

Croxley

Exercise Book
Skryfboek

J.D. 267

Name SBS Series Tape No. 4
Naam

Subject Topic: History of Swaziland
Vak

Place Informant: Magangeni Mlamini
Plek

DATES: 9/06/77 ; 16/06/77

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 3

MD. nka

nka²

MD. Sathlalo, kasi adase umbuso adase lina, Sathlalo, that is, extending his kingdom, adase bantfu, abe neliwe, lelikhulu abe nebantfu, extending his country, land's increase his people, labanengi.

So that he could have many people and a big army. MD. abe neliwe, lelikhulu, abe nebantfu labanyenti? For that, he could a big country, and many people.

MD. e.e

yes

MD. njengoko nje. Kuywubuye kubona as it might happen, sometime in the future. Kde Mhlawumbi nawubika kulala etikhaka, that you may come to that, so it will be letitake.

Clear then.

MD. Kuyala, nkosi.

It is like that, nkosi²

MD. Wenzukunene.

wenzukunene²

MD. uyesukake utsi 'cha! kunenele kutsi, kuzo. He then said 'No! in order that, for this to parentete lotu ngiqhubetile senhla, ngoba phela to happen. For me to proceed northward, to believe - lili, lilebe Suthu. This country, belonged to the Sotho.

MD. nka

nka

MD. Silisetsa kuti Suthu, kuyi Sathlalo. We got it from the Sotho, it was his father, Sathlalo.

D.D. nhn
nhn³⁴

M.D. saSombhlolo, kutsi adzise umbuso adzise live,
Sombhlolo's, that of extending his kingdom,
adzise bantfu; abe helive lelikhulu, abe nebantfu
extending his country, and increase his people;
labanengi
So that he could have many people and a big country.

D.D. abe helive lelikhulu, abe nebantfu labanyenti,
So that he could a big country, and many people?

M.D. e-e
yes

D.D. njengoba nje, kuyawubuye kubona
As it might happen, sometime in the future,

D.D. kale Mhlawumbe nawufika kuloko etikhatsini;
that you may come to that; so it will be
letitako.

M.D. clear then.

M.D. kunjalo, nkhosi.
it is like that, nkhosi²¹

D.D. wen'wekunene.
wen'wekunene⁴

M.D. uyesukake utsi "cha! kunanele kutsi, kuze
he then said: "No! In order that, for this to
kwentete loku, ngiqhubekela enhla, ngoba phela
to happen, for me to proceed northward, because
lelive leli, lalilebe Sutfu
this country belonged to the Sotho.

D.D. nhn
nhn³⁴

M.D. Silitsetse kube Sutfu, uyise Sombhlolo
We took it from the Sotho, it was his father, Sombhlolo.

D.D. enhhe enhhe¹³

M.D. ujinga ke utsi. "nami ngitawuqhubeka, ngiba khwe. He insisted, saying: "I, too, will continue to shise be Sutfu, ngihambe ngibhekenhla, enyakatfo. to remove the Sotho, and I will go northward.

Uyesukake nembalake, eLudzidzini e-uhamba He then left eLudzidzini; e-umj he went ke nakesuka leLudzidzini, nemakhosikati lamabili when leaving Ludzidzini, he went with two lengitawuwasho, ngobe nguwona makhosikati' emakhosikati⁸, whom I will mention, because laduumele kakhulu, lapha nakukhulunywa ngamSwati they were the only very popular emakhosikati⁸, when every

D.D. nbn nbn³⁴ it was talked about Mswati

M.D. uhamba naLanyandza. uLanyandza lotalwa he went with Lanyandza; Lanyandza who was ngu Magongo. begot by Magongo

D.D. enhhe. enhhe¹³

M.D. Magongo waNduungunye. E-uphindz'utsatsa Magongo was [son] of Nduungunye, E-umj he, leny'iriffombatana, ngu Mathangatha, waka Simelane. again, took another girl, Mathangatha, Simelane [surname]

D.D. nbn nbn³⁴

M.D. Mathangatha waka Simelane, lotalwa ngu Gulase; Mathangatha, of Simelane [surname], was begot by Gulase; Gulase ngu dzadze wabo Somhlolo, wendza Gulase was Somhlolo's sister; she got married

ka Simelane, lodzadze wabo Somhlolo
to a Simelane [man], this sister of Somhlolo.

DD wo' sengiyivile.

wo' I have now heard.

M.D wabese ke lo Gulase ke utfofa lentfombatarate
he then, this Gulase then got this girl,
lo Mathangatha.
this Mathangatha.

D.D. Seyiphindze futsi nayo - inkosi nyete
She, too, - being accompanied by, by the way the

M.D seyiphindze ibuyelebukhasini
She, too, went to ebukhasini.

D.D kuyevakala
It is understood.

M.D itsatfwa ke ngu ye ke Mswati
She [the girl] was taken by him, Mswati.

D.D kuyevakala.
It is understood.

M.D uhamba naboke, ngu ta Nyandza, ngu Mathangatha
He then went with them, it's ta Nyandza, Mathangatha,
ubheka naboke le - enyakatfo. Ekuhambeni
and went with them there, yonder, in the north.
kwakhe, kwekugala, ufike uyawubeka umuti
In his journey, firstly, he put up a homestead
eMbhuleni
at eMbhuleni.

D.D le Mshiya lowa kweludalada yini?
is it there, yonder, across the border?

M.D enhla ne Nkomazi, njongo ba nje vele namhla
north of Nkomazi, as, indeed, today it is
phela sekumshiya lowa kweludaledi
that side of the border

36 indlowukazi } see glossary.

variant: indlowukati

37 libutfo } see glossary.

variant: ibutfo

D.D wo! kwakusefeka letindalada ke

wo!¹⁷

M.D. Kwakusefeka letindalada ke [in those days] the fences were not there.

D.D. Nhn. nho

M.D. enhla neNkomazi. Ufike ke uyawubeka ke north of the Komati Rivers. He, on arrival, put up umuti, uhamba ne, phela inkhosi ingete a homestead, being accompanied by, by the way, the yahamba yodwana, ihamba nelibutfo.

D.D. ihamba nelibutfo, nhn. he travel [in the company of] libutfo, nhn

M.D. empeleni nje, kusho kutsi emabutfo aphambana In fact, it means that emabutfo were so odwana, netinduna e kutsi inkhosi ihamba busy, as to be constantly by-passing each other, iya le, kube kubuyelwemva kuyawubikwa as well as tinduna⁶; as the inkhosi¹⁷ travelled that way, ku Ndlowukazi

D.D. kwekutsi uhambe njani as to how his [inkhosi¹⁷] journey had been.

M.D. kutsi uhambe njani, kutsi sawukuphi, njalo [yes] about how his journey had been, where he njalo kupharjanwa etindeleni. Libutfo laba was, etc., meeting each other on the paths. Libutfo³⁷ mba nalo, unalo khona le. Uyefika uyaka was also travelling, too; he was with it there. On mba le lapha ke, enhla neNkomazi, lapha lamla arrival, he put up a homestead and occupied the

sekutawutsiwa kuse Mbbuleri.
 north of the Komati river which is today called Mbbukeni.
 D.D. inkhoso yalolukambo, yekuyawugaba lomuti
 the purpose of this travel was to put up the
 kwenaba, enabe kubebete lotsi sowenabeleti-
 homestead, to spread, so that no one said to
 kwakhe

him he was stretching on him (on his land)
 M.D. kwenaba. Wen'wekunene! Enabe, futsi akhe
 it was stretching. Wen'wekunene!¹⁴ Also, it was
 indzawo lapha atawubeka libutfo, latawutsi
 intended that he should put his libutfo³⁷ there,
 noma asaghubekele embili, yena, ati kutsi
 so that when he went ahead, he would know
 khona lapho akuseyiwungena lutfo.
 that nothing would get in there.

D.D. abetsi angafika abeke umuti, bese kusala libutfo
 he used to put up a homestead on arrival,
 leliyawugadza lowo muti
 and then libutfo³⁷ would be stationed to guard the homestead

M.D. bese kusala libutfo leliyawugadza lowo muti
 then libutfo remained, which guarded that homestead.

D.D. lelinge libutfo seliyawughubeka naye.
 another libutfo would then go ahead with him.

M.D. seliyawughubeka naye.
 it would go ahead with him.

D.D. Dlamini!
 Dlamini!

M.D. beseke, e- kulomuti, sekutawubekwa nenkhosikati,
 then, in this homestead, an inkhosikati⁸ would be
 ngobe phela, indzawo beyize ibamkale kutsi
 placed, because a place used to be seen to be

38 hlehlad } with either prefix uku- or ku-
uku- or ku- } means to perform certain labour tasks for a chief or king by someone who is a subject.

39 kwetfula } - literally: "to take off [one's
tetfula } head] and put down." It means to present a chief or king with a gift in recognition of his position, and as an acknowledgment of his jurisdiction over the one who tfula's. The gifts themselves are tetfula, one is Setfula.

40 Dlamini! - an address, showing politeness, of those people who share the surname "Dlamini", as well as those who were once under a person called Dlamini, who may no longer have Dlamini, as their surname.

yayo lenkhosi, nangabe kubekwe umuti wayo, the inkhosi's¹⁷ by the presence of his wife in ubitwa ngayo, phindze jalo kubenenkhosikati a homestead, then that homestead is his, etc.

D.D. lapho kutawuhlehlwa khona, netetfula kwe- where it would be hlehlad³⁸, and where tfulwe khona. the tetfula³⁹ would be sent.

M.D. weni wekunene!
weni wekunene!⁴

D.D. Dlamini! ghubeka, inkhosi
Dlamini!⁴⁰ Continue, inkhosi!²¹

M.D. we Mbhuleni ke lowo muti lawubekako kugaba He first put up the Mbhuleni, homestead. Today seswubita ngekutsi kuse Mbhuleni lamhla phela we call it eMbhuleni, because he then took ngobe wabe sowulandza inkhosikati, unabo- inkhosikati⁸, Macuba's mother, and placed her Macuba there.

D.D. nhn wenkhosi
nhn³⁴ inkhosi's homestead.

M.D. lapho Ntendozi, lapho lomuti wawakhe khona there at Ntendozi, where this homestead had lowe Mbhuleni wasowuyatfutwa, oyawubekwaq been built, it was later removed and ke enhla neAkomazi rebuilt there, yonder up the Komati river

D.D. Wo! nhn, nhn, nhn
Wo!⁷ nhn, nhn, nhn,

M.D. lamhla sekutsiwa ke kuse Mbhuleni, lapho, wesuka today, it is called Mbhuleni, there, it was

41 La-Magaddelela — 1. La indicates 'daughter of person so-and-so', 2. woman whose surname is so-and-so, before marriage e.g. LaDlamini.

42 umotfwanenkhozi — 1. prince / princess
2. a descendent of a king, usually his grandson or granddaughter.

43 sigodlo } — see glossary.
variant: isigodlo
also: esigodlweni

la, waka La Magaddelela, waka Khumalo. E-kuphindeke moved from here, and it is LaMagaddelela⁴¹ Khumalo's njalo kukhishwa lenye inkhosi kati, Nandzi waka-homestead. E-Sumij, again, another inkhosi kati⁸ Khumalo was taken out, Nandzi Khumalo.

D-D. Ahn.
oho^{3R}

M-D. Itsi yesitsatfu, LaNgodzele waka Mkhonta, nayo the third one, LaNgodelela Mkhonta, she, too iphindze iyalandzela. Mabheda followed.

D-D. Khona leMbhuleni?
Still there at Mbhuleni?

M-D. Khona leMbhuleni, njoba ubona nje lambla, still there at Mbhuleni, as you today, there nango umotfwanenkhozi Mkolishi udeabuka khona is umotfwanenkhozi⁴² Mkolishi; he dzabuka¹⁵ leMbhuleni, yindzawo yenkhosi there at Mbhuleni; it is the inkhosi's¹⁷ place.

D-D. emtini wenkhosi
at the inkhosi's homestead,

M-D. emtini wenkhosi; ngumuti wenkhosi, kuseSigodlweni at the inkhosi's¹⁷ homestead; it's the inkhosi's homestead, yeboke, utsu befike ke, awakhe ke lomuti ke it is at esigodlweni⁴³. Then after he built the wembhuleni, kuphindze kubakhona lomunye umuti Mbhuleni, there was another homestead lowakhiwako, lowawutsiwa weMphucumphucwini, built, mphucumphucwini. That one of lowo ke weMphucumphucwini, kwakubekwe Thambile Mphucumphucwini, Thambile Madvonsela

Madvonsela, lowabebhasobhe lowo muti;
had been placed there, the one who had
wawungasiwoke umuti wesigodlo, kutsi kwakubha-
been sent to guard the homestead. That was not
la libutfo kakhulu khona stayed there.
a sigodlo⁴³, that one, it was mainly libutfo³⁷ which

D.D nhn., nhn

nhn, nhn homestead

M.D wawungumuti wenkhesi nawo lowomutike
that, too, was the inkhosi's¹⁷ home. This one
ngulolowa chitfwa nguMabhedla. se Shang wena
was destroyed by Mabhedla.

D.D Mabhedla ke?

Mabhedla ke? Kuba's brother of Mswati

M.D Mabhedla, umntfanakhe Mswati
Mabhedla, Mswati's child.

D.D wo!

wo!

M.D lowatsi nase agabene nesive, wase uyabaleka
who, after quarreling with the people, then fled
uyawukhonta kube Sutfu, the country and went to Khonta²⁵ among the Sotho

D.D wo! Sowutowuhlasele khaya.
wo!⁷ and then came to blasela¹⁸ at home.

M.D. Sowutowuhlaselekhaya.
and came to blasela¹⁸ at home

D.D. inkhi!

inkhil¹⁵

M.D owu kwaba kubike lapho, kulomfula nje, lokhona
owu³, it was bad there; to the river which
lapha lokutsiwa Ligatali, batsi waguquka waba
is there, called Ligatali, they say it turned

yingati, akufanga bantfu, kwaba ngimihloho
into blood, and people died on a massive scale.

D-D nhn! nhn! nhn! nhn!
nhn! nhn! nhn! nhn!³⁴

M-D ngu Mabhedla ke lowo, lowabhuhisa lomuti wa-
that was Mabhedla, who destroyed the
Mphucumphucwini.

D-D nhn!
nhn!

M-D kukhona ke lomunyumuti wase Shangweni,
there was another homestead of eShangweni-

M-D lowo ke wa Kufa, umnakabo Mswati, Kufa
That one was Kufa's, brother of Mswati;
umnakabo Mswati muti wakhe enkho Mngubudla.
Kufa, Mswati's brother

D-D nhn! nhn! nhn!
nhn! nhn! nhn!³⁴

M-D utawutsi Mswati: "Cha. Mnaketfu ungabakha
Mswati then said: "No, brother, don't put
lapha emphucumphucwini, emtini wenkhasi,
up here, at emphucumphucwini, at the inkhosi's
ubenyusa umgubudla ubese uya-
homestead, you go along the umgubudla, and,

D-D ngumfula lo Mgubudla?
this Mgubudla is a river?

M-D e-e ngumfula lo Mgubudla, ubese uyabeka
yes, it's a river this Mgubudla, and then
lomti wakho ke lapho ke, wentele kutsi, ngoba
put up your homestead there, so that, because
utawuts'ungadla ngalelinye lilanga, bese se,
you might eat [something], on a certain day

D.D. sawetfuka sawugengama lapha esigodlweni
 and then find that you have overstepped
 M.D. Sebayeba batekuceba, ngitakusuke ngikubalale
 here at esigodlweni⁴³, and they report you to
 mine.
 me, I would then kill you.

D.D. Khweshha!
 move away!
 M.D. Khweshha!
 move away!
 D.D. Sicekelane

so that we may give each other a space in between.
 M.D. Sicekelane. Nembala uyacekake kulake,
 so that we may give each other a space in between.

M.D. uyawakha ke umuti wakhe enhla neMgubudla.
 Indeed he move away a bit, and built his homestead
 Sengibalimiti phela leyabekwa which were put
 up the Mgubudla river. I am, of course, counting homesteads

D.D. ibekwa yinkhosi
 put by the inkhosi¹⁷

M.D. ibekwa yinkhosi. Uyesukake lapho, nasegrside
 put by the inkhosi¹⁷. He then moved from there,
 ke lemitike sokubekwe nelibutfo lembhule
 leaving the homesteads, and having placed libutfo³⁷

D.D. nbn
nbn³⁴

M.D. labebaphatsa emahawo labovu.
 who [members of this libutfo³⁷] used to carry red shields

D.D. kubonakalisa kutsi laba...
 which showed that these...

M.D. kubonakale kutsi laba libutfo, libutfo...
 which showed that these were libutfo, libutfo...

44 Umphakatsi } see glossary
variant: Umphakathi

D.D. balenkhundla? of this area?

M.D. enhhe, balenkhundla. Uyaghubekake, ughubekelake enhhe¹³ of this area. He continued, continuing in Khorennyakatto kubheka laphapha namhla sitsi the north direction; in the direction of where kuse Mjindini khona we say today it's at Mjindini.

D.D. eMbhuleni nase Mjindini kwehlukene? at Mbhuleni and Mjindini, are different [places]?

M.D. kwehlukene there are different [places].

D.D. eMjindini ke, kukuphi khona? at Mjindini, is where?

M.D. eMjindini ke, kuse Bhabtini, namhla njeng at Mjindini, is in Barberton; today if you nawu layel' umuntu ungavel' utsi kuse Bhabtini, are directing a person, you would say it is kantsi umphakatsi, uyendlula laphedolobheni in Barberton, yet the umphakatsi¹⁴ is a little farther eBhabtini, utsi cekelele, ungatsi ubheka from Barberton town: you move a little bit as enshonalanga. if you're going in the west

D.D. ungatsi natsi tsine singati lutfo kutasikhanye it seems as if even we, who know nothing lompela

it will be very clear for us.

M.D. wenwerekunene! Uyawubekake weMjindini wenwerekunene¹⁴ He then put it, of Mjindini. Even nawo phindze ubekwa libutfo leMjindini khona there, he placed a libutfo¹⁷ of Mjindini

M.D. lapho. lowomutike, kubekwa inkhosikati Yangase
there. At that homestead, inkhosikati⁸ Yangase, of
waka Shongwe.

D.D. inhhi!
inhhi!¹³

M.D. e. Yangase waka Shongwe, ngenhlanhla lembi,
ezum³ Yangase of the Shongwe clan, unfortunately
lenkhosikati ete yamtfol'umfana, itfo l'intfombakeng
this inkhosikati⁸ didn't get a boy; she got a girl.

D.D. nhn
nhn³⁴

M.D. uLa thanyamba, kuba kuphela kwakhe, lentfombakeng
La thanyamba, she was the only one, this girl.
Owu, sekuphindze futsi kutfunyelwake lenye
Owu³, another inkhosikati⁸ was sent, laGwaca
inkhosikati, uLa Gwaceleni, uLa Makhubu;
leni, laMakhubu, who begot Mswati's
longuyenake atala umntfana Mswati, Shishila
child, Shishila.

D.D. inhhi!
inhhi!¹³

M.D. njob'ua nje kukhulunywa nga Msogwaba
as you hear, being talked about Msogwaba,
nabo!
there, they are!

D.D. e-e, e-e
yes, yes

M.D. nabo! sebase Naspoti. Enhhe.
there, they are! They are at Nelspruit, Enhhe¹³

D.D. nalena e Naspoti Solo kukhon' e MaSwati, kulek?
Even there at Nelspruit, still there are Swazis, there?

M.D. nguseSwafini, nguseSwafini
it is among Swazis; it is among Swazis.

D.D. nhn.
nhn³⁴

M.D. loShishila njeke, ngyeke letalwa NguMswati,
This Shishila, was himself begot by Mswati,
utalwa nguLaMakhubu.
he was begot by LaMakhubu.

D.D. nhn.
nhn³⁴

M.D. e- Phindee njaloke kube ahlakeke lo
e- sum, again, after this Shishila stayed
Shishila, nalo ntfombatana, uLaThanyamba
with this girl, LaThanyamba

D.D. nhn
nhn³⁴

M.D. Kutfolokalake kutsi
it was again found that.

D.D. ngudzadzewabo lona lo
was this his sister, this

M.D. loLathanyamba?
this Lathanyamba?

D.D. loLathanyamba utalwa nguShongwe?
this Lathanyamba was begot by LaShongwe?

M.D. utalwa, e-e, utalwa nguLaShongwe
she was begot, yes, she was begot by LaShongwe.

D.D. e- Shishila?
e sum Shishila [then]?

M.D. utalwa nguLaMakhubu
was begot by LaMakhubu.

D.D. Chubeka, nkhost
Continue, nkhosti

M.D. bayahlalake. Kutsandeetake ngala ekhaya e-esigodlweni. They then stayed [ONly] this side, at home, was
 D.D. dlweni, kutsi akabuye loShishila, atomykhulela lapha liked, at eSigodlweni⁴³, that let this Shishila come home, ekhaya. Abetsandwa ngule Ndlovukazi. and grow up here. He/She was liked by the Ndlovukazi.

D.D. nhn
 nhn³⁴

M.D. nembala ke uyabuyake Shishila, uyahlala lapha. Indeed, this Shishila came back and stayed here
 D.D. khaya ke. Uyakhul'ukhulela ngala. at home. He/She grew up this side.

D.D. Wo, khayi ngale? wo? not that side?

M.D. akakhulelanga ngale. He/she didn't grow up that side

D.D. nhn.
 nhn

M.D. kute ke ngaleke, sekutawutfunyelwa ke. Then, that side, another inkhosikati⁸ was sent; but she, this inkhosikati⁸, then died, kati, e-Yangase, uLaShongwe. eZums, Yangase, Shongwe.

D.D. nhn! nhn.
 nhn! nhn³⁴

M.D. Boseke kutfunyelwa inkhosikati, Myoyo; Then inkhosikati⁸, Myoyo was sent. Myoyo Myoyo utfunyelwa kuyawuwusa umuti was sent to go and resurrect the homestead wakadadee wabo, wakaYangase. of her sister, of Yangase.

D.D. Khon'emjindini?

Still at emjindini?

M.D. Khon'emjindini. Nguyeke Myoyo lotalake lo still at emjindini. It's Myoyo who begot this Matsafeni, uyise wa Mhola Matsafeni, the father of Mhola.

D.D. wo!
wo!?

M.D. nguyenake lo Matsafeni ke, lothulela lapha it's him, this Matsafeni, who grew up here emjindini at Mjindini.

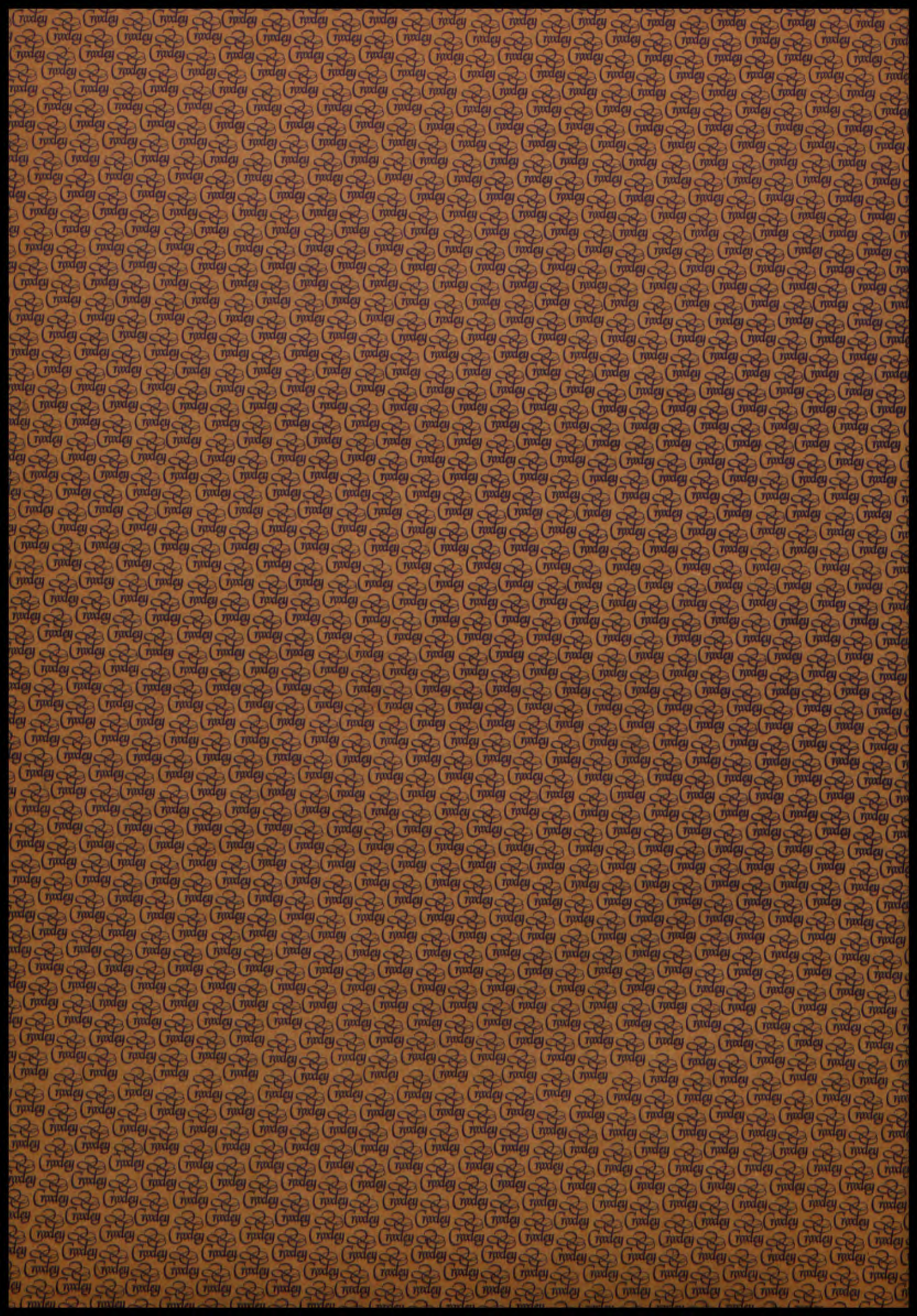
D.D. nhn
nhn³⁴

M.D. lo Shishila akhulele lapha kaNgwane. lapha This Shishila grow up here kaNgwane⁵. But, this atawutsi lo Shishila nasuka lapha kaNgwane Shishila, when leaving kaNgwane⁵, never angabasabuyela kuyawuhlala laph'emjindini, but returned to stay there, at emjindini; he/she uqhubekela lembili eNaspoti, laphasakhona went farther ahead, to Nelspruit, where he nje manje she is now.

D.D. nhn.
nhn³⁴

M.D. lapho bukhosi sebukhona khona, ahamba nabo where bukhosi" is ; he/she went with it waya khona khona there

D.D. e Naspoti?
at Nelspruit



A2760 - Swaziland Oral History Project

PUBLISHER:

Collection held at the Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa

LEGAL NOTICE:

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.