

S. O. H. P. HISTORY OF SWAZILAND by Magangeni Dlamini 1/3

22 live

variant: izwe

also: sive

variant: isizwe

} - see glossary.

23 emaSwati - the Swazi people.

22 liize

variant: izwe

also: sive

variant: isizwe

} - see glossary.

23 emaSwati - the Swazi people.

nemfukwane, e libo labitsintane kakhulu
 touch with infukwane¹⁸ very much are the ones
 nemfukwane ngabo ke labaye babikwe, nange-
 who used to be reported, if not a liLangeni¹⁶,
 be arigisilo 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 liphum' endlunkhulu
 so is no longer present, the word comes from
lekutsi akayiswe entsibeni. Bese kubake
endlunkhulu²⁰ that let he be sent to the
 ngulabanye ke lokubonakala kutsi tayabikwa
 mountain. Then there are those who, too, are
 nabo, kuye kute kukhishwe umdzambane,
 reported, and an umdzambane²¹ would be taken
 kubonakale kutsi ngumuntfu loneligama
 out, and it would be seen that it's a person who
 endlunkhulu, lengetemane nje ataxfwe
 has a word [to say] endlunkhulu²⁰, who cannot
 ebese uyawufihlwa angakabikwa, atawusi-
 just be buried, without having been reported,
 le afuneka ebukhosini. toke, yintfo kelande
 because he would be wanted ebukhosini¹⁹ that is
 kutsi, nasibuka inatekelwe nalamuhla noma
 something which, as we look at it, must be
 tinifo letinyenti tsihlekela, kokuwa kungete
 taken care of even today, although many
 kwalableka 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

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

20 endlonkhulu — } — see glossary.
also: indlonkhulu }
variant: indlonkulu }

21 umdzambane —

elubanjani, ezibayaneni; saye eMavanieni, saye
we eventually arrived at elubanjani⁹ at ezibayaneni
sefika, sedlula eGolela, saye Shiselweni, lapha
ni⁷; we also went to eMavanieni¹⁰; passed Golela,
kwabekwa khon' emakhosi e- bo Ndoungunye.
we went to Shiselweni¹², where the emakhosi⁷, bo¹³
Saye sakhuphuka sabuya lapha sesisuka
Ndoungunye. We ascended and came here, coming
embilaneni, eMakhosini, sefike Mdzimba. Umbuzo
from eMbilaneni¹⁴ at emakhosini¹⁴; we reached
ke walamuhla utsi: "Bobani kodwa baba
Mdzimba¹⁵. The question for today is: "Who are
labaya babekwe engcobingweni na? Nguye
these that are placed at engcobingweni²? Is it
wonkhe nj'umuntu yini, nobe mhlawumbe
every person or it's certain people - or it's the
ngulabatsite, nobe mhlawumbe lowo lotsandakho
one who happened to like it that way?" The
Imphendulo ke itsi: "Iyo yindzawo yematangeni
answere is: "That is a place of the ematangeni¹⁶
kuphelo. Ngaphandle kwakube ke nangabe lowo
only. Unless that one who is not litangeni¹⁶
longasilo litangeni ayiswa entsabeni, kusho
is being sent to the mountain. Having got
inume uyitfole kuwo ematangeni, ngobe
permission from the ematangeni, because we know
sati kutsi ngematangeni Kanye nebanfwabentkosi¹⁷
that it's ematangeni, together with banfwabentkosi¹⁷
E- bese kubakhona ke banfwu lokubonakala
Then there are people, who get in touch with
kwekutsi busehente batsintsana kakhulu
imfukwane¹⁸ very much. Those who have got in

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

9 oZibayaneni —

10 eMavani —

11 Gollel — a former of present-day Luvumisa 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.H.]

13 bo-Ndwungunye — '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 Mlokotfwu [S.W.O.P.H.] • eMakhosini (i.e. at the king's burial place)

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. Grotzinger,
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 bantfwabankhosi }
singular: umntfwabankhosi } see glossary
variants: abantabankhosi }
untanankhosi }

18 imfukware - sacred royal cattle associated
with incwala.

M.D. e. nine bekunene ke, njongobe kulelwa kile liphe-
e-zumj nine bekunene as last week we ended
lile sigane sibala ungcobinga, lapho kungama
up counting tingcobinga², where emakhosi³ were
fina khona emakhosi elubinga. Tabalwa ke
buried, emakhosi elubinga⁴. The tingcobinga²
tingcobinga kusuka enila enyakatle, sehl
ere counted, from up in the north, we came down
nato, sehl nato saye sefika embo; saye
still counting them until we reached embo; we
sefika eDalogubhe, kaMfumu, lapho kutsiwa
even reached Delagoa Bay, at Mfumu's place, where
nguka Mfumu kantsi lebita lelti kaMfumu,
it is called kaMfumu, yet when we trace this
nasililandzela ngesi Katanga silifela kutsi lisho
name ka-Mfumu, we find that according to
kutsi e. kusemphakatsini, emini lomkhulu
the Katanga, it means that it's a big
lapho kwakuhlala khona emakhosi. Lapho Delagubhe
umphakatsi⁶ where emakhosi⁷ lived. There at
ngulalala kuhlala khona emakhosi emaswati
Delagoa Bay is where emakhosi of the Swazi
ngesikhatsi alibusa lomkhe lele Delagubhe. kutsiwa
lived, when they ruled over the entire Delagoa Bay.
nguka Mfumu n. e, nalekute nakala kutsi bahlala
It's called kaMfumu, because they lived there,
khona, nawubuta bayawutjela kutsi nguka-
and if you ask, they will tell you that it is
Mfumu. Sehlake saye sefika kaTembe laph
kaMfumu. We then descended until we reached
enla sesenyusa luandle; Saye sefika khona,
kaTembe up there, and we went up along the sea

Footnotes

1 nine bekunene } - wena 'you [one]; nine
Singular: wena wekunene } you [more than one];
we- Gen as a concord, indicates 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 tingwobinga - 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 inkosi }
Variants: amakhosi; inkosi }

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

Footnotes

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

6 umphakatsi } — see glossary
variant: umphakathi

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

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Informants : Magangeni Arthur Dlamini and
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TOPICS : Kungwabi; kutib

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Key(s): Tars = T.M.

Magangeni = M.D.

James = J.M.W.

{ M. Khumbi Ngcamphala = M.N.
Ndwandwaze = N

PAGES
1-7
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Name *S.B.S. Series, Archives I*
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Book 1 JD. 328

ingcondwo yalowo mntwana iyalimala. Emedu: you take a child to a difficult situation, his/her abekwati leko. Ingcondwo yemntwana ibutsakata mind gets damaged. The Swazi know that, The mind ka, ngaloke 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 ngilandza 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 ~~dead~~ tabanyenti bantwana, sowutawukhandza kutsi person and then, his/her mind would do what? bantwana bayalimala etingcondweni tabs, 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 walinyatwa yirii, ingcondwo yalomntwan- damaged, as well as what damaged him, that is, the na ingiloku nje, lomntwana sowaba nguleku 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 grow up not khona. Tsine nje sikhule singayi emngcwabeni going to funerals, ourselves, until we hadays

ungete wayentintfo letsite kute kuphele sikhatsi
 avoid doing a certain thing for a certain period
 lesitsite, ngesiSwati, kuzila ngukhona kuvakela
 of time, according to SiSwati, 'kuzila'²⁸, is the
 kahle kutsi ukhuluma ngetuzila nangabe
 word which is understandable that you are
 kufiwe. Inhlonipho yekuzila kanye nenziya,
 talking about kuzila when there has been death.
 labanye bantsi inziyo. Natike tintfo lesifanele
 the respect for kuzila²⁹ as well as inziyo²⁹
 kutsi sikhumbule namhla, lese umuntu abuke,
 which others call inziyo²⁴. Here are things which
 abuke abuye amangale kutsi awu' kuyawutsi-
 we should remember today, which a person has
 wanina, tintfo tyalabheka. Tyalabheka ngisho
 looked at, looked at, looked at, and then worked
 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 grow up, were not to go
 eMaSwati abetifundziswa letikhulu eMaSwati
 to a funeral. Why was a child not to go to a
 ati naku labatsi namhla yi sayikholoji. I sayi-
 funeral? Because the Swazis were great
 kholoji sekungatsi loku kutanetifundziswa
 learned people, who knew what is today called
 e, kantsi sasevele tsine siSwati. Uma utsatsa
 psychology. It seems as if Psychology has come with
 umntwana urusa lapho kumatimela khona,
 the educated people, whereas we already knew it. If

29 inzila

variant: inzilo

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

lalabanye banifu. Sinjaloke tsinematangeni,
 a live²² of other people. We are like that we,
 sikleti eveni letfu, kute loyawuphindze
ematangeni¹⁶; we are living in our live²², no one
 abekwe etikwetfu, kantsi njalo nangabe ku-
 will ever be put on us, yet if it happened that we
 kwenteka kutsi siykhamba, sasikhamba wunkhe
 went, we used to go and live nothing behind. Today
 kubete lesikushiyako. Namhla nje kunetintawo
 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
 beke khon'emakhosi namhla loku akhona-
 are still there, our post. Let us pass on from that,
 khona lapho tikhonkhwane tetfu. Asidluleke
 because I said my talk has something to do
 kuloko, ngoba ngatsi inkhulume yami icandze
 with reminding ourselves about the custom of
 ne nekutsi sikhumbutane ngelisiko lekungwana
 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 uyitlenje
 abstain from doing something, not because it
 ibe ingasiyo intfo lekubhuphe kangako, uyitlile
 is troubling or bothering you in anyway, but
 nje, uyiyekela ngoba ufuna kumbe kutsi
 you can just stop doing it, perhaps in order to

28 kuzila
variant: kutila

} — abstain, avoid, give up; show respect by avoidance; mourn.

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

sizafu lesikhulu. lesenta kutsi silati lelisi
 from there. Therefore, ^{this is} the big reason which makes us
 ke, siligane leliko, sililonduwolote. 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
 sibhlet kona, asiseyuwuphindze siyondzawose
 never go anywhere, moving up and down ceased, when
 kwaphela kuyaluka kwekuyemhla nentansi labo
 people now have their live²², it is theirs forever.
 banf, labanelive labo, Bingelabo njalo. E-
 E-Jur the live of ematangeni¹⁶ is not ruled
 alibusewake ngenkani 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 kwekwetsi
 marks the end of the live²². let us remember
 naJosefa eGibhitha, Josefa eGibhitha wala
 that even Joseph in Egypt, Joseph in Egypt was
 nduwa, wafwala ematsambo akhe ayawu-
 fetched ^{his} ^{burial} ^{was} ^{carried} and buried in Canan amongst
 ngenawjwa ekhenani, kubo, eveni labomkh-
 his people, at his place, ^{at} the live²² of his grand-
 lu wakhe ngoba abengele afihlwa eveni
 fathers, because he would not be hidden in

alonduwolotwe entsobeni; kwabuhanywa nawa
 carried, these emakhosi⁷ and taken to wherever
 aye lapho kuyakwakhwa khona, lapha liyawu-
 the sive²² was going. That is the reason, which
 khontwa khona, lapha liyawuthaselwa khona
 necessitated the keeping safety of emakhosi on a
 lifike litsaffwe abelwe khona. Nangabe kwaku-
 maintain... they used to be taken to where the sive²²
 ngenteka kutsi base kufika sive lesinye lapha
 was going to settle, where it was going to
 oha kufiklwe lamakhos'emal'ngeni khona,
klasela²⁷, they were then placed there. If it were to
 sifike base sibek'inkhosi etikwawo 'amal'ngeni,
 happen that where the emakhosi⁷ of the emal'ngeni¹⁶
 tsine besati kutsi angeke alunge lowo
 were hid, some sive were to instal 'inar king,
 lolinge kubeka inkhosi yakhe etikw'emal'ngeni
 we know that that person would not be okay, that
 ni, angakesuswa. Ngangabe nje siyati tsine
 who attempted to put his inkhosi⁷ on the emal'ngeni¹⁶,
 kokutsi letindzawo lapho emakhosi etfu
 before they were removed. For these reasons, we know
 athona khona, tikhonkhwane tesive, letikhomba
 that the places where there are our emakhosi,
 live kutsi live lemakhwane liye likhawukaphi.
 are posts of the sive²², pointing where the live²²
 Ngani na? Sikhomba tintsaba tingcebanga
 of the Nguane people ends. Why? Because they
 lapho sibek' khona bukhosi betfu ngoba
 point to mountains, tingcebanga² where we have
 asibuffwalanga sibusise lapho. Ngakoke
 put our bukhosi⁷, because we never carried and removed it

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

naku: ngitsite laba lehiyentsabeni ngulab. laba
 this, I said that those who go to the mountain
 ngalahlwa; bayalanduwo lotwa ngobe kukhona
 are those who are not lahlwa²⁴, they are
 umsimeto lotsite lokufanele kutsi balanduwu-
 kept safely, because there is a certain msimeto²⁵
 lotwe bingalahlwa. Nakuke loku lokungu'ong
 which demands that they be kept safely, not lahlwa
 kwenta kwekutsi balanduwu lotwe bingalahlwa;
 It is this which makes it necessary that they
 kadzeni kwakulwa timphi, live kalinyakata
 should not be lahlwa but kept safely; in
 liyelihla liyentasi, kwashwana, kwehlulung,⁶
 ancient times there were timphi²⁶, the live²²
 kutsatfwa amane alabanye. Kwaniteke kutsi
 was shaking, going up and down, people chasing
 sive naso sesitfivalwa sihamba, sesiyawiffa-
 each other, conquering, each other, annexing
 la lelinye live embili. Labake labasentsabeni,
 other people's countries. As all these were happened
 emakhosi, ematangeneni, nabo bonke laba labakha
 the sive²² itself moved on to find another
 lu, kakhulu, kakhulu kakhulu, emakhosi-
live²² ahead. Those who were on mountains, the
 abengrshiywa nangabe kwakutsi sive sesiyen-
emakhosi⁷, the ematangeneni¹⁶, as well as all these
 hlulwa, sehluliwe sesiyesufa kuleyondzawo,
 who were very great, more specially emakhosi⁷, they
 abetfwala emakhosi atfwalwe kuhanywe nawo.
 were not left behind if sive²² was very
 Nasoke lesizatfu lesenta kutsi emakhosi
 defeated, and was leaving that area, they used to

24 lahlwa 1 - }
also lahla

lahla 1. discard, throw
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 himphe
singular: himphe
variants: izimpi
impi

1. army i.e. fighting force of the
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; 4. foe, adversary,
hostile person or force; used to
express surprise or admiration
at the largeness of a company
or body of people.

811

baritfu bayatentela. E- ngidlule ke lapho ke,
reported, you don't just do on your own [anything].
ekubaleni kutsi ngulibinjani laba labuyentsabeni,
Zum] let me pass there, counting types of people who
ngabo labo ke. 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 njeni, kodwa ke entsabeni
know how he is buried, but should go to the
aye ngobe akhonywe. Toku, kudzine ngikisho
mountain because he has been directed to do so.
nje, ngikukhulume lapho, ngikukhulunyiswa kutsi
I say this because this live²² is ours, and will
lilive letfu aliqwu hamba; limile limile,
not go; it has stood, it has stood - it is ours. It
letfu. leMatangeni; leMaSwati; lebanitfu 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, kutawufuketelwa, kubekwe noma
where eMatangeni¹⁶ are placed, anyone is sent, is
ngabe ngukani, 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
sesiyandzindza kutsi lesive siyawugcina bese
sive²¹ is going to be placed; this custom would
sitsiwani, bese kulakleka telisiko. E lotunye
then get' lost. E--Zum] another thing is

38 Sibayag — Cattle byre or Cattle kraal,
39 Hawu! — (interjection) of surprise, sudden
pleasure or pain or concern.

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

8710

yura ngalesithatsi lesi. Ngisho noma ngabe was [part of] kuzila²³; he/she doesn't sing, woneni, atashaywa, utawubitwa ngunina ambinor gaba³⁵, because he/she is ziding²⁸. A tele edladleni ngoba phela ngetamngenis a child is not beaten at that time; whatever he/she echibeni, ayowukhuluma naye, amgale khona, may have done, she/he will not be beaten. The Akashaywa, ngoba kakufuneki kwengots kutla mother will call the child into edladleni³⁶, because la etikwepukhala. Kute kuchinswe. Nalichiba she cannot let the child enter into echibeni³⁷. liyahlonishwa. Akuhanjwa nje, umamuhambe, 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 loke. 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 tikhomo kabayi esibuyeni.²⁸ There is not scolding, here at home, it is Ziliwe, lokubuhlungu, umuntfu lahamba pes'uyakuba. When talking, one talks softly [or at a lower na nyalo, ngoba phel'umuntfu kasagijjwa tone], because it is Ziliwe²⁸. Widows do not

36 edladleni from lidladtly — 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.

116

kulungile njalo, kulungile, kulabo lebakubona
it's many. I am only pointing at what is near
kutsi kulungile. Angiteke ekutleni ke.
which, when a person looks at, becomes surprised
kuyatilwake. Kutilake lengikubita ngekutsi
and wonders, as to what is to be done when
kuzila. Ngikoke lokuzilake lesengitawukhona
[things] are like this? Well, it is probably alright to
luma njako njalo. kuzila, kuzila wonke
those who see this as good. Let me come to ekutleni²⁸
umntfu. Laphekhaya kakhulu lapho kufiwe
they tila²⁸, kutla which I call kuzila²⁵, it is this
khona, sikhule tsine ingahlatjelwa ngisho
kuzila²⁶ which I am going to talk about now. Everyone
ingoma. kungahlatjelwa nje, kute nje kukh-
zila²⁸. Here at home, in particular at the home
bela, kuhlalwe kungahlatjelwa laphekhaya,
of the bereaved when we grew up, ^{even} a song was
ngisho umntfwane ekhutwe natsutsutsu
not sung. There was no singing. They would stay without
utfuka uphosile ekhutwe, ngoba akwe-
singing at this home, even a child used to be reprimanded
ntwa. kuyawute kukhinswe. Kugaba, bekungaba-
when singing, because it is not done. Until
galjwa. Bantfuwana laba labaxane bebatsi
it is Chinswa'd³⁴. Even kugaba³⁵ there was
nabagabile, kukhahyulwe konke kokugaba,
no kugaba during the mourning period. When
kwekukhoba, kuzila kwakhona. Akahlabali,
little children gabali something [during this period]
uzilile. Akagabi uzilile. Umntfuwana akasha-
it used to be taken off, all decorations. That

34 ku chinsa
chinswa

} — to formally do away with 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 gafjwaid. The verb is gaba.

"Ute ngisho nembuti, uluphuya ute ngisho
 person saying "You do not have even a goat,
 nenkhukhu, uyawutsi ungafa labantfu beya
 you are poor, you do not have even a
 wuhlafelwa... ", 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 kubotube loko; bekuphekela
 and you just wonder that "When I die, behind
 bantfu lokubonakala kutsi biphuma khashane,
 they will make a party?" This was not
 bawufike balale, balale malanga layikha
 done [during the time] of my father. They used
 ya, ngoba bawulilela laba labafukeme.
 to cook for people who were coming from very
 khaya labafukeme 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 lows 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, kuhlala nje
 is one who cooks for the sive²²; when is he/she
 mane ngikhomba lokus dufane lese umuntfu
 going to cook, because he/she has fukama'd
 atsi nakubona amangale kutsi iigabe
 this person? There are many things which I can
 kutawutsiwani naturije? Kodwake nangabe
 say bekunene¹, which I will not reach, because

pheka nekudla kwekudla, e- ngatoke bathe
 to cook food, therefore, their neighbours
 lwane ngabo labaphika, balesse kudla
 were the ones who cooked for the bereaved
 ekuseni, balesse kudla entsambama, balesse
 and send the food early in the morning, as well
 kudrekuseni, nalongabukhashane, nangabe
 as in the evening, to the bereaved people. The
 anendlela bamikise kudla, uletsela bobani?
 people who would eat the food would be
 Uletsela naba labaphuma e Jozi, batowulila
 those who had come from [as far as]
 batowulila laphekhaya, batowukhala laphetha-
 Johannesburg to cry here at home. There
 ya, e-kute lifuba lekutsi baphetekwe
 is not time for them to have their food cooked
 ngoba lababaluyikhaya bafukeme ngatoke
 here at home, because members of this family
 lokudla lokughamyika le na le na le, kulesse
 Rave fukama³³ therefore the food brought
 lwa kutsi kondle labo bantfu labaphuma
 is to feed those coming from far away.
 khashane, wena lota utawungwaba, utawun-
 you who comes [from near] to mourn and
 lila, utawuhamba ubuyele kini, ufume. Kutha
 that go back home, you want food for
 kwani, ngoba kwente njani? Ngobu? atjuliswe
 what? Because of what? because, what base
 yini? Bekungentiwa ke loko kwekutsi, ngoba
 pleased you? This has not been done [in
 nje lamuhla sawuye uve umunifu atsi
 the past], because today, you hear a

fiwe ethaya njalo kunemkhubi wekutsi
 by elderly people. Now when death has occurred
 njengoba kufiwe laphekhaya, kutawufika
 at a home, people will arrive to bury the deceased
 banfufu batwungcwaba lomifi sekufanele
 [now] there should be a slaughtering of a cow
 kuhlalajw inkhomo, kuhlaljelwe labanfufu
 for the people who are coming to this umkhosi³¹,
 labeta kulomkhosi. Hha! Beyingentiwa
 hha!³² this thing was not done. I am not
 leyontfo phela leyo. Angiyincandzi ngoba,
 stopping it, because, maybe today it is good,
 kumbela lamhla seyinkhale, katwa 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 luffo kungahlalajwa inkhomo
 unless a cow were to be slaughtered to feed
 kuhlaljelwe labanfufu; labanfufu labatwulila
 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 bikhululekile,
 the home, because they did not stay completely
 bekufika banfufu labachamuka lenalenalale
 at liberty, for people from far away would come
 na le batwubalilela, bahlale bafukeme njako
 to mourn. The bereaved used to fukama³³, and
 bebate liffuba lekutsi bangaphuma bayowu-
 therefore, did not have a opportunity of going

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-bags syrix (umshingo) was heard again for the first time in the new year, and so on; hence, any similar annual festival held by Native chiefs in Natal. [A.T. Bryant]
2. public celebration. 3. alarm.

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

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

lasebakhulile - lowendzile nalosatekile. Ngobe
 people would go - the one who had ^{been} married and
 phela, utakwati ngani kona kulilo, Lomithu
 who had married, because, indeed, how is he/she
 na, nangaobe kulilwa, ngoba usengakwati,
 to lila³⁰, as he/she is still ignorant of this.
 usengakoti nekutsi kuyalilwa kwentwani,
 He/she would be taught how to lila, taught
 lo somuyawufundzisa nekutsi nakulilwa
 by those older than she/he, because when
 kwentwani ngani. Afundzise ngulaba laba
 he/she does it for the first time, she/he
 dzala kunaye, ngoba naye naga, utwani
 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 kwentwani
 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, asonemqondawo, asenti-
 ones, that is, when he/she had grown up;
 le noma asatekile. Emasiko onke
 married if a woman, or a man. All the
 alemngwabeni atiwa ngulaba labadzala,
 customs concerning a funeral are known
 abefundzwa ngulasebakhulile. Nakute, nate-
 by the elderly people. They used to be taught

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

sale saba naneblo sibili, nakhona sayiswa
 indeed, and even then, we were sent there, because
 ngobe sasesiboswa ngumtsetfano wesilumbi,
 we had, by then, been bound by the European law.
 kwakungakhefiki 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
 beeni, 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
 lingelo sekutsi aye emngcwabeni, uya
 a funeral, he/she goes there, because there
 ngoba kunalabadzala labayekumtjengisa, baya
 are elders who are to show him/her, to
 kumfundisa kutsi konkhe kwentiwa njani, kutha
 teach all that is done, how to show respect,
 nishwa njani, yonkhe imisimeto
 as well as all the imisimeto²⁵ which are done
 leyentiwako le emngcwabeni. Hhayi umane
 there at a funeral. Not to just take a child
 utsatse umntfuzano njezi longatitlfo
 who doesn't know anything, resulting in any
 kuyekwentiwa, sale kwenteka nomo ngobe 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

54 luvala - anxiety

55 bi' - of a beating, or pounding of the heart.

56 kaNgwane - 1. Ngwane was a 'Swazi' King, whose people were then known as kaNgwane (people of Ngwane) and his land became known as 'kaNgwane'. It's 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 Dlamini 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.

nenhlonipho yesiSwazi lapha ekufeni. E-
 there was no suit of tintsambo⁴⁰ as I have
 ngingatsi kube kuyenteka tintfo letinjanga-
 said. That is what was done according to Swazi
 leti, ngabe ngifo leti ^{according to Swazi} kutsi mine, sesiwle
 Custom, as well as ^{respect} concerning death,
 kanyenti kutsi kukhoniemasiko lamahle
 E sum I can say, if it were possible, things,
 lesifanele kuwatsatsa esilumbini e-
 such as these are the ones which I say, we
 nalamahle 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 kutwa-
 ones which we must take from our customs, and
 kutsi. lokuke, sesikwe, sikwe sikwe, sikwe,
 there are bad ones, which we must throw away
 umuntfu bese sawuyatibuta 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
 lamahle?" Nobe kumbe kumelo 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 loku, efike lomunye atsi
 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

822

lengikhuluma ngayo yakhiwa ngemuzi, kusukela
good, we don't know there. That is the inzila²⁹
kuso sinawati kute kuye kuphelele kutsi nya!
with which it was zilwad²⁸. It is made of umuzi⁴⁸
Ngumuzi. Natelikiya, lesekwentwa likiya leli-
All this talk, all the inzila²⁹ about which I am
mnyama, owu! yeboke! Natelikiya lelimbhlophe
talking is made of umuzi from sinawati to
Owu! yeboke! Tintfo tekufika leto ngingete
the end, until it says nya⁴⁹ it's umuzi. Even this
ngati landzela ngobe angitati. Ngati loku mine
lihiya⁵⁰, which is now used, the black one,
lesikhule, sizabuke singemaSwati, sati kena,
owu⁴⁷ yeboke⁵¹. Even the white lihiya⁵⁰,
kukloniphaka, ngoba nangabe kungahloniphaki
owu⁴⁷ yeboke⁵¹. These are newly arrivals, I cannot
sawutwukhondza kukhona imonakalo leminy-
nawate about them because I don't know them,
nti leyentekako khona lapho. E. sawutawu-
I [only] know that which we grow up, wedzabuke⁵²
khondza 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 layitse
happening there. You will find that the person is
ndzako. Seyisudu, kodwa kwakute isudu
ntsolile⁵³, the person is ntsolile, wearing her
yetintsambo njengoba sengitshito. Ngutake
suit, because everyone does wear a suit freely,
loko ke lokwakwentwa ngelisiko lesiSwati,
which ever she may like. It is now a suit, yet

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

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

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

51 yebo } — (adv.) 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 abuka }

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

le ke kutsi owa! kepha njongoba lelisiko, there you will find that there are those who say they lisiko lenkhlonipho, kwaliwa lenkhlonipho yini, are believers, who say that it is not zilelwa²⁸, a noma kwenteka njani khona lapho? Angikho dead person is not zilelwa²⁸, you then wonder Owu!⁴⁷ cwepheshi ke ngoba angikwazi. Kuphela But then, as this is a custom which is for respect, kutsi umuntu lojwayele lelisiko lakhe kuya is it that the respect is being refused or what metfusa, ate efike ekutsenini "kuba ngini is happening there? I am not criticising it, ngangiyabagiba, ngibagibele loko nje kokutsi, because I don't know it. It is just that if a person "nenteloni, khambe silwane sini, nangabe is used to his custom, he gets shocked, to the extent kungukutsi umuntu kutawutsiwa akazilelwa²⁹ of saying: "If it were me, I would be punishing them, Ngoba ke sekungene nemakhohlwekhatsi e- I would punish them for that, saying 'why are you khatsi bona bati kahle kakhulu nale lapha, doing that? What animal has died, if ^{it is said} a person kuyiswa khona, umuntu besuyandzinteka is not to be zilelwa²⁸. As even the believers have nje kutsi owa! lisiko lenkhlonipho 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 leyo. wonders that Owu!⁴⁷ a custom for respecting. Yakhiswa ngemuzi, yonkhe lenkhulumo lenata is said to be bad; and the bad one is said to be

47 owu

variant: owu

another: ewu

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

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

820

Kugzina ngesihlantsi, lesi lesitsiwa nga lapha
on the mother's head, then siwondwano⁴² around her
elukhala. 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 koratele laphi ekhaya. Kungq
last one is sihlantsi⁴⁴, which is tied around the
lamuhlo loku sekusika tintfo - angisho kutsi
waist. When you chamu!⁴⁵ you react dlibi!⁴⁶; you
akubuyelwe kuloko, akusiko kwami kusho
suddenly panic and the pace of heart-beat
njalo, ngakhuluma loku mine lokuskwentiswa -
becomes faster, and you see that it is bad, something
sawukhanda kutsi sekuzilwa ngenduwangu
Wrong has happened at this home. Today things have
lemnyama, kuzila ngenduwangu lemholo,
changed - I am not saying that let everyone go
Kaliki. E. ule 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 kuyekun-
happen. [These days] you find that a black piece
fike nekutsi akusazilwa. Lapho ke sawutwani
of cloth is used for kuzila²⁸, and a white one. E-
khandza kutsi sekukhona ke nakubisi bange-
Zumi indeed, I no longer know what colour is
makholwa, labakhuluma kutsi akuzilwa
inzilo²⁹ these days? Where do all these ^{kuzila} come from?
akazilelwa umuntu nangabe afile. Umanga-
It goes to a point where kuzila²⁸ is abandoned altogether.

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

43 umbaze -

44 sihlantsi -

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

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

tinkhomo, angasondzeli lapho tinkhomo tingakha
 hantsi the plough and goes out to plough in your
 na, ngoba uzilile. kunyenti ke, nakhona lapho
 presence, you people, why? Drive out a cow, you
 lengingakubala, ^{ku}kublonipha umuntu lozilile.
 are being fired ¹ for this offence. This was never
 kodwake angigaine ngekutsi, yona lenzila
 done; a widow used to respect, and did not walk
 beyinyini, bekuzilwa ngani telewubona ngayo
 among cattle; never got never cattle, because she
 kutsi ngumfelekati lo? Bekubonakala ngek-
 was zilile²⁸. Even there, there are many things concerning
 tsi utfwale tintambo, utfwale bubi. Ngesi-
 respect, which I can count, in connection with kuzila²⁸.
 Swati bekutsiwa utfwale bubi; bekungashiwo
 but, let me end by saying what this inzila²⁹ was made
 nekutsi utfwale tintambo, ningatikhulumela
 of; what was used to zila²⁸, that which would be the
 nangabe ninodwana, kodwake nangabe
 sign that this is a widow. She used to be seen ^{by the carrying}
 kukhulunywa ngenlonipho kutsi utfwale bubi,
 of tintambo⁴⁰, she would carry bubi³⁹. According to
 noma umnyama. Bekuba yini ke lekoke?
 SiSwati, it used to be said "She is carrying bubi³⁹; it wasn't
 Bekuba SiSwati enhloko kumake. kube
 even said that she's carrying tintambo⁴⁰; you can talk
 SiSwati, kube sihondwo laphentsanyeni,
 like that when you are all by yourselves, but when speaking
 kubesekuma ngumhazo. Umhazo, loloweke,
 about respect, "she is carrying bubi or she is black.
 ngala nangala, uphambane laphesifubeni. Bese
 What used to be this tintambo? it used to be SiSwati⁴¹.

40 intzamba -
variant: izintamba

} - 1. a string used for tying
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.

H1 sinwati - cap or hat for mourning widows.

lokwakugale emalangen; abemgiba umuntfu,
 walk among cattle; they do not do into the sibuy³³
 angabe, nangabe umuntfu wenta lokungesko
 What one sees around which is painful these days,
 amgibe kutsi: "Yini loku lomukwentako"; Ngaba
 is that, as people are no longer punished, in the past
 bekwakhiwa sive kutsi siphile kabile ngenhla
 the emalangen¹⁶ used to punish a person if doing
 niphu. Namuhla ukhanda umfelokati ubambe
 the wrong thing, [they would say] "What is it that
 likhuba letinkhabi, kuyalinywa. Hawu! Usondeda
 you are doing?" because Siva²² was being built, so
 etinkhomeni, loku tinkhomo vele abetsi
 that it could live well, having respect. Today
 umfelokati angatibona, agege lekudzeni, teti
 you find a widow holding a plough for ploughing
 lese ayawubamba likhuba ayowula, azilile,
 [pulled by a span of oxen]. Hawu³⁹ she gets
 amnyama, affwete bubi, siSwati phela, sawyo-
 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: "Angadzine ale
 these behind which, she holds the plough, going
 ayowutilimela, ayowubamba likhuba khona
 to plough, having Zid²⁸, being black, carrying
 nakunjalo, nikhona nine balapha ekhaya,
 bubi³⁹, this is siSwati indeed [calling it bubi]. She
 leni? Shayinkhomo, ugitjiwe". Bekungentiwake
 is now getting close to. She used to be punished?
 loko, umfelokati abehlonipha, angatiphali
 In this case, her family would be punished! She

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

J.M.W. abelisojja

he was a soldier.

S.N. layimasofjeni abeyini yena?

on the army, what was he [position]?

J.M.W. khawu! kungatsi abeyisenior khona.

khawu⁶³! it seems as if he was a senior, there

S.N. e-e noba ngu Sayetjeni?

yes, or he was a sergeant?

J.M.W. e-e, abemkhulu, ngoba wase uya, sowutsa-

yes, he was big, because he then liked to

ndza kutsi 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-Lumj, 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

⁶³bhau!

(interjection)

- 1. of surprise or disbelief,
2. of concern, disapproval or
sorrow
3. of pity or sympathy.

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

S.N. e-lesilungu kwakutsiwa ngumqhakaza?
e-[um] 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-[um] when he arrived here kaNgwane⁵⁶,
iminyaka ^{range of} years did he arrive?

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

S.N. nbn.
nbn⁶²

J.m.w. e-e-
yes

S.N. abeyini yena?
what was he?

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

wilson, batsike ngu Mnjoli lelinye lekaya,
[uhom] they say, is Mnjoli, another name, by
usho njalo utsi lenina ngu Mnjoli. Wale
which he is called at home. That is what he says, he says
ku Maphungane e Siteki Siteki [home area]
his mother named him Mnjoli. He belongs of Maphungane, 10,

J.M.W. uphefwe ngutoywe
he is under the jurisdiction of Toywe⁵⁹

S.N. uphefwe ngu Shifu Toywe Maziya
he is under the jurisdiction of Chief Toywe Maziya

J.M.W. ya.
ya⁶⁰

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

J.M.W. ngatalelwe 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 ka Maphungwane; 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?

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.

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nhlonipho": Atsi 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 this is heavy let us end, you know
 S.N. don't care about it" because there is official instruction from
 Nine bakatazidze, Sihlale lapha Sikhuluma

you of laZidze⁵⁷ we usually talk, saying we want
 Sitsi, bantfu lobadzala siyabafuna laphemsa-
 old people to come to the broadcasting studios, and tell
 katweni kwekutsi basicatsatele naku lesesinga-
 us what we no longer know, the ancient things,
 zakwazi tsine, lokudzala kwakadzeni.
 Maybe we can make our own history, we
 Mhlawumbe singakha umlanduwo welfu
 the Swazi, using that [information] because
 tsine MaSwazi ngaloko, ngoba letinye
 some of the things got lost; they got lost,
 tintfo setalaleka, talaleka nje kube kuligini
 yet it is the truth that there is nothing which
 niso kwekutsi kute labasitje-lako labadzala.
 elders tell us. Some of them [elders] are
 Labanye bayasibalekela. Kephake lamhlanje
 running away, but today we are lucky, in that
 Sinenhlanhla lokutsi Siffole 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

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",
 umunifw abetsi nakubonakala kutsi akahambi
 even [a person] who does not want it, he will
 sona silangeni, abutwe kutsi: "Uwekugha-
 take it, because it would then be a policy
 mukaphi?" Tumutsi bi! luvalo kwekutsi
 formulated by the body of the ematangeni¹⁶, as
 "Owu, kusho kutsi ngibonakala mine ang'siye
 it was like that even at the beginning, a person
 walapha kaNgwane". Nembala besuyati lungi-
 used to be questioned, if it was seen that he/she
 sa. E. loko ke bekukhuleke. Nanyalo ke letinife.
 wasn't doing the way ematangeni did it, he/she
 letinkhe tifanele ngatsi ngabe tiffola ibandla
 used to asked: "Where do you come from?"
 lato lelitatiseza, sinikwe sitemukele tinjenge
 and luvalo⁵⁴ would say bi¹⁵⁵ as to say "Owu"⁵⁷
 tifuneka kutsi tibe njalo. Ngaphandle kwaloko
 it means that I have been seen myself, I am not far
 Siyabe Solo Saphikisana nje onkhe
 here kaNgwane"⁵⁶. Indeed, he then corrected himself.
 lamalanga: "Mine kulungile loku, mine ngitawu
 That was good. Even now, the good things should
 tembatsela lengikutsindzako". Naloya, naye
 get a body [of persons] which will scrutinize them
 atsi loya." Kubi lokwembatsa lokunye akuna
 and then give them to us as they would have suggested

54 luvale - anxiety

55 bi' - of a beating, or pounding of the heart

56 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 Labamba, the capital of Dlamini 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.