

PAGES
72
BLADSYE



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SIZE A4 (297 x 210mm) GROOTTE

Name Naam DLAMINI
Subject Vak TAPE 35
Place Plek LAUUMISA

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

INTERVIEW I JD. 192

INTERVIEWED AT : LAUUMISA
DATE : 13/09/83

INFORMANTS : NYOZI DLAMINI (MASOTJA) (ND)
MHLEGIZA DLAMINI (MASOTJA) (MD)
MAPALUNGUANE DLAMINI (SIKITONYANE) (MBD)
UMNITWANEKHOZI TSEKWANE
(MASOTJA) (UT)

(1)

(2) War name (Sibongo) for the Blamini people.

(3) See glossary

(4)

(5) Age regiment born between 1909 - 1914.
Between the ages of 19 - 29 years.

(6)

ND Nginyi Nyozzi e-e.
I am Nyozzi⁽¹⁾, Yes.

ND Blamini
Blamini⁽²⁾

ND Mbutfoleini Mlangeni
What is your libutfo⁽³⁾ Mlangeni⁽⁴⁾

ND Ngware Marotjeini.
I belong to Marotja⁽⁵⁾

HD Itawueela Mkhosi kuti wena ungubani?
We'll request you Mkhosi⁽⁶⁾ that who you are?

C

HD Ungubani wabani lotelwa ngubani bani?
You are who, of who, born of who?

C

HD Kuphuma kuti ukhulume uvokole-ke Mkhosi
You have to talk so that you could be heard
kuthi khule bani bani, wabanibani
Mkhosi⁽⁶⁾ and say me so and so, of so and so,
lotelwa ngubani bani?
born of so and so?

(7)

(8)

(9)

(10)

(11) Refers to the land of Lavumisa

(12)

(13)

ND Ngikhulume-ke ?
Should I talk then?

HD Ungalalo-ke.
You can start then.

ND Mina ngina Mdoda, Mdoda ozalwa
I am of Mdoda (7), Mdoda (7) born of Thetwane (8)
ngu Thetwane

C Chubeka babe.
Continue father (9)

ND Nive bekunene lela kwa Lavumisa
You bekunene (10), this (11) of La Umisa (12) was the
phokelo allotment of the wife of Sombhlo (13)
leli kwa Lavumisa
this of La Umisa (12)

HD This place is called Lavumisa. It was
given to the Nthoutati of Sombhlo.

C entantati izala Thetwane babe mthulu,
This women begets Thetwane (8) my great-grand
gogo lela Lavumisa.
father, my grandmother, this La Umisa (12)

HD A Nthoutati gave son Thetwane
Wekulalo?

(14) Refers to the wife of the king.

(15)

ND Wehucala.
The first one.

HD Number one

ND Mpuke-ke leli sekwa Cavumisa litholokale
In order for him (11) of Cavumisa (12) to be
nye litholokale kangalo, lithokelo
found, it was found like that, it is
~~an~~ lempukazi
an allotment of the wife (14)

HD How this place was given to the
Mkonkati, even now, they are still
looking after it

ND Lo Tsekwane nqumfowabo Mswati
This Tsekwane (13) is the brother of Mswati (15)

HD Tsekwane is the brother to King Mswati

ND kwane tsefeto-ke Mvina wa Mswati
Then the mother of Mswati (15) came

HD Then came the mother of Mswati

(16)

(17) Fierce temper, Vident anger, Wrath, rage, ferociousness, Wildness. (C.M. Doka & B.W. Vilakati)

(18) Derived from bokanene (plural) and wakanene (singular).

ND Lomine wa Mwati-ke ke lafha afulwa
The mother of Mwati where he is born,
Kwava ngalwa Endluskulu
He is born from Indluskulu (16)

HD The mother of King Mwati come from the
Indluskulu

ND Kwane kubake ikori ya Sombulo
Then the ikori (17) of Sombulo (13) was
Kwaba Ngwa Mwati
Mwati (15)

HD Then the King became Mwati, the
King

ND Kwahlolekeke bokanene ke na Mwati
Mwati (15) and his brother stayed [together]
Ngaye Umfanabo, Mwati-ke, Mwendata
bokanene (14), Mwati (15) had uloka (17)

HD Mwati had no patience

ND Kwane kuyabonakala kwepitri-ke, awu
It was realized that, there of awu,
loba bokitri, lekori lomfanemu, nyengoba
The King, my brother, because he had
Anoloka Wewa Wepunene, Ngunathi ngokwe
uloka (17) you wepunene (18), who can it be
with

(19) It appears to mean the heir of his father. The one who supposedly should inherit his father's property.

ukhweke.

ND If you can move [to somewhere else], they decided to take that the ^{king} allows

him to move from the spot where he is, [redacted] somewhere else.

ND Ware nyshamba-ke mine, [redacted] bokunene

He then went you [redacted] bokunene (2) his lobaba Mkhulu Thokwane newaya kwa Zulu great grand father Thokwane (3) going to Zululand.

ND And our grand father Thokwane, he went to Zululand.

ND Nine bokunene-ke kwakoleka-ke yanithi-ke. You bokunene (4) stayed, then the king said, Inkosi, awu, Inkosi Mkwati, Nibomlenda king Mkwati, you should go for the Inkosi yababe leka Zulu nyinyoba king of my father in Zululand because of a change on elutho.

ND He didn't do anything wrong. And Mkwati decided to let people to go

and fetch back from Zululand.

ND Warethi-ke inilike, Arambamba, arethona. Secondly, when he [redacted] was going, while he was

(20)

Wathi, Abomlanda u Mbardeni ka Zulu alungu
alive, he said he should go for Muni Mbudgen⁽²⁾
lopha ka Ngwawe uqongobu maye fuge
in Zululand then he came back to
abekhona wabekwa nguye ware wayeklonipha
Swaziland, because he is alive because he used
to respect.
HB Before he goes he ask Mbuzeni to go for him
at ka Zulu and bring him back.

ND L engitshulwako ke nguwona Mlando
what I am speaking in the history of Lavumia⁽³⁾
waleli loka Lavumia kokulhi-ke
and how it was got.
latholokela kaqalo

HB What I am saying is about Lavumia
earlier, how did it come to be.

ND Wasey amlanda ke sempela inkosi
then indeed king Mbandzeni⁽²⁾ went for
Mbardeni to Thetwane ka Zulu

HB And this Thetwane⁽³⁾ from Zululand
had to instruct
people to go and ask him to come
back Thetwane.

(21) Reps to land area,

(22)

(23)

NB Wabuya-ke ka Zulu-ke yase ilhi-ke
He then came back from Zululand,
inkosi akarale kuzali, leli nyoba u Luvumisa
then the king said, he should remain
akhale kulo inkosi yeyise ayizange
ni his one Luvumisa should occupy it,
iphuphe lutho ka Ngwane.

because his father, king, did not trouble any thing in
HB He ^{swagland} was told settle down here at

Luvumisa because he had nothing done

wrong with his king

NB Kuzi-ke lomunye owaphakelwa lapha
there is nobody else who was allotted to
kwa Luvumisa kuleli phakelo lenkonkazi
Luvumisa ⁽¹²⁾ when is the allotment of king
ya Sombololo
Sombololo ⁽¹³⁾ wife.

HB No one had been given a permission to

reside here at Luvumisa from the

inkhosi kati because it was given to

inkhosi kati, this place Luvumisa

NB Lomlando-ke ike sempuluma kwa Hlati
We have once talked about this history
at Hlati ⁽²²⁾ when the king had sent Sifuba ⁽²³⁾ [and company]

(24)

HB We went up to Hlatikulu to say this history again at Hlatikulu when was ^{Sent} to to Hfuba and the libanda.

HB Swulanda Kanjalo nyinyaba nyithuluma, We related it as I am talking.

HB We did the same thing as I am saying.

HB Kungeniwe-ke kutshi kwakungamlando It was not history only concerned with kucondene u Lavumisa kwaku Wonke Lavumisa (2) only, it was concerned with the u Ngwane wonke kwakukhulungwa whole of Swaziland and now the a person nyibulanda kutshi lize lumentu aphethe could look after an area, to be lumentwarenthon (2) abengumtaneukoni aphethe leyondawo nye and look after an area, now he may wathola Kanjani had got that.

HB It was clear that Lavumisa was there and we were talking what we know about Lavumisa.

(25)

ND ~~_____~~ Bonke-ke belanda nyoba kwalela
 Everybody talked and we see the first ones
 Ngathi kwalela ukungena kulowo Mlando
 to delve into that history when the king
 ma inkosi jhumele luntwanakani
 had sent prince Sifuba (23)
 Sifuba kwabizwa u Lavumia kwalela
Lavumia (22) was called first.

(24)

AD While the king was to send his men
 around the whole hoafiland, Lavumia was
 number one to start with.

NB Ngijoke bokunene umlando-ke sawabeka
 mapulo loko ebabethunge ngayo jumbule
 It is the history we related to those
 yemklaba

AD | who were sent by jumbule yemklaba (25) bokunene (19)
 This is about we told them to take back
 to the king that we have said to
 Lavumia just like that

NB Nina bokunene nyoba kibalili nokuthona
 You bokunene as we are two if there
 lapha ngishiya khona, igandla ziyagazana
 si where I leave out something hand
 ukhona luntwethu ezawukhuluma lapha
Wathu each other hand (26) vije vesta there is my
 Ngishiya khona. brother he will talk here

(27)

AD We are two where I leave something
behind, my mother is going to help it out.

(28)

ND Nina bekunene
Yes bekunene (2)

HD Wena tingahlala, ~~ingahlala~~ ayitini uyeva
Yes low May, do you hear?

ND E-e.
Yes

HD Ngubani ligama lakho kabe?
What is your name father? (3)

MD Ngu ~~Ngq~~ Mhlekiya, Ngu Mhlekiya
I am Mhlekiya (27), I am Mhlekiya (27)

HD Mhlekiya
Mhlekiya (27)

HD Dlamini?
Dlamini (28)
E-e
Yes

HD Mbutho lini Nkhoru?
What is your mbutho (3) Nkhoru (4)

MD Ngine Marotja.
I belong to Marotja (5)

HD Utawakho ke Nkhoru kuti muni ngingu
You will say Nkhoru (4) that I am
Mhlekiya Dlamini, utakwa Ngubani wabani
Mhlekiya (27) Dlamini (28), born of who and who
born of who - - -

(29)

(30)

(31)

(32) Refers to the royal family (it appears)

MB Mine Mkhizga Naimi Ngizwa ngu Zulu
I am Mkhizga (27) Naimi (28) born of Zulu (29),
Zulu ka Thekwane.

C Zulu (29) of Thekwane (2)
- - - - - Okay you can go on

HB Chibeka Babe
Continue father (2)

MB Bokunene belizwe liphakelo la
Bokunene (10) this area is the allotment of
Thekwane, liphakelo la Thekwane
Thekwane (2), it is the allotment of Thekwane (2)
ka Sobhuza.
of Sobhuza (30)

HB Lavumisa's place is liphakelo sheni was
given to Mntwaneni Thekwane

MB Liphakelo liphakelo sheni La Lavumisa
It is the allotment of liphakelo (31) La Lavumisa (32)

HB The place given to liphakelo Lavumisa

MB Waphokelwa ngu Sobhelo
It was allotted to her by Sobhelo (13)

HB He was given by his Majesty King Sobhelo

MB Ngobe abeyiphakelo yoPhona.
Because she was an liphakelo (31) of there (32)

HB Because she was a inkhorikoti in the royal family

MB Kozunge abe nalatho lwembengo, lokulwa
she didn't involve herself in any dispute,
nelwaki engani, were nenyemwa byamba
or *quarrel,* then *she was taken to*
mya ka Zulu.
Zulu land

HB He had no quarrel with anybody and he left for Zulu land, ka Zulu

MB Kaphulume kutli Nyonkosi nibomlonda
He had said that they should bring
Kozunge kenze kuthe Lo Thelwale ka
the king back because Thelwale didn't do any thing bad
HB And they said, you must go for him, he has

never done any thing wrong here.

MB Kuleko-ke wathike waweyamlonda nungowabo
Then he went for his brother
Mwati.

Mwati (5)

AD And then he has to go for his brother
Mwati the King.

MD Royabuya ke Royabula Nullegise ke
He came back and settled in this
Nonyobekwa Nullegise kuba
area and he was installed to be in-charge
Kaliphote.
of this area.

AD And he came back and he was settled here
to look after this land.

MS Kube-ke Nalamukha koku lakala kulolo
Even today it remains at the same
hangothi ke kutshi-ke impela ngelokhe
flank that it is in fact for La Vumisa⁽³²⁾
u Lavumisa, Naphethwa yindodano yopho ke
it was under this son Thekwane⁽³⁾
Thekwane.

AD Up to now there has been just like this
all the time

MD Awa ; seng'phelile bokunene
I am finished bokunene⁽¹⁰⁾

MS I'm finished

C

ibongo of inkantati La Vumisa?

(33)

HD Inkhorikati Moyingulabani?
Whose daughter was the Inkhorikati (31)

MS Moyingulabani Lavumisa
It was La Umisa (32)

HD Lavumisa.
La Umisa (32)

N Ngqo La Ndwandwe
It was La Ndwandwe (33)

C La Ndwandwe?

N E-e
Yes.

C Was her father Umisa?

HD Myie Wenkhorikati kwakunge Umisa yini?
Was the father Umisa (5) of the father of the Inkhorikati (31)

MS Myie Wenkhorikati?

MS E-e
Yes

C La Ndwandwe

MS Kwakunge Zwide.
It was Zwide (34)

MS Her father was Zwide

C Do they know who the mother of

La Ndwandwe was, Sobhaya?

(34)

(50)

HD Muna wa Lavunia ngawati, Mblambe
Do you know the mother of Lavunia,
kutu abwakabani yena?
her class name.

MD Awa, ngoke mblambe emunga ngobe
We won't lie, we don't know her
Muna wakhe?
Mother.

HD We will be telling her, we don't
know.

C When Sombolo gave the place Lavunia,
to her, was it empty or was some
people living there?

HD Leithati inthoni u Sombolo anka
When King Sombolo (13) gave this
Leithatikati Kundzawo, Lavunia kwatambonfu
area to inthoni (31), were there people
yini khona ka?
her...

MD Kwakuzi
There was nothing.

HD There were no people living here

c Was there any special reason why

Sombhlo was sent to here?

HD Mwakutaba netizotfu yini kuti jukwoti
were there reasons why Sombhlo (33) sent
by themself la u Sombhlo, kuti okhala
luthokati (31) here, to put up a residence for
la? Singiso kuyipha liphelo ngala.
here? I mean to give the
allotment this side.

MB Kwakuzi ngathu.

There were no reasons.

HD There was no reason.

MB Ngobu kabe landuwa ke ka Zulu
became the was fetched from Zulu land
kapho kabanye khona
where he had gone to.

HD There was no reason they went for him

here, to call him back for as why he was
still settled here.

c Where was the first luthokati built

HD luthokati wakulala nawakhephi?
where was the first luthokati (31)

(35) Name of a place.

(36) Appears to be the name of a place.

(37) Literally means to touch a stone.

(38)

MB Wawakhe e Lulokeni, e Mngpkeni.
It was built at Lulokeni, at Mngpkeni.⁽³⁵⁾

HD It was built at Lulokeni.

C Where?

MB Comung e Mka Bamb'itje
The other one is at Bamb'itje.⁽³⁷⁾

HD The other one is Bamb'itje

C Where is the first road

HD Lowangolapha jphi, e Lulokeni?
Where is that one this side of Lulokeni?⁽³⁵⁾

MB jphona Mshija loya kw alomfela
It is across that river.

HD There across the river

C What is the name of the river?

HD Ngumfela mini?
What is the name of the river?

MB Yi Ngovuma
It is Ngovuma.⁽³⁸⁾

HD I Ngovuma, across the Ngovuma

C And the other place - - -

(39) Name of a river.

HD Lodomuyé ngumaphi-ke?
Which is the other one?

MB Tell me kwa Bambitje, Ngale
It is there at Bambitje (37)

HD No, making a le
I see there.

MB Ngale
That side

HD Ngale?
That side?

MB E-e. Umfola ngu Manzawane.
Yes. The river is Manzawane (37)

HD The river is called Manzawane.

c Is it possible that - - -

x close to Siphuthe

HD close to Hluthi

HD Loku lowewukwaka Ngogana?
This, going down the Ngogana?

MB E-e
Yes

c Is it possible that anyone could take us

and show us exactly? So they know

it exactly

HD Mkhona longwe antsthe shambel maye
Is there anyone who could take us
Mkhoni ayokhombira?

and show us Mkhoni?

MD Le ka Bamitje? Fane nye indlela
there at Bamitje (37)? But the way
yimbini ngelizigqothu.
[leading to Bamitje] is not good.

HD O.

Oh.

MS E-e

Yes

HD The place is bad there is no -

MD Akuyeneki

It is not long to get in there.

HD

C Is it a long walk?

HD Kuyo my'akamba nibili?

indeed a long way?

M Hhe?

What do you say?

HD Nalungwa khona kuyakufwa nibili?

When you go, you really have to
go.

MB Siyahamba - nye, thime bokhona
As for us because we are used to it, we
ere njaye. - -
use it - - -

ngaphethela kwalawamfula
Allon that mine.

HD As a sistene we walk

c Where is Inkhorokati Lammusa
buried?

HD Inkhorokati yobe ngilokhwaphi - ke?
Where was Inkhorokati⁽³¹⁾ buried?

MD Ya lalwela lapha - ke einkheleni
She was put there at the burial caves
kunawu umfula lokhuma yi Ngavuma
there at that mine called Ngavuma⁽³⁸⁾

HD She was buried at the rocks near
Ngavuma.

c And Thokwane was there?

HD Thokwane wekulala?
Thokwane⁽⁸⁾ the first.

(40)

MS Walakha le Ejikhotheni.
He was buried there at Zikhotheni (40)

(41)

HB He was buried at Zikhotheni

c at Mbalweni?

(42)

HD E Mbalweni
at Mbalweni (41)

MS E Mbalweni eyi khoteni, Mbalweni
at Mbalweni, at Zikhotheni, at Mbalweni

c Can he tell us who did Thokwane many?

HB Yeva sumutswanethoni abetoke kuphi?
She had sumutswanethoni (24) married?

MS Abetoke ka Simelane
He had married from Simelane (42)

HB Abetoke ka Simelane.
He had married from Simelane (42)

HB He married Simelanes.

c Do they know her name?

HD Ligama lalenkhotati?
The name of the liphonkati (31)

MS Anqu Lokukhupha.
She was Lokukhupha (43)

HB Lokukhupha
Lokukhupha (43)

(42)

C Was she the daughter of this Simlone chief?

(43)

HB Abeyinkhorotana yaka Simlone?
Was she a inkhorotana (43) of Simlone (43)?

(44)

MB E-e
Yes!

HB Yes

(45)

MB Abeyinkhorotana ka Simlone.
She was a inkhorotane of Simlone (42)

C What was the chief's name? No of Simlone?

HB L enkhumu naka Simlone wisingubani?
What was the name of the Simlone (42) chief?

MB Ngu Sothwehle.
It is Sothwehle (44)

HB Uyie wa la Simlone
The father of La Simlone (45)

MB E-e Uyie wa Lokuthupha
Yes - The father of Lokuthupha (43)

HB Father of Lokuthupha

C

HB Mhlambe nore bantefela lobadzalo
Maybe when the bantefela old people
were telling you, why did the bantefela -
Nkhosi (24) go

Wabera wambeloni untiwambeloni nyapli?

MS Wambela untiwambeloni nyoba amwa kuti
He went because his brother was
Muduloka
understood to have luloka (17)

HB He separated from his brother because
he heard that he has got, he had short
temper.

C Can the two tell us who did they hear the
history from?

HB Nona-ke ningantjela yini malangeni kuti
Can you tell us Malangeni (4) as to
Londodoo keningtjela wona berifundjina
who to you the history you are telling
ngubani?
us?

MS Jafundjina nguboba, yona kendodana
Our father taught us about the
yabokukhupha
time concerning Lokukhupha (43)

HB We get it from our father.

(49)

C Was that Zulu?

HB Indodana?
The son?

MB E-e
Yes

C Both of them?

HB Nobalili

MB Both of you
Sobali, ~~roba~~, nobalili, tephu-ke kwokungum -
Both of us, both of us, it was his brother
for also, nobobabe bantjema maye londodana
and our fathers told us and this son
yoka lokuphuma jintelo lephethe ~~lelike~~
of Lokuphuma (+3) who told us who is in-charge
leyarinywa ngulo Thetwane, leyarinywa
Abu was left by Thetwane (+8), which
ngulomina.

was left by his mother.

HB Ingubani yona?
What was [his] name?

MB Thetwane. Ngu Ndabazewe
Thetwane (+8). It is Ndabazewe (+6)

HB Ndabazewe used to tell us

C What was the regiment of Ndodana?

HB Lo Ndodana abelibutfo lini?
What was the libutfo (+3) of the son?

(47) Age regiment during the time of
Nguni (IV) (Ludwanga)

MB Inyoni ibona.

Inyoni ibona (77)

HB He was Inyoni bona.

C When the other one?

HB Lobomunye?
The other one?

C So second person the he told us the history

MB L obabe Mkhulu, Lo Mkwane?
The great-grandfather? This Mkwane (8)?

HB Grandfather Mkwane?

C No, no the record man

of somebody who told him the history.

HB Kubhona lobomunye kanti wamfundisa?
There is someone else who ^{you say} taught you?

MB Lona lomunye Kokeru babe Hlubi lona
The other one was my father Hlubi (48), the
lomunye Kubhoni Ndobazwe lo
other one was Ndobazwe, [loyalty]

HB The other one is Ndobazwe.

C What was the regiment of Ndobazwe?

HB Abelutfoini Ndobazwe?
What was the libutfo of Ndobazwe (49)

(48)

MB Kwakuyinyoni. ebonu
It was inyoni ebonu (47)

HD It was inyoni [redacted] ebonu

(49)

C And

HD Zulu - ke
What about Zulu

MB Kwakuyi [redacted] Mthiazwe Mthiazwe
? | There were [redacted] Mthiazwe (48)
HD It was Mthiazwe [redacted] Mthiazwe

MB Kwakuyindlavelle
It was i Ndlavelle (49)

HD It is Ndlavelle

HD Ndlavelle
Ndlavelle (49)

MB AM

Yes
C When [redacted] la Vumia came here,
What other Sibongo came with here

HD Nakepikoko lapha lekhonkoti yeta
X When the ikhonkoti (31) came, she came
[redacted] nebantfu labanetingo, leteklupene, sibongo
with different clan names (sibongo), what
lefikwa nate ngelokobani
were here clan names (sibongo)?

(51)

(52)

(53)

(54)

MB Zinengi kokhulu
They are too many.

HD There are ~~no~~ many ~~names~~ that came here

C were ^{there} none Ndwandwe people who came with him because she was her sister?

HD Baka Ndwandwa abetanga nabo naba, didn't the Ndwandwa (51) people go ~~with~~ rhabamba nauri, nina le ka dzadzewetfu? their sister saying that they are going to our sister?

MB Beza nabo they came ~~with~~ with them

HD They did

C What were Sibongo of the Ndwandwe, were they Khumalo, Nxumalo, Mkhathwa?

AD Bebaka Ndwandwa ~~was~~ baka Khumalo, ~~was~~ baka Nxumalo ~~was~~ baka Mkhathwa ~~was~~ baka Ndwandwa (51) people or Khumalo (52) people or Nxumalo (53) people or Mkhathwa (54) people

C or Khumalo?

MB ~~They~~ Baku ngebaka Ndwandwe (51) they were the Ndwandwe (51) people.

(55)

HD They were Ndwanwes

(56)

MB Hhuyi - Nxumalo
not Nxumalo (53)

(57)

HD Not Nxumalos. Mkhathwa do the same
Nxumalos, Mkhathwa.

C Does anyone remember who Induna of Thekwane was?

HD Induna yemutfwantlani Tsekwane lepho
What was the Induna (55) of Lemutfwantlani (29) yemutfwantlani?
Tsekwane (8) here?

MB Ya Thekwane.
For Thekwane (8).

HD E-e/Mhlambi bantjela laba labadzala?
Yes, may be the old people told you?

MB Abekantjene skutli kwakungu Maronga
I was told that it was Maronga (56)

HD Induna was Maronga

C And Sibongo?

HD Sibongo sothe?
What was her clan name (Sibongo)?

MB Waka Nkhosi Mamba.
He was Nkhosi (6) Mamba (57)

(58) Literally, it refers to the head.
However, in this context it refers
to their hair.

(59)

HD He was Ikhoi Mamba

C They said that [redacted] Tsekwane
la Simelane, who [redacted] else?

HB Nihho kutu nye Mmutfwanekhoi Tsekwane
Do you mean that that "Mmutfwanekhoi Tsekwane"
Wateka ka Simelane - kuba kaphela?

[redacted] he [redacted] named from the Simelane ⁽²²⁾ people, only?
MB A kwakungeriko kaphela, kapha-ke abala
It was not only there. But we only count
intshoko yakhe.

HD We just point the one because the
[redacted] intshoko (59)

When she came here, [redacted] did they -

HD Kwafolani kutu tintfo setinjani kapha?
What was the natural of things
there?

MB Hewu! Loku lokudiza - Shoni
Hewu (59) the one which

HD e-e

Yes

MB Intethe?
grass hoppers

(60)

HB E-e

Yes

(61)

MD Akhshona emabone, kikhona emadziya, tukhona
There were emabone⁽⁶⁰⁾, emadziya⁽⁶¹⁾, bomandwendwe⁽⁶²⁾
(HB followed MD) bomandwendwe, kikhona lequdiqui

(62)

C What are they?

(63)

HB

C

MD Noku bekubulala kikhona? Nya kubona noku
[redacted] Nini, that was [redacted] You see that one
kubulala kikhona?
Which kills cows?

MB Tibawu? Funtane?
God fly? Funtane⁽⁶³⁾

HB Funtane, funtane

MB Funtane funtane
Funtane funtane⁽⁶⁴⁾

C Did they have it here?

(65)

HB Kwakukhona la?

There was it here?

WB Kwakukhona.

It was there.

C So, what was the problem for Luvuvisa?

HB Kwakukhuphekine lupha ngako loku?

Was this what was causing problems here?

WB Kwakukhuphekine kupela ngoba kwakufutula

It was a problem because it used to

kill cows.

HB It was killing them, I mean the cattle

C Can you just ask them if they know what Embo means?

HB Embo bebainwela ngato yini Malangeni
Did they tell you Malangeni about Embo (65), what
kutini Embo ngakufini? Nake Natuna, what
Embo (65) was, did you hear that?.

WB Embo?
Embo (65)

HB Embo
Embo (65)

WB Embo kubinwela ngani, Embo?
What do you mean? How are you going to tell us, Embo?
E-e, bengiwa kuti leqina lelitini Embo?
Yes, I meant the name which is Embo (65)

Y Embo baberisocela bati, Embo kwakuyidzawo
 They used to tell us about Embo (65) Embo was a place,
 lobho, nyingati kwakuyidzawo,
 I can say it was a place, no, it was
 inyati kwakungu Muti wakhosi.
 a king's residence.

HD Embo, it was the place of the king

Y Nyete Nyayishe bati kwakuyidzawo
 I can't say who was the one

HD I wouldn't say who was the king that
 time.

c Where was it?

HD Kwakuyidzawo Mlangeni?
 Where was that Mlangeni?

Y Inyakhona Ngola kaNgwane
 It is over this side, in kaNgwane (66)

HD Ya, it was in Sivajiland

c Can they tell us any more stories

Y about Lavumira or Thetwane?

HD Lokupe nyakankhuluma, kakhona yini
 Is there any thing you can say, is any thing
 lenitshayile nyekwawankhosi, Iskwane number (24)
 you have left out about Murufwankhosi
 one?
Thetwane (24)

(67)

Setwede serqiledile nune
I have finished
e Okay, thank you

Ngisho-ke Malangeni L Embo. Sake refika
Malangeni⁽⁴⁾ I nlan thini Embo⁽⁶⁵⁾. We once
thona - thina le Kenya
arrived there ourselves - - -
bhamba-ke bhamba nothi
They went with us. - - -

Embo, we did go there, e Kenya?

e Kenya.

HS yes. It is in Kenya

MS Anu baidhathe ke sayathona Embo.
They took us to Embo⁽⁶⁵⁾

HD And then they took us to Embo.

MS Bafika baidhathe e Embo, bathi nku letha
They then showed us Embo⁽⁶⁵⁾ and
kwadabuka emalangeni thona.

said it is here where emalangeni⁽⁴⁾ dzolubakal⁽⁶⁷⁾
HD And they show us where we
came from.

MS Liqama lethona kus Embo.
The name of it is called Embo

(68)

HB The name of the place Emba

NB Kule
There.

HB up north

NB Kurekudem kothulu
It is quite far

HB Far

NB Saye sabona, namanye kuvemuti nyabona
We saw [it], even today there is a residence
kuthi bakhezi emalungeni.
And it is clear that emalungeni were residing there.

AB Even today you can find the road,
can simply see that the Blamini people
here.

NB Capha Kugogo Malungeni, bartabekoni Bashuye
About gogo (68) here Malungeni (69) the
Kona akiriko kuthi gogo wenta ngale
bantfwabekhon (29) [husband for umutfwanekhon] left
to go to Mfowabo, kuthi bantu babekhelana.
and the fact that gogo (68) left her brother because people before
were scattered.
HB Before people were staying just apart

NB Bokhalalava ankhorini
They used to scatter around the
king [king's residence]

(69)

(69) Here it seems to refer to have an ambiguous meaning. It could mean biological father or one's father's brother.

(70) It literally means big head. It appears to mean some degree of seniority.

45 Or people were always if that coming all the time to the king.

NB Njengalogogo nye
Just like this gogo (68)

45 Like an granny.

NB Akazange ~~was~~ agshwe
He was not expelled.

45 He was not expelled out

NB kuti nye umina lo Sombolo waluthu
It is just that her mother, this Sombolo (13)
lo La Uminia.
married this La Uminia (32)

45 Sombolo married La Uminia

NB ~~was~~ Wekesla
The first one

45 Number one

NB Kanti laboyie bokanye

45 Indeed her father (9) and her cousins are from the same family.

45 And this fathers of Mobhoroti, they

are the same.

NB Soy epita arendite lo La Uminia rekupita
When La Uminia had already married Mwata (15)

Uminia wa Mwata wa Ndwardwe nyaye lda
| mother came who was la Ndwardwe as well glu
Zurde ke longye wa Moko ukulu laboyie ni
la 3 wa who was amongst her fathers

Yena komkhulu kubayise. Yena komkhulu
She was born of a senior brother amongst her
kubayise.

Uncles

4D L avumina got married to Tsokwane. And
then her sister Thandile came to Mtwati.

4B Dwa bota ngwase abayabona kuti she
Then the ka Nqwanane (66) people saw that,
njengwa Mawko aka Nqwanane Noma ngaphakathi,
no, like anyone else, if I can
ebe ngaganwa nje wa Ndebezwe,
many one (71) for Ndebezwe (66) then
ngithathe esalo, selwuyemka amantla
many one for somebody else, then someone
utkhatha wami. Akwazi lona wami
marries mine. Mine cannot have food
adlele phambi lona adlele eintyeni.
put on the ground while someone has her food put in a dish (72)

4D The Swazi custom

you don't marry one place, one food
so there become a quarrel.

4D Ngula kwemka khona-ke kubantu-ke
It was where people started it that Muzi (15)
kuthe ngakhe Muzi wena wokuwene
Yan Wokunene (18) might kill you yet
akubulale kuti abalengi
they were not quarrelling

(71) Refers to Ndebezwe's daughter.

(72) It refers to a situation whereby if
two or more wives are married to the
same husband, the senior wife would be the one
who comes from high status family compared
to the other co-wives.



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