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# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Magangeni Collection #4  
Naam

Subject History  
Vak

Place [REDACTED]  
Plek

DATE: [REDACTED]

Faint Ruling with Margin  
Downwe Lineëring met Kantlyn

Book I

JD. 328

Magangeni Collection:

Tape Number: 4

INTERVIEWER(S): MAGANGENI = MAG

INFORMANTS: LA MALULI + Myckwa's People = L.M.  
X - Another Woman's Voice.

L.M. Ayelele... (faint text)

(faint text)

(faint text)

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## Footnotes:

1. Asitekani - variants: teka, kuteka } 1. take a wife, marry.  
NB. This is only a part of the long process of marriage under Swazi law and custom. Whereas a valid marriage is completed when the marriage officer announces the spouses as husband and wife under civil rites, this is not the case with kuteka.

2. Asitekani - this is the opposite of the above (1). That is, you cannot undergo or contract a marriage with the particular clan or surname in question. Asitekani is used by the person not allowed to marry a particular people.

3. Anitekani - this is used by one addressing the person not allowed to marry that particular group or clan. It has the same meaning as in (2).

1a. Abatekani - They can not marry each other.

2. Wo - 1. (interjection) Oh!  
2. When one has just remembered something else which s/he then adds.

3. nhn - (interjection) 1. Is that so? Really?  
2. Yes! (I understand or agree)  
3. What?

4. Yebo-ke - interjection of assent: Oh yes.

5. Xise } - See glossary.  
var. cant (S); babe mkhulu  
bobabemkhulu - plural  
yisemkhulu  
bosiyemkhulu - plural

000 Side A

L.M. Asitekani batsi asitekani nebaka (Sikhondze)  
Asitekani, they say asitekani with the (Sikhondze)

MAG. Anitekani nebaka Isambeko? Ngobe nitanye vele.  
Anitekani with the Isambeko? Because you are kinsfolk of course.

L.M. Wo - nebaka Maseko-ke. Baka Simelane bayatse kana?  
Wo, and the Maseko too. Do the Simelane tekana?

MAG. Abatekani. Phela baka Maseko nebakadimelane banye.  
Abatekani<sup>1a</sup>. Actually the Maseko and the Simelane are kinsfolk.

L.M. Awvake! Awvake!  
You understand! You understand!

MAG. nhn.  
nhn<sup>3</sup>

L.M. Abatekani. Nebaka Mabuza abatekani nebaka -  
Abatekani<sup>1a</sup>. And the Mabuza abatekani with the  
Gimindza. Banye!

Gimindza. They are kinsfolk.

[Base bakhuluma kanye kanye kwangete kwevakala -]

[They then spoke at the same time and one couldn't pick what they said]

L.M. Banye.  
They are kinsfolk.

MAG. Yebo-ke.  
Yebo-ke<sup>4</sup>

L.M. Neyise wabo munge. Se-Sebatsiwa ngalomuntfu. Be-bese  
They have the same yise<sup>5</sup>. They - They are named after this person. Then  
babongwa nangaloyisemkhulu wabo. Sekutsiwa bakabani.  
They are surnamed after their yisemkhulu<sup>5</sup>. They are then said to be of soundse

MAG. Yebo-ke.  
Yebo-ke<sup>4</sup>

L.M. Kantsi banye labantfu.  
Whereas these people are kinsfolk

MAG. Banye vele.  
They are kinsfolk indeed.

6. BULUNGA — place — About 20 kilometres  
southeast of Manzini.

7. NGOVUMA — 1. Ingwavuma is the name of a district  
east of the Lubombo in Natal.  
2. Ngwavuma river — it breaches the Lubombo  
mountains near Big Bend and flows eastwards  
to the sea, lending its name to the area  
between the Lubombo and the sea.

8. BASUKA — } literally it means they come from.  
variant(s) suka } In the context it probably means they originate from

9. LUMA — } 1. bite. 2. be itchy.  
variant(s) kuluma } 3. partake ritually of herbs after death of  
a relative. 4. eat first fruits ritually  
(as the king)

MAG. kapha —  
Here —

L.M. Abomike kurhimala bayalimda-nje — laba ka Mabuza  
Actually they do get hurt — the Mabuza people  
nebele, labaphuma le. e- ku Bulunga  
with those who migrated from Bulunga.<sup>6</sup>

MAG. nhn.  
nhn<sup>3</sup>

L.M. laba toMngayi laba le- eNgovuma  
the Mngayi people from Ngovuma<sup>7</sup>

MAG. Yebo!  
Yes.

L.M. kumbe kaw'bat'i.  
Perhaps you don't know them.

MAG. Ang'batike labale Ngovuma.  
I don't know those from Ngovuma<sup>7</sup>

L.M. kaMotukazi  
At Motukazi's place

MAG. ya! ya!  
Yes! Yes!

L.M. Ba-basuka<sup>8</sup> ku Bulunga.  
They come from Bulunga<sup>6</sup>

MAG. nhn.  
nhn<sup>3</sup>.

L.M. Abatekani-ke nebaka Mabuza.  
Abatekani<sup>1a</sup> with the Mabuza people.

MAG. nhn.  
nhn<sup>3</sup>

L.M. Abatekani nje bayalimmana  
Although abatekani<sup>1a</sup> they luma<sup>9</sup> are another.

MAG. Wawunganani yegogo nakubusa — Mahlokohla?  
How old were you gogo during the reign of Mahlokohla?

[The last question and following to be omitted]

L.M. Benguyintfombi nfo.

MAG. Bowuyintfombi? Bowuyintfombi?

L.M. Tsine gi-sitingani tem gadlela. Seyelwa nahochege, —

Bahlanganyelwa tingami tetfu nje.

MAG. Wo! Nabula —

L.M. BoMahloko hla babulawa tingami te —

MAG. Wo! Tatitingani tenn beta'ta —

L.M. Awu Suka! EmaGavu. Ema-emaGavu.

MAG. [Redacted]

L.M. Hawu-! yinkhaphukel'atibeni samangolo sayawula

MAG. Kubangwa mine?

L.M. Kubangwa natingwadla tigana belumbi beyefika.

MAG. [Laughs.]

L.M. Bo-bokwana bo — : bolowana. Kuganiwa Mahluayizela

lokunye lapha. lokunye setingana nako phaselowane

Kwabo-lapha-laphaphase — Mdzimba-nangu we —

nawaphuma eNkhanini ngobe iNkhamini yayimshiya-  
lowa.

MAG. nhn.

L.M. kweh'Sushwana

MAG. nhn - kweh'Sushwana.

L.M. Ngeshey - i - ubukaNyonyana ngesheya

MAG. nhn - wo!

L.M. ku - kubabe Makhungu

MAG. Yebo ke

L.M. Hawa soyankhuphukel'estibeni saMantjolo soyawawela

uMhlambanyatsi etulu

MAG. uku —

L.M. kamntfwanenkhozi nangu ngaschusshwana.

MAG. nhn

L.M. e - kapha kusuka lo

[Baphazamisana ngo kukhuluma kanyekanye]

L.M. Titintfombi tihamba nye kute ke majabhane

MAG. Yebo ke

L.M. nhn.

MAG. Be-besentintfombi kodwa Mb-Mbandzeni animbo-nanga?

L.M. Angimbonanga mine ngemehlo mine ngivele asekhona Mbandzeni ufe sesikhona.

MAG. Wo! ufe sowkhona koja?

L.M. nhn. Nabo-nabomalume nye babe

[Ubese ukhulumela phasi kakhulu kungasevakali]

L.M. Nabomkhulu bangamkho ngobe

MAG. nhn. kodwa Mbandzeni nabashoko loku batsi abemuhle?

L.M. Loku Malunge, kute yini lowati Malunge?

MAG. Malunge - Siyamati Malunge

L.M. Abe-abenani buhle?

10. MBANDZENI - Also known as Dlamini IV  
Swazi king who ruled between 1875-1889  
He was born in 1857.

11. BUSELENI - (place)  
an area about 15 km north of present-day Hlathikhulu, located in an arc of the Mkhondvo river.

12. ehhe -  
variant(s): enhe } - 1. Yes, 2. That's it! 3. I see.  
enhhe-e, anha }  
aha } 4. I agree.

MAG. Abemuhle sibili Malunge.

L.M. Ingani' maletshwa-

MAG. Ngisibomile sitfombe sa Malunge

L.M. \_\_\_\_\_ abemuhle ngani abenjengebantfu  
bonkhe, asa \_\_\_\_\_ akhule anjenga-ngeyangiphuma  
lapha itopele. Babe, ~~aa~~ awu! kute abenjengaye

[ Mbotweni and the arrival of horses omitted ]

MAG. Longatsi Mbandzeni abatiwa kakhulu lapha  
It seems as if Mbandzeni<sup>10</sup> was well known here at  
eBuseleeni?  
Buseleeni?<sup>11</sup>

L.M. Uts' ukhona longati Mbandzeni? kute longa \_\_\_\_\_  
Is there anyone who doesn't know Mbandzeni? No one doesn't

MAG. Yebo-ke  
Yebo-ke<sup>4</sup>

L.M. enhhe.  
enhhe<sup>12</sup>

MAG. Sengisho njengemuntfu - ngobe phela Mbandzeni  
I mean as a person - since Buseleeni is Mbandzeni's<sup>9</sup>  
kusekhabomina laph' eBuseleeni.  
mother's place.

L.M. nhn  
nhn<sup>3</sup>

MAG. Kushokutsi nye labadzala labakhona lapho bayamati?  
Does it mean that the elderly who are here know him?

### 13. Nkhosi

Variant: inkhosi } Generally, this term means "ruler," but it often is used to mean more specifically king, or sometimes, chief. Its most frequent use is in reference to the king of Swaziland, the Ngwenyama, but it is also used for the Queen Mother, the Ndlovukati who is considered a twin ruler.

### 14. Fakisandla Nkhambule

L.M. Usho lapha kambe?

You mean in this place?

MAG. nhn.

nhn<sup>3</sup>.

L.M. nhn. Kalowano — ka-kabani?

nhn<sup>3</sup>. At so and so's — at whose place?

MAG. Kulaba baka Nkhambule

→ At the Nkhambule's [place]

L.M. enhhe kaNkhambule

enhhe<sup>12</sup> at Nkhambule's [place]

MAG. nhn.

nhn<sup>3</sup>

L.M. lapha ka-kanu losakhona

At this present one's place

MAG. Angimati ke losakhona

That one is unknown to me

L.M. Lenkhosi yakhona

The inkhosi<sup>13</sup> of that place

MAG. Lenkhosi yakhona wa-wafakisandla, angitsingufakisandla?

The inkhosi<sup>13</sup> of that place is begotten of Fakisandla<sup>14</sup>, isn't it Fakisandla<sup>14</sup>?

L.M. Ngisho lomdzala sengisho lelesi-

I am referring to the elder one, I mean the —

MAG. (Cha) ngiyabona, ngiyabona, sengisho uyise waloco

(No) I see, I see, I am referring to the father khona.

of the present one.

L.M. NguFakisandla

It is Fakisandla<sup>14</sup>.

MAG. nhn.

nhn<sup>3</sup>.

L.M. aba-abakhe nala nala aphindze akhe lapha kuMashila

he had a home here and another one there at Mashila

15 Sigcineni — (place) about 27 km southwest of Manzini.

16 Ngwempisi — (river) Rising in the Transvaal about thirty miles west of Swaziland, it enters the country about miles south of Sandlane and, following a very crooked path, flows south of Mankayane until it joins the Great Usutu River near the centre of the country.

17 NTUNJA — 1. used as the name of a place in this context. Unable to locate it on the map but it is where the LuSutfu and uMkhondvo rivers merge.

2. Ntunja Sibandze is the name of a person

18. LuSutfu — (river) it traverses central Swaziland variants: Usuthu and joins the Phongola river

19. Mkhondvo — (River) rises west of Pieteretief in the Transvaal, enters Swaziland north of Mahamba and later joins the Great LuSutfu river south of Sidvokodvo.

19. Zombodze — Name of the tribal capital founded by King Ngwane III in the mid-eighteenth century. King Bhumis capital was also called Zombodze and is located about five miles due east of the present capital at Lobaba.

MAG. yebo-ke-  
Yebo-ke<sup>4</sup>

L.M. Sowabuya - lela nje selijika le e Sigcineni, a wulibani  
It will then ~~return~~ - that one goes as far as Sigcineni<sup>15</sup>, don't you know?

MAG. nhn, nhn - nhn  
nhn<sup>3</sup>, nhn, nhn.

L.M. e - selitawulelela lapha ngesheya nge - kwe - kwe Ngwe -  
e [UM] it then stretches ~~on~~ over to the other side of the - the  
mpisi, kubo kubolo Ntunja, Ntunja lapha - ngentasi -  
Ngwempisi<sup>16</sup>, at Ntunja's<sup>17</sup> place, Ntunja just below -  
lapha kuyawuhlangana lu - luSutfu<sup>18</sup> ne - neMkhondvo<sup>19</sup>,  
where the luSutfu and uMkhondvo rivers merge.

MAG. ya! kaNtunja  
yes! at Ntunja's place.

L.M. e - kaSibandze.

e - [UM] at Sibandze's place.

MAG. kaNtunja waka Sibandze abephumaphi.  
Where did this Ntunja Sibandze<sup>17</sup> come from?

L.M. laba bakaZombodze baphumaphi? <sup>?</sup>

Where did the Zombodze<sup>19</sup> people come from - ?

MAG. Wo! besuka la?

Oh! they migrated from here?

L.M. nhn.

nhn<sup>3</sup>.

MAG. Base bayakwakhela le, Kepha kntsi ngukaNtunja oku  
Then they left and settled there. Then why is it known as  
mine kaNtunja - ?

Ntunja's place because Ntunja's place - ?

L.M. Cha libito leNtunja.

NO. Ntunja is just a name [of a person]

MAG. Wo - lo - Ntunja libito lakhe?

Wo<sup>20</sup> - Ntunja is just his name?

## Footnotes: Continuation.

20. Wo

- 1. (interjection) expressing amazement whether of admiration or displeasure, regret, grief, etc hence; Oh! Alas! etc.  
2. In SiSwati it could also mean:  
"I see, I get it, I understood and in this sense it is usually a response to somebody's point."

21 Umntfwanenkhozi —

variants: bantfwabenkhozi — plural  
umntfwana, bantfwana — plural } see glossary.

22 Sinceni —

probable variant: Since } a range of hills about 17 km  
northwest of Sitfobela in central-  
Southern Swaziland (near the  
confluence of the Lusutfu and  
Mkhondvo rivers)

23 Cha —

(interjection) of negation: NO!

24 Mawelawela — an island in the middle of the Lusutfu  
river, just south of Luyengo, and about  
13 km south of present day Lobamba.

(There is also a place called Mawelawela  
on the Mkhondvo river in the Baseleni  
area of South-west of Swaziland.)

NB: In the context, reference is being made  
to the latter place.

L.M. e- akasiye logi wemntfwanenkhozi  
e-[um] it is not the mntfwanenkhozi's<sup>21</sup> [son]

MAG. wo —

wo<sup>20</sup> —

L.M. ya!

ya!

MAG. libito lakhe.

Its his name.

L.M. Wena sewubho logi wemntfwana

You meant the ~~to the~~ mntfwanenkhozi's<sup>21</sup> [son]

MAG. sengisho phela mine lomuti wemntfwanenkhozi

I am now referring to the mntfwanenkhozi's homestead

lekutsi nguka Ntunja, e-

that it is called ka Ntunja<sup>17</sup>, e-[um]

L.M. Ntunja (knakwa) bomutsi ungehla la, wehle naku  
Ntunja (was born of) you would go down from here,  
la-lapha e-e uphuma kulele Sinceni Sinceni<sup>22</sup>  
move further down there, e-[um]-[um] from the direction of

MAG. nhn.

nhn<sup>3</sup>

L.M. sownwelela kuye

you will then cross over to him [his place]

MAG. nhn.

nhn<sup>3</sup>

L.M. ehhe. kulapha belala khona

ehhe. That is where he used to put up for the night

MAG. Cha sengiyabona.

Cha<sup>23</sup> I now see

L.M. Ngentasi ne- entasakhe nge Mawelawela.

Just below the — below ~~are~~ the Mawelawela<sup>24</sup>

MAG. enhh-e.

enhh-e<sup>12</sup>

25 Haa — } (interjection) of surprise and disbelief  
various hha

Lim. La phuma kulaba baka Gwebu.  
which proceed from the Gwebu people

MAG. Yebo-ke  
Yebo-ke<sup>4</sup>

L.M. Uyabona kambe?  
Do you see it?

MAG. nhn  
nhn<sup>3</sup>

L.M. \_\_\_\_\_

[The following were omitted: Mahlo kohla, Ekhamini, hndzidzim, Lobamba and Zombodze royal residences, Inyatsi regiment, ~~the~~ and the Mshadza War]

MAG. Yegogo nangingakukhombisa sitfombe sa-sa  
Hey, gogo<sup>27</sup> if I were to show you a picture of  
Mahlokokhla ungasibona yini?  
Mahlokokhla, would you recognize it?

L.M. Wa-Wabonwa ngubani nakatalwa?  
Who saw him when he was born?

MAG. Ngikutjengise nje asamdzala  
I'll just show you when he was old

L.M. Ase wobengitsi ngu Sobhuza  
Let-me - oh I thought it was Sobhuza

MAG. Cha, ngisho Mahlokokhla  
No, I am referring to Mahlokokhla

L.M. Ngete-ngetengasibona phela angati asensukhiphe. see it.  
Of course I wouldn't recognise it, well I don't know, let me

MAG. Ase-Ase ngisilandze ngitekutjengisa  
let - let me go and fetch it so that I can show you. you

L.M. Haa - ! Sikuphi?  
Haa<sup>25</sup> ! Where is it?

26. Awa! (interjection) of dissatisfaction, disapproval or disbelief.

27. Gogo } — see glossary.  
variant: ugogo }

↳ by Isekwane?

28. Ndabagezwe — (person) according to Tigodvo Hlophe, Ndabagezwe was a Swazi prince.

(Ndabagezwe is also a place 22 km east of Hlubi and about 15 km north west of Larumisa in South-east Swaziland.)

29. Isekwane } — chief of the Dlamini chieftdom,  
variant: Thekwane } lying just south-west of the Ngometulu chieftdom in South-eastern Swaziland.

— a son of Sobhuza I and Larumisa (a daughter of Zidze who took part in the Fokoti rebellion and fled to Zululand. He returned to Swaziland and settled in the area now known as Larumisa in 1893.

[children] — Somhlolo<sup>31</sup>. nhn<sup>3</sup>

MAG. Silaphe - emotweni.  
It's in the ear

L.M. Awa!  
Awa!<sup>26</sup>

[Kuvakala umsindvo kulesigaba]  
[There is some noise at this stage]

MAG. Utsi gogo utsi les'itfombe wafuta Ndabagezwe,  
Are you, gogo<sup>27</sup>, saying that [in] this picture — he resembled lo-lo Ndabagezwe — angilesi Ndabagezwe wa Isekwane?  
↳ Ndabagezwe<sup>28</sup> by the way Ndabagezwe<sup>28</sup> is begotten by

L.M. Ndabagezwe<sup>28</sup> wa (Isekwane), Isekwane wa Mswati  
Ndabagezwe<sup>28</sup> is begot by (Isekwane)<sup>29</sup>, Isekwane<sup>29</sup> is begot by Mswati<sup>30</sup>

MAG. Isekwane wa Mswati?  
Is Isekwane<sup>29</sup> begotten by Mswati?<sup>30</sup>

L.M. Ingatsi wa Sobhuza.  
It seems he is begot by Sobhuza<sup>31</sup>

MAG. e - agishanjalo - e -  
e - [um] that's what I mean e - [um]

L.M. Mswati  
Mswati<sup>30</sup>

MAG. Wa Mswati!  
He is begot by Mswati<sup>30</sup>

L.M. Wa Mswati Isekwane  
Isekwane<sup>29</sup> is begot by Mswati<sup>30</sup>

MAG. Kahle-ke - cha Isekwane ngumnakabo Mswati. nhn  
Well then - cha<sup>23</sup> Isekwane<sup>29</sup> is umnakabo<sup>32</sup> Mswati<sup>30</sup>. nhn  
ngumnakabo Mswati, bese utala Ndabagezwe.  
he is umnakabo<sup>32</sup> Mswati<sup>30</sup>, he then begets Ndabagezwe<sup>28</sup>.

L.M. Ba Sobhuza nye bantfwaba -  
Sobhuza<sup>31</sup>'s children -

MAG. e - ba Sobhuza e - ba Sobhuza - somhlolo. nhn,  
↳ e - [um] they are Sobhuza<sup>31</sup> [children] - [um] they are Sobhuza<sup>31</sup>

30 Mswati — In the context it's Mswati II.  
— a Swazi king who reigned between 1840 and 1868, whose name has been given to the people and the country of Swaziland.

31. Sobhuza — The context refers to Sobhuza I.  
Also bore the title Ngwenane IV; also known as Samkholo. Swazi king who ruled from 1816 to 1836.

32. Umnakabo — } see glossary  
variants: mnaketfu  
bomnakabo — plural  
bomnake tfu — plural

33. Simply means he was very fat.

34. Emabele } breasts. In this context it  
variants: libele } means the breasts of male that have  
tibeles - men's breasts } developed to be bigger than normal. This  
is common among fat men.

35. Mahlokohla - alias Ngwane V, also known as Bhunu  
Swazi king who reigned between 1890  
(when he succeeded Mbandzeni) and 1899.

36. Khisimusi - Mbatjane II Mamba  
Mamba inkhosi who ruled between  
1952 and 1966, the year of his death.  
His father was Bhokweni, the previous  
Mamba chief.

P12  
MAG. ucimisile. Utsi lounjenga - unjeng abani?  
You are right. Who do you say this one resembles?

L.M. Ngishumtimba mine  
I am referring to the physique

MAG. e- ngisho wona gogo  
yes I mean that gogo<sup>27</sup>

L.M. Abengesuki phansi  
He couldn't be lifted up from the ground<sup>33</sup>

MAG. Abengesuki phansi? enhhe ehhe. Batsike logogo  
couldn't he be. lifted up from the ground? ehhe<sup>33</sup> ehhe. They are saying  
njengobushonye wena batsi ngu Mbandzeni  
this, gogo<sup>27</sup>, as you have said, is Mbandzeni<sup>10</sup>

L.M. Ngisho kona ngitsikasiye lo, usho kufuta? resemblance?  
That's what I am actually saying, that this is not him, [do you mean by]

MAG. Batsi nye nguye nye, ngu Mbandzeni lo.  
They are saying that this is him, this is Mbandzeni<sup>10</sup>

L.M. Ngisho wona phela, lamabele  
I am referring to them actually, the mabele<sup>34</sup>

MAG. e-  
e-[um]

L.M. abete mahlokohla lamabele  
Mahlokohla<sup>35</sup> did it have the mabele<sup>34</sup>

MAG. ya!  
yes!

L.M. nhn. wo kufanana nalomntfwana lo-lo na wa khisimisi  
nhn<sup>3</sup> wo<sup>20</sup> he resembles this child, Khisimusi<sup>36</sup> [child]  
lo lowana, laphe'busweni  
this, this one, in the face

MAG. Laphe'busweni?  
In the face?

L.M. nhn.  
nhn<sup>3</sup>.

37. hawu — (interjection) of surprise or disbelief.  
Can also be used in expressing agreement  
i.e. hawu I know that — which means it  
is clearly understood.

MAG. Wo nfanana nemina wakhisimusi?  
Wo does he resemble Khisimusi's<sup>36</sup> mother?

L.M. e-e  
e-e [um-um]

MAG. Lowaka Mamba  
the Mamba<sup>36</sup> one

L.M. e-e waMbandzeni  
e-e he is Mbandzeni's<sup>10</sup>

MAG. Wo waMbandzeni?  
Wo<sup>20</sup> is he Mbandzeni's<sup>10</sup>

L.M. nhn.  
nhn<sup>3</sup>

MAG. nhn! Nawumbuka nye la nyafanana —  
nhn<sup>3</sup>! When you look at him, he does resemble —

L.M. hawu sengimbonile  
hawu<sup>37</sup> I have recognised him

MAG. u-u- vele nye nakungatsiwa nguMbandzeni wena  
actually if it can be said that this is Mbandzeni<sup>10</sup>  
ungavale ubone nye kutsi nguye ngobe ufanana  
you can actually see that it is him because  
nalabantfwana lowubatiko? Inkhosi peela<sup>13</sup> yaye  
he resembles the children you know? Inkhosi used to  
zimuka.  
put on weight.

L.M. Izimuka muva —  
He grew fatter later —

MAG. Ngishokona  
I mean that

[Bakhuluma kanye kanye kunge vakali kahle]  
They both speak at the same time]

L.M. izimuka syahlala natsi  
He grew fatter when he was already living with us

38 fula

variant - kutfula

1. be quiet, be peaceful.
  2. off-load, put down (as burden)
- kwetfula - means to pay tribute usually to the king or sometimes chief.

39 Maja

- Mamba, Maja I

a mid nineteenth century Mamba inkhosi,  
born of Mbatjane I.

40. This is figurative. It means that people brought cattle to pay tribute with, not meat.

MAG. nhn  
nhn<sup>3</sup>

L.M. kwakwe- kwakwetfulwa kadzemi

They used to pay tribute long ago

MAG. abominye le -

you see, there -

L.M. Tikhulu tonkhe tatetfula emabele labovu.

All chiefs used to fula<sup>38</sup> red sorghum

MAG. ya! kwakwetfulwa kadzemi - kwakwetfulwani?  
yes! They used to pay tribute long ago - they used to pay  
kwakwetfulwa mabele - ?

tribute? They used to fula<sup>38</sup> sorghum - ?

L.M. ngemabele, yimntulu yemagwayi, tinkhomo, konkhe  
its sorghum, yimntulu of tobacco, cattle, and everything  
lotkwetfulwa ne tingu bangatibulala beyi, ete  
that one could pay tribute with, and leopards which they  
tatibulawa.  
used to kill.

MAG. yebo-ke phela.

Yebo-ke<sup>4</sup> really

L.M. Maja abetibulala

Maja<sup>39</sup> used to kill them

MAG. Kukhatjwe, kuletfulwe tinkhangotsi

They slaughtered and brought flanks

L.M. Hhaye tinkhangatsi kulentfulwe inkhangotsi yinkhomo  
not flanks, they brought flanks of a cattle<sup>40</sup>  
phela.

actually.

MAG. yinkhomo enkhosini

its cattle enkhosini<sup>13</sup>

L.M. aknsilo luhlangotsi lwenkhomo

its not the flank of a cow.

41. Hhayi — (interjection) of negation, dissent, disbelief, or protestation.

42. Kudla kwakangwane — simply means food that was traditionally prepared. It can also mean home made beer-traditional beer, that is.

MAG. hhayi luhlangotsi lwenyama?  
hhayi the flank of actual meat.

L.M. nhn

nhn<sup>3</sup>

MAG. nhn!

nhn<sup>3</sup>

L.M. sengilokusha loku.

This is a new thing

MAG. yebo-ke

yebo-ke<sup>4</sup>

L.M. nhn.

nhn<sup>3</sup>

MAG. kwakubuswa, Inkhosi yayidlani?

They lived comfortably. What did the inkhosi<sup>13</sup> eat?

[Bakhuluma kanye kanye kungete kwevakala]

L.M. yayidla kudla — tihlahla temncosi. Yayidla  
He ate food — cordate water-myrtle tree. He  
lokudla kwakangwane.

ate kudla kwaka Ngwane<sup>42</sup>

[Omitted the following: Kogcogo, Bhokweni's mother, Mamba, Zibokwane, Ndabankulu, Mbayimbongi, Makhosini, Mntonsundu, Maja II's installation and Mamba kingship]

MAG. kute labakwenta kutsi kumbe bavungelwa  
Didn't they do something in order to be permitted  
ngoba benta lokuhle yini ye-

— because they had done a good thing —?

X. Yebo-ke phela asati kulabadzaladzala.

Yebo-ke<sup>4</sup> Actually we do not know from the elderly

[to continue with their own inewala]

43. Ka Ngwane - In this context can it mean the royalty.

44. Ndvungunye - (person) alias Zikodze  
Successor to Ngwane, who died 1780.  
Ndvungunye ruled until about 1815  
when he was struck by lightning and died.

45. Emakhosikati -  
variant - inkhosikati + singular } see glossary

46 It simply means it is not surprising or they were entitled to it.

47. Somnyalose  
variant(s) Someshalose,  
Somjeluse } - Mother of King Sobhuza I  
and inkhosikati during his  
reign. Somnyalose or La Simelane  
was also Queen-Regent during  
the minority of Mswati II.

P16  
MAG. aa kulabadzaladzala.  
Ah! from the elderly.

X. nhn,  
nhn<sup>3</sup>

MAG. Abatalwa khona bona laph' ebukhosini bakaNgwane,  
Are they not descendants of the ka Ngwane<sup>43</sup> royalty,  
kubo Ndvungunye?  
say from Ndvungunye?<sup>44</sup>

X. Abatalwa khona. sekutalwa laba labasha.  
They are not. It's only those who come after these

MAG. ya sekutalwa laba labasha nabo batilwa ngekutsi  
Ya Only those who come after these, and they ~~too~~ were  
sekutsa gwemakhosikati alaph' ebukhosini.<sup>45</sup>  
born because of the taking of new emakhosikati in the royalty

X. Baka Simelane laba babevele bangemakhosi.  
The Simelane people were actually emakhosi<sup>13</sup>

MAG. e-e baka Simelane ba famele -  
e-e this is due the Simelane people<sup>46</sup>

X. \_\_\_ betanabo

\_\_\_ they came with them  
MAG. e, ngoba beta -  
e, because they came -

X. \_\_\_ lababaka Ngwane

\_\_\_ the Ngwane<sup>43</sup> people

MAG. No! ya! Somnyalose yini?  
No! Yes Somnyalose<sup>47</sup>?

X. Somnyalose

Somnyalose<sup>47</sup>

MAG. Lo Somnyalose wela nelitulu?

Did this Somnyalose<sup>47</sup> bring rain with her?

X. ehhe,  
ehhe<sup>3</sup>

48. It means she came with her rain-making powers to the royal family.

49. eZulwini - } - A village founded by king  
variant: Zulwini } Sobhuza I somewhere in the area  
between the Mbabane and Lusushoana  
rivers. The senior induna at the time  
was Nyenzi Nkambule.

MAG. Sowendza lapha  
Then she got married here,

X. nhn

nhn<sup>3</sup>

MAG. Uhamba nalo  
she leaves with it

X. nhn

nhn<sup>3</sup>

MAG. Seliyefika lelitulu leka Ngwane, seliyawubekwa  
so the rain arrived at kaNgwane<sup>48</sup> and was placed  
lapha eZulwini,  
at eZulwini<sup>49</sup>

X. nhn

nhn<sup>3</sup>

MAG. Kutsiwa kuseZulwini nje -  
Hence the place is called eZulwini<sup>49</sup>

X. sebemuketile

so they had been deprived of it

MAG. ngoba lelitulu lifike nalenkhosikati?

because the rain was brought by the inkhosikati<sup>45</sup>

X. nhn, —

nhn<sup>3</sup>, —

MAG. Uyayiva lendzaba!

You get the story!

[Lapha logogo ushobela phambi takhulu ate alahleke  
The [old lady] gogo's<sup>27</sup> voice goes down and it becomes  
lamanye emagama]

[difficult to pick up some of the words]

MAG. kasileli vele  
she doesn't miss, of course

X. uyasilela?

does she miss?

50. ekhu! - (exclamation) expressing surprise, pain or in Siswati agreement. That is when one agrees that what the other has just said is true.

MAG

cha.

cha<sup>23</sup>

X. Nakadzeni nakadzeni ... Sengoma yakhona lokuwa  
Not at all, not at all - it is the song which was  
kuse \_\_\_\_\_

MAG

yebo-ke.

yebo-ke.<sup>4</sup>

X.

nhn

nhn<sup>3</sup>

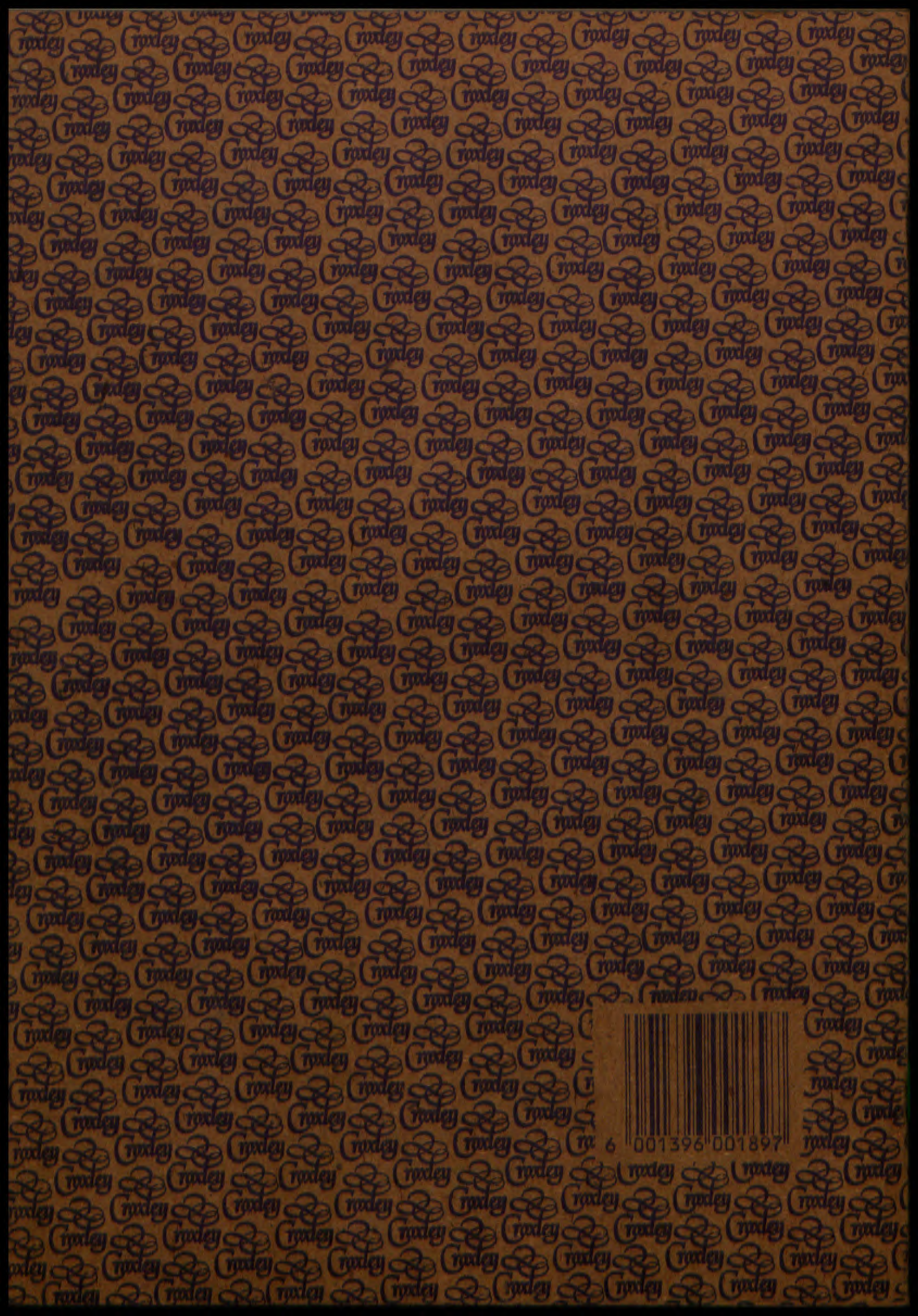
MAG

ekhu! nembala

ekhu! really / indeed

[omitted: all the rest on this part]

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