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interview conducted by: Sabelo Ndzinisa = S.N.
Tars Makama = T.M.
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Informants

: Magangeni Arthur, Dlamini and
James Wilson Mnjoli (aka Maphu-
ngwane)
: Kungawaba; Kutiba

Topics

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Number

Key(s): Tars = T.M.

Magangeni = M.D.

James = J.M.W.

{ Mkhumbi Ngcamphala = M.N
Ndwandwawe = N

Section One

History of Swaziland by Magangeni Dlamini

SBS series

05.04.74 and 03.11.77

Footnotes

¹ nine bekunene } - 'wena' you [one]; nine
singular: wena wekunene } you [more than one];
we- acts as a concord, indicating
that one item is being talked
about, and be- does the same,
but it indicates plurality.

These are address phrases
commonly used in Swaziland in which
the addresser shows politeness
towards the addressee(s). The literal
meaning of this is: "you of the right
hand."

² tingcobinga - places where human
dead bodies are kept, especially
special peoples' bodies, as a form
of burial, but not actually buried
in the ground. These places are usually
caves or mountainous places that
are suitable for this. They could also
be places where belongings, rather
than the deceased themselves, are
kept.

³ emakhosi } - see glossary
singular: inkhosi
variants: amakhosi; inkosi

⁴ Luhlanga - reed. Maybe this word stems
from the phrase: sadzabuka eluhlangeni
(we dzabuka from reed).

M.D. e- nine bekunene ke, njongobe kulelurki leliphe
e- [um] nine bekunene¹ as last week we ended
life, sigane sibala tingcobinga, lapho kungama
up counting tingcobinga², where emakhosi³ were
fjwa khona emakhosi eluhlanga. Tabalwa ke
buried, emakhosi eluhlanga⁴. The tingcobinga²
tingcobinga kusuka enhla enyakatto, sebla
were counted, from up in the north, we came down
nato, sebla nato saye sefika embo; saye
still counting them, until we reached embo; we
sefika e-Dalagubhe, kaMfumu; lapho kutsiwa
even reached Delagoa Bay, at Mfumu's [place], where
nguka Mfumu, kantsi lelibito lelisi kaMfumu,
it is called kaMfumu, yet when we trace this
nasililandzela ngesi katanga siliffola kutsi lisho
name kaMfumu, we find that according to
kutsi e- kusemphakatsini, emtini lomkhulu
the katanga [], it means that it's a big
lapho kwakuhlala khona emakhosi. Lapho Dalagubhe
umphakatsi⁶ where emakhosi⁷ lived. There at
ngulalalakuhlala khona emakhosi emaswati
Delagoa Bay is where emakhosi of the Swazi
ngesikhatsi alibusa lonkhe lele Dalagubhe, kutsiwa
lived, when they ruled over the entire Delagoa Bay.
ngu kaMfumu nje, nalekubonakala kutsi bahlala
It's called kaMfumu, because they lived there,
khona, nawubuta bayawu kutjela kutsi nguka-
and if you ask, they will tell you that it is
Mfumu. Sehlake saye sefika kaTembe lapho
kaMfumu. We then descended until we reached
enhla sesenyusa lwanle; Saye sefika khona,
kaTembe up there, and we went up along the sea

Footnotes

5 ka — in/at e.g. ka Manzini = in Manzini;
ka Ndwandwa = at Ndwandwa's place.

6 umphakatsi } — see glossary
variant: umphakathi }

7 emakhosi } — see glossary
variant: amakhosi }
singular: inkhosi }
variant: inkosi }

ingqubo — places where human
dead bodies are kept especially
special people's bodies, as a form
of burial, but not directly buried
in the ground. These places are usually
caves or mountainsides and they
are suitable for the same. They also
be places where important bodies
than the deceased sometimes are
kept.

matheni } — see glossary
matheni }
matheni }

matheni — Mod. Maybe this word comes
from the phrase matheni
derived from matheni

8 eLubonjeni — the mountain range on the eastern part of Swaziland.

9 eZibayaneni —

10 eMavananeni —

11 Gollel — a former of present-day Lavumisa, in the south-eastern corner of Swaziland

12 Shiselweni — name of the present-day administrative district of Swaziland which takes its name from the base in Southern Swaziland of the early Swazi kings (so-called because of the frequent burning (Shisa) of homesteads in the area, by attackers from the south.) [S.W.O.iff. P.]

13 bo-Ndovungunye — 'bo' is a prefix, indicating that it is so-and-so or it is the group of so-and-so, i.e. so-and-so and company.

14 eMbilaneni (variant Mbilane) — a hilly area in Southern Swaziland, site of the royal graves of Ngwane III, Sobhuza II; There are two royal grave-sites in Southern Swaziland which are known by this name; Nzama and Mokoffwa. [S.W.O.iff. H.] • eMakhosini (i.e. at the King's burial place)

12
eLubonjeni, eZibayaneni; saya eMavananeni, saya we eventually arrived at eLubonjeni⁸ at eZibayaneni⁹ sefika, sedlula eGolela, saya Shiselweni, lapha ni⁹; we also went to eMavananeni¹⁰, passed Gollel¹¹, kwabekwa khon'emakhosi e-bo'Ndovungunye. we went to Shiselweni¹², where the emakhosi¹², bo¹³ Saya sakhuphuka sabuya lapha sesisuka Ndovungunye. We ascended and came here, coming eMbilaneni, eMakhosini, sefike Mdzimba. Umbuzo from eMbilaneni¹⁴ at emakhosi¹⁴; we reached ke walamuhla utsi: "Bobani kodwa laba Mdzimba¹⁵. The question for today is: "Who are labaya babekwe engcobingweni na? Nguye these that are placed at engcobingweni¹²? Isi it wonkhe nj'umuntu yini, nabe mklawumbe every person or it's certain people; or it's the ngulabatsite, nabe mklawumbe lowo lotsandaka¹⁶ one who happened to like it that way?" The Imphendulo ke itsi: "Iyo yindzawo yematangeni answer is: "That is a place of the ematangeni¹⁶ kuphela. Ngaphandle kwekube ke nangabe lowo only. Unless that one who is not litangeni¹⁶ longasilo litangeni ayiswa entsabeni, kusho is being sent to the mountain having got inwume uytfole kuwo ematangeni, ngobe permission from the ematangeni, because we know sati kutsi ngematangeni Kanye nebanifwabentkosi¹⁷ that it's ematangeni, together with banifwabentkosi¹⁷ E-bese kuba khona ke banifu lokubonakala Then there are people, who get in touch with kwekutsi basebente batsintsana kakhulu imfukwane¹⁸ very much; those who have got in

Footnotes

15 mdzimba } - Mountains. A series of elevations
variant: mdimba } South of Mbabane in the Midlands,
about halfway to Manzini. The royal
villages are also usually located
near the foot of these mountains.
The impenetrable nature of these
mountains made them natural
Swazi strongholds. [John J Grotpeter,
p. 98].

16 ematangeni - 1. Swazi currency 2. Those of the
Dlamini clan 3. All those who trace
their history to Tanga, who is supposed
to have lived in the Delagoa Bay
region some centuries back.
Mlangeni is an address of one;
Malangeni is an address-name
of many.

17 bantfwabenkhosi
singular: umntfwanekhosi } see glossary
variants: abantabekhosi
untanekhosi

18 imfukwane - sacred royal cattle associated
with inewala.

19. ebukhosini - see glossary for 'bukhosi';
ebukhosini denotes place i.e.
e plus -ini

20. endlunkhulu - } - see glossary.
also: indlunkhulu }
variant: indlunkulu }

21. umdzambane -

83
nemfukwane, e labo labatsintsane kathulu
touch with imfukwane¹⁸ very much are the ones
nemfukwane ngabo ke labaye babikwe, nanga
who used to be reported, if not a lilangeni¹⁶,
be angasilo lilangeni abikwe ebukhosini,
reported to the ebukhosini¹⁹, endlunkhulu²⁰, that
endlunkhulu kutsi kasekho bani. lowo bani
so-and-so is no longer present. If that so-and-
ke nangasekho, ligama liphumi endlunkhulu
so is no longer present, the word comes from
kutsi akayiswe entsbeni. Bese kubake
endlunkhulu²⁰ that let he be sent to the
ngulabanye ke lokubonakala kutsi bayabikwa
mountain. Then there are those who, too, are
nabo, kuye kute kukhishwe umdzambane,
reported, and an umdzambane²¹ would be taken
kubonakale kutsi ngumntfu loneligama
out, and it would be seen that it's a person who
endlunkhulu, lengetemane nje atsafwe
has a word [to say] endlunkhulu²⁰, who cannot
ebese uyawufihlwa angakabikwa, atawusi-
just be buried, without having been reported,
le afuneka ebukhosini. toke, yintfo kufanele
because he would be wanted ebukhosini¹⁹. That is
kutsi, nasibika inakekelwe nalamuhla noma
something which, as we look at it, must be
tintfo letinyenti tsihlakela, kedwa kungete
taken care of even today, although many
kwalahleka lokutsi kwatiwe kutsi banifu
things are getting lost, but it should not get
labangu kutsi bayabikwa, awumane nje bese
lost that it must be known that people like this are

22 Iwe

variant: izwe

also: siwe

variant: isizwe

- see glossary

23 emaSwati - the Swazi people

banfu bayatentela. E ngidlule ke lapho ke, reported, you don't just do on your own [anything]. ekubaleni kutsi ngulabanjani laba labuyentsabeni, [um] let me pass there, counting types of people who ngabo laboke. Umuntfu nje longasiye lofanele go to the mountain; it's those. A person who is kuyentsabeni, ngumuntfu lofanele kutsi naye not to go to the mountain, is a person who should ati kutsi wentwa nani, kodwa ke entsabeni know how he [is buried], but should go to the aye ngobe akhonyiwe. Toku, kudzine ngikusho mountain because he has been directed to do so. nje, ngikukhulume lapho, ngikukhulunyiswa kutsi I say this because this Iwe²² is ours, and will llive letfu aliqunw hamba; limile limile, not go; it has stood, it has stood - it is ours. It letfu. leMatangeni; leMaSwati; lebanfu baka belongs to eMatangeni¹⁶; it belongs to eMaSwati²³. Ngwane. Ngako ke nangabe lapha etintsabeni, it belongs to ^{the} people of Ngwane. Therefore, if etingcobingeni lapho kubekwa khona ema- there on the mountains, at etingcobingeni² Langeni, kutawufuhlekelwa, kubekwe noma where eMatangeni¹⁶ are placed, anyone is sent, is ngabe ngu bani, kutawukhanya kwekutsi kuya placed, it will be found that after some time wuhamba khambe phela bese kuyagawala, It becomes full, and we then wonder where this sesiyandzinda kutsi lesive siyawugama bese sive²¹ is going to be placed; this custom would sitsiwani, bese kulahleka lelisiko. E lokunye then get lost. E - [um] another thing is

24 lahlwa'd } lahla 1. discard, throw
 also labla } away. 2. bury 3. abandon,
 reject 4. lose 5. waste 6.
 condemn, find guilty.
lahlwa - be a victim of this;
 suffer the action.

25 Umsimeto - institution; culture; custom.

26 timphi } 1. army i.e. fighting force of the
 singular: imphi } tribe collected for action 2. Whole
 variants: izimphi } of any particular fighting excursion
imphi } undertaken by that force - i.e. war;
 3. any particular engagement in
 that war, i.e. battle; 4. foe, adversary,
 hostile person or force; used to
 express surprise or admiration
 at the largeness of a company
 or body of people.

naku; ngitsite laba labiyentsabeni ngulaba laba
 this, I said that those who go to the mountain
 ngalahlwa; bangalahlwa ngobe kukhona
 are those who are not lahlwa'd²⁴; they are
 umsimeto lotsite lokufanele kutsi balondwowa
 kept safely, because there is a certain umsimeto²⁵
 lotwe bangalahlwa. Nakuke loku lokungukong
 which demands that they be kept safely, not lahlwa
 kwenta kwekutsi balondwowlotwe bangalahlwa;
 It is this which makes it necessary that they
 kadzeni kwakulwa timphi, live lalingakata
 should not be lahlwa but kept safely; in
liyehla liyentazi, kucoshwana, kwehlulwang,
 ancient times there were timphi²⁶; the live²²
kutsatfwa emave alabanye. Kwentekete kutsi
 was shaking, going up and down, people chasing
Sive naso sesitfwalwa sihamba, sesiyawitfo
 each other, conquering, each other, annexing
la lelinye live embili. Labake labasentsabeni,
 other people's countries. As all these were happened,
emakhosi, ematangeneni, nabo bonkhe laba labakhu
 the sive²² itself moved on to fund another
lu, kakhulu, kakhulu kakhulu, emakhosi-
live²² ahead. Those who were on mountains, the
abengshiywa nangabe kungukutsi sive sesiy-
emakhosi⁷, the ematangeneni¹⁶, as well as all those
khulwa, sehluliwe sesiyesuka kuleyondzawa,
 who were very great, more specially emakhosi⁷, they
abetfwala emakhosi affwalwe kuhanywe nawo,
 were not left behind if sive²² was being
Nasoke lesizatfu lesenta kutsi emakhosi
 defeated, and was leaving that area, they used to be

27 hlasele go out to war; invade any particular locality; go, or come against with the purpose of fighting, attack, as any particular person.

alonduwolotwe entsabeni; kwakuhanjira nawo carried, these emakhosi⁷ and taken to wherever aye lapho kuyakwakhwa khona, lapha liyawu the siwe²² was going. That is the reason which khontwa khona, lapha liyawu hlasele khona necessitated the keeping safely of emakhosi on a lifike litsatfwe abekwe khona. Nangabe kwaku maintain; they used to be taken to where the siwe²² ngenteka kutsi bese kufika siwe lesinye lapha was going to settle; where it was going to pha kufihlwe lamakhos'emalangeneni khona, hlasele²⁷; they were then placed there. If it were to sifike bese sibek'inkhosi etikwawo lamalangeneni, happen that where the emakhosi⁷ of the emalangeneni¹⁶ tsine besati kutsi angeke alunge lowo were hid, some siwe were to instal their king, lolinge kubeka inkhosi yakhe etikw'emalange we knew that that person would not be okay, that ni, angakesuswa. Ngangobe nje siyati tsine who attempted to put his inkhosi⁷ on the emalangeneni¹⁶ kokutsi letindzawo lapho emakhosi etfu before they were removed. For these reasons, we know athona khona, tikhonthwane tesive, letikhombi that the places where there are our emakhosi, live kutsi live lemangwane liye likhawulaphi. are posts of the siwe²², pointing where the live²² Ngani na? Sikhomba tintsaba tingcobinga of the Nguwane people ends. Why? Because they lapho sibekhe khona bukhosi betfu ngoba point to mountains, tingcobinga² where we have asibutfwalanga sibusise lapho. Ngakoke put our bukhosi⁷, because we never carried and removed it

sizafu lesikhulu lesenta kutsi silati lelisi
 from there. Therefore, ^{this is} the big reason which makes us
 ko, siligane lelisiko, sililonduwolofe. Sati
 know this custom, keep it, as well as to know the
 futsi naletindzawo lapho khona sibeka
 places at which we place our emakhosi⁷, so that
 emakhosi etfu, kute kungalahleki, siyati kutsi
 this may not get lost. We do know that we will
 sibletl kona, asiseyuwuphindze siyondzawose
 never go anywhere, moving up and down cease, where
 kwaphela kuyaluka kwekuyenhlq nentansi labo
 people now have their live²², it is theirs forever,
 bantfu labanelive labo, Bingelabo njalo. E-
 E--Jum the live of ematangeni¹⁶ is not ruled
 alibuswake ngenkhani live lematangeni,
 through stubbornness, because you are not going
 ngoba awunawubeka inkhosi yakho etfwe
 to instal your inkhosi⁷ on the emakhosi⁷ of
 makhosi ematangeni. E. sidluleke lapho.
 the ematangeni¹⁶. Let us pass on there, I have
 Sengishito kutsi ingcobinga le, sikhonkhwane
 said that ingcobinga² this, is a ^{big} post which
 lesikhulu selive. Sikhumbule kwekwekutsi
 marks the end of the live²². Let us remember
 naJosefa eGibhitha, Josefa eGibhitha wala
 that even Joseph in Egypt, Joseph in Egypt was
 nduwa, wafualwa ematsambo akhe ayawu-
 fetched ^{his} ^{bones} ^{were} ^{carried} and buried in Canan amongst
 ngewajwa ekhenani, kubo, eveni labomkh-
 his people, at his place, ^{at} the live²² of his grand
 lu wakhe ngoba abengete afihlwa eveni
 fathers, because he would not be hidden in

28 kuzila } abstain, avoid, give up, show
variant: kutila } respect by avoidance; mourn.

lalabanye banifu. Singaloke tsinematangeni,
a live²² of other people. We are like that we,
sikleti eveni letfu, kute loyawuphindee
ematangeni¹⁶; we are living in our live²², no one
abekwe etikwetfu, kantsi njalo nangabe kuzi
will ever be put on us, yet if it happened that we
kwenteka kutsi siyakhamba, sasikhamba wunthe
went, we used to go and live nothing behind. Today
kubete lesikushiyako. Namhla nje kunetindeawo
there are many places which are for the Swazi
letinyenti lapho kubonakala kutsi temaSwati
because we can point tingcobinga², where we
ngoba singakhamba tingcobinga lapho sasi-
had put emakhosi⁷, up to this day they
bete khon'emakhosi namhla loku akhona-
are still there; our past. Let us pass on from that,
khona lapho tikhonkhwane tetfu. Asidluleke
because I said my talk has something to do
kuloko, ngoba ngatsi inkhulumo yami icandze
with reminding ourselves about the custom of
ne nekutsi, sikhumbutane ngelisiko lekungawo
burial and kuzila²⁸. Let me talk about
nekuzila. Namhla ke angikhulume ngekuzilake.
kuzila today. This word 'kuzila' I am running
Leligama lelitsi 'kuzila', ngibalekela lelelitsi
away from this one 'kutila', because you can
'kutita', ngoba kutila ungatila intfo uyitile nje
abstain from doing something, not because it
ibe ingasiyo intfo lekubhuphe kangako, uyitile
is troubling or bothering you in anyway, but
nje, uyiyekele ngoba ufuna kumbe kutsi
you can just stop doing it, perhaps in order to

29
inzila } a sign of mourning, usually a
variant: inzilo } piece of cloth or a blouse or any
clothe that acts as a sign that one
is mourning another person's death.

19
ungeke wayentintfo letsite kute kuphele sikhatsi
avoid doing a certain thing for a certain period
lesitsite, ngesiSwati. Kuzila ngukhona kuvakala
of time, according to SiSwati. 'kuzila'²⁸ is the
kable kutsi ukhuluma ngekuzila nangabe
word which is understandable that you are
kufiwe, Inhlonipho yekuzila kanye nenzila,
talking about kuzila when there has been death.
labanye bantsi inzilo. Natike tintfo lesifanele
The respect for kuzila²⁸ as well as inzila²⁷
kutsi sitikhumbule namhla lese umuntu abuke,
which others call inzilo²⁹. Here are things which
abuke abuye amangale kutsi awu! Kuyawutsi-
we should remember today, which a person has
wanina, tintfo tyalableka. Tyalableka ngisho
looked at, looked at, looked at, and then wondered
nanyalo losikhuluma nye. Bantwana tsine
what is to be done, things are getting lost.
sikhule bangayi emngcwabeni. Umntwana
They are getting lost even now as we are
abengayi emngcwabeni ngani na? Ngobe
talking, Children, when we grew up, were not to go
eMaSwati abetifundziswa letikhulu eMaSwati
to a funeral. Why was a child not to go to
ati naku labatsi namhla yi sayikholoji. Isayi-
funeral? Because the Swazis were great
kholoji sekungatsi loku kutanetifundziswa
learned people, who knew what is today called
e, kantsi sasivele tsine sikhwati. Uma utsatsa
psychology. It seems as if Psychology has come with
umntwana umusa lapho kumatima khona,
the educated people, whereas we already knew it, if

ingcondwo yalowo mntwana iyalimala. EmSwati
 you take a child to a difficult situation, his/her
 abekwati loko. Ingcondwo yemntwana ibutsakata
 mind gets damaged. The Swazi knew that, the mind
 ka, ngoko ke umntwana akayiswa. Angisho
 of a child is weak, therefore, a child is not taken
 kutsi ningabobayisa, ngoba akusimi lengingathi-
 there, I am not saying you shouldn't take them there,
 pha umtsetfo tonjalo, kodwake ngalandza
 because it is not me who can promulgate such a law,
 lokwakwentiwa kubomkhulu, nakubobabe,
 but I am narrating what used to be done by our
 Ngitsite siyakhumbutana. Umntwana akayi
 grand parents, as well as by our father(s). I said
 emngcwabeni, ngoba utawubona sidvumbu
 we are, reminding each other. A child never goes to
 semuntfu lefile, ingcondwo yakhe itawutsini?
 a funeral, because he/she will ^{see} the corpse of a dead
 tabanyenti bantwana, sowutawukhandza kutsi
 person and then, his/her mind would do what?
 bantwana bayalimala etingcondweni tabo,
 you will find that many children get damaged in their
 noma singetuwukwati kutsi ulimele kanjani,
 minds, although we will not know how he/she got
 nekutsi walingatwa yirii, ingcondwo yalomntfan-
 damaged, as well as what damaged him, that is, the
 na ingiloku nje, lomntwana sowaba nguloku
 mind of this child is ^{like} this, what happened - he/she
 nje kwentanjani - waya lapho kungakafaneli
 went ^{where} she/he shouldn't have gone. We grew up not
 khona. Tsine nje sikhule singayi emngcwabeni
 going to funerals, ourselves, until we had eyes

safe saba naneblo sibili, nakhona sayiswa
 indeed, and even then, we were sent there, because
 ngobe sasesiboswa ngumtsetfawo wesilumbi,
 we had, by then, been bound by the European law.
 kwakungakefiki sigaba sekuba sekutsi ngobe
 The time hadn't come for us to go to a funeral,
 sesiya emngcwabeni. Umuntfu loya emngcwabeni
 The person who goes to a funeral is the one
 beni, ngumuntfu losendzile, nangabe
 who has got married, if it's a female. If it is
 ayintfombatana. Nangabe angumuntfu lom-
 a male, it's the person who has wed a woman.
 Juuna, ngumuntfu losatetile. Naye lo losand-
 Even the one who has the right to go to
 lungelo lekutsi aye emngcwabeni, uya
 a funeral, he/she goes there, because there
 ngoba kunalabadzala labayekumtjengisa, bayo
 are elders who are to show him/her, to
 kumfundisa kutsi konkhe kwentiwa njani, kuhlo-
 teach all that is done, how to show respect,
 nishwa njani, yonkhe imisimeto
 as well as all the imisimeto²⁵ which are done
 leyentiwato le emngcwabeni. Hhayi umane
 there at a funeral. Not to just take a child
 utsatse umntfawo njeje longatitfo
 who doesn't know anything, resulting in any
 kuyekwentiwa, sale kwenteka noma ngabe yini
 thing being done there, something not usually
 intfo lengentiwa endzaweni lenjalo. Banifwa-
 done at a place like that. Children would
 na bebangayi emngcwabeni; bekuya banifu
 not go to a funeral. Only grown up

30 lila — pass a message of condolences to
kulila the bereaved. kulila is to do this.

lasebakhulile — lowendzile nalosatekile. Ngebe
people would go — the one who had ^{been} married and
phela, utakwati ngani kona kulila, lomifwa
who had married. Because, indeed, how is he/she
na, nangabe kulilwa, ngoba usengakwati,
to lila³⁰, as he/she is still ignorant of this.
usengakati nekutsi kuyalilwa kwentiwani,
He/she would be taught how to lila, taught
lo sawuyawufundziswa nekutsi nakulilwa
by those older than she/he, because when
kwentiwa ngani. Afundzise ngulaba laba
he/she does it for the first time, she/he
dzala kunaye, ngoba naye naqala, utakwati
would follow after those older than she/he,
qala abandzele kulaba labadzala, abandzele
and would learn how it is done. Only
kulaba labadzala ^{aye} abone kutsi kwentiwa
then can he/she grow up into an adult
ngani, akwati kubandzala ke. E- nenkloripho
as well. E- [um] even the respect to be shown,
yakhona yatiwa ngulaba labadzala, laba laba
here, is known by the older ones. The
ncane bayifundza kulaba labadzala, ayifun-
young ones learn it from the older
ndza asakhulile, asonemqondowo, asenti-
ones, that is, when he/she had grown up;
le noma asatekile. Emasito onkhe
married if a woman, or a man. All the
alemngawabeni atiwa ngulaba labadzala,
Customs concerning a funeral are known
abefundzwa ngulesebakhulile. Nakute, naku-
by the elderly people. They used to be taught

31 umkhosi — 1. Zulu king's annual festival, held about Christmas time (with ukhala), when the men of the whole nation assembled at the Great Place in full festal panoply, the king was 'doctored' with manifold charms, the ancestral spirits praised, the allegiance of the people renewed, new laws were proclaimed, the enjoyment of the new season's fruits was formally initiated by the chief, the herd boys syninx (umshingo) was head again for the first time in the new year and so on; hence, any similar annual festival held by Native chiefs in Natal. [Ait. Bryant] 2. public celebration. 3. alarm.

32 hha! — (interjection) Expressing sudden surprise, similar to English 'Oh!', etc.

33 fukama — stay in one place and not move around; sit next to a dead body of a person, as a sign of mourning, which is also a customary practice.

113
fiwe ethaya nyalo kunemkhuba wetsi by elderly people. Now when death has occurred njengoba kufiwe laphekhaya, kutawufika at a home, people will arrive to bury the deceased, banfu batewungcwaba lomifi sekufanele [now] there should be a slaughtering of a cow kuhlaljiw inkhomo, kuhlaljelwe labanfu for the people who are coming to this umkhosi³¹, labeta kulomkhosi. Hha! Beyngentiwa Hha!³² this thing was not done. I am not leyontfo phela leyo. Angiyincandzi ngoba, stopping it, because, maybe today it is good, kumbe lamhla seyobhe, kadwa ngisho lokwa but I am talking about what used to be done. Kwentiwa, bekungentiwa kutsi bese kutsiwa kunge If was not done this, that nothing can be done te kwentiwa lutfo kungahlaljiw inkhomo unless a cow were to be slaughtered to feed kuhlaljelwe labanfu; labanfu labatowulila those who had come to the funeral, they are to bataw^{mu}kelwa bentelwe lidzili leni? Naku be welcome and a feast make for them why? bekwentiwa; laba labafelwe laphekhaya, This is what used to be done; the bereaved at ngesizafu sekutsi bebangahlali bathululekile, the home, because they did not stay completely bekufika banfu labachamuka lenalenalé at liberty, for people from far away would come na le batowubalilela, bathale bafukeme ngako to mourn. The bereaved used to fukama³³, and bebate litfuba lekutsi bangaphuma bayower therefore, did not have a opportunity of going

pheka nekudla kwekudla, e ngatoke bathe
 to cook food; therefore, their neighbours
 lwane ngabo labetapheka, baletse kudla
 were the ones who cooked for the bereaved
 ekuseni, balotse kudla entsambama, baletse
 and send the food early in the morning, as well
 kudirekuseni, nalongabukhashane, nangabe
 as in the evening, to the bereaved people. The
 anendlela bamikise kudla, uletse labaani?
 people who would eat the food would be
 uletse labaani labaphuma e Jozi, batowulika
 those who had come from [as far as]
 batowulika laph-ekhaya, batowukhala laphetha
 Johannesburg to cry here at home. There
 ya, e-kute litfuba lekutsi baphekewe
 is not time for them to have their food cooked
 ngoba lababalayikhaya bafukeme ngatoke
 here at home, because members of this family
 lokudla lokughamuka le na le na le, kuletse
 have fukama³³, therefore the food brought
 lwa kutsi kondle labo bantfu labaphuma
 is to feed those coming from far away.
 khashane, wena lota utowungwaba, utawu-
 you who comes [from near] to mourn and
 lila, utawuhamba ubuyele kini, ufuna kudla
 that go back home, you want food for
 kwani, ngoba kwente njani? Ngob'ujatjuliswe
 what? Because of what? because what base
 yini? Bekungentiwa ke loko kwekutsi, ngoba
 please you? This has not been done [in
 nje lamuhla sawuye uve umunifw atsi
 the past], because today, you hear a

"Ute ngisho nembuti, uluphuya ute ngisho person saying "You do not have even a god, nenkhukhu, uyawutsi ungafa labantfu baya you are poor, you do not have even a wuhlatjelwa... ", umangale kutsi: "Kantsi chicken, when you die, what are the people ngingafa kuyawusale kwentiwa lidzili? Beku- [to attend your funeral] going to be given..." ngentiwa ke kubotabe loko; bekuphekela and you just wonder that "When I die, behind bantfu lokubonakala kutsi biphuma khashane they will make a party?" This was not batawufike balale, bahlale malanga layikha done [during the time] of my father. They used ya, ngoba batowulilela laba labafukeme. to cook for people who were coming from very Athayi lofukeme kutsi senguyena ayawupheka far, and who would sleep and stay for days la sive, utawupheka ngasiphi Sikhatsi ngoba here at home, because they had come to Lila³⁰ phela ufukeme lowo muntfu? Kunyenti ke the death of the deceased, to those who had lengingakusho ke lapho bekunene, lengingete fukama'd³³, not that the one who has fukama'd³³ ngafika kuko ngoba kukunyenti, kuphela nje is one who cooks for the sive²²; when is he/she mane ngikhomba lokusedvufane lese umuntfu going to cook, because he/she has fukama'd atsi nakubona amangale kutsi ingabe this person? There are many things which I can kutawutsiwani nakunje? Kodwake nangabe say bekunene, which I will not reach, because

34 ku chinsa } to formally do away with
Chinswa } the mourning habits, dress, etc -
everything associated with mourning.
This is done at the end of the
mourning period and a ritual
cleansing takes place.

Chinsa - 'to do the cleansing'
nakuchinswa - 'when it was'
done.

35 kugaba - to tie something around the
neck, wrist, ankle, etc. In English
the word 'wear' is probably used,
whereas in SiSwati necklaces are
gafjwa'd. The verb is gaba.

956
kulungile njalo, kulungile, kulabo labakubona
it's many, I am only pointing at what is near
kutsi kulungile. Angiteke ekutleni ke.
which, when a person looks at, becomes surprised
kuyatlwake. Kutlaka lengikubita ngekutsi
and wonders, as to what is to be done when
kuzila. Ngikoke lokuzilake lesengitawu [things]
are like this? Well, it is probably alright to
luma ngako njalo, kuzila, kuzila wonke
those who see this as good. Let me come to ekutleni²⁸
umuntu. Laphekhaya kakhulu lapho kufiwe
they tila²⁸. Kutla, which I call kuzila²⁸, it is this
khona, sikhule tsine ingahlathjelwa ngisho
kuzila²⁸ which I am going to talk about now. Everyone
ingoma. Kungahlathjelwa nje, kute nje kubk-
zila's²⁸. Here at home, in particular at the home
bela, kuhlalwe kungahlathjelwa laphekhaya,
of the bereaved, when we grew up, a song was
ngish'umntfwane ekhutwe natsutsutsu
not sung. There was no singing, they would stay without
utfuka uphosisile ekhutwe, ngoba akwe-
singing at this home, even a child used to be reprimanded
ntwa, kuyawute kuchinswa, kugaba, bekunga-
when singing, because it is not done. Until
gafjwa. Banifwana laba labancane bebatsi
it is chinswa'd³⁴. Even kugaba³⁵ there was
nabagabile, kukhutyulwe konke kokugaba,
no kugaba during the mourning period. When
kwekhloba, kuzila kwakhona. Akahlabali,
little children gaba'd something [during this period]
uzilile. Akagabi uzilile, Umntfwana akasha-
it used to be taken off, all decorations. That

36 edladleni from lidladla — a hut or house where cooking takes place. This is the equivalence of 'Kitchen'.

37 echibeni from lichiba — the hut or house in which the deceased slept or in which the body was placed, before it was taken to the grave yard.

ywa ngalesikhatsi lesi. Ngisho noma ngabe was [part of] kuzila²⁸; he/she doesn't sing, woneni, atashaywa, utawubitwa ngunina ambi-nov gaba³⁵, because he/she is ziling²⁸. A tele edladleni ngoba phela ngetamngenis a child is not beaten at that time; whatever he/she echibeni, ayowukhuluma naye, amgale (thoma) may have done, she/he will not be beaten. The Akashaywa, ngoba katufuneki kwengoba kuthe mother will call the child into edladleni³⁶, because la etikwekuthala. Kute kuchinswe. Nalichiba she cannot let the child enter into echibeni³⁷. liyahlonishwa. Akuhanjwa nje, uman'uhambe, she would talk to the child and warn him/her. noma uhambe emva kwelichiba, uhambe ngale there [i.e. edladleni]. [The child] is not beaten because ngemva echibeni. Kuyahlonishwa nje. Akumane more crying on top of another, is not wanted, nje wente, ukhululeke noma ukhuluma ukhul until it is chinswa³⁴. Even the lichiba is lum'ubahalaze, akwentiwa loko. Akutsetfwa respected. One does not just walk behind it; it is laph'ekhaya, akutsetfwa, kuyahlonishwa, kuziliwe respected. One does not, even, when talking, just kukhulungelwa phansi ngoba kuziliwe. Bafela talk freely, at the top of one's voice, it is not done kati kabatifahli tinbhomo, kabayi esibuyeni. There is not scolding, here at home, it is Ziliwe²⁸ lokubhulungu, umuntfu lahamba besuyakuba. When talking, one talks softly [or at a lower na nyalo, ngoba phel'umuntfu kasagifjwa tone], because it is Ziliwe²⁸. Widows do not

38 sibaya — Cattle byre or Cattle kraal.

39 Hawu! — (interjection) of surprise, sudden pleasure or pain or concern.

39 bubu — literally 1. badness 2. ugliness, but could also mean symbolic or metaphorical badness.

lokwa kugale emalangeneni abemgeba umuntu, walk among cattle; they do not do into the sibaya³⁸ angabe, nangabe umuntu wenta lokungesiko. What one sees around which is painful these days, angabe kutsi: "Yini loku lomukwentako"; Ngaba is that, as people are no longer punished, in the past bekwakhiwa sive kutsi siphile kable ngenhla the emalangeneni¹⁶ used to punish a person if doing niphu. Namuhla ukhanda umfelokati ubambe the wrong thing, [they would say] "What is it that lithuba letinkhabi, kuyalinywa, Hawu! usondaka you are doing?" because sine²² was being built, so etinkhomeni, loku tinkhomo vele abets'i that it could live well, having respect. Today umfelokati angatibona, agege lekudzeni, teti you find a widow holding a plough for ploughing lese ayawubamba lithuba ayowula azilile, [pulled by a span of oxen], Hawu!³⁹ she gets amnyama, atwele bubu, siSwati phela, sawuyo close to cattle, whereas a widow used to wusondzele... abegitjwa, kuloku nje be skirt cattle when ever she saw them. What about kungagitjwa laba bakubo kutsi: "Angadzi ne ate these behind which, she holds the plough, going ayowutilimela, ayowubamba lithuba khona to plough, having zila²⁸, being black, carrying nakunjalo, nikhona nine balapha ekhaya, bubu³⁹, this is siSwati indeed [calling it bubu]. She leni? Shayinkhomo, ugitjiwe". Bekungentiwake is now getting close to... She used to be punished. loko, umfelokati abeklonipha, angatifahli In this case, her family would be punished!" She

40 tintsamba - } - 1. a string used for tying
 variant: izintamba } or binding, say a bundle of firewood.
 It is usually made out of grass,
 which is plaited.
 2. mourning clothes, belts, etc.
 put on or worn by widows
 or relatives of the deceased.

#1 sinawati - cap or hat for mourning widows.

tinkhomo, angasondzeli lapho tinkhomo tingakha
 holds the plough and goes out to plough in your
 na, ngoba uzi lile. kunyenti ke, nakhona lapho
 presence, you people, why? Drive out a cow, you
 lengingakubala, ^{ku}kublonipha umuntu lozilile.
 are being fined for this offence, "this was never
 kodwake angigaine ngekutsi, yona lenzila
 done; a widow used to respect, and did not walk
 beyiyini, bekuzilwa ngani lelewubona ngayo
 among cattle; never got near cattle, because she
 kutsi ngumfelekati lo? Bekubonakala ngekut-
 was zilile²⁸. Even there, there are many things concerning
 tsi atfwale tintsambo, atfwale bubu. Ngesi-
 respect, which I can count, but in connection with kuzila²⁸.
 Swati bekutsiwa utfwale bubu; bekungashiwo
 but, let me end by saying what this inzila²⁹ was made
 nekutsi utfwale tintsambo, ningatikhulumela
 of; what was used to zila²⁸, that which would be the
 nangabe nino duwana, kodwake nangabe
 sign that this is a widow? She used to be seen ^{by carrying}
 kuthulunywa ngenlonipho kutsi utfwale bubu,
 of tintsambo⁴⁰, she would carry bubu³⁹. According to
 noma umnyama. Bekuba yini ke lokoke?
 SiSwati, it used to be said "she is carrying bubu³⁹"; it wasn't
 Bekuba sinawati enhloko kumake. kube
 even said that she's carrying tintsambo⁴⁰; you can talk
 sinawati, kube sihondwo laphentsanyeni,
 like that when you are all by yourselves, but when speaking
 kubesekuma ngumhazo. Umhazo, loloweke,
 about respect, "she is carrying bubu or she is black.
 ngala nangala, uphambane laphesifubeni. Bese
 What used to be this [tintsambo]? it used to be sinawati⁴¹.

42 siwonduwu — something hung around a widow's neck during her mourning period; it is sort of a string or a bundle of them.

43 umbazo —

44 sihlantsi —

45 chamu! } of sudden appearance (interjection)
variant ghamu }

46 dlibi! — (interjection) of unexpected or unprepared-for situation, that results in shock.

820
Kugcina ngesihlantsi, lesi lesitsiwa ngci lapha on the mother's head, then siwonduwu⁴² around her elukhalo. Uwele utsi nawutsi chamu! utsi neck and then umbazo⁴³. Umbazo which hangs dlibi!, umbona, ushaywe luvalo, lukutsi bi! down on both of her sides, crossing on the chest. The ubone kutsi kubi korakele. laphiekhaya. Kungath last one is sihlantsi⁴⁴, which is tied around the lamuhlo loku sekufika tintfo — angisho kutsi waist. When you chamu!⁴⁵ you react dlibi!⁴⁶; you akubuyelwe kuboko, akusiko kwami kusho suddenly panic and the pace of heart-beat njalo, ngikhuluma loku mine lokwakwentiwa — becomes faster, and you see that it is bad, something Sowukhandza kutsi sekuzilwa ngenduwangu wrong has happened at this home. Today things have lemnyama, kuzila ngenduwangu lemkhopho, changed — I am not saying that let everyone go kaliki. E. vele nje, angisati kutsi kuzilwa back to what used to be done, it is not for me ngetintfo letimbala mini, lesekuqhamukaphi to say so; I am talking about what used to konthe lokuzila loku, kuyekukambe kuyekuk happen. [these days] you find that a black piece fike nekutsi akusazilwa. lapho ke sawutwin of cloth is used for kuzila²⁸, and a white one. E. khandza kutsi sekukhona ke nakabutsi bange zum] indeed, I no longer know what colour is makholwa, labakhuluma kutsi akuzilwa, inzilo²⁹ these days? Where do all these kuzila come from? akazilelwa umunfu nangabe afile. Umanga — It goes to a point where kuzila²⁸ is abandoned altogether.

47 Owu } (interjection) 1. of sudden surprise
 variant: duw } 2. of surprised interrogation
 another: ewu } 3. in some contexts this morpheme
 is non-influencing in a sentence

le ke kutsi awu! kepha njongoba lelisiko,
 there you will find that there are those who say they
 lisiko lenklonipho, kwaliwa lenklonipho yini,
 are believers, who say that it is not zilelwa^d, a
 noma kwenteka njani khona lepho? Angikwa
 dead person is not zilelwa²⁸. You then wonder awu⁴⁷!
 cwepheshi ke ngoba angikwati. Kuphela
 But then, as this is a custom which is for respect,
 kutsi umuntu lojuwele lelisiko lakhe kuya
 is it that the respect is being refused or what
 melfusa, ate efike ekutsenini "kuba ngimi
 is happening there? I am not criticising it,
 ngangiyabagiba, ngi bagibele loko nje kokutsi,
 because I don't know it. It is just that if a person
 "nentelani, khambe silwane sini, nangabe
 is used to his custom, he gets shocked, to the extent
 kungukutsi umuntu kutawutsiwa akazi lebuq?
 of saying: "If it were me, I would be punishing them,
 Ngoba ke sekungene nemakholw'ekhatsi e-
 I would punish them for that, saying 'why are you
 labatsi bona bati kabile kakhulu nalelapha
 doing that? What animal has died if a person
 kuyiywa khona, umuntu besuyandzindza
 is not to be zilelwa²⁸. As even the believers have
 nje kutsi Owu! lisiko lenklonipho kutsiwe
 joined in it, who say they know very much
 libi, kutsatfwe lelibi kutsiwe likhe, asatike
 about where everyone is going, a person then
 Nansokrinzilo bekuzilwa ngayo ke layo.
 wonders that Owu⁴⁷ a custom for respecting
 Yathiwa ngemuzi, yonke lenkulumo lenala
 is said to be bad; and the bad one is said to be

48 umuzi — a special species of grass preferred for its quality

49 nyal — of finishing or getting finish or completed or ended. (interjection)

50 lihiya — a rectangular piece of cloth, used as clothes.

51 yebo } (adu) | yes, in giving a simple
also yeboke } affirmative or assenting reply, or
in starting off an important
statement or declaration. 2,
indeed? Is it so? In expressing
amazement at a statement,
note, etc. seen, or made.

52 dzabuka'd? — see glossary
variant dzabuka

53 ntsolile kumbeka } weaving smart clothes, just to
also kuswenka } feel different. It is dressing up

lengikhuluma ngayo yakhiwa ngemuzi, kusukela
good, we don't know then. That is the inzilo²⁹
kuso sinewati kute kuye kuphelele kutsi nya!
with which it was zilward²⁸. It is made of umuzi⁴⁸
Ngumuzi. Nalelihiya, lesekwentiswa lihiya teli-
All this talk, all the inzilo²⁹ about which I am
mnyama, owu! yeboke! Nalelihiya leliphophe
talking is made of umuzi from sinawati to
Owu! yeboke! Tintfo tekufika leto ngingete
the end, until it says nyal⁴⁹ it's umuzi. Even this
ngati landzela ngobe angitati. Ngati loku mine
lihiya⁵⁰, which is now used, the black one,
lesikhule, sidzabuke singemaSwati, sati kona,
owu!⁴⁷ yeboke!⁵¹ Even the white lihiya⁵⁰,
kukhlonipheta, ngoba nangabe kungakhlonipheta
owu!⁴⁷ yeboke!⁵¹. These are newly arrivals, I cannot
sawutawukhanda kukhona imonakalo leminyaka
narrate about them because I don't know them,
nti leyentekako khona lapho. E. sawutawu-
I [only] know that which we grow up, wedzabuka'd⁵²
khanda kutsi untsolile umuntfu. Untsolile
as Swazis, knowing, which was respectable,
umuntfu utembatsele isudu yakhe, ngoba
because if it is not, you will find that there is ^{many} harm
isudu ngulowo uyatigabela leyo sudu layitisa-
happening there. You will find that the person is
ndzako. Seyisudu, koduwa kwakute isudu
ntsolile⁵³, the person is ntsolile, wearing her
yetintsambo njengoba sengitshito. Ngakoke
suit, because everyone does wear a suit freely,
loko ke lokwakwentiswa ngelisiko lesiSwati,
whichever she may like. It is now a suit, yet

nenhlonipho yesiSwati lapha ekufeni. E-
 there was no suit of tintsambo as I have
 ngingatsi kube kuyenteka tintfo letinjenga-
 said. That is what was done according to Swazi
 leti, ngabe ngita leti ^{according to Swazi} kutsi mine, sesivule
 Custom, as well as ¹ respect concerning death,
 kanyenti kutsi kukhoniemasiko lamable
 E sum I can say, if it were possible, things,
 lesifanele kuwatsatsa esilumbini e-
 such as these are the ones which I say, we
 nalamable lesifanele kuwatsatsa esintfwini
 have heard several times that there are good
 setfu, nalamabi lesifanele kuwalahla esilur-
 European customs which we must take, and good
 mbini, nalamabi lesifanele kuwalahla kutwar-
 ones which we must take from our customs, and
 kitsi. lokuke, sesikuve, sikuve sikuve, sikuve,
 there are bad ones, which we must throw away
 umuntfu bese souyati buta kutsi: "Kepha ngubani,
 from European ones, and bad ones which we must
 kuyawugala nini lokutsi athetfwe lamasiko
 throw away from our customs. This we have heard
 lamable?" Nobe kumbe kumele kutsi kube
 heard, heard; a person then asks himself: "But
 nelibandla lelitasibukela ngoba phela mine
 then who, when is the choosing of the ^{good} customs
 ngingatsi kuble lotu, efike lomunye ati
 going to be made?" Or there should be a
 kubi, kantsi nasekusefwe lapha ebandleni
 body of persons which is going to look at this
 lakukhipha kutsi naku lokungiko, kutawukha-
 for us, because I can say this is good, and

54 luvalo - anxiety

53 bi! - of a beating, or pounding of the heart

56 kaNgwane - 1. Ngwane was a 'Swazi' King, whose people were then known as beKaNgwane (people of Ngwane) and his land became known as 'kaNgwane'. It is used to refer to Swaziland as a whole.

2. kaNgwane, in another sense, refers to the area in the vicinity of Labamba, the capital of Damini royalty.

3. 'kaNgwane' is also a homeland in the Republic of South Africa which was declared independent, some years ago. It is largely occupied by people of Swaziland who got cut off from Swaziland when the National boundaries were demarcated.

nya kwekutsi ke nalongakufuni utakutsatsa
Someone may say it is bad, whereas after it
ngoba sekusimiso e- lesimiswe libandla
has been sifted there, from this body, [after
lematangeni, njengoba kwakungalo kugala,
it has] promulgated that "this is the right thing",
umuntu abetsi nakubonakala kutsi akahambi
even [a person] who does not want it, he will
sona silangeni, abutwe kutsi." Uwe kugha
take it, because it would then be a policy
mukaphi?" Umutsi bi! luvalo kwekutsi
formulated by the body of the ematangeni¹⁶, as
"Owu, kusho kutsi ngibonakala mine angisiye
it was like that even at the beginning; a person
walapha kaNgwane". Nembala besuyatilungu
used to be questioned, if it was seen that he/she
sa. E loto ke bekukhuleke. Nanyalo ke letintfo
wasn't doing the way ematangeni did it, he/she
letinkhe tifanele ngatsi ngabe tifola libandla
used to ask: "Where do you come from?"
lato lelitatise, sinikwe sitemukele njengoba
and luvalo⁵⁴ would say bi!⁵⁵ as to say "Owi"⁵⁷
tifuneka kutsi tibe ngalo. Ngaphandle kwaloko
it means that I have been seen myself, I am not for
Siyabe solo saphikisana nje onke
here kaNgwane⁵⁶. Indeed, he then corrected himself.
lamalanga: "Mine kulungile loku, mine ngitawu
That was good. Even now, the good things should
tembatsela lengikutsandzako". Naloya, naye
get a body [of persons] which will scrutinize them
atsi loya: "Kubi lokwembatsa lokunje, akunx
and then give them to us as they would have suggested

nhlonipho: Aisi lomunye: "Kulungile, mine
 Unless it is done that way, we will always argue
 anginandzaba nako". Ngoba kute lapho litiko
 everyday: "As far as I am concerned, this is alright, I will
 likukhipha khona. Angigcineke bekunene
 wear what I like." And the other one: "It is not good
 ngekutsi ngemuso ke singakhuluma ngaloku
 to wear this type, It doesn't show respect". Yet
 nye, loku ngoba kumatima. loku, asishe
 another one would say: "It is alright to me, I
 she sigcine namuhla. Nine belukhanga!

in future we might talk about other issues, because there is official instruction from S.N. don't care about it, let us find you returned

S.N. Nine bakatazidze, Sihlale lapha Sikhuluma
 you of laZidze⁵⁷, we usually talk, saying we want
 sitsi, banifu labadzala siyabafuna laphemsa
 old people to come to the broadcasting studios, and tell
 katweni kwekutsi basicatsatele naku lesesing
 us what we no longer know, the ancient things,
 zakwati tsine, lokudzala kwakadzeni.

Maybe we can make our own history, we
 Mhlawumbe singakha umlandowo wetfu
 the Swazi, using that [information] because
 tsine MaSwati ngaloko, ngoba letinye
 some of the things got lost; they got lost,
 tintfo setalableka, talableka nje kube kuligij
 yet it is the truth that there is nothing which
 niso kwekutsi kute labasitjelako labadzala.
 elders tell us. Some of them [elders] are
 Labanye bayasibalekela. Kepha ke lamhlanje
 running away, but today we are lucky, in that
 sinenhlankla lokutsi sritfole lapha babe James
 we have got here babe⁵⁸ James Wilson,

a ministry or body of persons. Let me end up by saying

57 laZidze } la- if prefixed to a proper
 variant laZuide } noun, denotes a name of a woman,
 also Tsandzile } meaning 'daughter of so-and-
 or Thandile } so (her father)'. Thus laZidze
 means daughter of Zidze/Zuide,
 and this was Tsandzile, Mswati II's
 mother.

58 babe - see glossary

59 Loyiwe Maziya — the name of the chief of kaMaphungwane, in the eastern part of Swaziland, on Lubombo Mountain.

60 ya — an Afrikaans word for 'yes', which got borrowed into siSwati.

61 Siteki — a small town situated on the Lubombo mountain in the eastern part of Swaziland.

Wilson, batsi ke (ngu Mnjoli) lelinye lekhaya, [whom] they say, is Mnjoli, another name, by usho galo utsi lenina ngu Mnjoli. Wale which he is called at home. That is what he says, he says kuMaphungane e Siteki Siteki [home area] his mother named him 'Mnjoli'. He belongs of Maphungane, in

J.M.W. uphetfwe ngu Loyiwe

he is under the jurisdiction of Loyiwe⁵⁹

S.N. uphetfwe ngu Shifu Loyiwe Maziya

he is under the jurisdiction of Chief Loyiwe Maziya

J.M.W. ya.

ya⁶⁰

S.N. e-babe awusitjeleke kutsi watalelwaphi? e[um] babe⁵⁸, tell us where you were born?

J.M.W. ngatalelw e Siteki

I was born in Siteki⁶¹

S.N. e-e.

yes

J.M.W. e-e.

yes

S.N. Kuphi nendzawo?

where about?

J.M.W. khona e Siteki Mbamba, kungesiko ka Maphungwane, right in Siteki, not kaMaphungwane; in Siteki e Siteki Mbamba

right [inside]

S.N. edolobheni?

in town?

J.M.W. edolobheni

in town

S.N. utalwa ngubani?

you begets you?

62 nhn. — (interjection) 1. 'is that so? really?'
2. yes! (I understand or agree)

J.m.w. ngitalwa ngu Mqhakaza.
I am begot by Mqhakaza

S.N. e-lesilungu kwakutsiwa ngumqhakaza?
e-Zum] the European [name] was Mqhakaza?

J.m.w. Kwakutsiwa ngu Mqhakaza, Wili
He was said to be Mqhakaza, Willie

S.N. Wili...?
Willie...?

J.m.w. kwakungu Wili, Wilson
He was Willie, Wilson

S.N. Wilson?
Wilson?

J.m.w. e.e.
yes

S.N. e-wefika lapha kaNgwane, wefika ngamiphi
e-Zum] when he arrived here kaNgwane⁵⁶,
iminyaka?
in which ^{range of} years did he arrive?

J.m.w. angingondzi ke ekufikeni kwakhe, wefika
I do not know much about his arrival, he
atfuyelwe, atfuyelwe ngu Queen Victoria
arrived, having been sent by Queen Victoria,
ngemphi yemaBhunu, batekuqits'emaBhunu
concerning the Boer war, to get rid of the
lapha kaNgwane.
Boers here kaNgwane.⁵⁶

S.N. nhn.
nhn⁶²

J.m.w. e.e.
yes

S.N. abeyini yena?
what was he?

⁶³ hhawu! (interjection)
1. of surprise or disbelief.
2. of concern, disapproval or sorrow
3. of pity or sympathy.

J.M.W. abeliso fja.
he was a soldier.

S.N. layimasofjeni abeyini yena?
on the army, what was he [position]?

J.M.W. hhawu! kungatsi abeyisenior khona.
hhawu⁶³! it seems as if he was a senior, there

S.N. e-e noba ngu Sayejeni?
yes, or he was a sergeant?

J.M.W. e-e, abemkhulu, ngoba wase uya, sowutse-
yes, he was big, because he then liked to
ndza kuts'ahlale lapha kaNgwane, kunokuba,
live here in kaNgwane⁵⁶, rather than going
aphindzele emuva.
back.

S.N. e-e-
yes

J.M.W. e-e-
yes

S.N. lo Wili Wilson?
this Willie Wilson?

J.M.W. lo Wili Wilson, Mqhatkaza
this Willie Wilson, Mqhatkaza

S.N. nkn
nkn⁶²

J.M.W. bametsa kutsi nguMqhatkaza la.
they named him Mqhatkaza, here,

S.N. e-Sowutala wena ukutala kulabani?
e-Eumj, he then begets you, he begets you by which woman?

J.M.W. ungitala kula Sigwane
he begets me by la Sigwane

S.N. la Sigwane
la Sigwane

644 enbhe - 1. yes 2. that's it! 3. I see H. D. agree.

J.M.W. LaSigwane
LaSigwane

S.N. njongoba sibongo saka Sigwane sandzile nje
As the clan name 'Sigwane' has spread down
ngalangentansi
this side.

J.M.W. enbhe, Tivuvama Sigwane
enbhe⁶⁴, Tivuvama Sigwane

S.N. ngu Tivuvama?
It's Tivuvama?

J.M.W. Tivuvama Sigwane
Tivuvama Sigwane

S.N. Tivuvama Sigwane
Tivuvama Sigwane

J.M.W. yebo
yes

S.N. ya. Bazalabakho nje, bomzala wakho laba
ya⁶⁰ Are they your cousins, those [people]
baka Sigwane?
of Sigwane [clan]?

J.M.W. kakhulu. kute labanye ngaphandle kuabo labo
very much. there are no others apart from them.

S.N. bobani nje labasaphila lobakhumbulako, labakhona
who are still living among those you remember,
kulaba baka Sigwane?
who are present among those of Sigwane clan?

J.M.W. e- kukhona bo Philip Sigwane, kukhona
e- sumi There is Philip Sigwane; there is
Samsoni Sigwane, ungumfundisi laphe Bhiniza
Samson Sigwane - he is a priest there at
laptha kaMaphungwane
Bhiniza, kaMaphungwane

⁶⁵Wo! (interjection) expressing amazement (whether of admiration or displeasure), regret, grief, etc, hence, oh!, alas! et

S.N. ee- yes

J.M.W. kukhona, lomunye utsatfwa ngu Khanya
there is, the other one was taken by Khanya,
umntfwanenkhozi
the umntfwanenkhozi¹⁷

S.N. Wo!
Wo!⁶⁵

J.M.W. e-e lomunye, utsatfwa ngu Khany umntfwa-
yes, the other one was taken by Khanya,
nenkhozi lomunye
the umntfwanenkhozi¹⁷

S.N. ngiyambona
I see

J.M.W. e-e koduwa ke labanengi, lomunye ngu
yes, but then many of them, one of them
I. Zaya, ulaka Manzini
is Israh, he is there in Manzini

S.N. Wo!
Wo!⁶⁵

J.M.W. e-e
yes
S.N. Selotihini takho tonkhe leto?
they are still your relatives all those?

J.M.W. e-e bomzala labo. Bomalume babhubha bonkhe
yes, they are my cousin, those. My uncles all
kute
died, there is no one.

S.N. bomzala. Wena nawucabanga, watalwa ngamuphi
Cousins. When were you born, in which year,
umnyaka?
do you think?

oo silo - } a title often used by the
also Inqwenyama } Swazi to refer to their
King, meaning 'Lion'.

J.M.W. awu! Angati mpela. Awu phindbe, kudzala
awu¹⁴⁷ I don't know really. Awu no; it is very
kudzala
long ago.

S.N. njengoba naku vele sawumdzala,
as you are already old.

J.M.W. e-e-
yes

S.N. ungatsini, mhlawumbe, ngoba sibekisa phela
What can you say, as we estimate with the
ngaletinye tintfo, nangalabanye bantu laba-
assistance of other things, of other people who
khona, labadzala, ungatsi eSilweni semaSwati
are alive, who are old; compared to the Silo⁶⁶
ungats'unganani, umdzala eNgwenyamani,
of the Swazi [people], how old would you say
Silo semaSwati nona?
you are; are you older or?

J.M.W. ngimdzala mine kune Ngwenyama
I am older than the Inqwenyama,⁶⁶

S.N. umdzala?
you are older?

J.M.W. ngimdzala, kudze futsi
I am older, much older, in fact,

S.N. ngoba phela yena watalwa ngesikhatso semphi
because he, himself was born during the
yemabhunu nemaNgisi
time of the Anglo-Boer War.

J.M.W. wo, mine ngasengitelwe, ngasenginemehle,
wo⁶⁵, I had already been born by that time

ngiyakhumbula nje masika Manzini, e-sibaleka
I do remember, indeed, when we were in
namake siye Gunundwini, angiqhuba phambili,
Manzini, my mother and I, fleeing to Gunundwini;
ameme labanye bantfuana mama.
^{my mother} n was walking behind me and was carrying other children.

S.N. nisuka kaManzini?

you were from Manzini?

J.M.W. sisuka kaManzini, siye Gunundwini, sihamba,
we were from Manzini, going to Gunundwini, walking
ngasengihamba, sibalekela woniemabhunu.
I was by then walking; we were fleeing in fear of the Boers.

S.N. nasenibekwe yini khona lapho?
what had place you there?

J.M.W. e- kwatsi kube kufe babe, wase usiyisa
e- sum, after the death of my father, she then
kuMahlwayizela, Mordent,
took us to Mahlwayizela, Mordent

S.N. nhn
nhn⁶²

J.M.W. e-e, sesiyawuphatfwa nguye ke tsina bantfuana
yes, we were then to be under his care, we
bakhe babe; sesiyawuphatfwa nguMahlwayizela,
children of my father; we were to be under the
Mordent
care of Mahlwayizela Mordent.

S.N. nhn
nhn

J.M.W. abakhe lapha eManzini Arm Hhotela
He had built his home at Manzini Arm Hotel.

S.N. lakungu Manzini arms khona lamuhla?
where is Manzini arms, today?

67 imphi } — 1. army i.e. fighting force of the
 variant: impi } tribe collected for action 2,
 Whole of any particular fighting
 excursion undertaken by that
 force i.e. war; 3. any particular
 engagement in that war, i.e. battle;
 H. fe, adversary, hostile person
 or force, used to express
 surprise or admiration at the
 largeness of a company or body
 of people.

68 tiduwaba } Swazi traditional skirt,
 singular: situdwaba } worn by women. It is made
 out of cattle hides or (of
 late) certain materials that
 resemble a well-made cow-
 skirt.

69 sitsembyu } — a customary practice of
 variant: isithembu } having many wives - polygamy

70 Katlatsi } — a Swazi name for Hlati kulu
 variant: Katlathi } / Hlati kulu.

J.M.W. enhke, kwakunguye. Lagamba leyondzayo,
enhke⁶⁴, it was him who named that place,
 eManzini Arms Hotel, kwakungesiyo ithotele,
 Manzini Arms Hotel; it was not a hotel,
 kwakungumuti wakhe nje khona lapho.
 it was just his home there.

S.N. lo Mordent yena uyamati yini kutsi abe-
 this Mordent, do you know where he came
 ghamukaphi?
 from?

J.M.W. naye abete ngayo imphi le, wasowufikeke
 even him had come because of the imphi⁶⁷.
 yena ke sowutsandzema Swazi, kutsi awavun-
 He then liked the Swazi very much. He made
 use tiduwaba entenje abenesitsembyu.
 them wear tiduwaba⁶⁸ like this; he had sitsembyu⁶⁹

S.N. Wol
Wol⁶⁵

J.M.W. abesitsembyu, sitsembyu sisekhulu nje, sebatati
 he had sitsembyu⁶⁹, a big sitsembyu of women.

S.N. balo Mordent?
 for this Mordent?

J.M.W. balo Mordent, lomunyumntfwanakhe Mordent
 for this Mordent. Another child of Mordent is
 ngunangu losa lolaphiephakamende, wathe
 the one who is now in parliament; he built
Katlatsi.

S.N. his home is at Katlatsi⁷⁰
 ya, baKatlatsi vele, ba Mantongomane, kutsi u-
ya⁶⁰ they are Katlatsi indeed, those of Mantongomane.
 ngubani?
 It is said he is who?

emehle — eyes. It means I was
amahle (variant) } not very young, I had become
aware of things by then.

⁷² buqhu! qhu! qhu! } — (interjection) of
sound made by fire,
gun, etc., and suggests
repeated sounding.

J.M.W. gha asibo baMantongomane.
no, they are not of Mantongomane.

S.N. nhn

nhn⁶²

J.M.W. yena utakhele nje lapha kaHlatsi.

y He built his [home] at kaHlatsi⁷⁰

S.N. ya

ya⁶⁰

J.M.W. sowuyimember yalapha ephalamendeni
He is [now] a Member of Parliament.

S.N. losikhuluma nga 1980. Ya, gha ngiyena.

As we are talking, in 1980, ya⁶⁰, no, I hear.

Wabonani ngemphi yemabhunu neman'gisi, long
What did you see during the Anglo-Boer, which
sitetela kona nje, lesingakwati tsine?

you can tell us, which we ourselves don't know?

J.M.W. ngangisemncane keduwake nganginawo emehle

I was still young, but I had emehle⁷¹ [then]
ngoba ngangivanje tibhamu kubuqhu! qhu! qhu!
because I used to hear gun-sound, being by-
lapha kaManzini,

qhu! qhu! qhu!⁷²

S.N. nhn!

nhn⁶²

J.M.W. njoba ngishilo nje kutsi babe abesa bhubhile

As I have said that my father had died
kuleso sikhatsi

at that time

S.N. wo!

wo⁶⁵

J.M.W. ee

yes

S.N. bayiteta batsini, batsi yasuswayini yona
How do they tell it, what do they say started
lemphi?

J.M.W. ewu! lapha ngete nga, ngawo emaBhunu phela
ewu!⁴⁷ there I can't, it was them the Boers,
ngobana abebanga phela lapha, babanga. EmaNgrisi
of course, because they were disputing here, disputing.
ke kwafunyaniseka kutsi nawo ngelawo
The British, it was discovered that they, too, claimed
lelive, emaNgrisi.

S.N. wo, labelumbi sebebanga lelilakaNgwane?
this live²² the British.
wo⁶⁵, these Europeans were now disputing this of kaNgwane⁵⁶

J.M.W. ya, kwa, labaBhunu phela.
ya⁶⁰, it, the Boers, indeed.

S.N. emaBhunu abanga nemaNgrisi, abanga leli
the Boers were disputing with the British over
lakaNgwane?
this [Country] of kaNgwane⁵⁶

J.M.W. e-e-
yes

S.N. asalinikwe ngubani, ngekwa kwakho?
who had given them, according to what you heard?

J.M.W. awu! Lapho ngingete ngakuchazisa loko,
awu!⁴⁷ there, I can't explain that; I don't know,
angati, kutsi kwakungubani ngoba mine ngangi-
who it was, because I myself was young, but
mngane, kedwa ngimngane nje nginamehlo
I was young having emeblo? with which
ekubuka.
to look

2. N. ...
How do they tell it, what do they say about

...
this ...?

...
... I can't, it was from the ...

...
... because they were ...

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... it was ...

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... the ...

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