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JD. 192

151. Senzenjani - name of the Maluli chief  
who died <sup>sometime</sup> prior to 1952,

152. Mashobeni - name of a district  
in southern Swaziland about 7 km south of Nhlanguano

153. Maphumzani - present chief of  
the Maluli in the Mashobeni area. (of the Sibhonyane tribe)

160. Ngwenya - clan name. A number of  
sources associate the Ngwenya people with the history  
of the Swazi kings. see Shiba interview, 23.08.83, p.11,  
Joko; Maphumulo Mshandze, interview 2, p.81 Joko,

3 tsim ulu Senzenjani eMashobeni  
 Mgwane is in Senzenjani<sup>151</sup> at Mashobeni<sup>152</sup>  
 SM cha: cha: ~~no no; no.~~

3 Awu: Utsini ndlela nabakitsi  
 awu: what is ndlela saying, you of  
 Kuna Mgwane lapha angitsi usho  
 my family. There is Mgwane here, and  
 eMaphumzane  
 not you referring into Maphumzane<sup>153</sup>  
 SM nkunzi (agreeing)

3 inkhosi yekucala lelapho  
 The first king who [was buried] is here  
 ngu Mgwane.  
 is Mgwane

SM netinkhomeni temandloti —  
 Even with  
 Hot discussion and argument  
 between informant and interviewer  
 over the name of the king who  
 was buried at Mbilaneni.  
 Unfortunately one cannot follow easily

SM ake ngitsi ke nkhosi uyabona  
 let me say nkhosi, you see,  
 nye imbilani lenkhulu ngule  
 the big Mbilaneni is this one.  
 phi thwe ngaba kwangwenya lapho  
 which is ~~under~~ the custody of  
 the Mgwanya<sup>160</sup> people, where

154. Makhosini - lit: the place of kings. see n. 271 below  
the area around the royal graves at Mbalaneni  
and at ~~the~~ near Mhosheni

155. Matsi -

156. Mafwanenkosi - literally it is  
translated as child of  
the king or prince.

kunatgwane khona. Lenkhabi.  
 Ngwane is in [buried]. You can  
 lekutsina ngutgwane ungaywa  
 even hear the ox which is called  
 ye tungena lapha & Makhosini.  
 Ngwane when they [cattle] enter<sup>at</sup> the  
 Manitanuphuma rayo etulu  
 Makhosini<sup>154</sup> when they are about to  
 ungera ye seyivakala tyangena  
 come out with it to the top you  
 ye kulesibaya letitawufike  
 can hear, [the ox] it can be heard  
 tigidze kuso seyikhongle  
 bellowing before they enter<sup>the</sup> kraal when  
 ungera yona. Laphana-nye lapha  
 they will dance. There at Makhosi,  
 emakhosi matsi<sup>155</sup> ngutgwane  
 there are <sup>these</sup> many [informant was probably  
 nguntfwanakhi u Sobhuza  
 indicating with his hand] It<sup>is</sup> Ngwane, his child<sup>is</sup> Sobhuza.

5 Awa: Adlela, Adlela

Awa, Adlela, Adlela

3 Hjenigoba lemp<sup>41</sup>  
 as the empi

SM ake utsi Mntfwanenkhozi, la  
 listen Mntfwanenkhozi<sup>156</sup>, her in

kuSenzenjam ngutswati  
 Senzenjam<sup>151</sup> [there is] it is Mswati.

5 wokucala?

The first one?

271 Dlangeni: also called Makhosini, It is a village located in the Dlangeni hills about 12 km east of Mbabane at which there are located a number of royal graves under the care of the game chief (Grotspeter, p.32)

Sm Mswati. lowe ku-  
 Mswati who is of  
 5 Mzisho loya local kuleya  
 3 mean that one who was  
 Mbilani  
 the first to be buried in that Mbilani<sup>150</sup>

Sm ya : local kuleya Mbilani  
 yes : the first<sup>one</sup> to be buried in that  
 Umthwana. wamswati use Dlangeni  
 Mbilani<sup>150</sup> is the child Mswati.  
 umthwana wambandzeni use  
 Mahlokohla who is Mbandzeni's child  
 Dlangeni. Mahlokohla,  
 is [was buried at] at Dlangeni<sup>(271)</sup>

5 asivele sita wena waka nlela  
 let us say you of nlela, you  
 usho kuti ngumswati yedwa  
 mean that Mswati is  
 inkhosi lekona lapha, kute lenye?  
 the only king which is here [was buried here]?

Sm ya, kune batwana benkhosi ye.  
 yes, there are children of the king [princes]  
 3 Sombhlo? what about Sombhlo?

Sm ngobe Hlubi napha khona lapha  
 because Hlubi is there in here,  
 kulombani yemashobeni.  
 in the Mbilani<sup>150</sup> that is at Mashobeni.<sup>152</sup>  
 uyise wahlubi, kungati Hlubi nyalo.  
 The father of Hlubi, I mean Hlubi.

157. Ndlela - [name of a person] not clear whether it is a clan name or just a name. One can only assume that it is a name of a person in this case. It is made clear by Simbinde

in subsequent interviews that Ndlela was the member of the Nguni royal house from whom the Ndlela people gained their name.

158. Mkhulu - grandfather, grand parent. However, the word is also used as a respectful form of address.

\* in [buried in] the big one.



Kungatsi nDlela ngu nDlela lo  
no, I mean nDlela<sup>157</sup> It is nDlela<sup>157</sup>  
la emashobeni embilane  
who is here [was buried], in the  
Hlubi ukule lentchulu.

Mbilaneni at Mashobeni. Hlubi is

5 Kumswati emakhosi mangaku  
In Mswati [where he was buried], in Senzenyani<sup>151</sup>  
le kusenzenyani?

place how many kings are there [were buried there]?

Sm yinye, ngumswati yedwa  
It is only one. It only Mswati.

5 Sombhlo lo ukuyiphi?  
In which is Sombhlo [Mbilaneni]?

Sm ukuleya  
He is in that one [Mbilaneni].

5 yiphi?  
Which one?

Sm lena lisezikhotheni  
The one [Mbilaneni] which is in Zikhotheni<sup>131</sup>

3 Asengitokucocela la ke Malum.  
Let me tell you the story uncle,  
Mkhulu. Muni uywa inkhulumo  
Mkhulu<sup>158</sup> As for me, I heard the story  
letsi le kusenzenyani leku Maphumza-  
that says in Senzenyani<sup>151</sup> in Maphumzane<sup>153</sup>  
ne kumaNgwane, Ngwane  
there is [Ngwane was buried there] Ngwane,  
lotala Advungunye wena lo  
This is the Ngwane who  
begets Advungunye whom you

159. Mhlosheni - name of a place

mission settlement in southern Swaziland  
between Nkhangano and Hluti, which probably  
took its name from the nearby Mhlosheni hills.  
There is a royal grave-site just east of Mhlosheni  
in the care of the local Nkunzalo people, (Ndwandwe)

Hdvungunye lotsi nguNgwane  
you say he is Ngwane.

LoHdvungunye wena lotsi  
this Hdvungunye whom you say he  
nguNgwane useMhlosheni. Ull  
is Ngwane is at [was buried at]  
kuLabaka Ngwenya. Sekuyesuka  
Mhlosheni.<sup>159</sup> He is [was buried] in the place  
sowutsi lomuntwana uHdvungunye  
of the Ngwenya<sup>160</sup> people. Then the child of  
Sobhuza loSomhlolo sowuphindze  
Hdvungunye, that is Sobhuza, this Somhlolo,  
ubuyela lapha kuSenzenjani  
again went back [was buried] here in  
useMbilaneni

Senzenjani.<sup>151</sup> He is in [buried in] Mbilaneni

SM Bhuza ?

what ~~at~~ about Bhuza [Sobhuza]?

LoSomhlolo ?  
this [you mean] Somhlolo ?

SM Somhlolo phela nguBhuza  
infact Somhlolo is the first  
wokuqala

Bhuza [Bhuza I].

3 Sekuyesuka yalo ulandzelwa  
He was then followed by

nguMswati bakhona khona  
Mswati. They are in, [were buried in]  
lapha kuMaphumzane bobatsafu  
here, in Maphumzane, all three.

161. Zikodze — given by Mabehe (chat opposit  
p. 4) - as the alias of Ndungunye.

vanike, loAdvungunye lolotsi  
 hear this, this Advungunye whom  
 wena nguNgwand kantsi muni  
 you say he is Ngwand yet  
 bese ngitawacala emanga ngitsi  
 I was going to lie and say he  
 muni nguZikodze loAdvungunye  
 is Zikodze<sup>161</sup> this Advungunye.

SM Mgemabato akhe loAdvungunye  
 these are all Advungunye's names.  
 la  
 here.

3 Yena lokuze aye le kaNgwenya,  
 the reason why he went [was buried] at to  
 khayi, aye le MaMhosheni uya  
 Ngwenya's place. No, he went to Mhosheni,  
 ngoba yena wabulawa litulu  
 is because he was killed by lightning.  
 Kwabonakala kutsi awu lichulo  
 It was ~~taken~~ to be a big disgrace  
 kutsi angaya lapha MaMhosheni  
 that he could go [be buried] in  
 abasale bayomcabela umuti  
 MaMhosheni. So they resorted <sup>to</sup> erecting  
 wakhe yedwana  
 a residence [burial cave] for him alone.

1.5 Uhambe kabi

He has [died] gone the wrong way.

3 Sekungaya batwana benkosi  
 then princes can go there  
 [can be buried there]

162 Lulalo - descendants from a  
Common Ancestor (C. M. Dola  
and B. W. Ulatazi).

labayokumlibatisa ye Emakhosi  
who will pastime with him. [Kings  
nankhaya.

are there] there are kings.

Sm

lamakhulu kantsi ngawaphi

Which are then <sup>the</sup> great  
Emakhosi?

Kings?

3

Kute lamakhulu Emakhosi,

There are not great kings.

Emakhosi ayalingana

kings are equal.

Sm

Emakhosi phela mntwana

In fact kings, child of

wokutala mntwanawentkosi-

lutalo<sup>162</sup>, [prince] child of the king,

Emakhosi lamakhulu ngula

Great kings are those who

akaNgwenya lala kimi

are in ~~the~~ Ngwenya's place, which are in all

3

mlinku phela. lalala kutsingisho

yes indeed. listen, why I say

ngekutsi kanyani phela

that, In fact [the Ngwenya people]

bakaNgwenya baphetse enkhal

they of Ngwenya are custodians of

Emakhosi aKaNgwan

all the kings [Royal burial caves]

Mamaphumzani le uphetse

of the Ngwane place. Even

Maphumzani this side, he is a

163. Magadu - not clear whether it  
is a name of a person  
or an area.

164. Sigado :- see glossary



8

Baka Ngwenya yena uphatsela  
a custodian on behalf of  
laba Baka Ngwenya, tsebetlangeni  
the Ngwenya people. Also, there of  
lena Kuma Magadu baphatsela  
blangeni <sup>(27)</sup> there, in Magadu <sup>163</sup> are custodian  
laba Baka Ngwenya. Makumentfo  
on behalf of these of Ngwenya. If there  
lebahuphile basola kutsi  
is something that worries them, when  
akulambr kahl bayahamb  
they suspect that things are not going  
bayobikela laba bakangwenya.  
well, they go and report to the Ngwenya  
laba bakangwenya ngobona beta  
people. Then, the Ngwenya people are  
la enkhosini lesinyo kutawubika.  
the ones who come and report to  
bona bafana balaba bakangwenya  
the king we have. These are boys for the  
Siyamangala-nye naba balapha  
Ngwenya people. We are surprised that the  
ezikhothem lokutsuwa baphike  
people of Zikhothem <sup>131</sup> are worrying the  
kuyalukusa bantfu bakangwenya  
people of Ngwenya.  
kutsi, ulchona umuntfu  
That is, is <sup>there</sup> a person who  
loses igodleni lokudlalwa ngaye  
is [stays] within the Sigodlo <sup>164</sup> who  
is played with

165. Linyelwa'ed - the meaning of this word is not clear. It could possibly be derived from the verb kulimela meaning to plough for another person, which with the 'wa' suffix suggests 'the one who is being ploughed for', i.e. possibly some-one who has joined the king and who no longer ploughs his own fields

166. Mkhubonina - name of a place.

Akasiye Umfana wentshosi, <sup>20 28</sup>  
Is he not the king's boy.

ungadlala nemfana wentshosi.  
Can you play with the king's boy.

Kube nje lomuntfu kutsiwa  
~~Ngayit~~ is said so that

walinyelwa bona bangena  
he was linyelwa<sup>165</sup> and then they

phansi kwema  
get under the —

SAM Cha uyabonate ngitakutsi nangitalu cha.  
No, you see, I will explain

zela lenkinga kutsi labakangwenya  
the problem to you that is why it

kuze benteeke kanjena yini?  
happen to them like that?

Impi yakazulu yemkhubonina  
the Zulu impi<sup>41</sup> of Mkhubonina<sup>166</sup>

3 ~~Atwan~~ akonakala lutfo loko  
that did no wrong, what wrong

kubalekwa kwabo konani ngoba  
did their running away do because

uma kungatsi vakusla umlilo  
if there is a fire outbreak

lapha endlini uphike kuhlala  
here in the house, can you continue to

utsi kwatsiwa nini ~~kwatsiwa~~  
stay inside, saying and you say, I was

ngiyakuhlala lapha endlini  
said that I should stay inside  
the house

18 N Soloteni → name of a person

yasha indlu  
a house burns

sm

Mntfwanenkhozi, wase.

Child of the king [prince], then he...

3

Kahle ngiteke nini ngoba

Wait, let me tell the story because ngumbango. utawuhlala

that is a dispute. Are you going to lapha ekhatsi, yasha indlu stay inside, when a house is on fire utibalekelle. utsi ingasha you run away (escape). Does not the spot lendu singatessaba ngesakho

become yours after the house seti lesigugudla, awubuyi utoyakha is burnt? Don't do not you come back utowavusa. nini ngati kutsi to rebuild it? what I know is that

uphuzze ugawull batungawulise. you again [go to the forest] to cut [logs] and kwakusha indlu lapha ngubani they assist you. The house was on fire lobengaphuzze babengeke

So they could not bahlala, ngubani lobengahlala stay. Who could stay in the kutwa impi event of an impi<sup>41?</sup>

sm

wahlala. N'Golotjeni<sup>168</sup> stayed.

167. Magaddeleeni - name of a person.  
(Mamba king)

169. Ndwaḍwa (Ndwaḍwa) - clan name see n. 59

~~no (y) Mnyo - the owner.~~

3  
 sm ~~the stay did not bring anything~~  
~~the stay did not bring anything~~  
 when Magadleleni<sup>167</sup> was  
 Magadleleni  
 Killed

3  
 ase siti naku lahwa  
 let us say when Golotjeni was  
Golotjeni souwsho kutsi se  
 thrown out [expelled], you mean that  
 bakandwandwa labagadze  
 it is the ndwandwa<sup>169</sup> people who looked  
 lamakhosi, bafana besigodlweni  
 after the kings [Matchosi]. Are the boys  
 bakandwandwa yini?  
ndwandwa people boys of the sigodlo<sup>169</sup>?  
 others abasibo  
 They are not.

SM  
 Cha, kwabaleka lo, lomfana  
 No, it is this one who ran away, the  
womniyo womniyo. was ushuya  
 boy of the owner [Mniyo<sup>170</sup>]. He then,  
 lomfana wakhe lamkhontile  
 left his favourite boy.  
 watsi lomfana ngitamufela la.  
 The boy said I will die here,  
 uyawubona ngami babe nasengye-  
 you will see when I do not  
 fika uyawubona-ke kutsi ngibulewe  
 come, you will see [know] that

170 Ndlala: the enjambant, Sumbumba Ndlala.

171, aww - exclamation.

172 Mshini - name of a person.



yimpi yaha zulu.

the Zulu impi<sup>41</sup> killed me.

3 MDlela lapha utsi sebaka  
Does MDlela mean that it is  
MDwandwe lekufanle bangene  
the MDwandwe people who are  
lekhati etincabeni bageebe  
suppose to enter into the fortresses  
bageebe

[burial caves] and prepare the place.

SM awu angivumi  
awu<sup>171</sup> I do not agree.

3 Bakuphi labakwandawanda  
The MDwandwes are of what?  
Babekwa ngubani?  
who ~~was~~ instated them?

SM awu yingaba leyo  
awu it is difficult to tell.

3 yingoba sengathi uyabavumela  
~~as~~ as it appears that you agree  
utsi basala.

with them, you say what did they remain?

SM Kwake kwabanjwa libhuni  
A Boer by the name of Mshini<sup>172</sup> was  
Mshini, wasuka wayavusaha  
once caught, he went to saw  
lapha emakhosini.

[to cut trees using a saw] at Makhosini  
waphunde wahamba nalo lelo?  
did he go away with that

wakhamuleka wahamba nalo  
 the boer was freed and went  
 lisaha lakhe labakhe la  
 with his son. He resi was resident  
 ekolishi nkosi, kukhumba  
 at the college nkosi. After his  
 kwakhe kazange a phindze  
 release, he was not sent away  
 aloshe, wahamba  
 [from the country], he just left  
 lakarigwan?

5

Here in the ~~the~~ Ngwan's place

SM

lakarigwan, wahamba

In the place of Ngwan, He caught  
 wakhwelela ~~the~~ Pitelitifu,  
 [a bus or a train, not clear] at Piet Relief.  
 Kalambanga nalamabumuhahamba  
 He did not go with the boers who  
 muvu ngelufa kwentkosi  
 went after the death of the king.  
 loku lakushoko ucusile nkosi  
~~What~~ he is true in what he is  
 lokukwentehill ngiyabona  
 saying nkosi. This happened, I think  
 kumbe iminyaka lemitili  
 two years ago. It is one or  
 leyendulili, nunge noma  
 two years ago, ~~the~~ from  
 nibili yendulili lomlumbi  
 the white man

83

170 Mdumba: mountain range in central Swaziland  
between present-day Mbabane and Manzini  
apparently housing the graves of a number of  
Swazi kings

wale Melika, kolu laku tekako  
from America, this he is telling,  
wabanywa lomlungu lehlatsini  
the whiteman was caught <sup>in</sup> at the  
utsite libito lakhe lalingubani?  
forest. You say his name was?

Sm. kwatungu mshini.  
He was Mshini <sup>172</sup>.

#3 Memambala-ke akusiko. le  
Indeed, it is not there  
buka-ke le ngusemakhosini  
look. there it is at the real  
sibili, wanywe la Mdzimba  
Mankhosini. He was caught here at  
ko la la lapho —  
Mdzimba, <sup>170</sup> this one, the one here -  
uyahamba ubushwa yinkhosi  
he went because of obstinacy  
utsi kuti into yena langahl  
He said there is nothing which he  
eyesabe into lefile. Angesaba  
can fear. Can he fear something  
into lefile. Umunfu loliswazi  
that is dead. A Swazi person took  
uyakumfaka uyahamba-ke  
kuni into [the burial caves]. Then he  
nase ayiteka lomlumbi utsi  
went and saw as the whiteman  
wabona wabona utsi sowuva  
tell it [the story]. He says, he then  
saw heard that he had

176 lhayi : an exclamation

177 (1) Misimeto - customary way of doing something.

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