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BLADSYE



Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name S.B.S Series Tape 7
Naam
Subject Emaghaane Nemikambo Yitakwano
Vak
Place Sabelo Ndzindisa: presenter
Plak
Informant: Gogo Shongwe
Interviewed by: Estome Khumalo

Faint Ruling with Margin
Dowwe Linearing met Kantlyn

Dates: 9/7/70; 16/9/70; 30/9/70
30/9/70

JD. 328

Book 1

S.B.S. Series: Zimphawe nemihambo yaka Nguane

Interviewer: Erome Khumalo

Presenter: Sabelo Ndzinisa

Tape Number: 7

Topic: Imfukwane Cattle and related issues

infamant: Gogo Shongwe

key: Gogo Shongwe = G.S.
Sabelo Ndzinisa = S.N.
Erome Khumalo = E.K.

Place: at Kwaluseni

Dates: 9/9/70; 16/9/70; 30/9/70

metaphor (intention) of a very simple example
made by a person at the face of
an important change - e.g. a man
one is feeling very good that
feeling, etc. feeling, this one
means, 'the good feeling'

metaphor - one who accompanies
another person on a trip
when going, say, to the
particular case the one who
the car or daughter in-law
his like in-law.

metaphor - verb is different
or stand or speak in
not back of that which
an emphasis or
to the person who is
is not to be
Ndzinisa is to have the
into one

metaphor - the first water pump
is a pump in flower

Footnotes

¹ yelababe! — (interjection) a cry usually sounded/made by a person at the face of an imminent danger — e.g. as when one is falling over, trip, get frightened, etc. Literally, this one means: "Hey you father!"

² imphekeleteli — one who accompanies another person on a trip or when going anywhere. In this particular case, this one accompanies the son / daughter-in-law to his / her in-laws.

³ nyunzela'd — Verb. is nyunza — to slam or slander or speak ill, or do something that would be an embarrassment or disgrace to a person whose concern about his image is great. Nyunzela is to have this done unto one.

⁴ fininzi —

⁵ impompi — 1. tap, faucet, water pump, drain-pipe
2. air pump, inflator.

[there is first a brief speech in English, seemingly about a conference of ministers].

1. Song: [introduces the programme: Emaqhawane nemihambo yaka Ngwane uyayati yini. The song depicts traditional values, and is accompanied by drums]

1. Sengidzinga rema — la yelababe!
I [now] need even — yelababe!

yaze yanginyunzela lemphikeleteli —
this imphekeleteli² has nyunzela'd³ me —

S. N(2) Emaqhawane nemihambo yaka Ngwane uyayati
The heroes and ways [of doing things] of yini?

KaNgwane, do you know them?

3. Fininzi 'mpompi zalabamblopke belungu; bavuli fininzi⁴, mpompi⁵ of really white, white men; bendlela nakho ingekho indlela, yayi hambema the openers of a path even when there was no bhunu ngayizolo. Nayisats'inselo yelikhashi path, it was travelled on, by the Boers by yesterday. nayifaka ngalunye lunyawo; natsi naningeste. You [people] took the horse's hoof and put it ya yas'iyanihlambisa. Nangu phansi ngeli on one foot; when you were across, it then dvo lo yaphakama inhlambelo. Navuma enabled you to sail, you knelt down on ngenkwela lisibekela laqhamuka litanga. your knee; the inhlambelo⁶ rose. You responded boDamlede bofu Shingishi olubovu, oluma by whistling when it was cloudy and the sun can

6. inhlambelo — the inner enclosure ^(in a cattle kraal) exclusively for a king, where he performs rituals.

inhlambelo — one who occupies another person or a place without paying anything for this occupation. In some cases, the one who occupies the son / daughter of another person may be in-laws.

inhlambelo — This is a person who is in a situation where he is not doing anything but is still being considered as a person who is doing something about his image to others. Inhlambelo is to have in-laws who are one.

inhlambelo — a trip, forces, water pump, etc. in-laws.

7 be- a prefix usually put before proper nouns. It can change the sense of the nouns into
1. meaning e.g. bemake (mother and company)
2. my mother as constituting a category of persons, but is singled out as an individual,

8 emabheshu — big and long loin skin by which men cover their private parts - back and front.

9 nkhone } black & white, or brown & white
variant: nkone } (cattle colours).

10 hindimpi — a libutfo formed by Sobhuza II consisting of men born roughly between 1929 and 1939, literally meaning 'guard a war'.

11 hha... bhayi! — literally, bhayi means no/not.

12 lublata — 1. green, fresh, raw, 2. blue
3. uncouth, uncultured

13 maja(ha) — lijha (singular) emajaha (plural)
see glossary.

14 qobho —

15 amahloni }
variant: emahloni } shame (as shown on the face)

12
bheshu ankone. Babheke kughala bonkhana, out. Bo⁷ Damlede, be kushingishi which is red. nabheka muva nine Damlede. Hsenijumel'ee with emabheshu⁸ which are nkhone⁹. You watched later

ungqanga nshiyelulwini Hindimpi!
you Damlede. Go for umngqanga and leave a tongue Lindimpi¹⁰

all. Hha --- bhayi!

Hha --- bhayi!

3 iluhlalinyoni maja!
the bird is lublata¹², maja¹³

all qobho!

qobho¹⁴

3 ize amahloni!
it does not have amahloni¹⁵!

all hha ---

hha¹⁶ ---

3. ezintabeni bocili!
at/on/to the mountains, bocili¹⁷!

all ---

S.N Emaghaawe nemihambo yakaNgwane (Kuhlwile the heroes and ways [of doing things] of kaNgwane¹⁸ bekunene, ngu Sabelo Ndzinisa to Saniletsele Kuhlwile¹⁹ bekunene²⁰, it is Sabelo Ndzinisa, who loluhlelo lwenu lwemihambo yakaNgwane, is bringing you, this programme of yours, of kunguleSitsatfu nje, ntsambama. kuleliwiki ways [of doing things] of kaNgwane¹⁸; being leliphelile, bekunene, sakhuluma ngelidolobho Wednesday afternoon. Last week, bekunene²⁰, we lafa Manzini. Sate Sabutana umbuzo lowa-talked about Manzini town. We even asked

Footnotes

shyness, bashfulness; modesty, respectfulness (in behaviour)

16 hba — (interjection) expressing sudden surprise, similar to English. 'Oht', etc.

17 lili } n. cunning person; cheat, trickster.
licili }

18 kaNgwane — 1. Ngwane was a 'Swazi' King, whose people were then known as baKaNgwane (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 lobamba, the Capital of Swaziland.

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.

19 Kuhlwile — is a greeting, used by Swazis in the evening. It literally means 'it is dark!'

20 bekunene — is an address phrase
singular (wena) (wekunene) commonly used in Swaziland
also nine bekunene in which the addresser

shows politeness towards the
addressee or addressees. The
literal meaning of this is:

"You of the right hand".
'Nine', is you [people]; 'wena',
is you [person]; that is, only
one person.

10 KuNqwanu — 1. Nqwanu was a Swazi King,
whose people were then known as
bekunqwanu (people of Nqwanu) and
his land became known as
'KuNqwanu'. It is used to refer to
Swaziland as a whole.

2. KuNqwanu, in another sense,
refers to the area in the vicinity
of hlabama, the capital of the Swazi
kingdom.

3. KuNqwanu is also a township in
the Republic of South Africa, which
was at one time independent, some
years ago. It is largely occupied
by people of Swaziland who got
cut off from Swaziland when the
National boundaries were drawn.

10 Kuhlunye — is a greeting, used by Swazis
in the evening. It literally means
'It is dark'.

21 Impfi } — see glossary
variant: Impfi

22 Boers } — a term used to refer to the
singular: Boer } Afrikaaners who were/are farmers.
But this word is also loosely used
by some people to refer to any white
South African, whether farmer or not,
of Dutch stock or British, etc.

23 Katlatsi — 1. another name for Hathikhulu/
Hatikulu, a small town in the
Shiselweni region.
2. the whole area around Hathikhulu

24 Ka — e.g. Ka Manzini = a prefix that goes
before a noun, indicating place. If
prefixed to a proper noun, it could
mean 'So-and-so's place'

25 Rand — South African currency = 100 cents

26 ke — is a SiSwati non-word, that is
usually attached to/at the end of a
sentence, phrase or word. In most
cases, it serves as a complement—
either in making it clear that a word,
phrase, or sentence is a question or
an answer or merely an affirmative
response.

83
wutsi: 'Konge ngesikhatsi lishiswa lelidolobha
each other a question which said: 'By the way,
kadzeni nje, kwatuliwa yiphi impfi? 'Imphe
when this town was burnt, long ago, which
ndvulo ke leShaya khona nje, itsi: "kwaku-
impfi was being fought? 'The answer which
liwa impfi yemabhunu nemaNgisi": Yebo!
strikes exactly there, is: "The impfi of the
kwakungiyiyo impfi yemabhunu, nemaNgisi,
Boers²² and the British was being fought": Yes!
ngesikhatsi kuze kushiswa lidolobha laKatlatsi,
it was it, the impfi of the Boers and the
hha! lidolobha lalena ka Manzini, Bremersdorp
British, at the time when the town of Katlatsi²³
ngentiwa ngunangu waKatlatsi lo phum'embili
hha!, the town of there, ka²⁴ Manzini, at
lapha, E-likand lita kuwe ke lapho Katlatsi,
Bremersdorp; I am made [to make this mistake]
lapha e Box 5, Christ The King School, E-utsite
by this [person] from Katlatsi²³, who has come
ke wena, "Ngesikhatsi kusha ka Manzini, edob-
first here. E-[um] the Rand²⁵ goes to you ke²⁶
bheni lelalibitwa ngekutsiwa yi Bremersdorp,
there, at Katlatsi²³ there at Box 5, Christ the
kwakulwa emabhunu nemaNgisi. Salani, yimi
King School. You have said "At the time when
u Ben Shongwe." Ngu Ben ke, ligama lakho,
ka Manzini burnt down, the town which was
wena sowuffole lelikandi, e-uwaka Shongwe
called Bremersdorp, it was the Boers and the
ngesibongo. Asenginichazeleke kancane kutsi
British who were fighting. Good bye, it is me

talking with an elderly person. Here is a song

27 This school is situated within the Hlathi-Khulu town-area.

28 awu! — (interjection) 1. of sudden surprise 2. of surprised interrogation 3. in some contexts this morpheme is non-influencing in a sentence.

cha, emvakwaloko lamhla nje, sitawuva lomunye Ben Shongwe? You are Ben, your surname is Shongwe, lapha athuluma e- nalomunye lomdzala. you, who has won the [one] kand. let me explain to you Nansi ingomake lengikubongela ngayo: a little bit that after that today, we will hear someone with which I congratulate you [plays a musical song] S.N. Sibongela wena lapho njalo, Beni Shongwe, we congratulate you, there, Ben Shongwe, walapha e Christ The King School, e bot 5, ofo here at Christ the King School, at box 5, Hlathikhulu, nguwenake utawutfole likandi, Hlathikhulu. It is you who will get the kand. lindzela nje, emvakwemaviki lamabili, lama- Expect it after two weeks, three or four tsattu, noma lamane, e- ungajabhi. Emaqhawe weeks, don't get discouraged [out of waiting]. Nemihambo yakalwane, ingabe uyayati yini? The heroes and ways [of doing things] of kalwane, Kulo luhlelo, kukhona tongahle ukutute, uma [I wonder] do you know them? In this programme, ulalelisisa nje mpela ngesineke, ngoba ekuphe you might gain something if you listen very leni kwalefinkhulumo letimfishane kubakhona carefully, because if you listen with patience, at umbuzo waleloviki lokkishwe kuyo lenkhu the end of these brief talks, there is [always] a lumo. Uma uphendule kahle, awu! likandi question for the week, which is taken out vele libangelakho, uma uphendule kahle, from the talk. If you answered correctly, awu!²⁸ ngatsi ngisi ngifaka sanda lapha, ingahlange indeed, a kand is yours, if you answered

- 29 hlabald - 1. pierce or stick a thing with any sharp-pointed instrument, as when sticking a piece of meat with a fork;
 2. Stab, as a beast with an assegai
 3. Slaughter, slay with a piercing instrument, as a beast for food, or a man in battle.
 4. Prick, as a person's body with a pin, or as a thorn might a man's foot.
 5. gore, as one cow another with thrust, with any pointed instrument like a stick.
 6. Also idiomatically in numerous senses e.g. hlaba umhlola (tell the exact truth)

- 30 emhlohlweni - 1. umhlo/umhlole = noun, meaning 1. any strange, extraordinary, awe-inspiring thing or occurrence causing one to wonder, as an eclipse of the sun
 2. such thing or occurrence when regarded as a portent of evil, an ill-omen, as the alighting of a ground hornbill (insingizi) upon one's hut. Emhlohlweni (at the umhlole)

31 gogo }

32 inkhosi

plural: tinikhosi

variants: inkosi; amakhosi

see glossary

see glossary

na nayo imphendulo yakho lehlabe khona correctly, and if, when I put in my hand here, I emhlohlweni, vele nje noma Kanjani, li kandi come across your answer, which has hlabald²⁹ kuba lakho. Asesive ke lamhla, nangu Ezrome at emhlohlweni³⁰, indeed, the land is yours, akhuluma nalomunye wabogogo. Utanizela no matter what, let us hear today, this Ezrome nekutsi ngubani logogo. Etinkhulumeni tabo, talking with one of be⁷gogo³¹. In their talks, batawutsintsa tinikhomo tenkhosi letatibitwa they will touch upon the inkhosi's³² cattle, called ngekutsi yimfukwane. Letinkhomo, batsi imfukwane. These cattle, some people say, they labanye setafa, tacishe taphela. Tokusimanga died, and almost got finished. What surprises lisako ke, ngato letinkhomo, kutsi, emafutsa us about these cattle, is that their fat was not ato abengadliwa; futsi ungeke nje wente eaten; and you can't make umfuma³³ for ngawo umfuma wekugcobis'emtimbeni. Kantsi application upon one's body. Moreover, even futsi ngisko nebulongwe bato babungasindzi their dung would not be used to smear endlini. Inyama wawuyidla; uqaphele kutsi the floor in a hut.³⁴ You would eat the meat; you nje emafutsa angakutseli, ngoba wawephula would have to be careful not to be fallen on, by lowo mtsetfo weMfukwane, awu! vele their fat, because, one you break that law wawugijima netiganga, uhlangene. Lubisi ke of imfukwane [cattle], awu²⁸! Indeed, you started

33 Umfuma —

34 a form of polishing a floor in a traditional house, known as a 'hut.'

1. A long, thin, pointed instrument, as a staff for pushing a man in battle.

2. A piece, as a person's body, with a pin, or as a foot, with a nail.

3. A pole, or one low, with a long with any pointed instrument, as a staff.

4. Also, idiomatically, in general sense, as: that which tells the secret truth.

Umbholweni — 1. Umbholo/umbholo, meaning any shadow, or ordinary dark-shading thing or occurrence causing one to wonder, as an eclipse of the sun.

2. Such, total or occasional, then regarded as a portent of evil, as shadow, as the lighting of a ground hornbill (Ceryle) upon a staff.

3. Umbholweni (at the mouth of the river) — See also: Umbholweni (at the mouth of the river).

35 (u) Mntfwanenkhozi } - see glossary
variant: umntanenkosi }

36 lincusa } - see glossary
variant: incusa }

37 indvuna } - see glossary
variant: induna }

38 kaHhohho - name of
1. King Mswati II's umphakatsi
(see glossary)
2. One of the four (4) administrative
regions in Swaziland; Mswati's
umphakatsi was in this region

39 nha - (interjection) 1. 'Is that so? Really?'
2. yes! (I understand or agree).

40 wo 1. interjection, expressing amazement
(whether of admiration or displeasure),
regret, grief, etc. Hence: Oh! Ahs!, etc.
2. In SiSwati it could also mean: 'I see
or I get it / I understand, and in this sense,
it is usually a response to someone's
point.

nemasi aletinkhomo, imfukwane, kwakudliwa.
running in the wilderness, being mad. Milk and sour
Nginetsembisile bekunene kutsi Esrome khumalo
milk of the imfukwane cattle were eaten. I promised
batawukhuluma nalowe kunene.

you bekunene²⁰ that Esrome khumalo will talk with this wekunene²⁰
E.K. E- nine bekunene, lamhla nyeyi silapha
E- [um] you bekunene²⁰, today we are here at
kaMntfwanenkhozi Gebhu eKwaluseni.
Mntfwanenkhozi³⁵ Gebhu's place, at Kwaluseni;
E- sikhuluma nelincusakati lendvuna Ngqotfo
E- [um] we are talking with a lincusa³⁶ of indvuna³⁷
Mazibuko, indvuna yeKwaluseni. E- loyogo,
Ngqotfo Mazibuko, the indvuna of Kwaluseni. E- [um]
ungugogo wemntfwanenkhozi Gebhu. E-
this gogo³¹, umntfwanenkhozi Gebhu's gogo³¹.
gogo lona utalwa ngu Matsamo wakathohho.
E- [um], this gogo³¹ is begot by Matsamo of
E- Gogo!
kaHhohho³⁸. E- [um] gogo³¹!

G.S. nha!
nha³⁹

E.K. Matsamo loyi abenguwakuphi? Uwe kuvela kuphi?
Matsamo, this one, belonged to where? Where did he come ^{from?}

G.S. ngewaka Tikhuni; ngewekuvela lapha kaNgwane
He is/was of Tikhuni; he came from here, kaNgwane¹⁸

E.K. wo khoniapha kaNgwane.
wo⁴⁰ just here kaNgwane¹⁸

G.S. e-e-
yes.

E.K. e- ngiva kwekutsi batsi nabafunga batsi;
e- [um], I hear that when they swear, they say;

41 busa — verb. umbuso = noun. umbuso is
 1. the existence of kingship, together
 with the state or condition of
 reigning or ruling.
 2. comfortably living, enjoying life,
 or such a situation of enjoying
 life. busa = rule; reign;
 enjoy life.

42 enhhe } — 1. yes 2. that's it! 3. I see H.I agree
 Variant: inhhi

"Matsamo kathohho; Matsamo k'athohho",
 "Matsamo ka'athohho; Matsamo ka²⁴'athohho"³⁸

G.S. uyahleka , e-e.

[laughing], yes

E.K. Manje, njongobe utsi watalwa lapha
 Now, as you say that he was born here
 k'athohho, wabe sowuya laka'athohho uyawu-
 ka'athohho³⁹, how did he go there, k'athohho;
 hlala khona yini, nobe wenta njini?
 did he go to stay or what?

G.S. Waconyiswa. Njengaloshleti njeyi, bangisa-
 He was given [it]. As we are sitting, they would
 tse njeyi kutsi: "hamba uyewuhlala lapha
 just take me and say: "Go and stay there ~~at~~
 ku Matsapha".
 Matsapha".

E.K. nhn

nhn³⁹

G.S. e-e- kunjengako-ke, ngobe yatsi inkhosi;
 yes, it is like that, because the inkhosi said:
 "Hamba, Matsamo, sakusuka la uyowubusa
 "Go, Matsamo, move away from here now, and
 lela laka'athohho."
 go to busa⁴¹ there k'athohho³⁸

E.K. was ufela khona?
 he then died there?

G.S. enhhe

enhhe⁴²

E.K. ngukoke batsi "Matsamo k'athohho"?
 that is why they say: "Matsamo ka'athohho"^{38, 20}

G.S. e-e-
 yes

43 imfukwane — special, ritual cattle for the king.

44 embidlimbidlini — said to have been an umphakatsi (see glossary) which was File's (an inhlanti (subsidiary co-wife) of La Zidze), home; also home of Ndwandwa, File's son [SWOTH. Sam Mkhonta, 1, edit notes p.35]

E.K. sibuye lapho ekwaluseni ke lapho sikhona khona. [let us] come back to here at kwaluseni, where we are.

G.S. e-e-

E.K. ^{yes} leligama lelitsi: 'ekwaluseni', lesukelaphi, this name 'ekwaluseni'; how did it gogo?

come about, gogo³¹?

G.S. lisukel'etinkhomeni, imfukwane.

it comes from cattle, imfukwane⁴³

E.K. Imfukwane, tinkhomo tenkhosi?

imfukwane⁴³, cattle for inkhosi³²?

G.S. tinkhomo tenkhosi

the cattle for the inkhosi³²

E.K. nbn. Ibi nguyiphi lenkhosi?

nho³⁹ the inkhosi being who?

G.S. Kwakungu Mswati phela.

it was Mswati [II], of course.

E.K. wo, kwakungu Mswati. E. kusho kutsi lemfukwane wo⁴⁰, it was Mswati [II]. E. — sum, does it mean ne yayikhala lapho ekwaluseni?

that this imfukwane stayed there at kwaluseni?

G.S. yayita phela, ita le, babeyekutidla le, they came, of course; came from there, they h. embidlimbidlini.

confiscated them from there yonder, at Mbidlimbidlini

E.K. ngukuphi ke lapho embidlimbidlini?

Where is there this Mbidlimbidlini⁴⁴?

G.S. angati, khona lemuva, embidlimbidlini

[laughing], I don't, just there back at Mbidlimbidlini

E.K. wo, emuva!

wo⁴⁰, back!

45 yebo } — yes, in giving a simple
also yeboke } affirmative or assenting reply,
or in starting off an important
statement or declaration,
indeed? Is it so? In expressing
amazement at a statement
made.

46 kutsaphuta — 1. take a large quantity of
2. buy cheaply.

47 kusontsana — 1. the existence of the bad
practice of twisting someone's
head till he dies. 2. ambush
and kill.

G.S. bayamkhandzake lomSutfu, lo Jokwane
They found this Sotho, this Jokwane

E.K. Wo! Bamkhandzaphi ke?

Wo!⁴⁰ Where did they find him?

G.S. bamkhandza khona le

They found him there

E.K. leMbidlimbidlini?

there at Mbidlimbidlini?

G.S. e-e- babese bayamtfumba ke lapho, khona

yes, they then captured him there, so that
atawufike eluse letinkhomo. Bayamtfumba ke,

he could come and look after these cattle. They
Batsike. "Hambuyekwelusa lapha"

then captured him and said: "Go and look after livestock
there".

E.K. "ekwaluseni"?

"at kwaluseni"?

G.S. "Uyekwelusa tinkhomo tenkhosi". Lokutsi

"[Go and] look after the inkhosis cattle". [that is
kuse kwaluseni ke.

how] kwaluseni came about.

E.K. Wo! Lase lisukela khona lapho ke.

Wo!⁴⁰ it started just from there.

G.S. enhhe.

enhhe⁴²

E.K. yeboke! E Matsapha ke?

yebo⁴⁵ ko! E- [um] Matsapha then?

G.S. Matsapha, kutsaphuta phela, Matsapha

Matsapha, it is to tsaphuta⁴⁶ of course; Matsapha
wala kaMbingo. Lokutsi kuku Matsapha,

belongs here kaMbingo. Saying it is at Matsapha,
kuyasontswana

means that there is kusontsana⁴⁷

48 eZitheni } - another name for tozithlezi; also abbreviated as tozitha. The principal residence of the Ngwenyama Sobhuza II, and thus the Swazi National administrative and military headquarters. It is about five miles southeast of Tobamba and three miles northwest of Matsapa, but off the main roads. [Evotpeter, p. 79]

49 betselwa } - to ritually strengthen a person, variant: bethelwa } homestead or area.

50 tikhonkhwane } - singular: sikhonkhwane variant: izikhonkhwane } n. peg, stake

E.K. O! oh!

G.S. la Matsapha ke.

here at Matsapha

E.K. laku Matsapha; kususelwa kuphi, ekusontseni here at Matsapha; where is it being related to, is it to ekusontsaneni?

ekusontseni^{#7}, ekusontsaneni^{#7}?

G.S. e-e, hamba bayekutsaphuta.

yes; 'Go and let them tsaphuta^{#6} you'

E.K. Wo! batawuhamba bayokutsaphuta.

wo^{#10} they will tsaphuta^{#6} you.

G.S. uyahleka

[laughing]

E.K. Ngiva batsi labanye, gogo, manje yi kwatsiwa

I hear that some [people], gogo^{#31}, it was said kuku Matsapha ngobe lendzawo leyi, nawugha.

it is at Matsapha because in this place, when muka le emuva eShiselweni, uya lapha

a person came from Shiselweni, coming here eZitheni, kwakufike bese kuma matima

at eZitheni^{#8}, it used to suddenly become lapha emadvolweni, bese bayakubamba bayan-

difficult to walk on the knees and they kusontsa; kutsiwa lendzawo, gogo,

would then get hold of the person and sontsa^{#17} yayivele ibetselwe letinge tikhonkhwane?

him/her. It is said this place had been betselwa^{#17} by/with certain tikhonkhwane^{#50}

G.S. yayiyimbi. Naba bakambingo, babembe, njengaloku it was bad. Here are the Mbingo, they had dug, just as you are sitting

51 yila - (do the deed) To make a flat concrete floor.

52 Hhawu! - (interjection) of strong disapproval, regretful surprise. 1. Don't! You mustn't! 2. of great surprise, wonder.

53 Hholokosho! - fall over a precipice, into a hole.

uhletinje

E.K. e-e-
yes

G.S. uyabona kuyiwe, kuyiliwe
you see, they would dig [the floor] and yila

E.K. e-e-
yes

G.S. uyabonake kwendlalwe naku.
you see, they would then spread [mat on hole]

E.K. wo!
wo!⁴⁰

G.S. uyabona kutawujubumuntfu atsi: "E-Nine you see, a person would pass, shouting: "Eh! bambingo! " "Ngena! Ngena!" Nembalake you of Mbingo!" "Get in! Get in!" Indeed uyangenake. "Hhawu! Inyani kwendlelwe he/she would get in." Hhawu! But the floor is kwentiwe nje, ngitawungena injani?" "Cha! covered [with the mat], how am I to enter? utawungena nje, yenyuka!

"No! you will enter easily and go further in!

E.K. Hholokosho! sebayamgwaza khona lapho?

Hholokosho!⁵³ they then stab him right there?

G.S. bamgwazela laphemdzibini

they stab him in the hole.

E.K. laphemdzibini; kusho kutsi leti, kwakwele in the hole; so does it mean that, they used kumbuwimidzibi leminywe...?

to dig many holes?

G.S. kumbuwimidzibi

they used to dig [one] hole

54 eNkhanini? — near the National Office
variant. eNkanini) as well as the Tobamba Post
Office, is the royal residence
called eNkhanini.

55 eLusitini —

56 ka Zombodze — The name of a number of
Swazi royal residences at different
times in history. There are two
sites in modern Swaziland known by
this name. One lies east of Tobamba
in central Swaziland, the other is
located approximately 10 km south-
west of Mhlasheni in southern
Swaziland. This was a capital of the
early Swazi kings, traditionally
governed by a Nsibandze induna
(S.W.O.H.P. Ham, (Magobza Mkhonta,
2) edit notes, p. 18). According to
Bonner (Kings, p. 14) Zombodze was
originally the name of the 'National
headquarters' of the later
eighteenth century Swazi king,
Ngwane. The precise location of
this earlier Zombodze, somewhere
in southern Swaziland, has not yet
been established with certainty.
Zombodze is also the name of the capital
of the late nineteenth century Swazi
king, Bhunu, located approximately 15 km due east
of present-day Tobamba.

P12
E.K. wawungemunye?
wasn't it one?
G.S. wawungumdzibi nje, sisele lesikhulu, njenge
it was just one hole, a big one, as at
lesikhatsi kubulawelwa batsakatsi phela laphe
the time when witches were killed there at
Nkhanini, nelusitini, naka Zombodze
Nkhanini⁵⁴ at Lusitini⁵⁵ as well as at Zombodze⁵⁶
E.K. yeboke! Sesitake khona lapho ke, kuleyo-
yeboke⁴⁵¹ we are now coming to that one,
ndzawo leyo lakwa kubulawelwa khona
to that place where witches used to be
batsakatsi, kukhonintsatjana lemilenje, letse
killed, there is a small mountain which stands
lapha embikwemphakatsi wakato bamba, angati
out, just there before the umphakatsi⁵⁷ of Tobamba⁵⁸,
kutsi nome batsi yinyonyana yini
I don't know whether it is called iNyonyana or what
G.S. ngulapha lapha kwakubulawelwa batsaka-
it is where witches used to be killed. There
tsi khona. Kunembita nje yinye, angiyati,
is a big clay container there, I don't know
ingabe yani. Ngoba nakhona kugidw'incwala
what it is for, because even when incwala⁵⁹
umzaqa. Kuphela — uyahuliswa,
is gidwaid — a stick. It is — dragged
iyagidw'incwala. Kuyawujikjelwa lapha,
on the ground, while incwala is gidwaid. Then
nenjengek'igale itsi iyangena
it will be thrown far away there. Even a dog
E.K. khona? does not dare enter.
there?

57 umphakatsi } see glossary.
Variant: umphakathi }

58 Lobamba — residence of the queen-mother during the reign of Sobhuza II, and the capital of the Swazi Nation, situated between Mbabane and Manzini. According to Grotzinger, Lobamba was also the name of Ngwane's first establishment in south-eastern Swaziland (Historical Dictionary, p. 75). Matsebula describes Lobamba as the residence of La Mndzebele, the wife of Ngwane, and the mother of his heir Ndvrunguye (History, old edition, pp. 6-7).

59 inzwala — see glossary

60 giduwaid — see glossary

61 libutfo } - see glossary
variant: ibutfo

62 babe - see glossary

63 INDlavele - a libutfo of Mswati, largely made up of men born roughly between 1856 and 1866. [Some sources give Ndlavele as a unit of Mbandzeni's Mkhonta, Ham. (Sam Mkhonta, 1), ed. pp. 17, 25]

64 Mshadza - Imphi yase Mshadza: According to Matsebula (Izakhiwo zamaSwazi, p. 29) there were two wars known by this name. The first was fought in 1869 against the Pedi and was lost. The second, fought during the reign of King Mbandzeni, saw the Swazis successfully attack the Pedi on behalf of the British. Matsebula claims that the name 'Mshadza' is derived from a Pedi word meaning 'king's council'.

G.S. khona. Nalomuhla loku, likhona.
there, up to this day, it is still present,

E.K. nhn!
nhn¹³⁴

G.S. laphaya,
there.

E.K. e-gogo wena libutfo lakho nguliphi?
e-[um] gogo³¹, what is your libutfo⁶¹?

G.S. ingani phel'ushito nakucala, babe.
but you have already asked this, babe⁶²

E.K. e-e, mane sengikho hlwe lokutsi kenje
yes, it is just that I have forgotten which
nguliphi?
one?

G.S. uyahleka, akakukhumbute nangu.
[laughing], let this one remind you.

E.K. bengitsi, kenje utsite yiNDlavele?
I thought that, did you say it's iNDlavele⁶³?

G.S. e-e
yes

E.K. wo! yiNDlavele.
wo⁴⁰ it's iNDlavele⁶³

G.S. siyiNDlavele phela tsine
we are iNDlavele us

E.K. wo, e- iNDlavele, nguleleyalw'imphi yeMshadza?
wo⁴⁰. e-[um] iNDlavele, was it the one which fought
the imphi²¹ of Mshadza⁶⁴?

G.S. e-e
yes

E.K. laphemshadza khona, nawuva ngalabadzala
there at Mshadza, when hearing about it
kadzeni, batsi kwakwente njani?
from the elders, they say what was wrong?

65 etiveni } see glossary
variant: eziwani

G.S. babevele tabulawa phela, bantfu, lamanyemave
They were being killed, the Sotho. They were
Kusuke labā, bayewubulala laba, letiveni
in another country; these [people] would go to kill other
E.K. e-e- [people] etiveni⁶⁵
yes.

G.S. njengaloku kutsiwa nje lapha akukhawulwe
as it is said that here, let those who
labalapha kusuke, kusale izizwana
are here, be hemmed in, so that smaller izizwe⁶⁵
E.K. nhn. remain.
nhn³⁹

G.S. e-e- nabo ke babebulawa.
yes, they, too, were killed.
E.K. ekuphomeni kwalemphi, yaphuma yakhishwa
When the imphi²¹ got out, who sent it out, it
nguyiphi inkhosi? Leye Mshadza?
was which inkhosi³²? This Mshadza⁶⁴ imphi²¹

G.S. leye Mshadza phela bekuyinkhosi Mbandzeni
that of Mshadza, of course, it was inkhosi³² Mbandzeni
E.K. wo! bekuyinkhosi Mbandzeni!
wo^{no} it was inkhosi Mbandzeni!

G.S. nhn. nhn. (sisale) ke tsine (siyamkhuzela),
nhn³⁹ nhn. (we would remain) to khuzela him, we
sitsi: " _____ kaMawewe", sitsi "Mayeweng
here, saying" _____ of Mawewe", saying "Oh you"
sitsi "Ayital _____, iphuma kaMawewe", Sitsi
saying "It is coming from Mawewe's place", thinking
kumbe, kani uyasishiya kuphela awu, kani
that maybe, whereas he [Mbandzeni] was leaving
sekuhamba kwakhe
us. awu²⁸, it was his departure.

66. umlangeni — (of the Dlamini clan 2. Every one who traces his history far back to Langa, who is supposed to have lived in the Delagoa Bay region some centuries back Umlangeni is an address of one such a person.

67. bha! — (interjection) of brightness or whiteness.

68. tikhobolondwo —

69. emakhosikati } — see glossary
variant: amakhosi kazi

E.K. sekuhamba kwakhe.
it was his departure.
G.S. ngiyabonake, atele Mtongotongo; utala
I think he had begot Mtongotongo; he begets
Ma-^{la}, uy- wanaba bo Sobhuza, Mahlaka
Ma-^{la}, this, the father of these bo Sobhuza (15)
hla; sowutala Malunge; sowutal' uTofana.
Mahlakohla; he begets Malunge; he begets
Naba, benkhosi. Amhle mani umlangeni!
Tofana. These of the 15 khosi³². The umlangeni⁶⁶ was,

E.K. abemhle umlangeni. handsome.
The umlangeni⁶⁶ was handsome.

G.S. Hawu! Akhanya atsi bha! bha! bha! bha! bha!
Hawu³¹ he was bright in completion bha! bha! bha!
wamtala Malunge,
bha⁶⁷ he begot Malunge.

E.K. nhn!
nhn³¹
G.S. wamfuta. Hhayi letikhobolondwo letibri
he [Malunge] resembled him. Not these ugly tikhobolo
E.K. Ngiva batsi e. Malunge abemhle kakhulu, ndube³⁰
I hear [people] say that Malunge was very
abikhwa
handsome.

G.S. ngitsi phela, amuhle; a futuyise
I am, in fact, saying he was handsome, just
E.K. umtala kutabanike? like his father.
he begets him by which wife?

G.S. angisawa condzi lamakhosikati
I no longer remember the emakhosikati⁶⁹

E.K. 'nhn 'nhn
'nhn 'nhn³¹

70 Gwamile — also known as Fabotsibeni, was a distinguished wife of King Mbandzeni. She later became Queen mother after her husband's death, she retained this office until Sobhuza II was installed as king in 1921.

71 juba — literally means 'to cut'. This is a term which is used when one intends to say a regiment was named or designated.

72 Kwaluseni — name of a place in the Matsapha area where the University of Swaziland (Kwaluseni Campus) stands today

G.S. yebo, angisawacondzi ngoba natsi besesi yebo⁴⁵, I no longer remember them because bheke lo Gwamile.

we were focusing on this Gwamile [by them] E.K. inkhosi Mbandzeni. nayihambako, yayijube the Inkhosi⁵² Mbandzeni, when he left, how many mangathi emabutfo kumbungati? emabutfo⁶¹ had he juba⁷¹ by then, maybe you know?

G.S. angati, loku phel'imi Gadlela, ifika ngemuva I don't know, because IMigadlela come after. nje; sekubekwa imigadlela Then IMigadlela were put.

E.K. nhn 'nhn nhn³⁹ 'nhn.

G.S. kuba yingulube, ngu Halaza. it was [then] INgulube and Halaza.

E.K. Wo, kwabangulawo ke? wo⁴⁰, it was just that?

G.S. e-e- yes

E.K. inkhi. inkhi⁴².

S.N. befukadze kukhuluma lapha Ezvome Khumalo who have been talking here, were Ezvome wakhona lapha emsakatweni, akhuluma nabo Khumalo from here at the Broad Casting studios, munye gogo walapha ekwaluseni. Nanguke talking with a certain gogo³¹ of Kwaluseni.⁷² umbuzo walamuhla: "landzelisa lamabutfo Today's question is: "Name these emabutfo⁶¹ ngebudzala bawo, uqale kulidzala, uye according to their age, starting with the eldest

73 Halaza, INgulube and IMigadlela — were all emabutfo (see glossary)

74 emabutfo } — see glossary
variant: libutfo }

wehle ufike kulelincane: INgulube, Halaza come down to the youngest one: INgulube, Halaza, imiGadlela. Beka ke wena, mine ngiqubanisile IMigadlela. You put [correctly], I have muffed nje, beka ke wena, njengoba wati, Noma them up, myself; you put them according to your mhlawumbe ugala ngatHalaza; noma mhlawumbe knowledge. Whether you begin by Halaza, or mbe ugala ngeMIgadlela, nom'ugala you begin by IMigadlela; or you begin with ngeNGulube, kukuwe. Mine ngitsi INgulube, the iNgulube⁷³, it is up to you. Myself I say Halaza, IMigadlela. Wena ke wabeke kahle INgulube, Halaza, IMigadlela⁷³. You put them ngebugaba bawo; labadzala babesetulu, correctly according to their rank; elder ones balandzewe ngulababelamako, kugane should come first, followed by those that come labancane kunalamabutfo tamatsatfu, after them, and lastly the youngest of the Uphendule ke utsi: "Emaghwane Nemihha three emabutfo⁷⁴. Then answers saying: "Heroes mbo yaka Ngwane, Radio Swaziland, and ways of kaNgwane¹⁸, Radio Swaziland, Mbabane". Ungakhohlwa njalo sitembu wena Mbabane." Don't forget the stamp, you wekunene, inhki.
wekunene²⁰, inhki⁴²

all [ingoma yesintfu] 'yelankhomo zabantu yelaba {a traditional song is played} 'Hey Cattle for be na, setiyamumul'edamu; babe losenhla people, yelababe¹, they are murmuring at the

75 enyenye

76 hhenyenye

enyenye, enyenye, hhenyenye, hhenyenye,
dipping tank; father who is up there, enyenye⁷⁵
ihhenyenye, babelosentla. up there.

enyenye hhenyenye⁷⁶; hbenyenye, father who is
S.N. Umbozo wetfu walam'ha utsite: "Landzelisa

Our question for today has said:
lamabutfo ngebudzala bawo; uqale ngale
Arrange these emabutfo⁷⁴ according to their age,
madzala, uze uyowufika kulamaneane.
beginning with the eldest until you reach the
Ngiwabeke kanje ke mine, ngiqubantsile.
youngest. Myself I have put them like this:
nje: INgulube, Halaza, imigadlela, INgulube
I have mixed them up: INgulube, Halaza,
Halaza, imigadlela, Qalake wena ngalabada
imigadlela, INgulube, Halaza, imigadlela. You
la, kwedula onthe lamabutfo lesengiwa-
start with the eldest of all these emabutfo⁷⁴
balite lamatsafu; uqale ngabo, bese kula-
which I have counted, start with them, followed
ndzela labalandzelako, bese kugcina
by the second group, until you reach the
labancane. Mhlawumbe nje kugcina INgulube
youngest of them all. Maybe the last one
Mhlawumbe nje kugcina Halaza, Mhlawumbe
is INgulube; maybe it is Halaza; Maybe it is
nje kugcina imigadlela, sitawuva ngawe
imigadlela, it is you who will sort it out
ephepheni, nasewubhale waphendwula watsi:
for us on the paper, after you have
"Emaghave nemihambo yaka Ngwane, Radio
written thus: "The heroes and ways [of doing

77 Rand - a currency of the Republic of South Africa, which was a legal tender in Swaziland till June 1986

Swaziland, Mbabane: "things" of kaNgwane¹³, Radio Swaziland, Mbabane.
[ingoma yesilungu, yemdanso]

[A song in English for dancing, is played]
S.N. Nang'emabutfo lapha, abhalwe kabi, kwentiwe
Here are emabutfo⁷⁴ which are wrongly written;
nje ingcovangcovane, kutsiwe: INgulube,
an unorderly mixture has been made:
Halaza, Imigadlela, Wenake bhala kahle,
INGulube, Halaza, IMigadlela. You write them
ugale ngalabadzala kugala, uye uyowufi
correctly, beginning with the eldest until you
ka kulabancane, besuyaphendvulake, utsi;
reach the youngest. Then reply thus: "Heroes
"Emagha we Nemihambo ya kaNgwane, Radio
and Ways [of doing things] of kaNgwane¹⁸
Swaziland, Mbabane." Inbhi! Mhlawumbe
Radio Swaziland, Mbabane: Inbhi! Maybe the
likandi ngelakho.

Rand⁷⁷ is yours.

[lenye ingoma yesilungu yemdanso]
[another song in English for dancing is played]

S.N. Nang'emabutfo lamatsatfu lapha, atalandzelani
Here are three emabutfo⁷⁴ which don't
njengoba elamana. kutsiwa: INgulube, Halaza,
follow each other as they should. It is said:
IMigadlela; Wenake bhala kahle njengoba
INGulube, Halaza, IMigadlela. You write them
atandzelana kufanele, ugale ngalamadzala
in the correct order, as they are known to
kugala. Ngu Sabelo Ndzinisa, bekunene, lotsi;
follow each other, beginning with the eldest,

78 makhonza? verb is khonza / khonta, meaning
variant: makhonta } 1. pay allegiance to, serve,
worship. 2. greet. 3. seek
political asylum.

Makhonta - is an ordinary
term which has been 'coated'
with Ma, thus suddenly
transforming it into a poetic
term, with the power to exist
as a noun, which refers to
the person/people who khonta
in this manner.

79 injobo - (singular: injobo) traditional
affire, made up of skins of very
beautiful animals. It is also used
to decorate shields, ankles and
wrists.

80 tingculungculu? - singular tingculungculu
variant: tingqulungqulu or ingqulungqulu.
A big bird, of the size of
the eagle, feared in some
parts of Southern African
because it is thought to be
associated with evil.

81 Ngamfemfe -

920
nisale kakhle ku Makhawe Nemithambo yaka-
It is Sabelo Ndzinisa bekunene²⁰ who is now
Ngwane, Radio Swaziland, Mbabane.

saying: good-bye in: Heroes and ways of kaNgwane¹⁸
Radio Swaziland, Mbabane.

1 Sengidzinga nema
I now need

S.N. 'Emakhawe Nemithambo yakaNgwane Uyayati'
'Heroes and ways [of doing things] of kaNgwane do
yini?'
you know them?'

3 itsabiyasha¹⁹ Nakhona kungenamlilo, bomakhonza
a mountain is burning; it has lit up, even though
ngejobo, kuvakele emaheleni. Tingculungculu
there was no fire. Bo⁷ makhonza⁷⁸ by injobo⁷⁹
letinkile ngetunats emant emDzimba lilanga
it has been heard at Maheleni. Good tingculu-
belingakaphumi. boMgamfemfe, boNsiba zegwala
ngculu⁸⁰ because of drinking MDzimba water
gawala, betingahlonywa ngemankengane,
before sunrise. Bo⁷ Mgamfemfe, bo-fethers
tatikhlonywa ngitsi tsine boGqum fakakha
of flamingo; they used not to be inserted by
ne, botiduku yephukile. Mshoshaphansi,
emankengane, they used to be inserted by us,
nangezandla, nangezinyawo. Fininizi
we bo⁷ Gqum fakakha⁸³ bo-stick has broken.
mpempi zalabaMhlophe belungu. bavuli
The one who shasha's down, even with hands
berdela nakhonringekh indlela, beyithambre
as well as with feet. Fininizi⁴, mpempi⁵ of
maBhunu ngayizolo. Nayitsais inselo
really white, whitemen. The openers of a

82 emankengane

verb in kongo / kongo, mean
to pay allegiance to, serve,
worship. a great Siyeh
political system

83 Gqum' fala kahla

is an ordinary
verb which has been turned
over the, thus suddenly
transforming it into a poetic

84 Shoshu

- 1. walk or run (as birds).
- 2. stalk along, bending low.
- 3. slip away unnoticed (of domestic animals).

iyaka - singular (iyaka) traditional
and made up of strings of
beautiful animals. it is also used
to decorate shawls, umbrellas and
wrists.

ingqulungqulu - singular ingqulungqulu
is a big bird of prey like
the eagle, feared in some
parts of Southern Africa
because it is thought to be
associated with death.

ingqulungqulu

yelikhashi nayifaka ngalunye lunyawo, natsi
 path even when there was no path, it was
 naningesheya yasriyanihlambisa. Naguqa phansi
 travelled on, by the Boers by yesterday, you
 ngelidwelo yaphakam'inhlabelo; Navuma
 [people] took the horse's hoof and put it on
 ngenkwela lisibekele, laqhamuka lilanga;
 one foot; when you were across, it then enabled
 boDamlede, botushingisi, olubovu, olumabhe
 you to sail, you knelt down on your knee;
 shwankone. Ba_____ bheke kugala
 the inhlabelo⁶ rose. You responded by whistling
 bonkhana nabheka muva nine Damlede,
 when it was cloudy and the sun came out. Bo⁷

A- senidume lunganga nishiye lulwini
 Damlede bo tushingisi which is red, with emabhesu⁸
 Lindimpi! Go for umganga and leave a tongue Lindimpi,¹⁰
 when are nkhone⁹. You watched later you, Damlede

all hha_____ bhayi! _____
 hha... bhayi!" _____

3. iluhlatriyoni maja!
 the bird is luhlata¹², maja!¹³

all qobho!
qobho!¹⁴

3. izamahloni!
 it doesn't have amahloni¹⁵!

all hha_____!
hha¹⁶...

3. ezintabeni bocili!
 at/on/ to the mountains, bo¹⁷ cili!¹⁷

all _____!

S.N. Emaqhawe nemihambo yaka Nguwane, Ingabe
 The heroes and ways [of doing things] of kaNgwane?¹⁸
 Uyayati yini? Ngu Sabelo Ndzinisa, bekunene,
 Do you know them? It is Sabelo Ndzinisa, bekunene²⁰
 lonibingelelako, ku sikhwa nje, ngalesitsatfu.
 who is greeting you in [this] evening, on Wednesday.
 Ngitaneluklelo lapha, lolunikhumbuta imihambo
 I am coming with a programme here, which reminds
 yakitsi yaka Nguwane. Ngisengataletfuli, nje
 you the ways [of doing things] of kaNgwane¹⁸. before
 loluklelo kahle, ngisengataletfuli lelikandi leny
 I present this programme, before I present you
 kahle hle, asenginikhumbute nje kutsi phela
 one hand, let me remind you that I had said
 ngangishilo kutsi hhayi cha! umbuzo lapha
 that, the question is difficult. The question was
 umatima. Umbuzo ke wawutsi: UMGadlela;
 saying: UMGadlela; INgulube, Halaza, UMGadla,
 INgulube, Halaza, UMGadlela - wena ke
 You then put them according to their order [of
 ukufake njongoba kulandzelana ngetwela
 seniority]: E- [um]. These are, of course, the
 mana kwako. E- ngawo phel. emabutfo
 emabutfo⁷⁴. When I put in a hand here, I came
 lawo. Ngitse nje ngifaka sandla lapha, ngiphum
 out with your answer, there, you wekunene²⁰.
 ma neyakho ke imphendulo lapho wena
 Just before I mention your name, just wait
 wekunene - ngisengatalisho nje ligama lakho,
 a little bit. I came out with the answer here
 ase ume - ngiphume nayoke imphendulo lapha
 which says that, no, these emabutfo go

ke, isho itsi: cha akamba kanje ke lamabutto.
 like this; the eldest of these three emabutto⁷⁴
 lelidzala nie kulamabutto lamatsafu, Ngumgadela,
 is IMigadela, then follows ingulube, lastly comes
 bese kutake ingulube, bese kugcina Halaza
 Halaza, amongst the three emabutto. This is the
 kulamabutto lamatsafu. Naku ke lokungukona-
 truth, you, wekunene²⁰, the land is yours, you
 kona wena wekunene; lishumi ke ngelatho
 of Matsenjwa clan here, who is Timothy S.
 laphake wena waka Matsenjwa lapha,
 Matsenjwa, at Ngwenya. It is you who has
 lonqu Timothy S. Matsenjwa, e Ngwenya.
 struck emholweni³⁰, by saying, that the first
 Nguwe ke loshaye khona emholweni ke,
 one is IMigadela, the second is INgulube,
 washo watsi lekugalake ngumgadela, losibili
 the last one is Halaza. Indeed, it is like
 yi Ngulube lekuganiake ngu Halaza. Nangempela
 that. We congratulate you, you of Matsenjwa
 ke kunjalo. Siye, siyakubongela ke wena waka
 clan. Wait for you land after three weeks,
 Matsenjwa. Lindzela ke likandi lakho emwa-
 or four weeks. As for now, please yourself
 kwemawiki lamatsafu, noma lamane. Kwanyalo
 by this song, here; it says 'speak clever'.
 asowutijabulise nganansi ingoma lapha, itsi
 [a song is ^{for dancing} played]
 ke: 'Kkuluma Mabhalane'!

[ingoma yemdanso]

85 Imisimeto (institutions, cultures, customs
singular: Umsimeto)

124
S.N. awu! Ngryetsembe sawuvile lapha Matsenjwa,
awu¹²⁸ I hope you have heard here [by now]
Matsenjwa longu Timothy S. Lapha eNgwenya,
Matsenjwa; Matsenjwa, who is Timothy S.
Kutsi khayi likandi lamhla nje, e- liphume
here at Ngwenya, that No, the land⁷⁷ today,
phambili lakho lapha liphepha, likandi lakho,
e- sum your paper here, got out first; the
lapha kuloluhlelo lolutsi emaghave nemihambo
kand is yours here, in this programme which
yaka Ngwane'. Vanike mlaleli kutsi kuloluhlelo
says: 'Heroes and Ways of KaNgwane'¹⁸. Listen
utfola imisimeto yemaSwati iphumremtongeni
then listener, that in this programme you
yalabadzala bakitsi, bateka ngalabakubona,
get imisimeto⁸⁵ of the Swazi, coming from
nalabatekelwa bona ngilabadzala bakubo
the mouths of old people from our place, telling
ngaleto tikhatsi, Wena ke mhlawumbe, bakini
about what they saw and what they were told
labadzala, ngenhlanhla lembi, abasekho; ngakoke
by their old people in those times, you, maybe, your
awunalo lwati ngetemvelo, nendzabuko yetindle
^{old} people, unfortunately, are no longer alive; therefore,
Ingabe bantwabakho ke, uyawubatekelani.
you don't have knowledge about nature and
Koduwake ngenhlanhla yakho nje umsakato
the origin of things. One wonders what you
waka Ngwane ungaku catsatela lokuncane
will tell your children. But, fortunately for you,
lesikutsebula kulabadzala base ukuba emoyeni
the KaNgwane¹⁸ broadcasting service can share

86 emahiya — men's traditional loin-cloth

87 Mhlakuvane —

ngaso lesikhatsi, nangalo lelilanga, kulo lolu
a little bit with you, which we tape from old
hlole lolutsi: Emaghave Nemihambo Yaka-
people and then you hear it from the radio in
Ngwane: Ngikhuluma nje, nang Erome
the air, at the same time, same day in this
Khumalo wemsakatweni waka Ngwane, akhu-
programme: 'The heroes and ways [of doing things]
lumo nalomunye walabadzala, gogo walapha
of ka Ngwane'. As I'm talking, here is Erome
ekwaluseni ku Matsapha. Laphake bacoca
Khumalo of the Swaziland Broadcasting Service,
ngekufika kwetintfo letitsite kuleli lase Swatini:
speaking with one of the elders, gogo³¹ of there,
emahiya, timotolo, imfunduwo Kanye
at kwaluseni in Matsapha. Here, they are talking about
neliphepha; liphepha nalilengiliphetse nje.
the arrival of certain things in Swaziland: emahiya⁸⁶
Emva kwaletinkhulumo, sitawu phasa ke
Cars, formal education, as well as a paper — a paper,
Umbuzo, njengenhala yenta. Asewumbute
[such as] the one I am holding. After the talks, we
ke Khumalo, logogo Shongwe.

ask this gogo³¹ Shongwe.
will throw a question, as we usually do. Then Khumalo

E.K. Asebuyele kunankhuy'umlumbi, e-Mhlakuvane
let us go back to that white man, Mhlakuvane⁸⁷

G.S. nhn.
nhn³⁹

E.K. Manje, Mhlakuvane ufika natiphi tintfo
Now, Mhlakuvane⁸⁷, arrives with which things,
leingatati nine?
which you [did not] know you people?

88 umtjeka — 1 flag. 2. a certain pattern of coloured cloth.

89 umlilwane — a certain type of beadwork

90 intfotfuyane — a certain form of beadwork

G.S. wefika, phela, namavutfwa

he came with Mavutfwa

E.K. owu, Mavutfwa yinike? Ngobe tsine asisati, owu! what is Mavutfwa, as we don't know?

G.S. [uyahleka] lihiya

[laughing] it is lihiya⁸⁶

E.K. sesati emabhuluko nje

we now know trousers.

G.S. lihiya phela lelinatemishi, imishi, imishi, lihiya which has stripes, stripes, stripes nentjeka

and umtjeka⁸⁸.

E.K. wo! batsi ngumavutfwa, besusela kuphi

wo!⁴⁰ they say it is Mavutfwa, basing this from

laba bakaNgwane?

where, these [people] of kaNgwane¹⁸?

G.S. asati. Ngumavutfwa, batsi ngumavutfwa, ngu-
we don't know. It is Mavutfwa; they say it is
mfjeka

Mavutfwa, it is umtjeka⁸⁸

E.K. nhn

nhn³⁹

G.S. kutakumlilwane, buhlalu

then comes umlilwane⁸⁹ beads

E.K. wo, buhlalu.

wo, it is beads

G.S. e-e. Abonike sekuta intfotfuyane, naba

yes, you see, then comes intfotfuyane⁹⁰

hlalu lobunemabala; lobunemishi, imishi imishi.
the beads which has colours; which has got
sitsi. "yini ke kona loku?" Tsine asitiga-
stripes, stripes, stripes. We said: "What is it this?"

91 (ku) gaba — 1. wear adornments or jewelry
2. plough virgin soil
3. rely on, place confidence in.
[Kyeroff]

92 lu cingwa? n. tamboote or turpentine
variant: luqungwa grass (used for thatching)
[D.K. Kyeroff, Concise SiSwati Dictionary.]

93 siganga } — open country, veld. [Kyeroff]
tiganga } — tiganga is a plural

94 ibendle —

95 (ku) khiwa — } (ku) kha — is to draw
(as water); pluck, pick, gather
(as fruit). khiwa — be drawn,
plucked, picked, gathered.

96 ntfweshu! — (interjection) of stripping
(as bark.)

bela luqungwa. Sakha luqungwa luqungwa
We used to gaba⁹¹ luqungwa⁹² ourselves; making

E.K. lolwesiganga?
that of siganga⁹³?

G.S. lolwesiganga. Sivunula lona. Nakhona sebule
that of siganga. We used to wear that one. Even
lebendle, sitsele lona,
when it was the ibendle⁹⁴; we would wear it.

E.K. lebendle yayikhiwaphi?
what was this ibendle?

G.S. ikhiwa laphetigangeni ibendle, ikhona
it is khiwa⁹⁵ at tigangeni⁹³, this ibendle⁹⁴
le encenye.

maybe it is [found] there.

E.K. kusekhona yini kumbe kuletinye tindzawo
is it still found in other places, where?
lapho ku — ?

G.S. e-e ikhona. Kikhona lapha kungakenti'
yes it is present, it is present where this
nje. Ikhoni ibendle. Nimbe lapha phansi ke
has not been done, the ibendle is present.
niyifake, bese niyefikake niyayikhokha
you dig down and put it in; then you come
nitsi ntfweshu!

and take it out, ntfweshu⁹⁶!

E.K. asowusitekele kahle nje gogo, kutsi yona
[please] tell us very well, gogo⁹⁷, whether this
tebendle isiblahla, ifjani, iyini?
ibendle is a tree, grass or what?

G.S. Cha! kufjani nje kungaka
No! it is grass; it is of this [height]

97 bha! — 1. of whiteness or brightness
 2. of breaking of something like a stick.
 3. of cleanness (as when one is explaining something),

98 imilokwanyang } — a word used casually,
 Singular: Ulokwanyang } when one has forgotten
 the name of what he/she
 wants to talk about. It
 is similar to the non-word
 'um' in English.

E.K. nhn
nhn³⁹
 G.S. e-e Nibese niyakwephula nihle — kuphela
 yes, you then break it, occasionally —
 ke niyakubetake.
 then you keep it.

E.K. niyakwephula yini, nobe nimane ni...
 Do you break it, or you just...
 G.S. Siyakwephula nj'utsi bha!
 we break it, just bha!⁹⁷

E.K. e-e.
 yes
 G.S. bese ke ukutsike ntfweshu! Ulahla loku,
 then you strip it, ntfweshu!⁹⁶, and you throw
 ukutsike ntfweshu, ulahla loku, siyakube
 away this; you strip it, ntfweshu, throw away
 ka ke.
 this. Then we keep it.

E.K. nhn
nhn³⁹
 G.S. kukwatha ke, ubes'uphika kukufica-----ke,
 when making it, you keep on tying a knot
 uyakufica-----ke, ukuficela la, eluqungweni
 tie-----ing, tying it onto here, at luqungweni⁹²

E.K. wo!
wo!¹⁴⁰
 G.S. kunga nani! nani! nani! . e-e- Selukake
 how much! much! much is it! yes, We then
 nayim lokwanyana bes'utakugaba lafate,
 plated these imilokwanyana⁹⁸, then you gaba⁹¹ it
 ngibona buhlabu betfu.
 here; it [used to be] our beads.

99 sinokoti - skin/hide worn by queen's mother these days, which is tanned and shaped into a rug-like shape.

E.K. Wo.
wo⁴⁰

G.S. e-e- waseke Mhlakuvane sowufika nemlilwane yes, then Mhlakuvane came with umlilwane⁸⁹ ne ke. "Owu! yinike konoku?" Batsike "Owu²⁸! What is this? [it was asked]. They said: "Buhlalu; ngukona 'sebatamuvunula kona'. "It is beads; it's the thing they are now to wear".

E.K. wo! Namahiyake, kufika kwawo ke?
wo! What about the arrival of these emahija^{86 87}?

G.S. Nguye phela, nguye mavutfwa.
it is it, indeed, it's it, mavutfwa

E.K. e- seni-
e- [um] you - -

G.S. ngobe phela sacala sakiza yena; nalomtjeka because, in fact we started by wearing it and mtjeka⁸⁸

E.K. bakutsandza ule nalabata Ngwane?
Did [the people] of KaNgwane¹⁸ like it?

G.S. kahle nje!
very much!

E.K. inkhosi?
the inkhosi³²?

G.S. inkhosi, phela yayembatsa sinokoti
the inkhosi, of course, wore Sinokoti⁹⁷

E.K. nhn?
ahn³⁹

G.S. e-e-
yes

E.K. yabe sejiyawuvunula nawo lomtjeka, nako
did he later wear this umtjeka⁸⁸ as well, konkhe loku, bomavutfwa?
and all these, bo⁷ mavutfwa?

100 tintwayi

101 (ku) vundzay - 1. go bad, rot, decompose.
2. be fertile, rich [Lycroft]

102 umsingitane - Drop seed or Catstail
grass. [Lycroft]

G.S. khayi! abengakuvunuli
no! he wasn't wearing it.

E.K. bange seyikuvunule?
he never wore it?

G.S. cha, abevunula tintwayi nje
No, he used to wear [only] tintwayi¹⁰⁰

E.K. tetadzeni?
of long ago?

G.S. tetadzeni, ya.
of long ago, yes.

E.K. lebendle yayomiswa yini?
what used to dry up the ibendle⁹⁴?

G.S. cha! phela utawumba lapha phansi, besu-
No! you would dig^{down} here and then place

yayibeta, uyayibeta uyafulela
if there; you place it there, you cover it-

E.K. inkhi
inkhi⁴²

G.S. eyiyawuvundza ke, ngikhona kutawuntfwehu-
it would then vundza¹⁰¹ and, it would then

leka.
be easy to strip it

E.K. wo!
wo⁴⁰!

G.S. khonitawuntfwehu leka. Seniyayivuna ke,
so that it could be stripped easily. You would

luqungwa ke seniyalweluka ke, nemsingitane
then reap, luqungwa, you then plate it, together,

E.K. e-e-
yes, with umsingitane¹⁰²

G.S. uyawelukuyawelukuyaweluka ke, ulinganise
you plate it, you plate it, you plate it

103 umncadwo — traditional penis cover.

104 intfombi — mature girl.

laphelukhalweni. Utakwakhela kuwo ke; wakhe matching it on the loin. You will make it on le kuwo, ngoba akwatiwa loku konthe. it [on umsingitane] because all these were not known.

E.K. konthe kwesilungu --- koonke singakatu all the white [brought] ---

G.S. khawu! nemncadwo wakhou, ngobe khawu⁵²¹ even you umncadwo¹⁰³, because it ufiwe would be tied up.

E.K. nhn. nhn³⁹

G.S. [uyahleka] [laughing]

E.K. manje, ngesikhatsi efika ke lo Mhlakuvane Now, by the time this Mhlakuvane arrives, did wefika yedwa, nobe kukhona yini umlumbi he arrive alone, or there was [another] white lefika naye? person with whom he arrived?

G.S. awu, kute. kwase kufika nje, umuntfu lengamba awu²⁸, there was none. A person then arrived, na, ngabona lentfombatana. kwangete kwatiwa I saw this girl. It was not known, because they ke, ngoba basheshe bamqosha. kwase kutsiwe soon expelled her. It had been said that shengatsi u Sobhuza angasoma. Sobhuza [II] should propose for love to her.

E.K. wo! wo⁴⁰

G.S. atente kutsi uyintfombi, kutsite emabedlana. She seemed like an intfombi¹⁰⁴, with breasts,

Batsi: "Yini ke kona loku, netinwela emayabu,
 They said: "What is it this, with bushy hair,
 yabu; kugosheni! kutakona inkhosi". kwase
 expel her! She will corrupt the inkhosi³²!"
 Kuyaqoshwa ke kuyahamba, konoko singakatu-
 She was then expelled, and she left right
 boninge, netuqwetayela. get used to her.
 then, before we even saw enough of her, so as to
 E.K. nhn! lomlumbi, loMhlakuvane, wefika etumf-
 nhn!³⁹ this white person, this Mhlakuvane, did
 ti nobe kute labamlanzela ngemuva?
 he arrive alone, or there were some who follow?
 G.S. Cha. Hhayi khona, kute. him?
 No. No, there was not any.
 E.K. wahlala nje yena wakha?
 He just sat down and built [a home]?
 G.S. watihlalela nje, abakhile nje Mhlakuvane
 He just sat down; Mhlakuvane had a home
 lapha. Umuntfu languyena atsi kufika wasu-
 here. The person who, soon after arrival
 sheshuyateta gurangu Ma.
 got married, was this - - -
 E.K. banike?
 who?
 G.S. lo Mahlwayizela phela.
 this Mahlwayizela¹⁰⁵
 E.K. lo Mahlwayizela, Mahlwayizela ufikela
 this Mahlwayizela, where about in Manzini?
 kufhi ka Manzini?
 did Mahlwayizela settle on arrival?
 G.S. ufikela ka Manzini. ka Manzini uya fika,
 He settled in Manzini. In Manzini, he arrived

106 khehlani! — from kukhehla, meaning
 1. adopt the sicholo hair style. 2. Put on a heading.
khehla! — do this hairstyle or put the heading.
khehlani! — -ni is a suffix which indicates that it's more than one person who is/are ordered.

107 lijaha } see glossary.
 variant: ijaha }

108 hlehla — to offer services (usually labour) to a chief or king) as a recognition of his authority over you.

[uyahleka], ufika nakutawufika lomntwana [laughing], he arrived at the time when this to Mahlwayizela. Abonike sowuyakha, naku child was to arrive, this Mahlwayizela. You see, lapha kwekhwa khona, naku ngalapha; he then built [a homestead] here, this side, atindzala takhe ke.

that used to be this remains of his homestead.
 E.K. lo Mahlwayizela?
 this Mahlwayizela?
 G.S. lo Mahlwayizela. Uteka bonabo Phica ke, this Mahlwayizela. He married bo⁷ Phica's mother, Ntfombi, unabo Phica Ntfombi, Phica's mother.

E.K. nhn!
nhn!¹³⁹
 G.S. utseke: "khehlani, ningete nangena elokini; He said: "khehlani!¹⁰⁶ you cannot enter in this eveni leakhosi, yami. sengivunulemajoba; thing, in the King's country. I am wearing loin-skin, ngivunulemajobote nami." Liyahletha lijaha I am wearing loin-skin, too". The lijaha¹⁰⁷ then hlehla¹⁰⁸

E.K. limbhophe?
 He is white?

G.S. inbhi.
inbhi¹⁴²
 E.K. uyahlala nje, letindlu tiba sesintfu nobe He then stayed; were the houses traditional tiba tesilungu?

ones or the modern [whites] ones?
 G.S. tesintfu! akwatiwa phela lotu. Nalemotolo they were traditional ones! These were not known,

kasiyati tsine; ngiyibone sergingumfati nje
 together with a car, we didn't know it ourselves.
 kutsi "Naluvivane! naluvivane! naluvivane
 I saw it when I was an old woman already, that;
 lugicita loduwa! "Basho imotolo, batsi
 "Here is a butterfly! Here is a butterfly! Here is a
 ihamba yeduwa. was moving alone.
 butterfly rolling on its own!" meaning a car, saying it,

E.K. Wo! kwakutsiwa luwivane!
 Wo! it was said it's a butterfly!

G.S. [uyakleka] sitsi: "Naluvivane! Naluvivane
 [laughing] we said: "Here is a butterfly! Here is a
 yehhe! phumani nilubuke bo! "TSine kuuki-
 butterfly! Come out and have a look at it!"
 ts ngunayi ikalishi
 Ours was this [donkey-driven] cart.

E.K. Wo!
 Wo!

G.S. kwakutsiwa; kwakutsiwa yilokwanyana,
 it was said; it was said to be ilokwanyana⁹⁸
 kugijime timbangolo ke, noba inkhosi
 donkeys would run [pulling it]; the inkhosi³²
 iyakambake, ikhona lapho. Batibatela
 would be there. They used to make it for themselves.

E.K. nhn.
 nhn³⁹

G.S. bayatakhela. Iboshwa ngetindilimo; asitati
 they made it for themselves. It was tied by ropes made
 ke naletinketane tenu; siyakubona nje
 of hides. We don't know these chains of yours;
 naletinketane
 We [now] see them.

109 qa! - (interjection) of fustness of beginning

110 esigodlweni? - place, see glossary
sigodlo } noun, see glossary.

E.K. e- lokufundza ke kona, kufika nini?
e-- Eum, what about learning, when did it come?

G.S. hha, kufundza, hhawu, kufika nyalo sesiba-
hha¹⁶, learning, hhawu⁵², it arrived just now,
fati; samangala nje kutsi^{awu} kwentiwa, yini nje
we were married women by then. We were amazed
konoku? Hhayi mihlolo na, leliphepha; baphi
as to say "awu²⁸ what is being done? What is this?
ka nje, hhawu!"

Hha¹⁶ these are imibhlo³⁰ They are carrying a paper,
E.K. kufika nemlumbi yini, kugalanje, kukubona
did it come with a white person, when you
nje qa! qa! qa! qa!
first saw it, qa qa qa qa! 1109?

G.S. Si kubona nje sekuta nebanifu.
we saw it brought by [black] people.

E.K. nhn
nhn³⁹

G.S. sebatsi ke bayafundzisa. Talitowukhuluma
they said they were teaching. The one which
konthe, lelilekungena esigodlweni
entered esigodlweni¹¹⁰ had come to tell a lot.

E.K. ini? lituba?
what? a dove?

G.S. e-e, batsi ke. "Bambani rayinyoni! iphetse
yes they said: "Get hold of that bird! What is
ni? iphetse, kumhlophe." Bayalibamba. Batsi
it carrying? It is white." They then held it. They
"litawubaleka" sitsi tsine; "kutawusuka loku
said: "It will fly away" we said: "This will start off
kubaleke". Batsi: "Cha! kukhona lapho kutfungwe
and fly away." They said: "No! It has been sent from



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PUBLISHER:

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

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