



**student note book**

**feint and margin**

BONNER SERIES.  
SUBJECT : MADONSELA HISTORY.

name .....

INFORMANTS: Ndiya Madonsele  
Ndambi Mkhonta  
Macala Mkhonta  
Lichawulo Dlamini.

72 PAGES

PLACE : EZULWINI

DATE : 19/5/70

S.A. 72F

BOOK II.

NOTE BOOK I : CONTAINS DLAMINI HISTORY  
THUS FILED UNDER DLAMINI BOX  
THE INFORMANT IS ISAYA DLAMINI.

452. tihlonhla - 1. Cattle posts.
453. Mbabane - 1. The name of the capital town of Swaziland.
454. Mbabane - 1. One of the Kunene leaders.
455. tikhulu - 1. The plural form of the noun sikhulu, in this sense meaning chiefs.
456. Nkhosi - See note 1.
457. Nkhosi - See note 1.
458. inkhosi - 1. A king; or paramount chief.
459. Shiselweni - 1. The southern part of Swaziland.
460. tikhulu - See note 455.
461. bekwa - See note 425.
462. mntfwanenkhosi - See note 313.
463. kaZulu - 1. That which was made up of age regiments belonging to the Zulu ethnic group.
464. imphi - 1. A battle.  
2. This may also mean, in a different sense, an army or age regiments setting out to go to a battle.
- 465-467 mkhulu of bomkhulu, of bomkhulu - 1. Literally, a compound word meaning 'my great grandfathers' grandfather.
468. Lubuya - 1. (According to Matsebula): the last battle between the Zulu and Swazi warriors in Swaziland at Lubuya, the area next to the Lubuya river next to Hlathikhulu village, in the Shiselweni district.
469. kaZulu - See note 463.
470. imphi - See note 464.

1. E, Kunene ke, nani siyeva kutsi phela nibaphatsi  
E, Kunene, we have learnt that you are the people in  
betinhlonhla. E, nokwekutsi kengini phela laph' etul',  
charge of the tinhlonhla. E, and that you are the people  
kMbabane yavele yase yetsiwa ngani nje, yetsiwa  
up at that place, who the Mbabane was named after,  
ngaye Mbabane. As' usetsele ke, kokutsi nine  
it was named after Mbabane. Tell us then, that how did  
baka Kunene kuze ni bekhona, navela njani lapha loku  
the Kunene people come to this place, because we learn  
sesiva nani sekutsi wa senitikhulu?  
that you are the tikhulu?

4. Nkhosi, wena weluhlanga. Tsine Nkhosi seta  
Nkhosi, you of the ancient stock. We Nkhosi came  
nenkhos' eShiselweni, sahlala njengoba siphethwe,  
with the inkhosi at Shiselweni, we stayed as we are  
kwakutsiwe nje tikhulu tabekwa, mntfwanenkhozi  
led, it was said that the tikhulu were bekwa,  
weluhlanga. E, emhini yakaZulu. Kuze kufe mkhulu  
mntfwanenkhozi of the ancient stock. E, at the kaZulu  
wabomkhulu, wa bomkhulu, e Lubuya, kulemphe  
imphi. Until mkhulu of bomkhulu, of bomkhulu,  
yakaZulu. Sabe ke sivele sesihlala laph' enkhosini.  
had died, at Lubuya, during the kaZulu imphi. We then  
Seku, sekuhlaliwa laph' enkhosini siphelane.  
stayed with the inkhosi. We stayed with the inkhosi from  
kuba toti bayatalwa bonkhe nabo babomkhulu  
then onwards. That was until babomkhulu wabobabe were  
wabobabe. Sebahlala khona laph' enkhosini, kuMswati  
bom. They stayed with the inkhosi, Mswati, at ludzidzini  
leludzidzini. Bahlala siphelane, besiphelane,  
They stayed from then onwards, from then onwards,

471. inkhosi - See note 458.
472. inkhosi - See note 458.
473. bobabemkhulu wabobabe - 1. Literally, my fathers' great grandfathers.
474. inkhosi - See note 458.
475. ludzidzini - 1. The name given to the ruling inkhosi's royal kraal at the time of his rule.
476. bobabemkhulu - 1. Literally my great grandfathers.
477. imphi - See note 464.
478. Mshadza - See note 14.
479. Aw' - See note 86.
480. imphi - See note 464.
- 481-483 gwazana - 1. This means the same thing as gwaza - see note 256
482. Mshadza - See note 14.
483. gwazana - See note 481
484. Mshadza - See note 14
485. Babemkhulu - 1. Literally, my great grandfathers, the singular form of the noun bobabemkhulu - see note 476.
486. chutjwa - 1. Literally, to drive or herd for instance cattle.  
2. In this sense, to assist an injured or weak person to move from one place to another.
487. sibongo - 1. A clan or surname.
488. shaya - 1. Literally to beat.  
2. In this sense, to shoot
489. sibhamu - 1. A gun.
490. hlula - 1. This here means could not be fractured or badly injured.

bayakhula ke laba bobabemkhulu welfu ke. Bayakhula  
 and our bobabemkhulu<sup>476</sup> grew up. They grew up  
 bayahamba bay<sup>2</sup> emphini, khona leMshadza. Aw<sup>2</sup>  
 and went to the imphi<sup>477</sup>, at Mshadza<sup>478</sup>. Aw<sup>2</sup> the imphi<sup>480</sup>  
 iyagwazana, iyagwazana, iyagwazan<sup>2</sup> eMshadza, toti  
gwazana<sup>481</sup>, gwazana<sup>482</sup>, and gwazana<sup>483</sup> at Mshadza<sup>484</sup>, until the  
 baye bayabuya. Wabay<sup>2</sup> asa, asachutjwa  
 returned. Babemkhulu<sup>485</sup> returned being chutjwa<sup>486</sup> by who  
 ngubani babemkhulu, nguMaphila. Abambe leny<sup>2</sup>  
 by Maphila. He had asked another man to help, I don't  
 indvodza, angati kutsi batsi yakabani. Batsi bayamshaya  
 know what his sibongo<sup>487</sup> was. When they shaya<sup>488</sup> him,  
 sibhamu singena nga la, siphuma nga la, lapha  
 the sibhamu<sup>489</sup> went in this way, and came out the other  
 batsi Mlenze oimkhulu wehlul<sup>2</sup> isibhamu! Sesusuchutjwa  
 way, where they say the person who has a big leg  
 nguMaphila, lapha, lo abakhe. lapha, e, nalomunye  
 which hlula<sup>490</sup> the sibhamu<sup>491</sup>! He was chutjwa<sup>492</sup> by Maphila,  
 ke, sebamletsa batsi akahambe naye batsi  
 the one who had settled at this place and another person,  
 babambe lo, loyi lebambambile lemphini, eMshadza  
 they brought him and said they should assist him from the imphi<sup>493</sup>

1. BeSutfu.

The beSutfu<sup>494</sup>.

4. AyiNyatsi lobabemkhulu. Soyabuya ke lapha  
Babemkhulu<sup>495</sup> was a Nyatsi<sup>496</sup>. He returned to this place  
 wena wekunene. Uyefika ke lapha kaNgwane  
 of the right hand. When he arrived here at kaNgwane<sup>497</sup>,  
 bayefika bayatseleka, iyatseleka imphi, ungen<sup>2</sup>  
 the imphi<sup>498</sup> also approached, he entered to the sibaya<sup>499</sup>,  
 esibayeni, uyagiya, uyagiya. Ugiya ke nay<sup>2</sup> uhleti  
 he giya'd<sup>500</sup>, and giya'd<sup>501</sup>. He giya'd<sup>502</sup> while he was sitting

491. Sibhamu - See note 489.
492. chutjwa - See note 486.
- 493(a) impfi - See note 464.
- 493(b) Mshadza - See note 14.
494. beSutfu - 1. The people belonging to the Sotho ethnic group.
495. Babemkhulu - See note 485.
496. Nyatsi - 1. This refers to Mswati's major libutfo age regiment.
497. kaNgwane - 1. This refers to present day Swaziland.
498. impfi - See note 464
499. sibaya - 1. The cattle kraal or pen also used as a traditional forum.
- 500-502 giya'd - 1. This here means to engage in traditional dance in order to show your pride after accomplishing something.
- 503 tsatsa - 1. Literally to take something  
2. This has been used here to mean to marry someone.
- 504 inkhosi - See note 458.
- 505 tsatsa'd - 1. The past tense form of the verb tsatsa: see note 503(a)
- 506 ludzidzini - See note 475.
- 507 inkhosi - See note 458.
508. beka'd - 1. The past tense form of the verb beka - see note 425
509. Mbulungeni - 1. An area next to Velebantfu and the Lugolweni hills <sup>in southern Swaziland.</sup>
510. inkhosi - See note 458.
511. mzini - 1. This is a siZulu locative meaning at the umuti - meaning, at the village
512. Magotolwane - 1. The name of a person.

phasi. Kuba ke, toti ke, uyahlala uyahlala. Utsatsa bafati  
down. Thereafter, he stayed and stayed. He tsatsa<sup>503</sup>  
ke, wena wekunene. Atsatselwa ngiy' inkhosi, eLudzidzini.  
women, you of the right hand, the inkhosi tsatsa<sup>504</sup> for  
Iyantsatsa imbeka la, eMbulungeni lapha, iyamletsa kutseri  
him at Ludzidzini. The inkhosi bekad<sup>505</sup> him at that place,  
Uhlala khona, uhla<sup>506</sup> iminyaka lemitsatfu. Lowesitsatfu  
at Mbulungeni. He stayed at that place for three years. I  
angibonanga kahle kutsi, wawucetza. Seyiphindz' iyantsatsa  
don't think that he stayed until the end of the third year  
inkhosi seyinchubela lemzini, seyamni, seiyamfaka  
The inkhosi then took him to the mzini and made him  
kuletinkhomo. Tinkhomo tiphETFwe ngubani,  
take control over the cattle. The cattle were looked after  
ngu Magotolwane,  
by who, by Magotolwane<sup>512</sup>.

1. Waka Madonsela.

Was his sibongo<sup>513</sup> Madonsela?

4 Waka Madonsela. Kutsiw' akasuk' ahambe.

His sibongo<sup>514</sup> was Madonsela. They said that he should  
Usuk' uyahamba, uyangena lapha, kungena gogo  
leave. He left and entered this place, the Masuku gogo<sup>515</sup>  
lapha waka Masuku, laph' emzini. Bayatsatfwa  
entered here, at mzini. Then two of these: La Vilakati<sup>517</sup>  
laba lababili: bo La Vilakati na Lakhumalo,  
and Lakhumalo<sup>518</sup> were taken to set up his umuti<sup>519</sup> known  
bayakwakh' umuti wakhe, kwa kubitwa ngeligama  
as Ngwembeni. He was given the cattle, that he  
lakhona kutsi nguse Ngwembeni. Unikwa kinkhomo  
should take the cattle, which belonged to the  
ke, kutsiwa atitsatfwe nguye letinkhomo,  
inkhosi<sup>520</sup>.



513. sibongo - 1. A clan name or surname.
514. sibongo - See note 513.
515. gogo - 1. Literally, my grandmother.  
2. However used here to refer to an influential inkhosikati, or wife of a very important person.
516. mzini - See note 511
517. LaVilakati - 1. The name of a particular inkhosikati - or the wife of an important person, and her <sup>maiden</sup> surname was Vilakati.
518. Lakhumalo - 1. The name of a particular inkhosikati or the wife of an important person, whose maiden surname was Khumalo.
519. umuti - 1. A village
520. inkhosi - 2. See note 458.
521. mntfwanenkhosi - See note 313.
522. Lumphongolo - 1. The name of the area next to the Phongola river, in the southern part of Swaziland.
523. lincusa - 1. This refers to a messenger.
524. inkhosi - See note 458.
525. Mdzimba - 1. The name of a mountain next to Lobamba.
526. tihlonhla - See note 452.
527. Mdzimba - See note 525.
528. inkhosi - See note 458.
529. Eyi - 1. An interjection used to express dismay.
530. Ewu - 1. An interjection used to express dismay.
531. babemkhulu - See note 485.
532. Zombodze - 1. The name of a place under the Manzini district, next to Matsapha and Lozitha.

letenkhozi. Kutoti ke atiphatsa, atiphatsa, atiphatsa.

He then looked after the cattle since then. As until Toti inamuhla loku ke. Kuze kwehle na, baya ke, today. Until those people of mntfwanenkhozi<sup>521</sup> Sashangane baka, mntfwanenkhozi Sashangane. Ehle le, asesuswa went down. He went down to that place, when he ngula belungu eLuphongolo, ete la. Kukhuphyke lincusa<sup>522</sup> was evicted by the white men at Luphongolo, to come ke khona lenkhosini, liye leMdzimba, ayobonelo<sup>523</sup> to this place. A lincusa<sup>523</sup> went up from the inkhozi<sup>524</sup>, and indzawo ke, anikwe, wena wekunene. Tiyabutfwa went to Mdzimba<sup>525</sup>, where a place was found for him, you ke letinkhomo, tinhlonhla, ekufikeni kwakhe loyi of the right hand. The cattle were collected and put into the tehla tonkhe tiba laph<sup>526</sup> eMdzimba, tonkhe. Inkhozi<sup>526</sup> tinhlonhla, and after he had arrived all the cattle were ilapha itobona tinkhomo tayo. Eyi, angicondzi taken down to Mdzimba<sup>527</sup>. The inkhozi<sup>528</sup> was here to see their kube nguye ke Mswati yini, noma nguMbandzeni cattle. Eyi<sup>529</sup>, I don't understand if he was Mswati, or was yini? Ewu, tiphindze tibuyel<sup>530</sup> emuva, wena he Mbandzeni? Ewu, they then returned back, you of wekunene. Kusho kutsi ke solo sahlala the right hand. That means that that was how we ngaloba bunjalo. Siyesuka ke natsi loku sesi, came to stay<sup>at that place</sup>. We came as we are at this place, sesilapha, wena wekunene. Sesibuyela lemuva you of the right hand. We returned back. I grew ke. Ngakhula, asakhulile babemkhulu. E, sisaya up when babemkhulu<sup>531</sup> was already grown up. E, lekaZombodze. Wasitsatsa ke, e, e, Gwamile we were still going to Zombodze<sup>532</sup>. Gwamile, e, e, took

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533. inkhosi - See note 458.
534. inhlankhla - 1. The singular form of the noun tinhlankhla - see note 452.
535. indvuna - 1. The governor or senior official.
536. umuti - 1. A village
537. Bhangalome - 1. An area north of Hlathikhulu.
538. Enhhe - See note 55.
539. umntfwanenkhosi - See note 313.
540. hlabeti -
541. enhhe - See note 55.
542. khonta<sup>2</sup>d - 1. The past tense form of the verb khonta - see note 353.
543. Mbabane - See note 454.
544. Mbabane - See note 454.
545. Mbabane - See note 453.
546. Mbabane - See note 454.
547. khonta<sup>2</sup>d - See note 542.
548. khonta<sup>2</sup>d - See note 542.
549. Mbabane - See note 454.
550. Mbabane - See note 454.
551. Mbabane - See note 454.

utawusibeka lapha. Siyinkhomo yenkhosi ngaloko  
 us and beka us at this place. We are the inkhosi's cow  
 ke, wena wekunene, ngobe solo sahlala ngalobo  
 because of that, you of the right hand, because that was  
 bunjalo nalanyhla loku kutsi sibantfu benhlonhla,  
 how we came to stay, even today we are the people of  
 le kulomuti wendvuna, kuBhangalomu. Wena wekunene  
 the inhlonhla, at the indvuna's umuti, at Bhangalomu. You  
 Enhhe, noma, umntfwanenkhozi aphatsa nje atsi  
 of the right hand. Enhhe, or, when the umntfwanenkhozi,  
 khwahlabeti, enhhe. Sebayefika nje namanj,  
 just held onto that and hlabeti, enhhe. When they arrived,  
 kutowakhiwa lelidolobha nje leli. Baba bantfu  
 they built this town. They were the people who khonta'd  
 labakhonta kuMbabane. Lokutsi sibaMbabane nje  
 to Mbabane. They said we are Mbabane's people that  
 bese kutsiwa kuseMbabane, kushiwo nganaku  
 is why the place is called Mbabane, that is because  
 kokutsi sibaMbabane.  
 we are Mbabane's people.

1. Kusho belungu.

That was said by the white men.

4. Kusho labelungu.

That was said by the white men.

1. Nabefika bakha lelidolobha la.

When they arrived they built the town at this place.

4. Nabefika bakha lelidolobha. Kutsi bayakhonta,

When they arrived they built the town. They khonta'd,

bakhonta kuMbabane. Selibitwa ngaleyo ndlela, kutsi

they khonta'd to Mbabane. The town was called by

sibaMbabane, laMbabane ke lona. Manje solo ku,

that name, that we belong to Mbabane, it belonged to Mbabane

552. sikhonkhwane - 1. A medicated peg to ward off lightning.
553. Mbabane - See note 453.
554. Ezulwini - 1. The name of a place next to Lobamba.
555. umuti - 1. A village.
556. umuti - See note 55.
557. Mangwareni - 1. The name of a place within Mbabane, a town in the northern part of Swaziland.
558. Mbabane - See note 454.
559. BoMagotolwane - 1. This here refers to Magotlwane and company.
560. ntsandzane - 1. Literally, an orphan.  
2. However used here to refer to a child of the king or inkhosi.
561. inkhosi - See note 458.
562. beka - 1. Literally to put something  
2. In this sense, this means to install someone into power.
563. ewu - See note 530.
564. khafunisa - 1. Literally, to ma! = someone take something out of his mouth.  
2. Used figuratively here to mean to reject someone or to deprive someone what is rightfully his, such as an heir.
565. ekudleni - 1. Literally, from food or the food  
- 1. However here, part of the Swazi proverb, to khafunisa ekudleni - see note 564(2).

kutheshwa ngaloko nje. Lapha nje entasi e, eLoma,  
 That is how that is. That is down at that place, at, at Loma,  
 kungatsi kukhona sikhonkhwane, e, lesikhona lapho  
 it's as though there is a sikhonkhwane, e, on one side that  
 lesitsi Mbabane, lesitsi Ezulwini nga la. Sekukhushukwa  
 one says Mbabane, while on the other side, it says Ezulwini.  
 nankh' umuti ke, kuyakwakhiwa nankh' umuti  
 They then went up the umuti, the umuti of Mangwaneni  
 weMangwaneni. Uyakwakhiwa nguye loMbabane.  
 was set up. It was built by Mbabane. BoMagotolwane  
 Bahamba bonke ke laba boMagotolwane ke,  
 all went, even today they will go away, we don't  
 bayhamba, nalamuhla loku, asati kutsi  
 know where they will be heading to. I said I may  
 babhekaphi. Ngitsite ngingakhuluma nje ntsandzane  
 say ntsandzane of the inkhosi that, when I went  
 yenkhosi kutsi, nangiyobeka lomfana lokhona,  
 to beka the present boy, I said ewu, if you can  
 ngatsi ewu, nangingabuyisa loya mntfwana  
 bring back that child of Magotolwane to this place,  
 Magotolwane lapha, ykhona yini langamentela  
 who can do something good for the child,  
 bu, buhle lomntfwana, njoma wamkhafunisa  
 because he khafunisa him from ekudleni.  
 ekudleni.

- Akatukulwa nalaba, bakaDuuba, lo ngiva  
 He won't fight with the Duuba people, as I heard  
 some phatsa neMangwaneni, kutsi manje nje,  
 that you mentioned the Mangwaneni too, that now  
 (Bayahleka.)  
 you, (laughing.)

566. Nkhosi - See note 1.
567. Nkhosi - See note 1.
568. inkhosi - See note 458.
569. Mbabane - See note 454.
570. teka'd - 1. To marry a woman the African traditional way,  
- See note 458.
571. inkhosi - See note 458.
572. inkhosi - See note 458.
573. tsatsa - 1. Literally to take something.  
2. However used here to mean to marry a wife who would thereafter live with groom's parents.  
- See note 570.
574. teka'd - See note 570.
575. lokwaneni - 1. This shows that the speaker is either trying to recall the name of the place under discussion, or that is clearly unimportant.
576. Mampondweni - 1. The name of a place next to Ezulwini.
577. Mampondweni - See note 576.
578. teka'd - See note 570.
579. Mdzimba - See note 525.
580. umuti - See note 555.

4. Cha, a, asingeni lapho,  
No, we, don't go deep into that,

3. Cha, ngate ngate (Uyahleka)  
No, I, I

4. Nkhosi.

Nkhosi. <sup>566</sup> -

1. Yekunene.

Of the right hand.

4. Nkhosi.

Nkhosi. <sup>567</sup>

1. Lokutsi awusayi khumbuli lenkhosi, lapha babe  
That you don't remember anything about the inkhosi,  
na, nateka lo, lo Fazane, Mbabane. Ngoba  
when Mbabane <sup>569</sup> teka'd <sup>570</sup> Fazane. That was because he  
phela abe, yinceku yaMahllokohla la, e, ngishoko  
was Mahllokohla's assistant, e, I mean that I don't  
loko kutsi ke angisayi khumbuli lenkhosi kutsi  
remember that who is the inkhosi. <sup>571</sup> The inkhosi <sup>572</sup> who  
nguyiphi. Lo babe uteka nangu Fazane, utsatselwa  
tsatsa <sup>573</sup> for him, when my father teka'd <sup>574</sup> Fazane,  
yinkhosi, yinceku yaMahllokohla lapha, elokwaneni,  
Mahllokohla's assistant at this place, at lokwaneni, <sup>575</sup>

4. eMampondweni.

at Mampondweni. <sup>576</sup>

1. eMampondweni. Uteka nangu Fazane lapho  
at Mampondweni. <sup>577</sup> He teka'd <sup>578</sup> Fazane at  
eMdzimba.

Mdzimba. <sup>579</sup>

4. Sengunyalo phela loko, uvele sewakhiwa

That is now, when the umuti <sup>580</sup> was already set up,  
lomuti, sendzala. Ngob' ukhona loFazane, udzadza  
<sup>580</sup> it was already old. Because Fazane was there,



581. lowanyana — 1. This shows that the speaker has forgotten the name of the person under discussion, or that that is unimportant.
582. yenza — 1. This here means to become married then live at your husband's family's village.
583. Ludzidzini — See note 475.
584. Ludzidzini — See note 475.
585. Mjindini — 1. The name of a place in Barbeton, in the Republic of South Africa.
586. inkhosi — See note 458.
587. inkhosi — See note 458.
588. inkhosi — See note 458.
589. Ewu — See note 530.
590. nduna — See note 535.
591. Ludzidzini — See note 475.
592. babemkhulu — See note 485.
593. Ludzidzini — See note 475.
594. bababemkhulu — See note 476.
595. Ludzidzini — See note 475.
596. Mbabane — See note 453.

wabo Mbabane, labahlala naye na, nalowanyana, baba  
Fazane's sister, who they stayed together with, and  
batsatfu, loFazane wendza kuBhunge Shongwe, naye  
lowanyana, the were three of them, and Fazane yenza  
lowesuka lapha eLu, eLudzidzini wahamba. Asasuswa  
to Bhunge Shongwe, who also came from Lu, Ludzidzini  
eLudzidzini, wayokuakha le, eMjindini, lapha  
and he went away. He left from Ludzidzini to set up  
yemikisa khon' inkhosi. Solo ke nanamhlaloku  
his homestead, at Mjindini, where the inkhosi took him to.  
sibakhona, njalo nje kufane. Ngitse ngifika  
As we also belong to that place, even today. When I  
laph' enkhosini, yatsi inkhosi, lelenginayo, "Ewu  
arrived to the inkhosi, the present inkhosi said, "Ewu  
nduuna khumalo, ubongi bonela lomuntfu lo,  
nduuna khumalo, you must look after that person for  
ningigcinele, ngitamfun' emva kwesikhatsi."  
me, keep him, I will want him after some time."  
Siphumela kona loko ngoba sitabe si solo si,  
We left because of that reason because we would still  
sihlushwa, singahlushwa sikhunjulwa ngenca  
be bothered, we won't be bothered but we would be  
yemsebenti. Ngekusuka kwatfu leLudzidzini  
remembered because of our labour. They had left from  
ngobe babobabemkhulu, wabobabe, balaph'  
Ludzidzini because our babemkhulu of our fathers,  
eLudzidzini. Sekutalwa laba bobabemkhulu,  
were here at Ludzidzini. Then our bobabemkhulu were  
solo balaph' eLudzidzini. Sekuphuma bona,  
born and they were here at Ludzidzini. They then  
sebayahamba. Kwasala bona bo, bo Mbabane  
left and went away. Then Mbabane, Fazane

597. Awu - 1. An interjection used to convey surprise.
598. bobabe - 1. This refers to my father's brothers.
599. boMadzevana - 1. This refers to Madzevana and company.
600. Awu - See note 597.
601. umnaketfu - 1. This refers literally to my brother.  
2. This may also mean my half brother.
602. live 1. Literally, land, an area. But here means a nation.
603. Awu - See note 597.
604. Nkhosi - See note 1.
605. live - See note 602.

na, naFazane, naMbalose.  
and Mbalose were left.

1. Ungasitjela ngaye, kutsi utalwa njani lapha.

You may tell us about him, that how was he born.

4. Awu, utalwa bobabe labanye, naba boMadzevana.  
Awu<sup>597</sup>, he was born by my other bobabe<sup>598</sup>, these boMadzevana<sup>599</sup>.

1. E, utsi lo, na come to this, loClobus Kunene,

E, he asks that, aside kubku, what do you know about  
wa, watini ngaye, wati kutsini ngaye?

Clobus Kunene, what do you know about him?

4. Awu, wena wekunene, kute lengikwatiko ngaye,

Awu<sup>600</sup>, you of the right hand, I don't know anything  
ngiyamati nje, unnaketfu.

about him, I know him, as unnaketfu<sup>601</sup>.

1. Awati nje kwekutsi Clobus ngulomunye naye,

Don't you know that Clobus was one of the people  
walabo labase bay' eNgilandi, bayokhulumela  
who once went to England, to talk on behalf of  
lelive?

the live?<sup>602</sup>

4. Awu, kuleyo msebenti ke wena wekunene.

Awu<sup>603</sup>, on those duties you of the right hand.

1. Nawungati nje cha, kangati mine.

If you don't know then no, I don't know anything.

4. Angati Nkhosi.

I don't know Nkhosi<sup>604</sup>.

1. Njengani nje ngikucala ngalomlumbi, angimati

Like myself I only first heard of that from this

loClobus kutsi kukhona Clobus lowase way'

white man, I don't know anything about Clobus who  
eNgilandi wayokhulumela lelive.

<sup>605</sup>  
<sup>606</sup> once went to England to talk on behalf of the live.

606. Ewu - See note 530.

607. libandla - 1. A council.

608. ebukhosini - 1. This may either mean at the royal kraal (locative.)  
or 2. from among the members of the ruling clan.

609. umhlabatsi - 1. Literally, the earth, but here means Swazi land, or nation.

Uyamati Mnkankoni?

Do you know Mnkankoni?

4. Ngumu, khulu.

He was, my grandfather.

1. Watini nga Mnkankoni?

What do you know about Mnkankoni?

4. Ewu, wena wekunene ngebuncane betfu, ngete

<sup>606</sup>  
Ewu, you of the right hand because of our youth,  
ngati kakhulu, angati, ngati kutsi nje ngumkhulu,  
I won't know much, I don't know, I only know that  
lengifike akhona ngu Mabhoko

he was my grandfather, I arrived during Mabhoko's time.

1. Kahleke, kute nje lokwatiko kutsi Mnkankoni

Wait, don't you know that Mnkankoni was another  
nguleny' indvodza yelibandla lapha ebukhosini  
man of libandla <sup>607</sup> here at ebukhosini <sup>608</sup> who was once  
leyase yatfunyelw' eNgilandi ngako kuyawukhulamel'  
sent to England to talk on behalf of the

umhlabatsi?

umhlabatsi?

4. Ngiyakhumbula loko nje, kepha kangivanga kutsi,

I remember that, but I didn't hear that, after  
kubuya kwabo kwaba njani.

they had returned what happened next.

1. Yes, he says, he knows just. Ingabe kutsi,

Yebo, utsi, wati loko. Was that because, you  
bekunene ke, labe balapha ke, kufika kwenu lapha  
people of the right hand, who were at this place, the  
hine bakakunene nakho lapha, nikhandze baphi  
arrival of the Kunene people at this place and their  
ke?

626 settlement, who did you find at this place?

610. boMags tolwane — See note 559.

611. Hhawu, Hhawu, hhawu! — 1. An interjection used to express great surprise.

612. Mantjolo — 1. The name of the Mnisi people leader, who was very important such that a sacred Mnisi dam was named after him.

4. Sikhandze laba bakakunene, bo, bo Magotolwane.

We found the Kunene people, bo, bo Magotolwane.<sup>610</sup>

1. Cha, usho nine bakakunene, nanifika lapha,

No, he means the Kunene people, which people did  
nakhandza bakabani?

you find when you arrived?

4. Sakhandza bona laba, bona laba bo Mjingi

We found these, Mjingi and Magotolwane  
nabo Magotolwane

people.

1. Ngaleny' indlela, ngaleny' indlela, usho koketsi

In other words, in other words, you mean that that  
lendzawo leya vele yakakunene lendzala?

place indeed is an old Kunene one?

4. Wena wekunene.

You of the right hand.

1. Ayimane seyibe yamuntfu.

It never belonged to anyone.

4. Wena wekunene.

You of the right hand.

1. Yebo kambe.

Yes indeed.

4. Manje na sekukhushulwa lo, sowungulasa

Now when he was taken to that place, and that became  
yowuphatsa mbamba, a----- babe le.

the time when he indeed became in control --- <sup>that place.</sup> my father at

1. Hhawu, hhawu, hhawu!

Hhawu, hhawu, hhawu!<sup>611</sup>

4. Lo Mantjolo phela loyi, awungitokele njeke.

Tell me about Mantjolo.<sup>612</sup>

1. Ngifuna kukukhumbata kahle.

646. I will remind you.



613. Nkhosi

- See note 1.

614. Zulangangani

- 1. The name of a person

618. Awa

- See note 597.

619. Nkhosi

- See note 1.

620. beSutfu

- 1. The people belonging to the Sotho ethnic group, found in present-day Lesotho.

4. Nkhosi.

Nkhosi.<sup>613</sup>

1. Ngingete ngikhumbule kahle, nawungati, tsani cha kangati.  
I want remind you well, if you don't know, say no I don't know.

4. Angati kahle ke,  
I don't know,

1. Lalela mine ke, utawati ke.  
Listen to me, you will know.

4. wena wekunene lapha ke ba Mnisi.

you of the right hand about the Mnisi people.

1. Cha, hhayi baka Mnisi. Uyamati Zul'angangeri?  
No, not the Mnisi people. Do you know Zul'angangeri?<sup>614</sup>

4. Ngiyamati.

I know him.

1. Befika nini labaka Zul'angangeri?

When did the people of Zul'angangeri<sup>615</sup> arrive?

4. Befika sowakhile loyi,

They arrived after loyi had become settled,

1. Lowakini?

Was he the one from your family?

4. enhhe.

enhhe.<sup>616</sup>

1. Kufike nina kucala ku Zul'angangeri?

Did you arrive before Zul'angangeri?<sup>617</sup>

4. Wena wekunene.

You of the right hand.

1. Awati. Akunjalo.

You don't know. That isn't so.

4. Awu, angati Nkhosi.

Awu,<sup>618</sup> I don't know Nkhosi.<sup>619</sup>

1. Ngitaku khumbuta, beSutfu phela. Laba baka Gama nje

661. I'll remind you, those were the beSutfu,<sup>620</sup> the Gama people

621. beSutfu - See note 620.
622. beSutfu - See note 620.
623. emakhandzambili - 1. The clans found ahead in present day Swaziland by the "true Swazis," that is, by the clans including the present ruling Dlamini clan.
624. sidumbu - 1. A corpse.
625. lala - 1. Literally to sleep.  
2. In this sense this has been used as a respect word, meaning to be buried.
626. lithuna - 1. A tomb.
627. emakhosi - 1. The plural form of the noun inkhosi or king, meaning kings.
628. bekwe - See note 425.
629. babelala - 1. To set fire on an area, usually full of grass and not occupied by people.
630. owu - 1. An interjection used to convey amazement.
631. boSikhukhuza - 1. This means Sikhukhuza and company.
632. kubabela - 1. A noun meaning the same thing as the verb - babelala - see note 629.
633. beSutfu - See note 620.
634. beSutfu - See note 620.
635. milokanyana - 1. This shows that the speaker is trying to recall the other clans.
636. belokanyana - 1. This shows that the speaker is trying to recall the places where the clans belonged to.
637. Ekupheleni - See note 6.

beSutfu, bebaivele ba la. LabakaGama, bakaMncina, beSutfu  
 are the beSutfu, they have been at this place. The Gama,  
 labo, laba. Ngenakhandzambili, ngitakutjela ke: uSomhlolo  
 the Mncina people are the beSutfu. They were the  
 sidvumbu sakho lapha salala khona, sacala, nguye  
emakhandzambili, I will tell you: Somhlolo's sidvumbu was  
 nje walala kunali lithuna nali lapha ngenhla,  
 the first to lala on this lithuna up at that place,  
 kubucala. Wangete wangawatjwa lapha, kwatsiwa  
 farther away. He was not buried at this place, they said  
 lapho owu no, kufanele kutsi abuyele kulalamany'  
 no, he has to return to other emakhosi, he was the first  
 emakhosi le, wacala la. Na, nasele lapha, na, na,  
 then. When he remained at this place, when, when, he  
 naselelapha le, le, le, lendzawo lapha ababekwe  
 was at this place, at, at, at, the place where he was  
 khona, kwase kubonakalisa kokutsi aky, akubabelwe,  
bekwe, they decided that they should, babela. They then  
 kwase kubonakalisa kokutsi owu, boSikhukhuza  
 felt that owu, boSikhukhuza would say no, who  
 batawutsi cha, labangasita kubabela lapha, ngunaba  
 would assist at kubabela at this place, would be  
 beSutfu. BeSutfu nje laba, labo labakhanduwa khona  
 the beSutfu. The beSutfu, were the ones found at that  
 la. Anikho nine la. Abekho bonkhe, bonkhe laba  
 place. You were not here then. They were all not at  
 boDumba yonkhe lemilokanyana ngisho naba,  
 this place, the Dumba people and all the milokanyana  
 naba, naba belokanyana abekho.  
 were not here, even the belokanyana were not here.

## 2. Be Ekupheleni.

686 The people of Ekupheleni.

638. Ekupheleni - See note 6.
639. Shiselweni - 1. The southern part of Swaziland.
640. Nkhosi - See note 1.
641. inkhosi - See note 458
642. Nkhosi - See note 1.
643. Nkhosi - See note 1.
644. Ludzidzini - See note 475.
645. Ludzidzini - See note 475.
646. Mbabane - See note 454
647. Inkhi - See note 87.
648. Mdzimba - See note 525.
649. boMagotlwane - See note 559.
650. boMjingi - 1. This here means Mjingi and company.
651. Mbabane - See note 454.

1. Be Ekupheleni, bakaMnisi. Ngisho kokutsi ke ubutela  
The Mnisi people of Ekupheleni.<sup>638</sup> I mean that, the white man  
ke lapha lomlumbi ekutseni, nine lapha nikhandee  
asks that, who were the people found by you because  
baphi ngoba phela nine nita natsi, nine baka  
you came with us, the Kunene people came with us  
Kunene nichamyka natsi le Shiselweni.  
from Shiselweni.<sup>639</sup>

4. Nkhosi.

Nkhosi.<sup>640</sup>

1. Nita naMswa, nita nine nenkhosi la, uSonhlolo.

You came with Mswa, you came with the inkhosi Sonhlolo.<sup>641</sup>

4. Nkhosi.

Nkhosi.<sup>642</sup>

1. Neta natsi nje la. Nase nakho nini ke lapha ke?  
You came with us to this place. When did you settle at this place?

4. Naku ke Nkhosi, njongoma ngisho nje kutsi

Now then Nkhosi,<sup>643</sup> as I say that we were at  
besise Ludzidzini tsine.

Ludzidzini.<sup>644</sup>

1. ELudzidzini lwanini ke? Lwayitolo.

At the Ludzidzini of which time? Of yesterday.<sup>645</sup>

4. Tsine, baMbabane.

We, the people of Mbabane.<sup>646</sup>

1. Inhhi.

Inhhi.<sup>647</sup>

4. Manje nasesifika le sikhandza laba solo ngukuba

Now when we arrived at that place we found  
bakaMadvonsela le Mdzimba, laba bo Magotolwane,  
the Madvonsela people still at Mdzimba, bo Magotolwane,<sup>648</sup>  
nalaba bo Mlingo. Sekufike ke sekungeniswa lo,  
and bo Mjingi.<sup>650</sup> This Mbabane<sup>651</sup> was appointed to this

652. Nangu - 1. This shows that the speaker is trying to recall the name of the person being discussed.
653. Nkhosi - See note 1.
654. bekwa - See note 425
655. Ludzidzini - See note 475.
656. Ludzidzini - See note 475.
657. khokho - 1. Literally, my great grandparent.
658. Ntabezwe - 1. The name of a place, present-day Harrysmith.

Mbabane. Sekukhweshiswa nangu  
place. <sup>652</sup> Nangu was set aside.

1. Wo ya.

Okay.

4. Wena wekunene.

You of the right hand.

1. Lo Magotolwane.

That Magotolwane.

4. Laph' embili, kasati ke tsine kutsi kwakume njani

We don't know that how did things appear up in front.

1. Kwakubo bani. Ingabe kutsi, ketsi kunere rekutsi

Who were they. Is kunere and Madvonsela the Madvonsela yintfo yinge jini?

same thing?

4. Kutsi Madvonsela Kunere.

That is Madvonsela Kunere.

1. There's no difference.

Kute umehluko.

4. Nkhosi.

<sup>653</sup> Nkhosi.

1. Nanichanukaphi nanibekwa lapha? Angitsi nanisuk?

<sup>654</sup> When you were bekwa at this place where did you eLudzidzini.

come from? Isn't that you came from Ludzidzini. <sup>655</sup>

4. Sasiphum' eLudzidzini. Ngu Ndiya Madvonsela.

<sup>656</sup> We came from Ludzidzini. Im Ndiya Madvonsela

5. Tsine ke, khokho wetfu tsine baka Makhubu,

<sup>657</sup> The khokho of us the Makhubu people had come waphuma eNya, eNtabazwe, ngingahle ngisho

<sup>658</sup> from Nya, from Ntabezwe, I may say



659. khokha — See note 657.

660. Ntabezwe — See note 658.

661. kaNgwane — 1. Present-day Swaziland.  
2. In another context, may mean the South African homeland next to Swaziland.

662. live — 1. Land, area.

663. inkhosi — See note 458.

664. inkhosi kati — 1. Any married woman  
or 2. the wife of a very influential person.

665. Enkhe — See note 55.

666. busa — 1. To be the leader or the sikhulu or chief.

667. sintfu — 1. This means the Swazi culture, that is, Swazi norms, values and beliefs.

668. timpintimpinti — 1. The commotion.

669. mhlahlo — 1. The siSwati custom of smelling out witches.

ngitsi Harrysmith.

Harrysmith.

1. Our grandfather.

Khokho wetfu.

5. E, khokho ke, tsine sachamuka eNtabazwe, lapha  
 E, our khokho<sup>659</sup>, we came from Ntabezwe<sup>660</sup>, which is  
 ku<sup>661</sup>sho lamuhla kutsi Harrysmith. Kuleto tikhatsi  
 known today as Harrysmith. At that time the  
 ke, lalingakancanyulwa live lakaNgwane.  
kaNgwane<sup>662</sup> live was not divided.

(Music until end of side A)

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4 Hlabetwako, abeyindvodza.

Hlabetwako, was the husband.

1. Yabani?

Whose husband was he?

4. Hlabetwako, umntfwarenkhosi.

Hlabetwako, the inkhosi<sup>663</sup>'s son.

1. Wo, yayiyinkhosikati yaHlabetwako.

Okay, she was Hlabetwako's inkhosikati<sup>664</sup>.

4. Enhhe.

Enhhe<sup>665</sup>.

1. Ngiyo leyabes' ibuyiswa la?

Was she the one then brought to this place?

4. Seyibuyiswa la. Leso sikhatsi ke sekubusa

She was brought to this place. At the time when

Mangamane. Sekufakwa Mangamane, kwase kuvela

Mangamane was busa<sup>666</sup>. Mangamane was appointed then

letimpintimpinti tesintfu. Sekwenziw' umhlahlo ke.

956

the sintfu<sup>667</sup> timpintimpinti<sup>668</sup> appeared. The mhlahlo<sup>669</sup> was done.

670. mhlahlo - See note 669.
671. shaya - 1. Literally, to beat.  
2. This here means to be accurate.
672. Ndlavela - 1. The age regiment or the libutfo made up of men of Swazi king Mbandzeni age group.
673. inkhosi - See note 458
674. lalisa - 1. Literally to bring to sleep or to bend
675. emakhanda - 1. Literally, many heads.  
2. This may also be used to refer to being doctored with charms.
676. masendzeni - 1. A locative meaning at the male reproductive organ, the testicle.
677. umuzi - A siZulu way of saying umuti - see note 555
678. nkambu - 1. A paddock.
679. libutfo - 1. An age regiment.
680. Bhadzeni - 1. The place where the people of Bhadzeni live presently in, <sup>the Mankayane district</sup>
681. Ndl<sup>lo</sup>thini - 1. The name of a place.
682. indlunkhulu - 1. Literally, a great hut.  
2. Used here either to mean the main hut in a village or the 3 village of a very important person, such as a chief or king.
683. salukati - 1. A very old woman
684. sibongo - See note 513
685. lamhleko - 1. The way in which a particular woman whose maiden surname was Mhleko, or whose father's name was Mhleko, was addressed.

Lomhlawo batsi watsi washaya emehlweni, ebusweni  
 They said the mhlawo<sup>670</sup> shaya<sup>671</sup> on the face, on Mbandzeni's  
 baMbandzeni, batsi kwaze kwamenyetw<sup>2</sup> i Ndlavela,  
 eyes, until the Ndlavela<sup>672</sup> was summoned, and and the  
 yayi yayi inkhōsi yatsi, ayi zuphune tjani, ahlal<sup>2</sup>  
inkhosi<sup>673</sup> ordered it to uproot grass, and it was  
 ebaleni. Nase tisho ke lalis<sup>2</sup> emakhanda ke, tiyamgeza  
 exposed. When they told him to lalisa<sup>674</sup> the emakhanda<sup>675</sup>,  
 tekhwela emasendzeni, kujinge ke, uya hlala kokuphela  
 he was bathed and they continued to his Masendzeni<sup>676</sup>,  
 ke, toti kutatfuts<sup>2</sup> umuzi lapha, wakha laph<sup>2</sup>  
 he stayed for a long time, until the umuzi<sup>677</sup> was moved  
 enkambu, sol<sup>2</sup> ukhona. Ukhona nje umsa wa Mbalo  
 to nkambu<sup>678</sup>, it was still present. Mbalo's son was present  
 kwakutsiwa ngu Ndvulu Motsa, watalwa libutfo  
 and he was called Ndvulu Motsa, he was bore by a  
 nale, nitowuhlaway<sup>2</sup> eNdvulu, wase wetsi wa  
libutfo<sup>679</sup> and, they would stay at Ndvulu, then he was  
 ngalelibito ke. Ndvulu Motsa le Bhadzeni, umsa  
 given that name. Ndvulu Motsa at Bhadzeni<sup>680</sup>, Mbalo's  
 wa Mbalo. Nako ke, a, sa, abuyela asaphelwe  
 son. He then re, returned and he had no strength  
 ngemandla, lo Sikanekiso asabuyele le Ndlolothini le, se,  
 left, Sikanekiso returned to Ndlolothini<sup>681</sup>, at the place  
 indlunkhulu seyiphatfwa salukati saka Mlatha,  
 where the indlunkhulu<sup>682</sup> was controlled by a Motsa  
 saka Msibi, laMhleko. Inhhi, lokuphela sona ke  
salukati<sup>683</sup>, whose sibongo<sup>684</sup> was Msibi, she was laMhleko<sup>685</sup>.  
 emandla, sekufika ke lo, nina wemntfwanenkhozi.  
Inhhi<sup>686</sup>, until while she was in power, the inkhosi's<sup>687</sup> son's  
 Asalande umntfwanenkhozi abete ngekegula.  
 972 mother arrived. She had come to fetch the inkhosi's<sup>688</sup> son who  
 had come because he was sick.

**Collection Number: A2760**

**Collection Name: Swaziland Oral History Project, 1967-1993**

***PUBLISHER:***

*Publisher:* Historical Papers Research Archive, University of the Witwatersrand

*Location:* Johannesburg

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