

PAGES
72
BLADSYE



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Scribbling Book Kladboek

SIZE A4 (297 x 210mm) GROOTTE

Name [redacted] DE CAMINI
Naam
Subject APF 35
Vak
Place LA UUMISA
Plak

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

INTERVIEW I JD. 192

INTERVIEWS AT LAUMISA

DATE

13/09/83

INFORMANTS

NYOZI BLAMINI (ND) (MASOTJA)

MHLIKIZATLA (ND) (")

MDDUNGWAME DLAMNI (MBS) (S/KOPONG)

48 It's how the - - -

ND Bare-ke bantu betti, bayankhabela
They then [redacted] whispered to him [tell privately]
48 And they had + [redacted] whisper to King Mswati

ND Kwabonakola-ke fulhi ngumantw oqenelatho-ke,
And it was seen that he had nothing, and
Wavete wayibalekela
[redacted] he fled.

48 And then Tsetwane had nothing to say
and then he move away.

ND Kwakamba, kwakamba, kwakamba, kwakamba,
Time went, went, went and went, then
year [redacted] iyaqula nthori.
the king fell sick.

48 Then [redacted] eventually
Mswati the king became sick

(73) In this context, it refers to the biological father and then one's father's mother.

(74)

ND Sewuyeva-ke, iphi Thekwane, uwa kutli
He heard and asked about Thekwane⁽⁷⁾
new shamba, Amqazilutli. Ukuphi? ule
then he heard that he had left,
to Zulu - -

HD gone where? He had gone to Zululand.
HD While he was sick, Mwati, had to
ask where about this Tsekwane now?

ND Sitolelwa bobabe phela siyinqane - thini
we, were told by one bobabe⁽⁷⁾
ngami

HD - - - from my father

ND Wena wekunene-ke newutifa-ke, araqubela
When he was about to die, he called
nye kubamba enklabeni, newutifa
Mbandeni⁽⁷⁾
Mbandeni.

HD And while he was still about to
die and he had to call Mbandeni,

ND Awu utli ku Mbandeni, ngizokamba
He said to Mbandeni⁽⁷⁾, I will not
kabi, inkosi yobaba ngayo lizangabeta
die well, the heir of my father who

Thekwane

HD [redacted] installed me Thekwane (8)
And he said Mbandzeni is my son

who put me in the chair, in the crowns

ND Nibothake Mbandeni noma lobaka
[redacted] Mbandeni (3+) even if death can overcome
kungangehlala, nibomanda Thekwane
me, you should go for Thekwane (8)

HD Mbandzeni must go for Thekwane (8) all
& die.

ND Akonanga lutho

HD He didn't do anything wrong.
He has never done anything wrong.

ND Ngilofha abe ngibefwe Nquye, Wangiklabavela
I am here because I was installed
ngenyokutlhi - - - - - tugo.
by him - - - - -
ku Nqwane

HD I am here as a crowns king
because of him.

ND Ngabekwa nquye nqize ngibe [redacted] yintsoni
I was installed by him to be king

(75)

HD It's ~~the~~ that he named me.

ND Bathi labadala usho ku Mbardeni

HD The old ^{people} say [he] is referring to Mbardeni (74)
Then the old people they say you
are saying to Mbardeni (74) that time.

ND Nithi laphu asabuyile timinke lewe
After having come back, you should give
lelikhulu
him a big place.

HD When he came, before he ~~he~~ died, he
said, when he comes back give a wide
area, area.

ND Laphu eLuphondo nye ehe lewe
The at Luphondo (75) it was the land
Almanwati laphu atlu Agaqinwan
belonging to the Swazi where he said it
khona kwesusa Luphondo
would be ~~ended~~ down at Luphondo (75)

HD Along the Phondo down there where Swaziland
ends

ND Nyabonkela bokanene laphu abepicela
It is clearly seen bokanene (75) that even
Neboswethe labadala
his brothers, said it was seen

(76)

atlu ku chonakola kutu amike live
he should be given a big place
lelikulu ngokuthi ngati waye wabone kutu
because he even knows huni wabone (26)

kube kutlwa atafikanga laba Zwile
if la Zwile didn't come, he made
Wamela bantu bakwela betwene (10) /
him with disputes, people of the past betwene (10) were not familiar

belwa ngawazi lombango. Wamela - ke
He made her rich, this inkonkazi (31)
lenkonkazi - ke loKholo u La Umira
this great grand parent La Umira (32), she was

Wamela lidaeso langaka - ke, Mulando
given this place of this size, that is
lrawusa - ke tubogogo

AD the history we got from this gogo (68)
what I am saying, what I got
from our grandfathers

NS Napuleforwethu nge, ade belola
He was telling the same story even
kona loko
to my brother.

HB

ND kuge wabone kutu wona Thelwane,
there is nothing wrong that Thelwane
Cha
did.

(78) It literally means to cut. However, here it has the meaning being allotted to land.

(79) In this context it refers to those who perform duties on the king's behalf (Servants).

HS There is nothing wrong that There were done

ND Akonanga He didn't do anything wrong.

HD He didn't do anything

ND Lelala - ke delive malamba loku nye
his land remained because
lipholo aburilo kuti ngala lipholo
it was an allotment not like those
lijinkelwako leli kwaba lipholo
chiefs (who are sikelwa⁽⁷⁸⁾ed, this was
lenkinkazi
an allotment of the inkonkazi⁽³¹⁾

HS

all the time

ND Pusu kupela Malangeni nginangela
It is all Malangeni⁽⁴⁾ I am supporting
lawlangeni. Naka Hlati kulaba fane
Malangeni⁽⁴⁾ Even at Hlati⁽⁹⁾ to here
bentori kwabekwa koku loku nye. Bavele
baqana⁽⁸⁹⁾ of the king. This is what was said.
nabo bazi laba baka Ngwane. These people
from ka Ngwane⁽⁶⁶⁾ themselves knew
AD And is what they gave to the people

(20) Means they were under them.

(21) Means they were paying allegiance to the people concerned.

ND Lapla bokunene Lapla Pibaza thomas
The question bokunene (20) you are asking
kutlu bambeka kurgena banta yini?
as to, was there any people here? There were no
ebokulize banta la bekaubalwa
people there, there were few people here.
AS There were very few people here

ND Barqum balwa nye bangenzi kutlu
few as they were, were doing nothing.
Bakulu nye.

ND Had put their residences only.
UD They were doing nothing but just putting a
kissal, that's all

ND Nalchabhandeta lepta - te bavele
those who were found there they
nye bangena ekhwopheni kuphela
were under their dom pit (21)

UD There were found at here, they all
came under the indlathulu

ND Bakhele.
They khela (21)

(82) Literally it refers to those who died yesterday. It may also refer to those who have passed away.

HD

ND Kuge Umbongo nye lapho ka Lavumia
there is no dispute here at Lavumia,⁽¹²⁾
cingawako lalokanyane leikhuluma ngayo
all what we can say everyone should
nye ilokwanyal kuphela nabini nabini,
find this history, we thank you
awikhanda lomlando, [redacted] ibonga loko
[redacted] bokunene⁽¹⁰⁾ because you are filling
[redacted] main bokunene ninqwabile
the gaps of the history of the king
lomlando wera leikhuluma
who is late.

HD

If we can just keep quiet in letting
doing this, forget all about

collect [redacted] more

ND

Nyako kuphela lomlando webifowethu
It is the only history of my fathers
[redacted] leikhuluma itolo, newabobabe, and there
those who left us itolo⁽⁸²⁾ and
[redacted] itolo lekhuluma
for our [redacted] fathers who left us, the old ones

HD

That is the history
was left here

(83) Name of a person

(84) Name of a person.

(85)

C Can I ask him

some questions?

HB Ito angela akubute yini blainin?

She is saying, can she ask you blainin?

HB A angangaba - nye akusho
She can ask me, it does not matter.
Lutho.

HB Okay

C Can Muntfo aventuri tal us anything

about Ubo

HB Ito ungare, ungare muntolele yini
She is saying, can you tell
nga Shile akhoni?
about Shile, Akhoni?

HB Ito ngu dadwabo Thandile

He is saying it is her sister Thandile

C uyine wala Ndwardwe

the father of le Ndwardwe (85)

HB uyine wala Ndwardwa

The father of le Ndwardwa

ND Angote ngize ngizko lutko
I cannot say any thing

ND

ND Abakuludanga labidale Noko.
The del people didn't relate that
ND They did not tell

C

ND liti libutfo Mutfwawekhuri libutfo liri?
She is saying what is your libutfo (3)
Mutfwawekhuri (24)

ND Lal gogo?
For my gogo (68)

ND Lallo
Yauis - - -

ND Mko ngu Mbayiyane
I understand it is Mbayiyane (85)

ND Mbayiyane
Mbayiyane 85

C at the time when They were he first
stopped here, did he dance binola with
Sombolo?

HB L eikhathu Montfwarthori Tsekwane alope,
When Montfwarthori (24) Tsekwane (8) was here
abeqida lulwala waqida lulwala na houkolo
did he do inwala with houkolo
na?

ND Tsekwane?
Tsekwane (8)

HB e-e. Tsekwane number one.
Yes. Tsekwane (8), number one

ND L oqogo wani?
This qogo (68) of mine?

N Mho qogo wakho Mkhosi, le
She refers to your grandmother Mkhosi (17)
weyaya le bee uyoluya athandze
the one who went for me and came back to
inkhankati reyitfole liphekele
find that inkhankati (31) had an allotment

ND Akogidanga uwalo
He didnt do inwala (8?)

HB No, he didnt do inwala.

ND akagango ayigide
He didnt do [it].

c Did he do inwala with the
king?

HB abeyidga ngale kumakabo
He wed to do it that side with
his brother.

(88) Appears to mean a mistress.

(89) It literally means people of the water. It is one of the preparatory stages of the mwala rituals. The Bemanti set out with the sacred vessels, one group going to the sea, a little south of Maputo, and the other to the river Kusaba (the old boundary between the Sotho and Swazis) Komati and Mbuluzi. The departure is a festive occasion (C. Kupar, pp 199)

NB Abaya koyogida
He used to go to dance.

NB

NB

NB Mwati was the king dancing the mwala

NB Cha nqayabonga Mkorozane fondele (loku kubita) I am grateful Mkorozane, those who bantu bewanga nyabushu njalo talk they would be saying that.

NB

NB Kuphala nye lofhu ka Lavunira (12) The only thing here at Lavunira (12), there a range banyene laba Bemanti (89) people of Ewanti (89) didn't in

NB

NB Laba Bemanti nalambulala lofu Even today, these people of Ewanti (89) a range banyene didn't come.

NB

People come from Ka Ngwane, go and fetch water here, never come all over.

(90) Literally means fathers. However it seems to have been used to mean his biological father and his father's mother.

(91) Father of the ^{late} king Sobhuza II.

to the royal kral here.

ND Singakwethuka nje kulungile. bavele
We can be surprised - - -

HD Iya uti sometimes if some come

ND Bathi bobaba baka befika eboganga
Bobabe⁽⁹⁰⁾ said they came to
ku Mabhokhla rebanka ebafika la
Mabhokhla⁽⁹¹⁾ when they had arrived here
ka Lavumisa rebabakala kuti sebangele
at Lavumisa⁽⁹²⁾, there [people] of Lavumisa⁽⁹³⁾
leba bobabanga leba baka Lavumisa
and Mabhokhla⁽⁹¹⁾ thouted why he had
wafika Mabhokhla⁽⁹¹⁾ wabanga kuti ade aykwentani
gone [there].

HD And they came during the time of

Mabhokhla⁽⁹¹⁾ and they went back and

report that

them - - - So Mabhokhla

said yes they have done good, what

were you looking for there

(92)

ND Bakharula - ke ngaloko nyaka, kademi, kademi
 they ended that, that year, long, long ago,
 matli singazi kutli nyobakhona
 while we didn't know were going to be born
 ND And they stopped until then.

ND Uhabezi, idonyama, kemuzi.
 those of emantle do not come
 ND they don't come here to draw, fetch water.

C can you ask what Thetwane - - -

ND Umntfwane then number one Thetwane were
 dia Umntfwane (24) Thetwane (5) number one
 walwa yini, nebantfu yini kumbutfo
 fight with people, kumbutfo, those who
 lekheloko, nobata khelala?
 had come to attack?

ND Wakhela kumakolo, lofha wafja
 He attacked his brother, here he attacked
 Wakhela gogo la, Wakhela kwabulwa
gogo (68) attacked when there was a war
 ka Zulu, ka Zulu
 in 2 upland.

(93)

(94)

C What was the libuthe of Thetwane,

H B Libuthe, libuthe yobain -
What libuthe (3) was that, whether it was
noma kwakunabani kwakunabo libuthe,
libuthe (85) or libuthe ebani, what was it?
libuthe ebani libuthe?

N B Thetwane?
This Thetwane (3)

H B libuthe libuthe?
libuthe (3) libuthe (3)

N B libuthe
It was libuthe (94)

H B libuthe
libuthe 94

(Some
werent
reported) It is libuthe.
It is not libuthe 94

C - - -

H B libuthe libuthe libuthe?
Are we listening this side?

C - - -

(95)

(96)

HB

c Did he find ~~the~~ with . . .

HB Uhi wala na Khanda Meva?
He is saying, did he fight with
Khanda Meva (95)

HB. Iquta, Iquta Zaleka Ulu.
Things, things of Ulu (96)
(Somebody) Lokushu kutu Muntfwanenthoru utawuhumuthe
who was It means that Muntfwanenthoru (20) you will not
parent kaku kulomuntfwanenthoru, ngumuntfu abephetwe,
interpret rightly for the bantfwanenthoru (21), he was
abengdui kokutu kupela yeu
a person who was under [people], He was not
mengoba aphele, abephetwe ngale mengoba
attacking as sombodu who was in-charge, he
Muntfwanenthoru wabe renyalardowa nye,
was under that side, as Muntfwanenthoru (21) was
abephetwe, kutu kutu abephetwe
brought back, it was just it was going
nye nye, antwe kutuwi, utawuhumuthe
[look] this Muntfwanenthoru (21) as he was

(97)

(98)

(99) Means that he was buried there.

nyanqen umutpawethoni noma abetisa ngoba
 known became the one who is listening to
 utawwa kabi lo, lokunqushelwako, ngathi
 the interpreter will not get it right because
 maye abetisa ngoba kabi ngoba.
 it would seem as if he was also launching
 nyanqobe phela yenu idutela kabi
 an implied (97) that side. B'd became he was this
 nyanqaba abe ngalo kabi abe ayikhiphe
 side, may be he also launched it [implied]
 maye ngini. Kabi nyanqaba abengote ayikhiphe.
 But even this side could not launch it [implied]
 HB While Tsekwane number one still he was

C Where was he staying at Jwa Zulu?

HB Abekhlolphi ka Zulu?

ND Abekhlolphi e Magudu
He was living at Magudu (98)

C At Magudu.

HD He was staying at Magudu

ND Uyiye mthulu nye ulu
His great-grandfather is here (99)

HB The minor's head is here at Magudu

NB Wabamba nempu, Waphinde Wobuya nempu
He went with imphi (97); he then came with
ngokulunga kwakhe
imphi (97), because of our mercy.

HB

NB Ngabe kwe Zulu nye - wapha wayiphethe
In Zululand he conducted himself
Kahle loko bawuka kutshi shambel
well and he was requested to accompany
no Thetwane ngokulunga abeyiphethe kahle
Thetwane because he was conducting himself well.
HB Just because he had look after

himself and all of the

time

NB Aphethwe
He was under [somebody].

HB He was under the control of

c

(100)

HD No, he was given libutfo. Ka Zulu.

While he was working at Tsekwane number one he was working at Zulu land, they gave him libutfo to look after.

c What was the name the libutfo?

HD Lilibutfo libutfo la le
What was that libutfo (3) where he was
Nophu abe thosa khona libutfo la le
where he was mntfwanekhon (24) what was his libutfo (3)

c You take his name.

HD Akokututhe Akhosi.
Let him help you Akhosi (17)

MD Kwajama lami?
My name?

HD E-e. Ngobe.
Yes. Because...
sithe bangabokhuluma
we said they can continue talking

MD ngingati kuti kuti
I don't know
ngitakusini ngingati ngingati

(Does it make sense)
Maphungwane ngiwaka Blamin
I am Maphungwane (100) Blamin (101)

(102)

MB Maphungwane Damini. I don't know whether
Maphungwane (10) Damini (10)
you need the spelling?

C No, I can spell it, thank you

C And your Libutho . . . your
Libutho?

ND Libutho?
Libutho (3)

MB Libutho? Alwa ngikhonyane. Ngilisoja
Libutho (3)? I am sikhonyane (10). I am
ngobe ngalwa liotha (3) Newph.

C Is there anything . . .

AS uti seicetjile Nkhosi, Mhlewambe
She is saying, are we through Nkhosi (17),
kukhona lowuphila kutubulama.
is there anything you would like to say?

ND Chote.

no

AD NO

ND

hiyabonga
We thank you

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