

S . O . H . P . N O K E A L J P H I - V I L A K A T I H I S T O R Y : L o G a n n M a h a l . p h i 2 / 2

L.M. kubheka le! ka Zombodze le! embili
in that direction! At Zombodze there, yonder! forward

H.D. e, usho khona le! eMdzimba?
e - do you mean there yonder! at Mdzimba^{42R}

L.M. e-e-
yes.

H.D. they followed the king to Mdzimba, towards
batandzela inkhosi kuye eMdzimba,
Mdzimba

kubheka ngase Mdzimba.

C.H. enhe.
enhe⁵

L.M. ngoba linengi labo nje bawele bakhona
because most of them are, indeed, there
khona le kaNgwane
at kaNgwane⁴³

H.D. most of them are, residing at Ngwane
linengi labo likhala leka Ngwane

C.H. enhe. How did Mkhaphi himself come
enhe⁵. Yenake Mkhaphi lugobo lwakhe,
to be here?

weta kanjani lapha?

H.D. Wenake wabe sowufohla kuphi lapha
how did you, then come here?
besowuta la?

L.M. tsine sibemvelo khona, njengobe
we are of imvelo²⁰ here; as I have already
sengishilo nje, kokutsi lapha eNgwedze
said that here at eNgwedze, we are of
sibemvelo, sasala, laba baka Nkhonyane
imvelo²⁰, we remained, these Nkhonyane

44 Mdzimba? — A series of elevations
variant: e Mdimba) South of Mbabane in the
Midveld, about halfway to
Manzini. Caves in the mountain
are the gravesites of some of the
Swazi kings. The royal villages
are also usually located near
the foot of these mountains.
The impenetrable nature of
these mountains made them
natural Swazi strongholds
when the Zulus attacked the
Swazis, only to give up and go
home. (Grotzinger, J. S. Historical
Dictionary of Swaziland. p. 98)

nje lapho.
you are at Zombodze²⁵, there.

H.D.

L.M. koduwa, imvama yabo tindvuna.
but, most of them are tindvuna²⁷

H.D. They are izindunas, in Manzini district
batindvuna kutesigodzi saka Manzini.

C.H. enhe. How did the Vilakati people become
enhe^s. Laba baka Vilakati banifu, baze
chiefs?

H.D. e- no, he says no chiefs, izindunas²⁷
e- cha, utsi kute tikhulu; tindvuna.

C.H. no chiefs?
kute tikhulu?

H.D. yes
yebo.

C.H. Oh, I see. Why did the Vilakati people
Oh. Nqiyabona, Basutelani labanifu baka-
move from eNgwedze?
Vilakati eNgwedze.

H.D. besutelani laph'e Ngwedze kepha?
why did they move from eNgwedze, by the way?

L.M. bahamba nenkhosi
they went with the inkhosi⁸

H.D. they followed the king
balandzela inkhosi.

C.H. to Zombodze?
kuya ka Zombodze?

H.D. kubheka ka Zombodze?
in the direction of Zombodze?

e--

e--

L.M. angiva nkhosi?

I don't hear, Dkhosi²³?

H.D. cha, usacabanga

No, she is still thinking.

L.M. wo!

wo²¹

C.H. Is there a Vilakati chief?

Kukhona yini sikhulu saka Vilakati?

H.D. Kukhona shifu waka Vilakati?

Is there a Vilakati chief?

L.M. bakhona

there are

H.D. there are.

bakhona.

C.H. where are they?

bakuphi?

H.D. baphi, bakuphi ke?

where are they, where are they then?

L.M. a-- bangakhona ngala kaNgwane.

a-- they are this side, kaNgwane.⁴³

H.D. up there

laphetulu.

C.H. where about?

kuphi khona?

H.D. ngakuphi ngalapha kaNgwane?

Whereabout this side, kaNgwane?

L.M. ewu, fan'angiyati lendza, naku, lapha,

ewu¹³ but I don't know the place, here, here,kwedlula kubhaka kaZo, nawu kaZombadee
just after passing, in the direction of Zo, when

43 KaNgwane. — 1. A Swazi word used as a synonym for Swaziland. It means: "The place (or country) of Ngwane."

2. The area around Lobamba where the royal power really sits.

3. A territory in the Republic of South Africa, which is mainly inhabited by Swazi people who got cut-off during the demarcation of the political (national) boundaries. This territory was declared independent and was given to the inhabitants, by the government of the Republic some years ago.

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#3 Kallgwane.

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fetch them?

H.D. yayitfumela umuntfu kutsi atilandee?
Mkhaliphi abetimikisa yeng, noma abe-
Did Mkhaliphi sent them himself, or the
abe-, inkhosi yayitfumela kutsi akulandwe
Inkhosi⁸ used to send for them to be
fikhali?
fetched?

L.M. awu, nganginemanga, ngingete ngakulawu
awu¹⁸, I would be telling a lie, I cannot
la loko.
tell about that.

H.D. no, I wouldn't say, I would be telling
Cha, angeke ngisho; ngingabe ngikhuluma
lies.
emanga.

C.H. enhe. enhe. Um, is there any one else
enhe⁵. Enhe⁵ e kukhona yini labanye
the Vilakati people are related to?
kbatihlobo kulaba baka Vilakati

H.D. Kukhona yini lapha batihlobo khona
is there somewhere, where the Vilakati [people]
baka Vilakati?
are related to?

C.H. Ah, now we asked him and he said the
oh, manje, simubutile watsi baka Nkhonyane
Nkhonyane, no it's okay don't worry him,
Cha, kulungile awusube usamkhupha
[Laughing]. One more question; e
[uyahleka]. Munye umbuto ngetu u kule. e

H.D. kusele naku nje
what is left is this.

Lala?
ngekutsi ngemalala?

H.D. ema- si- lentfo yabo kutsiwa ngema-
ema-, si- Their thing is called emalala
lala

L.M. awu,
awu¹⁸

H.D. letigama labo kutsiwa ngemalala nje?
their name is said to be emalala?

L.M. awu, angizange ngiwe.
awu: never heard.

H.D. No, I did not hear.

Cha, angivanga,

C.H. enke. All the spears that Mkhali phi made,
enke^s, Tonkhe, letikhali labetakha Mkhali phi,
did they all have to go to the king, or
kwakufandele tonkhe tiye, enkhosini, noma
could he sell some
abengatitsengisa letinye?

H.D. tonkhe letikhali labetera Mkhali phi,
all the spears that Mkhali phi made,
abetitfwala tonkh'atimikise enkhosini,
did he carry all to the inkhosi?

L.M. yebo
yes

H.D. yes
yebo

C.H. enke. Did Mkhali phi take them to the
enke^s, Mkhali phi abetitsata yena matfupha
king or the king sent someone to
atimikise enkhosini yini, noma inkhosi

H.D. Kaja ligama lakhe abengubani?
by the way, what was his name?

L.M. bani?
who?

H.D. Mkhaliphi, kwakungu Mkhaliphi?
Mkhaliphi, was it Mkhaliphi?

L.M. kwakungu Mkhaliphi, babita nje kutsi ngu
it was Mkhaliphi; they called him Mkhaliphi,
Mkhaliphi, waka Wilakati sibongo.
his "sibongo" was Wilakati.

C.H. the rain-maker was Mkhaliphi?
lona benisa litulu abekungu Mkhaliphi?

H.D. yes
yebo

C.H. enhe. I see. Did he ever hear of people
enhe⁵. Ngyabr na. Wake weva yini ngebantfu
who make spears like that, being called
kaxha tikhali, njengalaba, babitwa ngekutsi
lata⁴² people
ngemalata?

H.D. Kukhona labanye bantfu lebebenta
are there some people who used to make
tona tikhali labase bakucozela ngabo
spears about whom you were once told;
lebebenta tikhali nabo?
who, too, were making spears?

L.M. awu angati
awu¹⁸, I don't know

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

C.H. did you ask him that they were called
ubutite yini kuye, washo nalokutsi babitwe

142 Lala² — a derogatory appellation given
ematata) to a number of clans resident in
Natal during the reign of Shaka who
were supposed to have spoken a
dialect close to that of the Swazi
clans, and to have had an origin
in common with (some of) the Swazi
clans (S.W.O.H. v. Ham, [Maphumulo
Nsibandze, 1], edit. notes, p. 52.)

loku?

L.M. awu, kute,
awu¹⁸, nothing.

H.D. no.
Cha.

L.M. njaphandle, njengoba nati kwekutsi, nayi-
except, as you know that, when the
gidz inkhosi, siyaphuma tsine esibayeni
inkhosi³ gidza's⁴⁰, we walk out of the ^{ourselves,} cattle byre,

H.D. as you know that when the king is
njengoloku wati kutsi uma inkhosi igidza
dancing the inzwala, we always come
inzwala⁴¹ siye siphume tsine lasibayeni,
out from the kraal.

C.H. Why?
leni?

H.D. ngobe?
because?

L.M. nakuya lenginijete kona kwekutsi
that which I told you, namely that the
iyati kutsi kukhona bukhosi mayelana
knows that there is something to do with
nekuna kwelitulu
kingship concerning rain-making.

H.D. e- It's just because of one of our
e- kungulokutsi munye wemndeni wakisi
family was a rain maker to the king.
labenisa inzwala anisela inkhosi.

C.H. enhe, I see. What was his name?
enhe³. Ngiyabona. Abengubani ligama lakhe?

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Subject Vak Mkhalaphi History

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Dowwe Lineëring met Kantlyn

Book 2

JD. 328

KaZombodze, UKhona ^{is present}
 present, it has not died till today, Zombodze,

H.D. because the king's kraal Zombodze is
 ngoba umuti wenkhosi, Zombodze UKhona,
 there, so they remain Hoping that the
 ngakoke basala, betsemba kutsi inkhosi
 King may come back and settle there
 ingahle ibuyele emuva ihlale lapho.

C.H. enhe. Um. Has MkhaliPhi got any other
 enhe? e- MkhaliPhi unato yini lefinye
 stories he can tell us about the history?
 firidzaba langasitjela tona ngalomlandvu?

H.D. Mkhawumbe kakhona lokunye longasitjela
 maybe, there is something else, about
 ngako?
 which you can tell us?

H.M. awu kute
 awu¹⁸, nothing.

H.D. no
 cha.

C.H. oh..
 wo²¹

H.D. kusho kutsi labanye labesuka lapha, kubba
Does it mean that some of those who moved
bakaVilakati lapha eNgwedze bahamba
from here among the Vilakati [people] here at Ngwedze,
nalenkhosi
went with the inkhosi⁸

L.M. bakhona lena, bonkhe nje bale Mkhweni,
they are all there; all are there at Mkhweni;
banengi laba labase Mkhweni, ngibo
they are many those who are at Mkhweni, ^{them.} its

H.D. some of them, you find them at Mkhweni,
labanye babo ubakhandza eMkhweni.
laba labanye basala la?
Did the others remain here?

L.M. labanye, wena wekunene!
others, you, wekunene⁵¹!

H.D. yes
yebo.

C.H. Why did some stay, some go?
kwentiwa yini lokutsi labanye bahlale ^{bahambe P} labanye¹

H.D. kwentiwa yini lokutsi laba labanye bahlale,
wh did some stay, some go?
labanye bahambe?

L.M. awu, bahlala nje ngekwekutsi bebahleli
awu⁵² they stayed, simply because they were
eveni labo kute lokwabahlalisa; bahlala
staying in their live⁵², nothing caused them to
nje ngoba kuseveni labo. Ngoba nemuti
stay; they stayed simply because it is their live⁵².
wenkhosi ukhona awukafi, nalambhla loku,
Because even the umuti⁵³ of the inkhosi⁸ is

50 eMkhiweni —

51 (wena) wekunene } — Can be preceded by
plural: (nine) bekunene } wena and nine, each,
respectively.

1. This is an address phrase commonly used in Swaziland, which the addresser shows politeness towards the addressee or addressees. The literal meaning of this is: "You of the right hand." "wena" is you (singular); "nine" is you (plural).

2. It could also express agreement in certain contexts.

52 live } — see glossary.
variant: zwe }

53 umuti } — see glossary.
variant: Imizi }

50 emkhiweni —

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H.D. at Soshangane
ka Soshangane⁴⁷

L.M. ingakaphumi yeMshadza
before the Mshadza⁴⁸ one went out.

H.D. before the Mshadza army go
ingakahambi yeMshadza imphi

L.M. nhn.
nhn¹³

C.H. nhn.
nhn¹³

L.M. wase ke loMajojwane, ngekuba ngumfana
then this Majojwane, by being his boy, he
wayo, yase iyamtsatsa, seyimbuyisa lapho
[inkhosi⁸] then took him and returned him back
emuva kulaba bakubo.
here, among his folks

H.D. e- Majojwane, because the king used to
e [um] Majojwane, ngoba inkhosi yayivame
see him there as a boy, and had to
kumbona lapho, asengumfana, futsi (ya) bese
send him back to the people, to the
seyimtfumela emuva kulabantfu, kulaba baka-
Vilakazi people at eNgwedze
Vilakati bantfu labase Ngwedze.

L.M. nhn. kunjalo ke
nhn¹³. It's like that.

C.H. does that mean that some Vilakati people
Loko ngabe kusho kutsi labanye bakaVilakati
stayed at Ngwedze and some Vilakati
bahlala eNgwedze, kwatsi labanye bakaVila-
people went with Somhlolo to Matzimba?
kati bantfu bahamba na Somhlolo⁴⁹ kuya eMatzimba⁴⁹

Footnotes

- 48 Mshadza
imphi ye Mshadza } — 1. according to B. Sikhondze
{ 'The Mamba clan of Swaziland
an Oral History' in Ngadla
Vol. 1, no. 1, 1976 } there were
two battles fought by the
Swazi against the Pedi. The
Second war took the name
Mshadza from the Mshadza
Mountain in which the Sotho
heled up and rolled stones
down at the Swazi (Mamba,
Sikhondze, p. 19)
2. The word "Mshadza" is
derived from Pedi language
(Mosote). It appears to mean
the bandla (council) of the King
(J.S.M. Masebula, p. 29)
3. According to P. Delius
'Mosate' is a term meaning
'King's Village' pers. comm.
(Caryn Hamilton).

49 Somhlolo — another name of Sobhuza I
the son and heir to Ndwunguny
also father of Mswati II.

he come to be here?

lalasikhona?

H.D. Kodwa ke wena sawusicaka kanjeka,
but then you startle us like this; you are
Sowuba la, nyalo sesikhuluma nawe la?
now here, we talk with you here?

L.M. ake ngini, ngitsatseke, nginilandziseke
Let me take it, tell you at length
kubakhona kwami lapha. Ngumkhulu
about my presence here. It's my grandfather,
Majojwana.

Majojwana

H.D. My grandfather, Majojwana
Mkhulu wami Majojwana

L.M. Giba waMswati,
Giba of Mswati,

H.D. ibuho¹, Giba of Mswati
Ibutho, Giba laMswati

L.M. Kuphumimphi yekuqala
the first imphi⁴⁵ was going out.

H.D. they went for a fight
bahamba bayokulwa.

L.M. yeMswati
of Mswati

H.D. when Mswati was the king
Uma Mswati ayinkhosi

L.M. iye Bhiyeni.
going to Bhiyeni⁴⁶

H.D. It's going to Bhiyeni
iya eBhiyeni

L.M. KeSo Shangane
at So Shangane's⁴⁷ [place, county]

45 imphi } - See glossary
variant: impi

46 Bhiyeni —

47 SoShangane — a mighty Ndwandwe leader, also a senior member of the Ndwandwe house after Zwide. He led the Ndwandwe army when it fought with the Zulu at the battle of Mhlathuze, and, following the Zulu victory, SoShangane, at the head of the Ndwandwe army set off north-eastwards to found what later became known as the Gasa Empire in the ematlonga country.

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L.M. angitsi nje, tsinie lo Nongombili ^{wekugala}
Let me just say; we, this Nongombili ^{first one.} was the
H.D. Nongombili - the person, the first one
Lomuntfu, Nongombili, wekugala.

C.H. enhe.

enbhe^s

L.M. bahamba naye.
they went with him.

H.D. they went with Nongombili
bahamba na Nongombili.

L.M. nhn.

nho¹³

C.H. enhe.

enbhe^s

L.M. bahambanaye nalabanye. Kungu Vilakati
they went with him, together with others. It
nato Mkhali phi, nale ligama, lowabekhandza
was Vilakati and this Mkhali phi ^{who used to Phanda's group} the name of the one

H.D. and also Mkhali phi, he followed.
na Mkhali phi walandzela.

C.H. to Mdzimba⁴⁴?

kuya e Mdzimba'?

H.D. waye Mdzimba, naye wabheta leka Ngwane?
was he going to Mdzimba; he, too, went to kaNgwane⁴³?

L.M. e-e- wabheta leka Ngwane.

yes he went in the direction of kaNgwane.

H.D. yes, he followed him to Mdzimba

yebo walandzela waya e Mdzimba.

C.H. So, how did this Mkhali phi, himself, the
kepha ke lo Mkhali phi lona losembikwelfu
one who is in front of us, how did
yena kwenteka kanjani kutsi abe lepha

labalapha nje, ngibo baka Vilakati
who are here, are indeed the Vilakati [people]

H.D. the Nkhonyane, we were living with
baka Nkhonyane, sasihlala nebaka Nkhonyane
Nkhonyane and Vilakazi together while
kanye nebaka Vilakati kanyekanye, uma
at there, at Ngwedze
siselapha e Ngwedze

C.H. Mkhaliphi?
Mkhaliphi?

H.D. Mkhaliphis
baka Mkhaliphi

C.H. So, Mkhaliphi, people stayed behind, that
Lokusho kutsi baka Mkhaliphi basala bahlala,
the Vilakati people went to the north,
uma baka Vilakati bona babheka lenyakatfo?

H.D. No, they called them Vilakazis, but
Cha, bababita ngekutsi baka Vilakati, kephake
Mkhaliphi was the name of the person,
le Mkhaliphi kwakulibito lalomuntfu.

C.H. Okay. Does that mean that some people
wo²¹, Ngabe kusho kutsi labanye bantfu
stayed behind, and some people went
basala ngemava, kwatsi labanye bantfu
with King?
bahamba nenkhosi?

H.D. Lokusho kutsi kulabantfu, labanye,
which means that among the people, they
badzabukan'ekhatsi, labanye bahamba
got torn in the middle; some went with
nenkhosi?
the inkhosi?

- KaZombodze, UKhona ^{is present}
 present, it has not died till today, Zombodze,
 H.D. because the king's kraal Zombodze is
 ngoba umuti wenkhosi, 'Zombodze UKhona,
 there, so they remain Hoping that the
 ngakoke basala, betsemba kutsi inkhosi
 King may come back and settle there
 ingahle ibuyele emuva ihlale lapho.
- C.H. enhe. Um. Has Mkhaliphi got any other
 enbhe^s. e Mkhaliphi unato yini letinye
 stories he can tell us about the history?
 hndzaba langasifjela tong ngalomlanduwo?
- H.D. Mkhawumbé kakhona lokunye langasifjela
 maybe there is something else, about
 ngako?
 which you can tell us?
- H.M. awu kute.
 awu¹⁸, nothing.
- H.D. no
 cha.
- C.H. oh.
 wo²¹

H.D. kusho kutsi labanye labesuka lapha, kubba
Does it mean that some of those who moved
bakaVilakati lapha eNgwedze bahamba
from here among the Vilakati [people] have eNgwedze,
nalenkhosi
went with the inkhosi⁸

L.M. bakhona lena, bonkhe nje baleMkhiweni,
they are all there; all are there at Mkhiweni,
banengi laba labaseMkhiweni, ngibo
they are many those who are at Mkhiweni, ^{them,} its¹

H.D. some of them, you find them at Mkhiweni,
labanye babo, ubakhandza eMkhiweni.
laba labanye basala la?
Did the others remain here?

L.M. labanye, wena wekunene!
others, you, wekunene⁵¹!

H.D. yes
yebo.

C.H. Why did some stay, some go?
kwentiwa yini lokutsi labanye bahlale labanye¹ ^{bahambe?}

H.D. kwentiwa yini lokutsi laba labanye bahlale,
wh did some, stay, some go?
labanye bahambe?

L.M. awu, bahlala nje ngekwekutsi bebahleli
awu¹² they stayed, simply because they were
eveni labo kute lokwabahlalisa; bahlala
staying in their live⁵², nothing caused them to
nje ngoba kuseveni labo. Ngoba nemuti
stay; they stayed simply because it is their live⁵².
wenkhosi ukhona awukafi, nalambhla loky,
because even the umuti⁵³ of the inkhosi⁸ is

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before the Mshadza⁴⁸ one went out.

H.D. before the Mshadza army go
ingakahambi yeMshadza mpho

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nhn¹³

C.H. nhn.
Dhn¹³

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then this Majojwane, by being his boy, he
wayo, yase Tyamtsatsa, seyimbuyisa lapha
[inkhosi] then took him and returned him
emuva kulaba bakubo.
here, among his folks.

H.D. e- Majojwane, because the king used to
e- [um] Majojwane, ngoba inkhosi yayivame
see him there as a boy, and had to
kumbona lapho, asengumfana, futsi (ya) bese
send him back to the people, to the
seyimthumela emuva kulabantfu, kulaba baka-
Vilakazi people at eNgwedze
Vilakati bantfu labase Ngwedze.

L.M. nhn. kunjalo ko
nhn¹³. It's like that.

C.H. does that mean that some Vilakati people
Loko ngabe kusho kutsi labanye bakaVilakati
stayed at Ngwedze and some Vilakati
bantlala eNgwedze, kwatsi labanye bakaVila-
people went with Samhlolo to Mdzimba?
kati bantfu bahamba na Samhlolo⁴⁹ kuya eMdzimba?

Footnotes

- 48 Mshadza
imphi yeMshadza } — 1. according to B. Sikhondze
{ "The Mamba clan of Swaziland
an Oral History" in Ngadla
Vol. 1, no. 1, 1976 } there were
two battles fought by the
Swazi against the Pedi. The
second war took the name
Mshadza from the Mshadza
mountain in which the Sotho
heled up and rolled stones
down at the Swazi (Mamba,
Sikhondze, p. 19)
2. The word "Mshadza" is
derived from Pedi language
(Mosote). It appears to mean
the bandla (council) of the king
(J.S.M. Masebula, p. 29)
3. According to P. Delius
'Mosate' is a term meaning
'king's village' pers. comm.
(Caryn Hamilton).

49 Somhlolo — another name of Sobhuza
the son and heir to Ndungun
also father of Mswati II.