

Croxley

Exercise Book
Skryfboek

J.D. 267

Name S.B.S. Series Tape No.4

Naam

Subject Topic: History of Swaziland

Vak

Place Informant: Magangeni Dlamini

Plek

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Dowwe Lineëring met Kantlyn

Book 6.

M.D. setfula, nkhosi abanyo - abanyomodau 42
It is setfula? nkhosi?

M.D. Nawu^{tozi} nye ungumfana, uphetwe nguShifu,
if you had gone to Jehannosung, have a boy
awantsi nawubuya uyewukhapha setfula, uyekuShifu
under a chief, you went to give the chief setfula?

M.D. wen weluhanga!
wen uchablanga!

D.D. Shifu ke sengiyatubona kutshi: "wo, sawukhile
then the chief would see that you are now gone
mfana, ngizazawo lima
up, boy, have is an area, plough

M.D. wen wokuwene!
wen wokuwene!

D.D. "Yakhumuti"
Build an umuti!

M.D. awu!
awu!

D.D. awukatsengi!
you have not bought!

M.D. awukatsengi!
you have not bought!

D.D. ngalo noma sawuyabuya ubuya nelishumi
now even if you return with ten umantso
labaponda, uyawutseta setfula, uyakuShifu
you would take setfula? and go to the chief

M.D. kungalo
it is like that

D.D. Shifu sawukubona nemhlaba, kutshi "lotumfana
the chief would see the whole you even land and
sawukhulile, sengiyatubona sawubuya tozi, lima
"If you have gone up boy, I can see you are coming

54 wabompondo - pounds

M.D. Setfulo, nkhosi

It is setfulo³⁹, nkhosi²¹.

D.D. nawu⁴² Jozi nje ungumfana, uphetfwe nguShifu,
if you had gone to Johannesburg, being a boy,

wawutsi nawubuya uyewukhipha setfulo, uyekuShifu
under a chief, you used to give the chief setfulo³⁹, and

M.D. wen'weluhlanga!
wen'weluhlanga²¹

D.D. Shifu ke sowuyakubona kutsi: "wo, sowukhulile
then the chief would see that" you are now grown

D.D. mfana, nayindzawo lima
up, boy, here is an area, plough.

M.D. wen'wekunene!
wen'wekunene¹⁴

D.D. "yakhumuti"
"Build an umuti"

M.D. awu!
awu³

D.D. awukatsengi!
you have n't bought!

M.D. awukatsengi!
you have n't bought!

D.D. nyalo noma sowuyabuya ubuya nelishumi
now even if you return with ten wabompondo⁵⁴
labompondo, uyawutsatsa setfulo, uyakuShifu
you would take setfulo³⁹, and go to the chief.

M.D. kunjalo

It is like that.

D.D. Shifu sowukubeka nemhlaba, kutsi "lokumfana
the chief would then allocate you even land, that
sowukhulile, sergiyakubona sowubuye Jozi, lima
"As you have grown up boy, I can see, you are coming

D.D. lapha". Kawutsengi
from Johannesburg, plough "here." You are not buying.

M.D. awutsengi.
you are not buying

D.D. a! khubeta, nkhosi.
ah! Continue, nkhosi²¹

M.D. nempela ke, bayabongake, nkxosi ke; nababongake
Indeed then, they thanked, nkxosi²¹. In their thanking,
bakhitha likhulu letinkhomo. nkxosi, therefore,
they gave [the inkhosi¹⁷] hundred heads of cattle.

D.D. Setfulo phela
it is setfulo³⁹, indeed.

M.D. setfulo. Lisiko labalikhanda kusejontwa
it's setfulo³⁹, the custom they found being practised.
ngalo. Bayetfulake enkxosini ke, bayahlalake
They etfula³⁹ to the inkhosi¹⁷ and stayed up

M.D. lenhla. Owu, namswati ke, uyahlasela ke
there. Owu³ even Mswati hlasela¹⁸ here, he
lapha ke, uyahlasela ke uyabakhweshisa uvele,
hlasela¹⁸ and removed [the people nearby]

M.D. ulwa naletimphi te Mshadza. Bakhona nabo
and fought the timphi⁵⁰ of Mshadza. They [whites]
ngaleyi, basandza kufika. Uyabona nje Mswati
were present that side, they had just arrived. Mswati

D.D. kutsi: "Cha lapho ngyawunika lelibutfo nali
saw that: "No! The day I let this libutfo³⁷
khona.
[to attack], [it would be a massacre].

D.D. "libutfo lami"
"It is my libutfo³⁷"

M.D. "libutfo lami nali lefikako, kuyawushisa phansi
"This libutfo³⁷ of mine which has just arrived, it
would be hold down."

D.D. "ngisafuna kulibuka kutsi..."
"I want to watch it..."

M.D. "ngisafuna kulibuka kutsi litiphatsa njani"
"I want to watch it, and see how it handles itself"

D.D. "ngiyakwenaba kakhulu nasengikhipha lora"
"I will stretch myself much freer, after sending it!"

M.D. Kakhulu! Kakhulu, Owu nempela, ngifuna
very much! Very much. Owu³, indeed, I want

D.D. kuchaza loko nje, kuphela nkhosi, tengakuciza
to explain that, only, nkhozi²¹, I will not

M.D. e- kutsi walisebentisa njani lelibutfo lakhe
explain how he [Mswati] used this libutfo³⁷ of his.

D.D. e- e-, cha, nkhozi kukhona losowukhlatu-
yes, no, nkhozi²¹, you have clarified
lulile lapha, naku kwetsenga, lokutsiwa
something here, that of 'selling', which is called

M.D. wen'wekunene!
wen'wekunene!¹⁴

D.D. lokutsiwa nge ma concessions
which is called Concessions.

M.D. wen'weluhlanga!
wen'weluhlanga!¹³¹

D.D. e- Sowuchazile kokutsi kwakungekho
e- [um] you have explained that selling of
kutsengisa live kaNgwane

live⁴⁷ kaNgwane⁵ did not exist.

M.D. Nkhosi! Sibesibuya ke, nkhozi ke, etimphini
Nkhosi!²¹ We then come, nkhozi²¹, to the
takhe ke, Mswati. Sitsi nje kutibala
timphi⁵⁰ of his, Mswati. Let us just count them.

D.D. e-e-
yes

M.D. sitatibala nje . Imphi leyalwa yekugala nje
We will just count them. The first imphi⁵⁰ that
Mswati vele asemncane, nguleye Lubuya
was fought by Mswati, while still ^{that of Lubuya} young, was,

D.D. angiyati ke, nkhosi Chaza ngayo
I don't know about it, Nkhosi²¹, explain about it.

M.D. nguleye Lubuya ka Zulu
it was that of Lubuya, of ka Zulu¹⁹ kaZulu.

D.D. nhn!
nhn²⁴ is not even going to be in the list.

M.D. ekughoshweni kwa Dingane phela ngemabhumu
When Dingane was expelled by the Boers

D.D. ngiyayati ke leyo emilanduwini, ngiyifundzile
I know that one from history; I have learnt
impela ngenangumfana ngenti History
about it very much, when I was a boy, doing History.

M.D. wen wekunene!
wen wekunene¹⁴

D.D. ngent umlanduwo esikolweni.
I did history at school. he had already

M.D. ingani phela nkhosi, benitsi nanifundz' umlanduwo
of course, Nkhosi²¹, as when you been learning
esikolweni nincine ngalaba baka Zulu
history at school, you learnt about the Zulu only.

D.D. besingabseta kulaba bakitsi ?
We did not go on to ours ?

M.D. Cha!
no!

D.D. qhubeka, qhubeka
Continue, Continue.

M.D. nakoke Dingane ke akhweshake, batsi na
there, Dingane, then moved; they say

bamhlawulisa emabhunu, bafuna emakhulu
 when the Boers fined him, demanding several
 latsite etinkhomo, kukhandze kutsi etc.
 hundreds of cattle, it was found that he didn't
 Utawutsi ke: "Ngingente njani na? Asengikhiphi-
 have them. He then said: "What can I do? let me
 mphi itilandze kaNgwane."
 send out an imphi³⁰ to fetch ^{them} from kaNgwane³⁵."

D.D. ayiyi nekuyawuticela, tiyalandowa.
 (laughing) It [imphi³⁰] is not even going to beg for them, but to
 fetch them

M.D. Cha, tiyalandowa.
 No, they were to be fetched.

D.D. ngesikhali
 with the spear

M.D. tilandwa ngesikhali
 they were to be fetched with the spear

D.D. nhn
nhn³⁴

M.D. nembalake uyayikhiphake, kantsi uyikhipha nje
 indeed, he sent it out, yet he had already
 sebhukene nalomnakabo, Mpande, Mpande
 got seperated from his brother, Mpande. Mpande
 sawuthebhule mabutfo, lamany'asabuye ngakuye
 occasionally cut off a certain number of the emabutfo³⁷

D.D. enhhe
enhhe¹³

M.D. utsite nawabon'emabutfo amancane, watsi: "Hhawu!
 when he [Dirigane] realized that the emabutfo³⁷
 Emabutfo mancane, gijimane nicele Mpande
 were small in number, he said: "Hhawu!⁴⁶ emabutfo
 engete mabutfo. Uwathonisephi lamanye?"
 are small in number; go and ask Mpande to add 2
emabutfo³⁷. Where has he taken some, to?"

D.D. enhhe, lapha umbile emaSwati, walle
enhhe¹³

M.D. awu, kubateke. Sowusale uyawaleka nje
awu³, there were none. He then brought a few.
lengcosana. Utsi: "kumane kutfolakale letinkhomo
He said: "Only if the cattle could be got,
ngoba emaSwati abasibo bantfu lesitawuvamq
because the Swazis are not people who will
kutsi bangasehlula."
defeat us."

D.D. nhn bluffy bakaNgwane nebakaZulu?
nhn³⁴ to hold each other by the hand

M.D. "angeke basehlule", iyefikake iningena lapha
"They will not defeat us." It then arrived the impi⁵⁰
elubuya, njengabubona laph'e Shiselweni.
and it got into elubuya, as you see there in Shiselweni

D.D. nhn
nhn³⁴ the last one this.

M.D. emkhatsini wetintsaba letimbili, kuMtsambama
between two mountains; Mtsambama and
naMarukutfu. letinyenti leti, yetugwale,
Marukutfu

D.D. wo! kusekubuya lapho?
wo!⁷, it is at elubuya there?

M.D. kusekubuya lapho, emkhatsini waletintsaba.
it is at elubuya there, between the mountain.

D.D. Mine ngakukhulu njengoba ngukitsi
myself I know a lot, because that is the place to which

D.D. nhn! nhn! nhn!
nhn! nhn! nhn!³⁴ I belong

M.D. e-e, nkhosi. Iqhamuka le kulesikhala ke, ita
yes, nkhosi²⁴. It appear there yonder, at that

laphentansi lapha ivimbike emaswati, iwalile.
opening^{down} there. The Swazis had blocked;

D.D. asewle emaswati kutsi Dingane uyahlasela
The Swazis had heard that Dingane was flying
ngala?

blaseling¹⁸ this side?

M.D. kuvakele kutsi vele iyeta ivuwile
It had been heard that, indeed, it [impbi⁵⁰] was coming^{fully fledged.}

D.D. yekugala yini lemphi kutsi tike tibambane
was this impbi⁵⁰ the first one, for the Ngwane⁵ and
ngetihlutfu bakaNgwane nebakaZulu?
the Zulu to hold each other by tihlutfu²⁹?

M.D. angisi nye, nkhosi, yekugana
Let me say, nkhozi²¹, it was the last one.

D.D. Wo, yekugana le.
wo⁷, it was the last one, this that day, that was

M.D. yekugana le.
it was the last one, this.

D.D. qhubeka, nkhozi
Continue, nkhozi²¹

M.D. tasetikhona letinyenti leta-, yekugana le,
the had^{fought} many before; this was the last one,
kwatsi kube kuphele yona akuphindeanga
after it ended, they never again came
bakaZulu batowuhlasela kaNgwane,
to blasela¹⁸ kaNgwane⁵

D.D. qhubeka, nkhozi
Continue, nkhozi

M.D. Wo, nempelake, nkhozi ke leyeLubuyake,
wo⁷, indeed, nkhozi²¹, that of Lubuya, it was
kwaliwa kwaliwa, nkhozi, kwasa ngakusasa
fought and fought, nkhozi²¹, and the following day

ibambile impphi yakaZulu, kwangatiwa kutsi
It was found that the Zulu impphi⁵⁰ had gone; it
ishonephi, balandzel'e Maswati, balandzela
was never known where it went. The Swazi followed,

D.D. batiffolile yini tinkhomo? *Did they get them?*
did they, in fact, get the cattle?

M.D. kute. Azange batfole lutfo
No. They never got anything.

D.D. batsi laba "Ngeke ngisho niyiffole nje
These said, "You will not get even a calf
liffole layo *of it* [of Swazi cow]

M.D. Zange nje, ngisho yinye, babuyele muva,
not, they never got even one, they went back
bahluleka ngalelo langa, kwangabiko lutfo
They were not successful on that day; there was
lutfo - lokwabenta nje kutsi bagcine kutsi
absolutely nothing - which made them say
"Hhawe! kakusitilutfo kuye Maswatini ngalo".
eventually say: "Hhawe!"⁴⁶ it does help going to ^{Swaziland now}

D.D. liswati ungalemuka imali, kodwa inkhomo
you can snatch money from a Swazi, but not
nani a cow.

M.D. ha!
ha!

D.D. liyawu yihambela ngisho kubantwana bebantwana
he/she [a Swazi] would reclaim it [cow] even
bakho from your children.

M.D. noma ungaba se Cape Town lila, liyawu kwela
even if you could be in Cape Town, and he

55 beNguni } One of the principal ethno-linguistic groups
 or Nguni } of Bantu peoples in Southern Africa.
 They migrated south, from the area north
 of the Limpopo River in the fifteenth
 century along with the Sotho people.
 [Grotper J. J., in Historical Dictionary
of Swaziland, p.16]

timela lithambele lenkhomo ya ten pounds.
 [the Swazi] were here, he would travel by train to reclaim
 D.D. lillahlekelwe yimali lenyenti the ten pounds cow.
 and he would lose a lot of money.

M.D. lillahlekelwe ngulemali kubuye leyankhomo
 would lose the money in order that the ten-pounds
 ya ten pounds cow may come back

D.D. qhubeka, nkhosi.
 Continue, nkhosi²¹

M.D. Wen'wekunene! E-yimphi ye kubuya.
 wen'wekunene!¹⁴ E-tum] it was the imphi⁵⁰ of kubuya.

M.D. Seyimphi ya Mawewe na Mzila, lengiyona
 Then there was Mawewe and Mzila's imphi⁵⁰, which
 D.D. ayikhipha Mswati yayawelekelela Mawewe,
 Mswati sent out to assist Mawewe, after having
 M.D. asagabene nemnakabo Mzila, baSoshangane
 quarrelled with his brother, Mzila; they were
 D.D. labantwana.

Soshangane's children, these.

D.D. wo, baSoshangane, yebo.
 wo⁷, they were Soshangane's, yes.

M.D. baSoshangane bababili, babanga bukhasi
 They were both Soshangane's, disputing bukhasi¹¹ of
 M.D. baSoshangane.

D.D. nhn
 nhn³⁴

M.D. SoSshangane, bakaNdwandwa; beNguni. Owu,
 SoSshangane, they are of Ndwandwa; they are beNguni.⁵⁵
 nempela ke phela, uyakhumbula kutsi
 Owu³, indeed, you, of course, remember that

bukhosi balapha kitsi bakhiwe ngebeNguni
bukhosi" for here our place, have been built by @

D.D. e-e- , umtfombo nje ke yase beNguni⁵⁵
yes ; the source . one was of Simons

M.D. umtfombo nje . Seke iyaphuma ke iyawuhlasele
the source . It then got out [imphi⁵⁰] to blasele¹⁸
sela ke ka Soshangane ke , iyawuhlasele
at Soshangane's ; It was going to blasele¹⁸
Mzila

Mzila . patch up , to separate the children .

D.D. iyawulamula , bantfwana ?
It was going to patch up the quarrel between children .

M.D. iyawulamula bantfwana , kwabalukhuni ke nkosi .
it was to patch up the quarrel between children . It was difficult , nkosi²¹

D.D. batalwa ngubani labantfwana lababili ?
who begot these two children ?

M.D. batalwa ngu Soshangane .
They were begot by Soshangane .

D.D. unina ?
their mother ?

M.D. e- unina , ligama lelikhunyana leMatfonga
e- [um] their mother , is a hard name [to pronounce]

D.D. asiliyekele , nkosi
let us leave it , nkosi²¹ it is a Tfonga one .

M.D. utalibona ngalelinye lilanga . Ukhona lengi-
you will see it on another day . There is someone
muwatsi ubhala umlanduwo webeNguni ,
I heard saying he was writing the history of beNguni⁵⁵
lenawadzi ngahliphume noma nini , utalibona
this book might come out at anytime . You will
ngalelinye lilanga .
see it on another day .

D.D. asendlule, nkhosi khona lapho, qhubeka
let us pass on, nkhosih there, continue.

M.D. Wen'wekunene! Sete lenye ke, yase Simakadze.
Wen'wekunene!¹⁴ Another one was of Simakadze,
Nakhona, yaka Shabalala, kubanga bantwana.
Even there, the Shabalala one [imphi¹³], children were
uphinz'uyayi khipha iyawulamula, iyawehluka-
disputing [the throne]. He [Mswati], again sent it out

D.D. nisa bantwana.
to go and patch up, to separate the children.

D.D. Simakadze sikuphi lapha? khona yale.
Where is this Simakadze here? that side

M.D. Simakadze sise Piet Letief. base hlutani sa
Simakadze is in Piet Letief, arrived and

D.D. wo!
wo!⁷ us in between.

M.D. e-e-aye. Siyilandze layo.
yes. will narrate that later.

D.D. loku kugwele baka Shabalala nje khona
as the Shabalala people are full there, from

D.D. lapha, kusuka e Ermelo
lapha, kusuka e Ermelo.

M.D. enhhe!
enhhe!¹³

D.D. kutsi kubo lokhuza, kubo Piet Letief
up to this place, Piet Letief

M.D. wen'wekunene! Yindzawo yabo nje laba
wen'wekunene!¹⁴ It is their area, these

baka Shabalala.
Shabalala people.

D.D. badzabukaphi laba baka Shabalala, kancane
Where did these Shabalala [people] dzabuka¹⁵?
[explain] just a bit.

M.D. Ifumele mabutto
 he was sending emabutto³⁷

D.D. iyowulamula
 he went to patch up a quarrel of Mathula

M.D. iyowulamula
 he went to patch up a quarrel now

D.D. ikakhulu, ngobe phela lapha yenabela khona
 more especially because, where he stretches

D.D. akufuneki kubesolomane kunetiphitsiphitsi,
 his feet, there shouldn't be frequent

M.D. kungadzimate kungene fitsa
 commotions; enemies might end up entering.

M.D. wen'wekunene!
 wen'wekunene!

D.D. nhn.
 nhn³⁴

M.D. Seke yaka Mgombane, seyaka Mahhoyane.
 Then there was that of Mgombane, that of Mahhoyane.

Sengikube Sutfu ke nyalo.
 I am on the Sutho, now.

D.D. wo, sesikube Sutfu, lo Mgombane, ulapha
 wo⁷ we are on the Sutho. Was this Mgombane

M.D. kuMaNdebele yini?
 here among the Ndebele?

M.D. ya! balapha, Mgombane nje, ulapha kuMaNdebele
 ya! they were here, Mgombane was among the Ndebele

D.D. nhn! nhn! nhn!
 nhn! nhn! nhn!

M.D. e-e ulapha kuMaNdebele
 yes, he was there, among the Ndebele.

D.D. kutsi angiyikhumbule kancane.
 I almost remember, a little.

M.D. ...
 they are the same, these patches, the patches

D.D. ...
 they then stayed there at Simatane

M.D. ...
 they then had their own patches, that side

D.D. ...
 they will follow that later

M.D. ...
 wen'wekunene!

D.D. ...
 there is something, when it

M.D. ...
 then we were there! Then there was the Mahhoyane

D.D. ...
 still the patches, was sending emabutto³⁷

M.D. sekuba nguleyaka Mahhoyane ke kube Sutfu;
 Then there was that of Mahhoyane, among the Sotho.
 D.D. Seyaka Mabhulane, nayo leyaka Mabhula.
 Then that of Mabhulane - even that of Mabhula.

D.D. sekutsiwa kukata Mabhulane
 it is said, it is kata Mabhulane [now]

M.D. wena wekunene!
wena wekunene!⁴

D.D. nhn, ingatsi bonake basama Venda
nhn³⁴ it seems as if they are the Venda, those,

M.D. vele ngemavenda
 indeed, they are Venda.

D.D. nhn lekyintsanga yakhe.
nhn

M.D. e-e- nkhosi. Seyaka thhangane, khona le.
 yes, nkhosi²¹. Then there was that of thhangane,
 thhonake futsi yaka Madlangampisi; yaka-
 still there. There, again, was of Madlangampisi, that
 Madlangampisi lapha kuMahamba.
 of kaMadlangampisi there, at Mahamba.

D.D. nhn! nhn!
nhn! nhn!

M.D. ngoba phela lapha kuMahamba kwakugawek
 because, of course, there at Mahamba, those Swazis
 laba emSwati. Nakhona yaphuma yayakulwa
 were full [number]. There, too, it got out to fight
 khona
 there.

D.D. nhn! nhn! nhn!
nhn! nhn! nhn!

M.D. senguleleikhulu ye Mshadza ke, kuMhuluhulu
 Then there was the big one, of Mshadza, at
 Mhuluhulu.

56 phaka, phaking } preparing an army for
also kuyirika a battle and actually despatching it.

D.D. emabutto ladla ngawo lapha, ngulolowabelite?
the emabutto³⁷, with which he was eating here, where these

M.D. yiNyatsi. you have counted?
It's INyatsi

D.D. nho! nho! nho!
nho! nho! nho!

M.D. ubhoke nje ngeNyatsi, nakalamanye emabutto,
He had become famous through INyatsi, together
koduwa lokwatiwa nje kakhulu, yiNyatsi
with other emabutto³⁷, but what was widely known was INyatsi

D.D. lelibutto leliyintsanga yakhe
the libutto which was his contemporary.

M.D. lelibutto leliyintsanga yakhe.
the libutto which was his contemporary.

D.D. uphuma nalo yini yena?
Does he go out with it, himself?

M.D. abephumanalo, abephumanalo, kube tikhatsi
He used to go out with it, he used to get out with
lapho libutto lihambe netinduna, koduwa
it; some times tinduna⁶ would go out with libutto³⁷
nangabati nje kutsi yimbi le, abevelaphume
but if it was said to be bad [imphi⁵⁰] this one,
nalo.

he used to go out with it.

D.D. kuphume yena matfupha
he, himself, would go out

M.D. kuphume yena matfupha, angahlali, ayiqini,
he, himself, would go out, he wouldn't sit. He
iqiniswe nguye.
would strengthen it; it would be strengthened by him.

D.D. lapha ekuyiphakeni, kusho kutsi yayicweawe-
there, at phaking⁵⁶ it, it mean that he was well



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