotjeni } - emasotja, literally translated
also emasotja } "the soldiers". Emasotjeni is
"that the soldiers". This is the
name of the libutfo formed
by Sobhuza II, whose members
were born roughly between
1914 and 1919.

3 dzibuka } - see glossary.
variant: abuka

4 Ngowuma - also pronounced or spelled as
Ngwawuma.

5 erikhe } 1. yes 2. that's it! 3. I see 4. I am
variant: erhe

Hamilton Series

Tape number : 37

TOPIC/SUBJECT : Mkhaliphi History

Informants : Lofana Mkhaliphi = L.M.

INTERVIEWER(S) : Carolyn Hamilton = C.H.; ~~Hahla~~

INTERPRETER : (Hlahlameklo Dlamini ?) = H.D.

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Section One

Mkhaliphi - Vilakati History

Hamilton series

15.09.83

Lofana Mkhaliphi

L.M. enbhe.
enbhe^s

C.H. enbhe.
enbhe^s

L.M. wezitha
of enemies

C.H. wezitha?
of enemies?

L.M. e-e
yes

C.H. enbhe.
enbhe^s

L.M. uts'ubalekile lo [uyahleka]. d'wu, nginga-
this one has ran away [laughing]. d'wu^{is}, I will
gama lapko.
end there.

H.D. that's all.
sekuphelile.

C.H. enbhe. Now the Mkhaliphi, what is the
enbhe^s. Manje, baka Mkhaliphi, sinanatebo sabo
Sinanatebo^{is}?
sitsini?

L.M. lokucalwa, kucalwa ngalo lelibito
It is begun by the name.

H.D. We start with the name, Mkhaliphi,
sicala ngalelibito, Mkhaliphi

C.H. Mkhaliphi?
Mkhaliphi?

L.M. enbhe. Vilakati
enbhe^s, Vilakati.

C.H. Vilakati?
Vilakati?

is awu -

variants. ewu, owu

1. interjection of sudden surprise
2. of surprised interrogation.

3. In some contexts this morpheme is non-influencing

H.D. m hle hlo
m hle hlo¹⁵

C.H. m hle hlo. enhe
m hle hlo, enhe⁵

L.M. nalokukhona kutibhabhakatana
even that which is present, is just tibhabhakatana¹⁷

H.D. na lo ku kho na
even that which is present

C.H. na lo ku kho na
even that which is present

H.D. kuti bhabhakatana
it is tibhabhakatana¹⁷

C.H. kuti...?
it is ...?

H.D. bhabhakatana
bhabhakatana⁷

C.H. bhabhakatana
bhabhakatana¹⁷

H.D. kata na.
kata na¹⁷

C.H. kata na. enhe.
kata na. enhe.

L.M. Mweli
the crosser

H.D. Mweli
the crosser.

C.H. Mweli
the crosser

L.M. Muweli
the crosser

C.H. Muweli
the crosser.

17 tibhabhatana — appears to be a newly
coined word, intended to
express the idea of small
and of an undesirable shape.
This word is poetic in effect.

H.D. wadli.
he ate

L.M. wadla dzadze wabo wats'akanamkhehlo.
he ate his sister, saying she has no umhlehlo¹⁵

H.D. Wadla dzadze wabo
he ate her sister.

L.M. enhhe,
enhhe⁵

H.D. watsi akanawo umhlehlo
saying that she does not have umhlehlo.

C.H. wa...?, just slowly for me wadla?
wa...?, kancane nje rawentela mine, he ate?

H.D. dzadze
dzadze¹⁶

C.H. dzadze ya
dzadze, yes

H.D. wabo
of his

C.H. ya
ya.

H.D. watsi
saying

C.H. watsi?
saying?

H.D. e.e-
yes

C.H. ya
ya.

H.D. akana; a ka na
she doesn't have; she does not have

C.H. ya
ya

16 dzadze - syster

H.D. sesiyagcina?
are we now ending?

L.M. siyachubeka, kodwa ngiyabikoku chubeka,
we continue, but I refuse to continue,
kweluka kakhulu.
stretching too much.

H.D. no, it's a long way. It is very long.
cha, kudze kabi. kutze kakhulu.

C.H. oh please! Let's go
Hawu nebakitsi! Asichubeka.

H.D. utsi chubeka.
she says continue.

L.M. sigcinephi lapho ke?
where did we end, there?

H.D. e Ngwedze
at Ngwedze

L.M. enhhe.
enhhe^s

C.H. enhe.
enhhe

L.M. lose Ngwedze ne Ngowuma
who is at Ngwedze and Ngowuma

H.D. nhn.
nhn³

C.H. enhe.
enhhe^s

L.M. wadl'umkadzadzewa bo; wadl'umkadzadzee-
he ate the wife of her sister; he ate the wife
wabo watsi ananyongo, kanamhlelo.
of her sister, saying she has no inyongo¹⁴ no mhlelo¹⁵

C.H. ask him to please get it for me slowly
mcele kutsi afane angisholo kancane

" inyongo — n. gall bladder, gall, bile

umhlelo --- n. 1. caul over viscera of
beast. 2. suet.

14 inyongo — n. gall bladder, gall, bile

15 mhleho — n. 1. caul over viscera of
beast. 2. Suet.

14 inyongo — n. gall bladder, gall, bile

15 umhlelo — n. 1. caul over viscera of
beast. 2. Suet.

L.M. kutsiwa: Vilakati, Mphephetse, lose Ngwedze
 it is said: Vilakati, Mphephetse, who is at
 ne Ngovuma.

Ngwedze and Ngovuma.

C.H. Let me write it down. IS that the tinanatele¹²
 ase ngikubhale phansi. foko ngabe
 for Vilakati or?

H.D. titatatele takaka Vilakati yini noma?
 setinanatele taka Vilakati ke leto?
 are those tinanatele¹² of the Vilakati?

L.M. nhn
 nhn¹³

H.D. yes
 yebo.

C.H. okay. Vilakati, Mphephetse?
 Kubungile. Vilakati, Mphephetse?

L.M. mphephetse, lose Ngwedze.
 Mphephetse, who is at Ngwedze.

C.H. lose Ngwedze
 who is at Ngwedze

L.M. nhn
 nhn¹³

C.H. yebo
 yes

L.M. ne Ngwavuma
 and Ngwavuma

C.H. ne Ngwavuma
 and Ngwavuma

L.M. nhn
 nhn

C.H. enhe. is that the end?
 enhe⁵. tapho sekusekugcineni?

12 tiñanateło } — see glossary.
singular; siñanateło }

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

C.H. did the Vilakati people stay in that place
taba baka Vilakati bahlala yini kutayo
when the King came?
ndzawo uma lenkhosi ita?

H.D. nakefikako, nayifikako lenkhosi bakaVila-
kati bahlala nabo lapha?
When he arrived, when the inkhosi⁸
arrived, did the Vilakati people stay [with the

L.M. bahlala [with the
immigrants] ?
they stayed.

H.D. yes they stayed.
yebo bahlala.

C.H. enhe. I see. C. Do the Vilakati people, are,
enbhe⁵, Nqiyabona. E- Laba bakaVilakati
do they say that they are beSothos ?
bayasho yini kutsi babeSutfu?

H.D. baka Vilakati babeSutsu yini ?
are the Vilakati people Sothos ?

L.M. Cha abesibo, bangemaSwati
No, they are not, they are Swazis.

H.D. No, they are not beSothos, they are Swazis.
Cha, abesibo beSutfu, bangemaSwati.

C.H. do they say they are bemdzabuko³
bayasho yini kutsi bona babemdzabuko,
emakhandzambili?
emakhandzambili?

H.D. bayebatibite ngekutsi bemdzabuko yini,
do they call themselves bemdzabuko or
noma batsi bangema khandzambili ?
emakhandzambili?

L.M. lengikutfolo kulabadzala batsi ngemakhandza
what I get from the elders is that of

nguyena---

is the one---

H.D. the person is Nongombili
lomuntfu ngu Nongombili

L.M. nhn.
nho¹³

C.H. who was the king that he was doing
ngubani lenkhosi lena labeyentela
this for?
loku?

H.D. ngesikhatsi ke utsi wena abentimfihlo
when you said he used to do secret
yinkhosi,
for the inkhosi⁸

L.M. nhn.
nho¹³

H.D. ayingubani lenkhosi?
who was this inkhosi⁸?

L.M. inkhosi, yematangeni, kumatangeni?
the inkhosi⁸ of the Matangeni¹⁹ among Matangeni¹⁹

H.D. e-e.
yes

L.M. awu kangisati ngoba yekuqala lenkhosi,
awu¹⁸, I no longer know, because this inkhosi⁸
nguyona yafike yase itsatsa Jobuthokazi
was the first one, its him who, having
bala, balaba baka Vilakati Vilakati [people].
arrived, then took the buthokozi²² of here, of the

H.D. e- it's a first king who first came and
e- yinkhosi yekuqala, leyefika kugala
asked Vilakazi to work for him,
yase itsi kubaka Vilakazi abasebentle yona.

nguyena ---

¹³ the one ---

H.D. the person is Nongombili
lomuntfu ngu Nongombili

L.M. nhn.
nbn¹³

C.H. who was the king that he was doing
ngubani lenkhosi lena labayentela
this for?
loku?

H.D. ngesikhatsi ke utsi wena abentimfihlo
when you said he used to do secret
yenkhozi,
for the inkhozi⁸

L.M. nhn.
nbn¹³

H.D. ayingubani lenkhosi?
who was this inkhozi⁸?

L.M. inkhozi, yematangeni, kumatangeni?
the inkhozi⁸ of the Matangeni¹⁹, among Matangeni¹⁷

H.D. e-e.
yes

L.M. awu kangisati ngoba yekuqala lenkhosi,
awu¹⁸, I no longer know, because this inkhozi⁸
nguyona yafike yase itsatsa lobuthokazi
was the first one, it's him who, having
bala, balaba baka Vilakati' Vilakati (people),
arrived, then took the buthokozi²² of here, of the

H.D. e- it's a first king who first came and
e- yinkhozi yekuqala, leyefika kuqala
asked Vilakazi to work for him,
yase itsi kubaka Vilakazi abasebentele yona.

22 butthokozu —

H.D. e- the King
e- inkhosi

C.H. was he a chief?
abesikhulu yini?

H.D. abeyini? Asikhulu?
what was he? was he a chief?

L.M. abewemvelo nje, ashabha letikhali, kuthona
he was of umvelo²⁰ mending the spears;
Amfihlakalo abetenta
there were abstruse things he performed.

H.D. he was some, he was being secret for
abe, abeyimfihlo enkhosini.
the King.

C.H. a secret?
imfihlo?

H.D. nhn
nhd¹³

C.H. what kind of secret?
imfihlo lelubobo luni?

H.D. yayiyimfihlo lenjani yona le lengatiwa?
it was a secret of what kind, that which is 2

L.M. basho kuti, abe, abenisa litulu unknown?
they mean that he used to cause rain to fall.

H.D. wo! The rain-maker.
wo²¹ abengumnisi welitulu.

C.H. enhe for which king, does he know?
enhe⁵, yayiphi inkhosi, uyati yini?

H.D. nguyiphi lenkhosi uya, uyayati?
it's which inkhosi⁸, do you know?

L.M. loNongombili? Ngu Nongombili wekugala loku-
this Nongombili? It's Nongombili the first who

20 imvelo — N. 1. nature. 2. of nature
as in umuntfu wemvelo (ie a
person of/by nature.
3. indigenous or 'native'.
Someone who was born in an
area.

21 Wo — 1. (interjection), expressing amazement
(whether of admiration or displeasure)
regret, grief, etc. hence: Oh! Alas!
etc. 2. in Siswati it could also
mean: "I see or I get it/
I understand, and in this sense,
it is usually a response to
somebody's point.

20 imvelo — N. 1. nature. 2. of nature
as in umuntfu wemvelo (ie a
person of/by nature.
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mean: "I see or I get it/
I understand, and in this sense,
it is usually a response to
somebody's point."

la lemuva?

reach, going backwards?

L.M. akengi, khona lapha, lomkhaliphi, khona
let me, just here, to Mkhaliphi, just
lapha ekushabheni, kwekutsi ngu Nongo,
here at [the point] of mending [the spears] that
bunkhe besuka ku Nongombili. Nongombili
it's Nongo, all come from Nongombili.
lowefika kugalanje la: a, lowatalwa
Nongombili who arrived there first, who was
kugala lapha eNgwedze, ngu Nongombili
begot there at eNgwedze first, it's Nongombili.

H.D. the first man to be found was Nongombili
umuntfu wekugala kukhanduwa ngu Nongombili

C.H. enhe.
enhhe⁵

H.D. who was found at Ngwedze
lowakhanduwa e Ngwedze.

L.M. Uilakati.
Uilakati

H.D. Uilakati
Uilakati

C.H. enhe.
enhhe⁵

L.M. nhn.
nhn¹³

C.H. enhe. Who found him there?
enhhe⁵. Ngubani lowamkhandza lapho?

H.D. wafolwa ngubaphike lapho?
he was found by which ones there?

L.M. utfolwa nge matangeni
he was found by the ematangeni¹⁹

19 ematangeni

1. Swazi Currency
2. Those of the Dlamini clan.
3. all those who trace their history to Langa, who is supposed to have lived in the Delagoa Bay Region some centuries back. 'Mlangeni' is an address of one. Matangeni is an address-name of many.

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Kutsi ligama, kwakubitwa, ngulowa labekhanda
this name, the one who used to khandza
letikhali, abesabitwa ngulamakhosi kutsi:
the spears used to be called by the emakhosi
"Nduodza lekhaliphako lekhandza Hkhali"
that: "Man who is Sharp, who khandza's spears"

H.D. e- is a name he was given by the kings,
e- ligama labinikwa ngemakhosi, bambite
they called him Mkhaliphi.
ngekutsi ngu Mkhaliphi.

C.H. enke. Does Mkhaliphi himself come from
enbhe. Mkhaliphi ke yena ngabe usuka
down, from that man, Mkhaliphi the smith?
phansi kulegandvodza, Mkhaliphi labesebenta tinsinbi?

H.D. Nine nje niphuma ku Mkhaliphi?
you then, do you come from Mkhaliphi?

L.M. tsine siphuma ku Mkhaliphi.
we come from Mkhaliphi

H.D. yes from Mkhaliphi
yebo, ku Mkhaliphi.

C.H. Can he tell us how it goes back?
angasitjela yini kutsi emuva kubamba kangani?

H.D. e- utsi kuya le emuva ke, utsi ungaku-
e- would you remember how it goes
khumbula lokukhona le emuva?
backwards, what is present there, at the back?

C.H. like, you know, his father, his grandfather
njengekutsi nje uyise, mkhulu wakhe

H.D. njenga gogo wa, uyikhlo, nagogowakho
like your grand mother, your father and
nagogowakho, nalabo njalo, ungafika kubuye
your grand mother. And those, etc. until you

person.
umuntu.

C.H. okay. E- but them MkhaliPhi seems to have
kukungile. E- sum, kepha ke sekungatsi loMkhaliPhi
become a Sibongo. Did MkhaliPhi, the black
sewaba Sibongo. loMkhaliPhi labesebenta
smith leave the Vilakati people?

H.D. trisimbi, wake wabashiya yini labantfu baka Vilakati?
Kusho kutsi ke lo MkhaliPhi, wabesewuya-
So, it means that this MkhaliPhi, then separated
ba, sowuyehluka kulabaka Vilakati?
from the Vilakati?

L.M. abakehluki
they haven't separated.

H.D. No, he did not separate
cho, akazange ahluka

C.H. he did not separate?
akazange ahluka?

H.D. nhn
nhn¹³

C.H. but how come MkhaliPhi has the sibongo"
kepha ke sekwenteka kanjani: kutsi bese MkhaliPhi
MkhaliPhi' and not Vilakati?
sowuba nesibongo saka 'MkhaliPhi', bhayi saka Vilakati?

H.D. ingani laba baka Vilakati ababasavela, sebaye
but these Vilakati [people] they don't appear,
kela yena nje abengu MkhaliPhi. ete a-
they don't let MkhaliPhi appear. This MkhaliPhi
vela kulababaka Vilakati
does not appear in the Vilakati [Sibongo]?

L.M. e-e- kwehlukiswa, loku kwehlukiswa ngekwe
yes, this is distinguished, it is distinguished by

L.M. e-e-

yes

C.H. and then go: Mphephetse and so and on?
beseke sekuchubeka: Mphephetse, njalo njalo?

L.M. enkhe!
enbhe!

C.H. The Vilakati people, do they just do it exactly
laba baka Vilakati bantfu, basho njengaloku
the same, but they leave out Mkhaliphi?
nisha yini nine, kepha bona bese bashiya lo
Mkhaliphi?

H.D. nhn.

oh¹³

C.H. ask him

buta yena.

H.D. a- baka Vilakati labanengi vele bayamye-
a- do many Vilakati [people] leave out
kela Mkhaliphi?
this Mkhaliphi?

L.M. e-e-

yes

C.H. is it exactly the same?
kufanana namashi?

L.M. e-e-

yes

H.D. bente nje kufanane?
they do it in a similar way?

L.M. e-e- lo Mkhaliphi ngulo abeshabha,
yes this Mkhaliphi is the one who used to
abeshabha letikhali, lelibito.
mend the spears, this name.

H.D. e- Mkhaliphi was the name of the blacksmith
e- Mkhaliphi kwakuligama lalomsebenti wensimbi

30 Ntungwa
eMaNtungwa
also Ntungwa-Nguni

— "The use of this term is not clear in the several Swazi histories where it is found, indicating only that Swazis encountered these people in Swaziland in early times. One ethnologist makes the term Ntungwa synonymous with Nguni, in the context of "true Nguni" rather than conquered clans which have been absorbed. The awkwardness is that Swazis are themselves Nguni people, and thus presumably also Ntungwa" (Grotzinger, J.J., Historical Dictionary of Swaziland, p. 124.)

31 Silulu
variant: Isilulu

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

H.D Njonja is one of them

Njonja ngulomunya wabo.

L.M boMaca, ngu Macaleni inkhosana yabo
bo²⁸-Maca, it's Macaleni, their inkhosana²⁹

H.D Macaleni is the senior
Macaleni ngulomkhulu kubo.

L.M labakhona lapha kaZombodze, banengi
the ones present at Zombodze are many;
ke, sengibala tihloko nje.
I am only counting the heads.

H.D I just count the seniors.
ngibala laba labakhulu nje.

C.H. were they indunas²⁷ at Zombodze?
babetinduna kaZombodze?

H.D. batinduna lapha kaZombodze?
they were tinduna here at Zombodze²⁵

L.M. batinduna lapha kaZombodze.
they were tinduna here at Zombodze.

H.D. yes.
yebo

C.H. does he know who was the king at that
uyati yini kutsi ngubani labayinkhosi
time?
ngaleso sikhatsi?

H.D. Mhlawumbe bakufjela kutsi inkhosi kwakun
maybe they told you who the inkhosi⁸ was
ngubani ngaleso sikhatsi?
at that time?

L.M. awu angisacondzi kahle kutsi lenkhosi
awu¹⁸ I no longer know well, as to who
nguyiphi
the inkhosi⁸ was?

28 bo - 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.

29 inkhosana } - see glossary.
variant inkosana }

28 bo - could be a prefix and mean; I, so and
and company. 2. so and so viewed as
a class or member of a certain group.

29 inkhosana } - see glossary.
variant: inkosana }

lapha ka Zombodze
there, at Zombodze²⁵

H.D. yes, you find them at eNgwedze
yebo, ubatfolo eNgwedze.

C.H. enhe. Does he know, in the early
enbhe^s. Uyati yini kutsi kadzeni ngubani
days, who was in-charge of the Nkhonyane
labephetse laba baka Nkhonyane bantfu?
people?

H.D. lowabephetse laba baka Nkhonyane, kuleta
who was in charge of the Nkhonyane, in
tikhatsi letaphela, letidzala, Mhlawumbe base
those times which are gone, maybe you were
bakutekela kutsi ngangubani?
once told as to who that was?

L.M. angimati, ngati laba lesebatinduvuna ngoba
I don't know him/her; I know these who
batinduvuna; namanje batinduvuna.
are now finduvuna²⁷, because ^{even now they are finduvuna} they are finduvuna

H.D. I know few, who became indunas²⁷
ngati labambalwa lababatinduvuna.

C.H. who, Nkhonyane people,
bobani, labantfu baka Nkhonyane?

H.D. yes
yebo

C.H. does he know the names?
uyabati yini emagama abo?

H.D. asesive emagamabo.
let us hear their, names.

L.M. labakhona baNjonga
the present once are Njonga

27 Induna

Singular: induna

variants: izinduna

: induna

} — see glossary.

H.D. all Nkhonyane and Uilakati come from
bonkhe bakaNkhonyane nebakaUilakati baphu-
the same place, spot at eNgwedze
ma ndzawonye, eNgwedze.

L.M. e-e.

yes.

C.H. How did the Nkhonyane people then come,
laba bakaNkhonyane beka nyani lapha eMbilaneni,
here to eMbilaneni²⁴?

H.D. befika nyani lapha eMbilaneni bakaNkhonyane?
how did the Nkhonyane come to eMbilaneni?

L.M. babatsatfwa khona leka Zombodze, khona
they used to be taken from there at Zombodze²⁵,
lapha eNgwedze, ngob'ingwedze isuka khona
there at Ngwedze, because ingwedze starts
lapha emuva kwaka Zombodze
just behind Zombodze.

H.D. they took them from Zombodze
babatsatsa ka Zombodze

C.H. but before Zombodze, the Nkhonyane people
kephake ngaphambi kwaka Zombodze, labantfu
were at eNgwavuma, Ngwedze area?
bakaNkhonyane babase Ngwavuma, eNgwedze

H.D. ngesikhatsi bangakafiki, ungakafiki umphakatsi²⁶
before they arrived, before the umphakatsi
waka Zombodze, e- laba bakaNkhonyane
of Zombodze arrived, were the Nkhonyane
bebale Ngwedze?

[people] at eNgwedze?

L.M. ule namanje bakhona lapho nje
Indeed, even now they are still there

24 eMbilaneni — hill in southern Swaziland, about 8 km. South of modern-day Nhlanguano, 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 Mkhlosheni in central Southern Swaziland (also known as Mkothwa royal graves) S.W.O.H.

25 Zombodze — the name of a number of Swazi royal residences at different times in history. There are two sites in modern Swaziland known by this name. One lies east of Tobamba in central Swaziland, the other is located approximately 10 km south-west of Mkhlosheni in Southern Swaziland. This was a capital of the early Swazi Kings. (S.W.O.H. P., Ham, (Magolozu Mkhonta 2) According to Bonner, (Kings, p. 14) Zombodze was originally the name of the "national headquarters of the later eighteenth century Swazi Ngwane. Zombodze is also the name of the capital of the late nineteenth century Swazi King, Bhunu, located approximately 15 km. due east of present-day Tobamba. [S.W.O.H.]

Footnotes

26 umphakatsi

variant: umphakathi

— see glossary.

mbili kulaba baka Nkhosi, lengikutfolako emakhandzambili among the Nkhosi³³ people

H.D. the Vilakati people they are emakhandzambili laba ka Vilakati bantfu nge makhandzambili to this Dlamini.

C.H. kulaba baka Dlamini enhe. I see. E- who else are the Vilakati enbhe? Njuyabona. E- bobani labanye labati- and Mkhaliphi people related to?

H.D. hlobo nabo lababaka Vilakati nebaka Mkhaliphi? labangatekani laba, la lesibongo saka Vilaka. which ones do these, the "sibongo" of baka Vilakati sibongo labangateki ngusiphi? Vilakati, which "sibongo" don't they marry?

L.M. ngulaba baka Nkhonyane lesikanye its the Nkhonyane [people] with whom we nabo. Labaka Nkhonyane sikanye; solobaka! are together. These Nkhonyane, we are one; Vilakati.

H.D. they are still of Vilakati [clan]. Nkhonyane (and Vilakati) they are the same. baka Nkhonyane (nebaka Vilakati) bayafanana. We don't know (who else) asati kutsi (bobani labanye).

C.H. enhe. How did the Nkhonya, I mean how enbhe? Bakanani laba baka Nkhonya, ngifuna did they, where, where are they related? kutsi bafihlobo ngani labaka Nkhonyane?

H.D. e- ni hlangua kuphi? e- where do you meet?

L.M. Sidzabuka khona lapha eNgwedze sonkhe. we all dzabuka³ from here, eNgwedze,

23 Nkhosi

variants: Nkosi

inkhosi

inkosi

1. "Generally this term means "ruler", but it often is used to mean more specifically King, or sometimes, chief. Its most frequent use is in reference to the King of Swaziland, the Ngwenyama, but it is also used for the Queen Mother, the Mlawukazi, who is considered a twin ruler"

2. [Nkhosi II] one of the earlier rulers of the Dlamini branch of the Bembo-Nguni people, later known as Swazis. He succeeded Dlamini II and preceded Mavuso I, according to the most authoritative Swazi Royal Genealogical Table available.

3. [Nkhosi Dlamini] The ruling clan of Swaziland, the Royal House. The Sibongo or clan name Dlamini is actually the name of the clan which rules Swaziland. The prefix Nkosi is used as a royal Sibongo and is added as an acknowledgement that this clan produces royalty. Nkhosi is also used as a sibongo by several other Swazi clans which are actual subdivisions of the Dlamini clan.

[Grotzinger, p. 121, 122.]

4. Nkhosi is also used as a sibongo for the Dlamini, among other clans.

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variants: Nkosi

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[Grotzinger, P. 121, 122.]

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39 This seems to be the fire known as
luvatsi. When making this fire, they used
certain wood, bore a hole in it and
then put a small stick into the hole.
Then they would cause friction in the
hole until it became very hot, resulting
in the occurrence of a spark, which
would then be used to make a fire.

H.D. lesikhatsi Mkhalihi naka sebenta letikhali
 at the time when Mkhalihi was working on the
 kukhona yini lebeka, imkhomlela inkhosi,
 spears, is there [something] which the inkhosi
 imupha?
 gave him?

L.M. kute
 nothing.

H.D. no.
 cha.

C.H. did he ever hear how these spears were
 wake weva yini kutsi letikhali tatakhwa
 made?
 kanyani?

H.D. uya uya, koduwa wase weva kutsi
 do you, do you, by the way did you ever
 letikhali bebatfala njani,
 hear how they made the spears?

L.M. ngiyeva kutsi babe bas'umlilo, umlilo
 I hear that they used to make fire; fire
 wekufutfwa
 made out of blowing air³⁷

H.D. e- they were Candling the fire and
 e- babakha emakhandlo emlilo, bese
 they make something to pump
 sebenta into lephampako.

C.H. ya, enhe, enhe. Does he know anything
 ya, enhe^s, enhe^s, uyati yini kabanti
 more about it?
 ngako loku?

H.D. kukhona yini lokunye lokwatiko ngako
 is there anything else you know about this?

H.D. ngukuphike, njobe nako nje lapha?
it is whereabouts, as [we can see] there?

L.M. kukhona layi Mblosheni, emaBhudlweni.
it is here at Mblosheni³⁴ at emaBhudlweni³⁵.
nalapha entansi, lakuhlanguana eNgovuma
even here, down here, where iNgovuma³⁶
ne Ngwedze
and Ngwedze³⁷ meet.

H.D. e- where the iNgwavuma ne Ngwedze
e- lalapha khona iNgwavuma ne Ngwedze
come together.
tikhanguana khona.

C.H. | _____ Chubeka babe.
Continue, babe³³.

L.M. lamanyela ke angembidlana, namanyela
the emanyela³³ are a little bit ahead, the
lamnyama labekhandza, kutsiwa ngema
black emanyela with which it was khandza
nyela
it is called emanyela³³.

H.D. nhn, e- the similar things, similar things
nhn¹³, e- loku lokufanana nensimbi, unga-
to the iron, you can just see lying
kubona kuphansi.
down

C.H. nhn, When Mkhali phi made these spears
nhn¹³. Uma Mkhali phi akha letkhali akhela
for the king, did he get anything from
inkhosi, kukhona yini iabekuffola
the king?
enkhosini.

H.D. e- blacksmith

e- kusebenta ngetinsimbi

C.H. oh ya! Where did they get the iron from?
wo²¹ yebo! Ababayitfolaphi lensimbi

H.D. insimbi babayitfolaphi?
Where did they get the iron?

L.M. bayeyimba khona lephansi; babeyimba
they used to dig it from the ground; they used
khona lephansi, bayimba phansi ^{the ground}
to dig it from the ground, digging it from a

H.D. they were digging it there
babeyimba lapha.

C.H. does he know any of the places?
kukhona yini indzawo layatiko [lapho ^{khona?} kukumbiwa¹]

H.D. kukhona lapha wati khona, lababayimba
is there where you know, where it used
khona?
to be dug?

L.M. kukhona bayayati nalamuhla, labayatiko
it is present, they know it even today,
kutsiphi
those who know it, as to where it is.

H.D. yes, there is a place
yebo ikhona indzawo.

L.M. nemanyela, emanyela lamanyela,
even emanyela³³, emanyela, the emanyela
lokutsiwa nge manyela
that which is called emanyela.

H.D. there are people who know the place
kukhona bantfu labati lendzawo.

C.H. Where about?
Kuphi?

32 inyanga

Plural: inyanga

} — N. 1. An expert, one skilled
in any handicraft or
profession; hence, one
skilled in medicine, a doctor
(eyokwelepha)? N. Moon;
month (lunar); euphem. for
the monthly flow of a
female. (Bryant, Amo, Zulu-
English Dictionary, p. 464-5)

40 gidza - verb } — see glossary.
kugidza - noun }

41 incwala — see glossary.

34 Mhlosheni — a mission settlement in Southern Swaziland between Nhlanguano and Hluti. The settlement may have taken its name from the nearby Mhlosheni hills } S.W.O.I.P. Ham. (Maphumulo Nsibandze, edit. notes, p. 48.)

35 emaBhuelweni — literally; "at the place of waterfalls". emaBhuelweni is a locative.

36 iNgovuma } — a river which
also variant: iNgwawuma } flows across Swaziland
in the Southern part of
the country

37 iNgwedze — seems to be a river.

38 habe ? — see glossary.
variant: ubaba }

33 emanyela — stones which Swazis use
to burn and make hoes, spears
etc. with.

H.D. They alway say we originated from
baphike Kutsi nje sadzabuka eNgwedze
eNgwedze

C.H. enhe. Um, did the Wilakati people decide
enhe⁵. BakaWilakati baka banguma yini
this, they were nyangas³² did he say
Kutsi; babatinyanga, utsite 'babatinyanga'
they were nyangas ?
yini?

H.D. angitsi be...
It's true, isn't it that...

C.H. I am asking you.
ngibuta wena.

H.D. yes
yebo

C.H. did he say earlier that they were nyangas?
Uke washo yini kuqala Kutsi babatinyanga?
Besides being nyangas, nhn?
Ngaphandle kwalokuba tinyanga ke, nhn¹³⁷

H.D. they were rain makers
abe babanisi belitulu.

C.H. ok, besides being rain makers, did they
ch, ngaphandle ke kwaloba banisi belitulu, kukhona
do anything else for the Swazi King?
yini lokunye labebakwenta, bakwenta inkhosi yeMswati?

H.D. kukhona yini lokunye ngaphandle kwe-
Was there something else, apart from making
kunisa lelitulu, lebebakwenta kwinkhosi,
rain, which they did for the inkhosi⁸ ?

H.M. kukhandza tikhali, tikhali tenkhosi
it is kukhandza⁶ spears, spears for inkhosi⁸

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} — N. I. An expert, one skilled in any handicraft or profession; hence, one skilled in medicine, a doctor (eyokwelapha). N. Moon; month (lunar); euphem. for the monthly flow of a female. (Bryant, Afro-Zulu-English Dictionary, p. 464-5)

H.D. I can't say which is the king, that time
 aneke ngisho kutsi inkhosi ngubani lesosikhati.

C.H. ya. Do the Vilakati people say that they
 ya. Baka Vilakati bayasho yini kutsi bona
 are Ntungwa people?
 bangema Ntungwa³⁰?

H.D. bona baka Vilakati bebatibita ngekutsi
 the Vilakati themselves, did they call themselves
 ngeMaNtungwa yini?
 the Ntungwa?

L.M. cha.
 No.

H.D. no
 cha.

C.H. did they know, did they say that they
 Babati yini, babesho yini kutsi badzabuka
 originated in a Silulu³¹?
 esilulwini

H.D. bayasho yini kutsi beta ngesilulu bona?
 Do they say that they came in a Silulu³¹ themselves?

L.M. laba baka Vilakati?
 the Vilakati [people]?

H.D. nhn
 nhn¹³

L.M. awu impela kangati, ngoba batsi nje
awu¹⁸, really I don't know, because they
 sadzabuka eNgwedze; noba sagcika
 say only that we dzabuka^{d3} at eNgwedze;
 ngesilulu, batsi nje sadzabuka lapha
 whether we rolled in a Silulu³¹ [I don't know],
 eNgwedze.

all they say is that we dzabuka^{d3} at eNgwedze

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