



IMPALA

Naam BONNER SERIES.
Name

Vak MAHLALELA HISTORY.
Subject

INFORMANTS: 1. BJA MAHLALELA

2. BHUKULA NYONI.

3. MAGWANJANE MASILELA.

4. Njenje Sifundza

Skool _____
School

BOOK I.

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| PAGES |
| 72 |
| BLADSYE |

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PLACE: LOMAHASHA.

SKRYFBOEK EXERCISE BOOK

- A INTERVIEWER (white person)
1. INTERVIEWER AND INTERPRETER.
2. INTERVIEWEE : GIJA MAHLALELA
3. INTERVIEWEE : Bhukula Nyoni
4. INTERVIEWEE : Magwanyane Masitela
5. INTERVIEWEE : Njenje Sifundza.

NOTES :

1. tingwazi - 1. Literally, people who stab other people with sharp edged weapons, such as spears.
2. This word is however used to refer to heroes.
2. ingwazi - The singular form of "tingwazi", see note 1.
3. Mshadza - 1. An imphi or a battle fought between the Pedi and the Swazi after the death of Mswati II, during the reign of Mbandzeni.
(Matsebula, Izakhiwo zamaSwazi.)
4. hha! - 1. An interjection used to express surprise.
- 5(a) gwazwe - 1. The act of being awarded the honour of a loyal hero by the inkhosi or the king.
- 5(b) tingwenyama - 1. The ^{successive} kings in councils in Swaziland.
6. ingwenyama - A singular form of tingwenyama - See note 5(b)
7. gwaziwe - 1. This means the same thing as ; see note 5(a), however this is a different form of the verb meaning that action has passed.
8. ingwazi - See note 2.
9. ndzabu - 1. This literally means original.
2. In this sense, used to mean customary.
10. gwaza 1. This is used literally here to mean, to stab something such as an animal with a sharp object.

(Kukhona lokhuluma lokungevakali ngesiNgisi.)

(Talking in a low tone in English.)

1. Kulungile, sowungakhuluma. Inhi, ngitakubambisa loku.
It's okay, you may talk. Of course I will ask you to hold this
2. E, nguMlambo. E, Mlambo watale Sidloko. Sidloko,
E, he was Mlambo. E, Mlambo who bore Sidloko. Sidloko
e, watale Makhuneni, Makhuneni utel' uLomahasha.
e, he bore Makhuneni, Makhuneni who bore Lomahasha.
Lomahasha utele Mbhudula. Mbhudula utele Sidloko
Lomahasha who bore Mbhudula. Mbhudula who bore Sidloko
wesibili. Laba base Shiselweni, e, wo, nguMahlalela
the second. Those people belonged to Shiselweni, e, okay, he
kanye naSibangangiswane. Lengibatiko, ngati eight,
was Mahlalela and Sibangangiswane. I know only eight of
kuphela. Tingwazi angizange ngitibone, ngibone
them. I have never seen the tingwazi¹, I only saw
Mantuluzanye. Le, ngiyibonil' ingwazi nje kuphela,
Mantuluzanye. That is, the only ingwazi² I've seen,
lengiyone yay' eMshadza. Ngaphandle kulabanye, kute
the one who went to Mshadza³. There have been no
Laba bebakhona ke hha! ngibabonide nje labagwaziwe
other people, hha!⁴ I saw only those who ^{were} gwaziwe⁵ by
tingwenyama, kepha ke ngeke ngihwaywe yingwenyama
tingwenyama⁵, but I won't be scratched by an ingwenyama⁶
ngyigwaziwe. Bekubulaw' inkhomo, e, ihlatjiswe lengwazi
who is gwaziwe. They would slaughter a cow, e, for the
ke nalaba labayilandzele. Kuloku ke kwemdzabu
ingwazi⁸ and his friends. That of the mdzabu⁹ of the
wakaMahlalela, nguwona lengiwatiko. Kuphela le, lengikona
Mahlalela clan, that is what I know. That is what, I
ngikwatiko loko ngoba ke, ne, nemuntfu ke logwazi'
32 only know because a, a person who had gwazi¹⁰

11. mabhebha — 1. The garment wore by men and young boys made out of an animal's skin.
12. inkhosi — 1. This is used to refer to a king.
2. This is sometimes used to refer to a chief or a sikhulu.
13. ingwazi — See note 2.
14. mdzabuko — 1. This is used interchangeably with "umdzabu" — see note 9.
15. Nkhosi — 1. That means of royal personage.
16. Mahlalel' indlovu — 1. Literally, to stay for an elephant. This is very significant in the History of the Mahlalela people, as they are known to have been left behind watching an elephant. Hence they are known as the Mahlalela people, literally meaning to stay.
17. Nkhosi — See note 15.
18. ematfonga — 1. Literally, a group of Africans who used to live along and near the Indian Ocean in the area of Mozambique today and slightly south.
2. In this context this is used to refer to the clans usually ordered to go out during the incwala ceremony when the Swazi king throws the luselwa. These include the Dlamini and the Mahlalela.
19. Nkhosi — See note 15.
20. Nkhosi — See note 15.
21. Nkhosi — See note 15.
22. phakathi — 1. A term used only to address an inkhosi or a king, as a way of respect and to pay allegiance.

ingwe njenga lamabhebha, e, inkhosi ke nangabe batoka
a leopard like the nabhebha¹¹, e, the inkhosi¹² when they
loko, bekuye kulandzek² inkhomo noma kungakalandz³
tell about that, would take a cow or when a cow
inkhomo, bekutfakala imvu, e, ibulawele lengwazi,
is not taken, they would get a sheep, e, and would be
Ngekwermdzabu ke, wakitsi wakaMahlalela. Lokuba
slaughtered for the ingwazi¹³. According to the mdzabuko¹⁴
kubonakala kutsi nje, e, batsi bakaMahlalela, e,
our Mahlalela clan. As it became clear that, e, the
nabahlangene nebakaNkhosi, tsine sisahlala nendlouu.
Mahlalela people, e, when they were with the Nkhosi¹⁵ people,
Basitfolo sehlulwa ngulelitsambo lelitingo lendlouu,
we still stayed with an elephant. They found us being
sebatsi ke, wo, loko ke kubonakala kutsi, sibaka
overcome by the elephant's tooth bone, and they then said,
Mahlalel² indlouu. Wo, kowu, kusobata ke loko, ngoba
okay, that shows that we were of Mahlalel² indlouu.¹⁶
phela kubonakala kutsi umukhwa tsine sawutfola
Okay, that, that is evident, because it is clear that
kubakaNkhosi. Ngoba nanamhla loku, loku kutsiwa
we got the knife from the Nkhosi¹⁷ people. Because even
akuphumi² ematfonga, kushiwo laba bakaMahlalela
today, when the ematfonga¹⁸ are ordered to go out, they
nebakaNkhosi. Nkhosi.

refer to the Mahlalela and the Nkhosi¹⁹ people. Nkhosi²⁰
(CHORUS) Nkhosi! Wena waphakathi! (kusho bantfu kanyekanye.)
Nkhosi²¹ You of the phakathi²² (Many people, in a chorus form.)
Ngoba bakaMahlalela, abazange batfole muntfu, kweta
Because the Mahlalela people, didn't find any other person,
bona kuphela. Abazange batfole muntfu, kweta bona
49 they came alone. They didn't find any person, they came

23. Khonta — 1. Literally to worship as in a church
or 2. to pay allegiance to a king
3. This may also mean to pass regards.
4. In this sense this means the African traditional of seeking permission from the person in authority such as an inkhosi or king or from a sikhulu or chief to be allocated land in order to set up a homestead.
24. Sibongo — 1. In this sense, this refers to the clan name and the tinaratelo or clan praise names.
2. This may also refer to a reward.
25. sibongo — 1. This means the clan name or surname.
26. libutfo — 1. An age regiment
27. libutfo — See note 26.
28. libutfo — See note 26.
29. Hha! — See note 4.
30. inkhosi — See note 12.
31. bukhosi — 1. In this context, used to mean the highest rank within the Mahlalela clan.
2. May be referred to either as kingship or chieftaincy.

3
kuphela. Labeta bantfu bato, kweta kutawukhanta bantfu
alone. The only people who came, came to khonta²³. They
kuphela. Futsi abazange balwe, abazange benteni. Bahlala
also didn't fight, and didn't do anything. They also stayed
njengesibongo saba, beta nge Lubombo bahleketela
like their sibongo²⁴, they came skirting the Lubombo
bawufika la.

until they arrived at this place.

1. Wena wekunene. Bekunene, siye sente nje. Siye sitsi
You of the right hand. You of the right hand, we usually do
lo--lokhulumako, atisho lokutsi ngubani ngabe sifuna
things this way. We ask that the --- speaker say his name
kutsi noma se, kukhulunywa kutsi loku kwatsiwa,
because we want that even when there is a talk that
kwatsiwa, kwakushiwo ngubani? Nihambe nibuta
^{that} was said like this, and that, who said it? You go and
tintfo lapha kubantfwana! Sifuna kwatiwe kutsi
ask about things from children! We want it to be known
kwakhulum' umuntfu lomdzala, lotawutisho kwekutsi
that that was said by an older person, who will say
ngingubani mine, wakabani. Libutfo lami ngulibutfo
for himself that who am I, of what sibongo²⁵. My libutfo²⁶
lelingukutsi. E, loker lengikukhulumako, ngangikava
is which libutfo²⁷. E, what I'm talking about, I got it from
kulabadzala bobanibani lababelibutfo e, lelingukutsi.
which old people who belonged to which, libutfo²⁸.

2. Lo --- Hha! mine, e, ngingumntfwana Mbhudula,
That one, Hha!²⁹ I'm, e, I'm Mbhudula's son, my name
nguGija libito lami. E, kufe inkhosi, Sidloko, ngiphatsela
is Gija. E, after the death of the inkhosi³⁰, Sidloko,
Sidloko bukhosi, wesibili. Mine ngitalwa yintfombatane
68 I was installed into the bukhosi³¹ on behalf of Sidloko the second

32. yendziswa — 1. The African traditional custom of ^{an} arranged marriage whereby a young woman is sent by her parents to marry a certain man.
33. Ndlaveleni — 1. The stem of the word is Ndlawela meaning the sixth sub-age regiment under the major INyatsi age regiment of Mswati II. Then the suffix -eni, means he belongs to.
34. libutfo — See note 26.
35. Sukasambe — 1. The third age regiment of Sobhuza II. Known as the Lindimpi libutfo literally meaning (wait for war.)
36. siSwati — 1. This means the siSwati language.
2. This may also be used to mean of the Swazi culture, that is, Swazi norms, values and beliefs.
37. Owu — 1. An interjection used to express surprise or amazement.
38. inkhosana — 1. The heir or the first born son of an inkhosi, king or any influential man such as a chief.
39. bukhosana — 1. This means the position of being selected as an heir.
40. busa — 1. This verb is used here to mean to reign or to become the supreme or highest authority in a nation, this is associated with kingship or chieftaincy.
41. busa — See note 40.
42. inkhosana — See note 38.

e, yase Bulandzeni. Yeta yatawendziswa, e, ngu Lamncayi
 I was bore by a young woman e, of Bulandzeni. She
 we Ndlaveleni. libutfo lami ke, mine, ngiwa Sukasambe
 came to be yendziswa³², e, by Lamncayi of Ndlaveleni.³³
 mine, kuphela. -

My libutfo³⁴, I belong to Sukasambe³⁵.

1. Wo, ngu, ngu Ntsaleba.

Okay, he, he was Ntsaleba.

2. Ja, ngu Ntsaleba. Koduwa ngesi, nge siSwati nguMahlalela.

Yes, he was Ntsaleba. But in si, in siSwati³⁶ he was Mahlalela.

1. Wana woku nene. Inhi. Owu, nembala bengilahlekile

You of the right hand. Yes - Owu³⁷, I was indeed mistaken

khonapho. Bese ngitsi ke, inkhosana yakhe ke lowa

on that. I was saying, was his inkhosana³⁸

nguZembe?

Zembe?

2. Zembe lo, walahleka ebukhosaneni.

Zembe wasn't considered for bukhosana.³⁹

1. Akabu, akabusanga?

Didn't he, busa?⁴⁰

2. Akabusanga.

He didn't busa.⁴¹

1. Yes I'm, I'm

Yebo i--, i--

A That one to take it, you want, you want pick him up.

Loyo kutsatse, angeke, angeke usakutsatsa kahle.

1. E, bese ku, ngi, ngitsite nguZembe, ngase ngitsi ke

E, then he, I, I said he was Zembe, and I said his

inkhosana yakhe nguMlambo.

inkhosana⁴² was Mlambo.

2. Wo, Mlambo phela ngulokhulungyiwe ke lowa.

88 Okay, Mlambo was the one we talked about.

43. inkhosana

See note 38.

1. I --- i --- ya, ngikurile ke Mahlalela nawumusho. Ngabese
Y ----- es, I heard you Mahlalela when you talked about
ngitsi ke ngu Sidloko ke inkhosana yakhe.
him. I then said his inkhosana⁴³ was Sidloko.

2. Sidloko ngiyena lobonakala kutsi atelwe ngu lo,
Sidloko was the one it seems that he was bore
e, Mlambo.
by, e, Mlambo.

1. Lotelwe, ya, utalwa ngu Mlambo.
He was bore, yes, he was bore by Mlambo.

2. Iya.
Yes.

1. I _ _ u _ e _ Sidloko ke bese utala Makhuneni?
I _ _ _ u _ _ did Sidloko then bore Makhuneni?

2. Makhune, ya, utalwa ngu Sidloko Makhuneni.
Makhune, yes, Makhuneni was bore by Sidloko.

1. Utalwa ngu Sidloko.
He was bore by Sidloko.

2. Inhhi.
Yes.

1. Makhuneni nguyise wabo Fulumana na Lomahasha.
Makhuneni was the father of Fulumana and Lomahasha.

2. Je, yebo, kunjalo.
Je, yes, it's like that.

1. Nibo, (uyahleka) nibongiphikisa phela bekunene,
You must, (laughing) you must say when I'm wrong
ngoba siyakha.

you of the right hand, because we are being constructive

2. Lo, lo, lo Fulumane basho, basho lo, uyise wa Mawala.
Fulumane they mean, they mean, Mawala's father.

97 Ja, basho lo, Nguwengwengwe lokutsi Fulumane lekutalwa
Yes, they mean Nguwengwengwe and Fulumane is his

44. bo Makhandane - 1. This is used collectively as is shown by the prefix "bo" to refer to the important person in the list, Makhandane then the others not mentioned.

lakhe.

birth name.

1. Ngu Ngwengweni.
He was Ngwengweni.

2. Ngwengwengwe.
Ngwengwengwe.

1. Ngwengwengwe.
Ngwengwengwe.

2. Ja.
Yes.

1. Wena wekunene.
You of the right hand.

2. Lotala bo Makhandane.
He bore bo Makhandane.

1. Wena weluhlanga.
You of the ancient stock.

2. Inhhi.
Yes.

1. Bese ke uLomahasha utala Mbhudula.
Then Lomahasha bore Mbhudula.

2. Ja utala Mbhudula.
Yes he bore Mbhudula.

1. LoMbhudula sol' angi Mashakane?
Was Mbhudula Mashakane too?

2. Yes.
Yebo.

1. Ja. Ngoba, kukhona lapho ngise ngeva ungatsi
Yes. Because, I heard somewhere that it's as if
ngulomunge loMashakane.
Mashakane is another person.

2. Cha.

104 No.

45. inkhosi - See note 12.

46. inkhosi - See note 12.

47. lisokanchanti - 1. The first born son of the chief wife of an influential man such as a king or chief.

1. Ngiyabonga bekunene. Bese ke lomuny u-umntfwana
Thank you, you of the right hand. Then the other child
Lomasha, kuba nguMandandeni.
of Lomasha, was Mandandeni.

2. Wo, Mandandeni,
Okay, Mandandeni,

3. Ngumntfwanenkhozi.

He was the son of inkhozi.⁴⁵

2. ngumntfwanenkhozi lowo. Inhhi.

he was the son of inkhozi.⁴⁶ Yes of course.

3. Labekutalwanje.

Those who were born.

1. Sengisho kutsi utalwa utalwa

I mean that he, he was bore

2. Batalwa nguLomasha bonkhe. Enhhe. Lisokanchanti.

They were all bore by Lomasha. Yes. The lisokanchanti.⁴⁷

lakhona, e, nguSandlane, uyise waNgudumane.

of that place, e, was Sandlane, the father of Ngudumane.

1. Wena wekunene. Bese ke uLomasha sowutala,

You of the right hand. Then Lomasha bore, you mean

utsi njalo Mbhudula.

Mbhudula too.

2. Inhhi, nguMbhudula mpela.

Yes, he was indeed Mbhudula.

1. U-utala laba boGija, naSidloko

He -- bore Gija, and Sidloko.

2. Yebo.

Yes.

1. NaMagudu.

And Magudu.

2. NaMagudu.

114 And Magudu.

48. lisokanchanti — See note 47.

49. inkhosi — See note 12.

1. Babatsafu.

The three of them.

2. Inhi.

Yes.

1. Noma ke kumbe bakhona labanye njeke, angibati.

Or maybe there were others, who I do not know.

Ngi---ngingabarikwa ngini ngoba mine _____

I --- may be told by you because I'm _____

2. Lo-- loMagudu ulisokanchanti.

That -- Magudu was the lisokanchanti.

1. Wena wekunere.

You of the right hand.

2. Inhi.

Yes.

1. Wena wekunere. Bese ke, Sidloko lo, loyinkhosi

You of the right hand. Then, Sidloko, who was an inkhosi

sowutala, banyenti kodwa ke sengibala lengibatiko

then bore, they were many I'm mentioning those who

nje mine kutsi utala boMahlokomane naMajalimane.

I know that he bore Mahlokomane and Majalimane.

2. Babili kuphela.

They were only two.

1. Babili kuphela! Ngabo bona labo.

They were only two. They were only those.

2. Ya. Inhi. Lolomuny' ufile.

Yes. Yes. The other one died.

1. Wena wekunere. Kungenteka yini kutsi ngitfole, nine

You of the right hand. Can it happen that I get, you of

bekunere, kutsi, Sidloko wa, wa, wafa njani?

the right hand, that, how did Sidloko die?

2. Sidloko wa, wafa ngekugwazwa.

127 Sidloko died after he was stabbed.

50. Hho!

-1. An interjection used here to mean
I see.

1. Wena wekunene.

You of the right hand.

2. Akatifelanga nje. Walimaba khonaph' entkamby lapha.

He didn't die naturally. He was injured at this paddock.

1. Wena wekunene.

You of the right hand.

2. Inkhi.

Yes.

1. U--yatiwa nalolamlimata.

The -- one who injured him is known.

2. Uyatiwa nalo lamlimata.

The one who injured him is known.

1. Wena wekunene. Kunbe singete saze sidluka lapho,

You of the right hand. Maybe we may not mention that

sichubeke siyowedlula lapho.

we will continue and not mention that.

2. Sekwendlulile nje lapho.

We've mentioned that.

1. Wena wekunene.

You of the right hand.

3. Wabulawa ngu Ntandelo. Ntandelo Dlamini

He was killed by Ntandelo. Ntandelo Dlamini

1. Wo! Hho!

Okay! Hho!⁵⁰

3. Ntandelo Dlamini.

Ntandelo Dlamini.

1. Lowabeliphoyisa?

Was he the one who was a policeman?

2and3 (kanyekanye) Ehhe, lo abeliphoyisa, wena umatelaphi?

(Simultaneously) Yes, the one who was a policeman, how do you know?

1. Angitsi abeli, abeliphoyisa lejele?

135 By the way he was the prison police man?

51. Hhelekhhele — 1. The name of a place under the Manzini district in Swaziland.
52. libutfo — See note 26.
53. Masotjeni — 1. The name of an age regiment formed by the Swazi inkhosi or king Sobhuza II formed for active service and participated in World War II.
54. ngwenyama — See note 6.

3. Abeliphoyisa ahlala khona lakhaya.

He was a policeman and he stayed at this homestead.

1. Ngimati ke aseliphoyisa le, asaliphoyisa lejele mine.

I know him when he was a policeman, a prison policeman.

2. Cha abeluse timuu, yalenkambu.

No he looked after sheep, at this paddock.

1. Ngiyabona, ngiyabona wena wekunere.

I see, I see you of the right hand.

3. Wale kakhelohde.

He belonged to Hhelehhele.⁵¹

1. Ngi, ngiyamati kakhulu, wena we, luhlanga.

I know him quite well, you of, the ancient stock

3. Yebo ke.

Yes.

1. Calu, calu tisho ke.

Start, start by telling us about yourself.

3. Mine ngingu Bhukula Nyoni

I'm Bhukula Nyoni.

1. Bhukula Nyoni. Welibutfo?

Bhukula Nyoni. Of which libutfo?⁵²

3. NgiweMasotjeni.

I belong to Masotjeni.⁵³

1. UwemaSotjeni.

You belong to maSotjeni.

3. Ngajutjwa yingwenyama ngingabatsatsi bafati,

I was ordered by the ngwenyama⁵⁴ not to marry

ngakhipha tinkhomo letimbili ngatsats' umfati.

wives, I paid two cows and married my wife.

1. Wena wekunere.

You of the right hand.

3. Ngihambe nga⁴¹, ⁴², ⁴³, ⁴⁴, ⁴⁵, ⁴⁶, ngiyabuya emphin-

145 I went in ⁴¹, ⁴², ⁴³, ⁴⁴, ⁴⁵, ⁴⁶, and I came back

55. imphi — 1. In this sense, the world war II.
2. May refer to a battle, an army
or 3. part of an army.
56. inkhosi — See note 12.
57. ematfonga — See note 18.
58. kaNgwane — 1. Usually used to refer to
present day Swaziland
2. May refer to the South African
homeland for the Swazi.
3. In this sense used by Swazis
in the other parts of Swaziland
to refer to the royal kraal or the
place where the people of royal
personage are found, at Lobamba.
59. phuma — 1. Literally, to go out.
2. Here used to mean to participate
in a battle or an imphi.
60. tikhiphela — 1. This means to lead an imphi
or an army when going to fight.
61. imphi — 1. This means an army.
62. tingwazi — See note 1.
63. Mshadza — See note 3.
64. lowana — 1. This has no meaning, but it
is used either to denote that the
speaker is trying to recall that particular
person or name of a person, or just that that is unimportant.
65. lowana — See note 64.

eEurope.

from the imphi⁵⁵ in Europe.

1. Wena wekunene.

You of the right hand.

3. Ehhe.

Yes.

1. Sitekele.

Tell us.

3. Ukomahasha ke, uyinkhosi, ngingumtukulwane wakhe
Lomahasha, was the inkhosi⁵⁶, I'm his grandson as
futsi ungibona ngingaka. Wachilita Onkhe ematfonga
you see me being this old. He sent away all the
abuya Tentasi. Aya le, kaNgwane. Aphuma yena
ematfonga⁵⁷ from down that place. They went to that place, at
ukomahasha ngekwaakhe. Ati, atikhiphel⁵⁸ imphi,
kaNgwane⁵⁸. Lomahasha himself phuma⁵⁹. He tikhiphela⁶⁰ the
abulale, abulale, abulale, abulale, kubuyele le. Affumb
imphi⁶¹, he killed, killed, killed and killed, and that went back
abise tinkhomo ngekwaya, ngekulwa. E, kunetingwazi
to that place. He took people as captives, and brought cattle
takhe, kukhona bo, bomnganani nangumahlalela
home, through fighting. E, there were his tingwazi⁶², there was my
lapha, laph⁶³ ahlasel⁶³ eMshadza, nangumahlalela
friend Mahlalela, he attacked at Mshadza⁶³, that one, that
kalowana lo,

one who was of lowana⁶⁴.

1. Nibonkhumbuta, bekunene.

You must remind him, you of the right hand.

3. Kahle kungikhumbuta, nango umsa kaShodane lo,
Don't remind me, that one who was the son of Shodane,
lowana, lozincume.

159 that, lowana⁶⁵, lozincume.

66. bolowana - 1. This is used collectively here however see note 64.
67. Mshadza - See note 3.
68. imphi - See note 61.
69. phuma - See note 59.
70. Mshadza - See note 3.
71. ngwenyama - See note 6.
72. Mshadza - See note 3.
73. imphi - See note 61.
74. phuma - See note 59.
75. inkhosi - See note 12.
76. Mshadza - See note 3.
77. khipha - 1. This is used here to mean to lead a battle to go to fight in a battle.
78. imphi - See note 61.
79. imphi - See note 61.
80. Mshadza - See note 3.
81. umvunulo - 1. The distinguished dress wore by men during a battle.
82. iNyatsi - Mswati II's main age regiment which had a number of sub-age regiments.
83. Ndlavela - See note 33.
84. dliwa - 1. Literally, to be eaten.
2. May mean, to take cattle as a fine for an offence from another man.
85. Lugogodvo - 1. The name of an area next to the Lugogodvo mountain, near White river where Satho people live.
86. Lubhumanini. - 1. The name of a place.

1. Lozinamo.

Lozinamo.

3. Inhhi. kukhona bolowana, boNtandane labashon' eMshadza.
Yes. There was bolowana,⁶⁶ boNtandane who went to

Iphuma yonkhe lemphi icondz' eMshadza, iyawungena
Mshadza.⁶⁷ The whole imphi⁶⁸ phuma⁶⁹ and went to Mshadza,⁷⁰

lekungwenyama, le kuMbandzeni. Bayawuhlasele' eMshadza
it went to ngwenyama,⁷¹ to Mbandzeni. They went to attack

Iphuma ke lemphi ayikhotha ke yena, kakhe. Bonkhe
at Mshadza.⁷² The imphi⁷³ phuma⁷⁴ and he sent it out, from his

ke nami ngete sengibacedze. Bahambe bashone le
homestead. I cannot exhaust mentioning them. They went to

ifike naleya nkhosi bes' iyabakhukhula. Sebahamba
that place and that inkhosi⁷⁵ sent them away. They went

bashona leMshadza, Dlamini wekunene.

to Mshadza,⁷⁶ Dlamini of the right hand.

1. Wayikhiph' imphi yeM, waya kuyawulwa imphi yeMshadza,
He kipha⁷⁷ the imphi⁷⁸ of M, did Lomahasha go and fight
Lomahasha?

in the imphi⁷⁹ of Mshadza⁸⁰?

3. Waya. Kakhulu, kakhulu. Le abakuffumba umuunulo

He went. Mainly, mainly. The umuunulo⁸¹ of iNyatsi⁸² was

weNyatsi, utfunjwe yi Ndavela. E. Tinkhomo nase
taken captive, taken captive by the Ndavela.⁸³ E. When cattle

tiyawudliwa lapha ngesheya, ehugogodvo, tatifunjwa
was dliwa⁸⁴ beyond this place, at Lugogodvo,⁸⁵ these were

yi, yinja. Letabe tilapha kuSkuluvo, eLuhhumanini.

taken captive by a, by a dog. Those that were here,
Kwaba khon' enabutfo aLomahasha. Le yinkhosi

with Skuluvo, at Luhhumanini.⁸⁶ There were enabutfo⁸⁷ belonging
legezeka kuto, incwala.

174. to Lomahasha. Those which the inkhosi⁸⁸ bath on, during
the incwala.⁸⁹

87. emabutfo - 1. The plural of "libutfo" see note 26.
88. inkhosi - See note 12.
89. incwala - 1. The annual kingship first fruit ceremony in Swaziland.
90. tekeling - 1. To tell a story.
2. The siSwati verb "teka" may in another sense be used to mean the traditional way of marrying a young woman.
91. phuma - See note 59.
92. imphi - See note 61.
93. imphi - See note 61.
94. licasi - 1. A mat made out of special grass used for sitting and sleeping.
95. phuma - See note 59.
96. gidziswa - 1. Literally, to be made to dance the traditional form of dance.
2. In this sense, used to refer to the traditional way of marrying a wife, whereby there is a special occasion where young girls, boys, men and women all participate in the traditional dance.
97. phuma - 1. In this sense, used to mean the occasion whereby the young bride leaves her family for the husband's family.
98. sigodlweni - 1. The royal kraal or the place where the people of royal personage reside.
99. yendziswa - See note 32.
100. kaTembe - 1. In this sense used to mean the Tembe clan who historically lived in the vicinity of the Delagoa bay.

1. Chubeka Nyoni, sitekele.

Continue Nyoni, tell us.

3. Cha angikutekeli, sangikutjelile.

No I'm not tekeling⁹⁰ you, I've told you.

1. E, imphi, i--- imphi yekuyawelekelela Manewe, wayiphuma

E, did he phuma⁹¹ the imphi⁹², the i--- imphi⁹³ to assist yini?

Manewe?

3. Uma iya lekuMzila.

When it went to Mzila.

1. KuMzila.

To Mzila.

3. E, Ngubabe labetfwale licasi.

E, my father carried a licasi⁹⁴ on his head.

(Bayahleka.)

(Laughing.)

3. Ngekuyawuphuma Myingili, Myingili nakaya lentasi,

When Myingili phuma⁹⁵, when Myingili went down to that

kwabe kutfwale babe. Makugidziswa Myingili place, my father carried for her. When Myingili was aphum² esigodlweni.

gidziswa⁹⁶ when she phuma⁹⁷ from the sigodlweni⁹⁸.

1. Myingili nakayakwendziswa

When Myingili was yendziswa⁹⁹.

3. Le.

There.

1. kaTembe.

At kaTembe¹⁰⁰.

3. Le, kaMkhatshwa, leku boNgungunyane.

There, at kaMkhatshwa¹⁰¹, there to boNgungunyane¹⁰².

1. Yebo. Ahha!

Yes. Ahha!¹⁰³

101. kaMkhathshwa — 1. The place occupied by the Mkhathshwa people.
102. boNgungunyane — 1. This is used collectively here as shown by the prefix "bo" — then followed by the name Ngungunyane, who settled at ^{the} Lydenburg district, who was a descendant of Somcuba and a son of Somcuba's son, Msuthu. However this ^{here} means at Ngungunyane's place.
103. Ahha! — 1. An interjection used to convey amazement.
104. shifi — 1. A chief who heads one of the many different localities in a kingdom.
105. shifi — See note 104.
106. teka — 1. To tell, recount or relate.
107. imphi — See note 61.
108. batfonga — 1. Means the same thing as enatfonga. See note 18.
109. emaSwati — 1. The people belonging to the Swazi ethnic group, found in present day Swaziland.
110. live — 1. The land, an area or a nation.
111. imphi — See note 61.
112. live — See note 110.
113. gogo — 1. Literally my grandmother.
2. Used here to refer to an influential great grandparent.
114. L.M. — Lourenco Marques
115. Lubovane — The name of a place.
116. Lubovane — See note 115.
117. Lubombo — 1. The large mountain range on the eastern boundary of Swaziland ^{next} Mozambique.
118. vukile — 1. Literally to wake up.
2. Used here to refer to the part where the mountain peaks.

3. Kwabe kufwele babe, afwalele uyise washifi, ¹⁰⁴
 My father carried for him, he carried for shifi's
 nangu shifi.

father, this shifi.¹⁰⁵

1. Uyise,
 His father,

3. Mbodumane.
 Mbodumane.

1. Uyiteka utsini ke babe wakho, kutsi yalwa njani,
 How does your father teka¹⁰⁶ the story, that how did that
 leyomphi?

imphi,¹⁰⁷ fight?

3. Kutsiwa babegwazana batfonga lentasi. ^{place.}
 They say the batfonga¹⁰⁸ stabbed others down on that,

1. Bagwazana lama, ne, nemaSwati.
 They stabbed the, the, the emaSwati.¹⁰⁹

3. Lize lilunge lelive, lize lilunge, imphi lomahasha
 Until the live¹¹⁰ became okay, Lomahasha during the imphi¹¹¹
 ahela kungakwebi lokwetilwane kute nganeno.

looked after that in order that the animals come to his place

Kwabuyel² entasi, live lagogo laLomahasha, uphume

That went down to that place, the live¹¹² of gogo¹¹³ of

nawuya e L.M. usuka la elubovane, elubovane

Lomahasha, he came out when you went to L.M.^{114?} from

laph² etulu nawutawuphuma ushone khona. Lo Lubombo

here at Lubovane,¹¹⁵ at Lubovane^{116?} up on that place when

luvukile, lushaya elokwaneni, eSikwenda, Bese

you come out and go to. The Lubombo¹¹⁷ was vukile¹¹⁸ and

luyajika lushaya lapha nakuya, eNkomatiport, ku

extended to lokwaneni,¹¹⁹ to Sikwenda.¹²⁰ Then it extended to

Makhubula. Luyaphuma lutsatsa nabo batfonga bakaNgomane

that place, at Nkomatiport, at Makhubula.¹²¹ It then took the

119. lokwaneni 1. Like lowana, see note 64:
this has no meaning, but is used to denote that the speaker is trying to recall the name of the particular place or simply that the name is unimportant.
120. Sikwenda - 1. The name of a place.
121. Makhubula - 1. The name of a place
122. baTfonga - See note 108.
123. kaNgomane - 1. The name of a place found in the north eastern part of Swaziland.
124. Mhlanguyavuzi - 1. Another name of the place, kaLomakasha.
- 125 and 126: To shaya the tiyalu - A siSwati expression
127. beNguni - 1. In this sense, means the Ndwandwe people.
2. This applies to Zulu - Xhosa - Swazi - Ndebele.
129. babe - 1. Literally, my father.
2. However used here as a term of respect used to refer to any man of my father's age.
130. emakhosi - 1. The plural of inkhosi - See note 12.
131. mkhonto - 1. An assegai of any variety.
132. bheva - 1. A person with outstanding qualities of national significance. In full, "sibheva."
133. sibheva - See note 132.
134. kaMashumi - 1. The name of a place in Swaziland.

ngesheya.

baTfonga¹²² of kaNgomane¹²³ beyond this place.

1. Yebo.

Yes.

3. Luyaphuma khona lishaya kuMhlang'uyavuza,

It then extended to as far as Mhlang'uyavuza¹²⁴, that one

nguhomasha lowo. Kuphuma lapho nako setiyalushay²

was Lomasha. Then the tiyalu shaya¹²⁵ it, and they divided

tiyalu, tisikelana nebantfu, nebe nebeNguni. Setiyaphuma

it among people, with, with the beNguni¹²⁷. They then left

kubeNguni setisikelana naShewula.

from among the beNguni¹²⁸ and divided with Shewula.

1. Yebo ke.

Yes.

3. NguLomasha lo babe, sekute babe sengingakutjela

He was Lomasha babe¹²⁹, I can't tell you anything

lokunye.

more.

1. Wena wekunene.

You of the right hand.

3. Nangingasati, ngingagcina ngikucabene.

When I don't know, I might end up mixing facts.

2. Lamakhosi lamancane lengiwana, ngiwatiko.

I know only the younger emakhosi¹³⁰.

1. Wena wekunene. E, asi

You of the right hand. E, let's

4. ULomash² abenganani! Nethini lemkhont² abengahlala!

How old was Lomasha! The tin of the mkhonto¹³¹ which

Ubhev² esazi esing² isibheva! Nalapha kaMashumi

could stay! The bheva¹³² who knows the other sibheva¹³³! Also

bebanga ze bakubeka. Bakubetel² izi ngwenya, kanye

here at kaMashumi¹³⁴ they hadn't saved it. They saved it for

135. zinsingo - 1. Literally, traditional African razors resembling large rough blades.
136. zidla - 1. Literally, to eat.
2. May also mean, to copulate.
137. anagantsha -
- 138(a) nkantshule - 1. To run in the manner wild bucks do.
- 138(b) izintombi - 1. Young women ready for marriage.
- 138(c) abakhwekazi - 1. The wife's mother or wife's parents.
139. tibongo - 1. Praise names.
2. May also mean surnames or clan names.
140. Ngudeni - 1. The name of a place, in southern part of Swaziland.
141. cibilindela - 1. To grow fast and become taller than normal children.
142. mbangweni - 1. This means, literally, a place where there is a succession dispute.
143. Songome - 1. The name of a person.
144. ntonga - 1. Literally, a rod.
2. Used here to refer to a very tall person.
145. ntonga - See note 144.
146. imizana - Literally, homesteads.
147. cengezela - 1. To shine.
148. mpundini - 1. Literally, a very fast running buck.
149. mpindekezela - 1. To surround.

nezinsingo! Umlunguz¹³⁵ wendlovu lapha zidla khona!
 the crocodiles and the zinsingo! The one who sought where
 Phumu Lomahasha¹³⁶ uphelele! Uyeki¹³⁷ amagantsha ankantshule!
 elephants zidla. Come out Lomasha with all your belongings!
 Untomb¹³⁷ azimthandi, ngawuthandwa ngabakhwekazi!
 And let the amagantsha to nkantshule! ¹³⁸ He's not loved by izintombi but by abakhwekazi ¹³⁹ That was Lomasha's
 NguLomasha ke lowo. Angudeni. Uhlakla libovu,
tibongo¹³⁹. He was Ngudeni¹⁴⁰! Of the red tree, the blood
 ingazi zamadoda, nasembangweni wakhula
 of men, he grew up and cibilindela¹⁴¹ even at mbangweni¹⁴²
 wacibilindela! Walingis¹⁴³ imithi! Uena waSongome,
 He was like trees! You of Songome¹⁴³, that which grow up
 yona tikhula agithelelwa ngamanzi! Ugotshwe luka
 but is not watered! The one who was bent in between
 khatini wezintaba! Alime luphike lusekudeni,
 mountains! The wing which is suspended while far away,
 luyamcindezela! Undlebe zikhany¹⁴⁴ ilanga! Intonga
 that which is pressing upon him! You of ears through which the
 ntonga yakithi! YaLomasha! Iyawucengezel¹⁴⁵ imizan¹⁴⁶
 sun shines! The ntonga¹⁴⁴ ntonga¹⁴⁵ of our people! Of Lomasha!
 embili! Zamkhon¹⁴⁶ empundini,¹⁴⁷ nangamajubane
 The two imizana¹⁴⁶ will cengezela¹⁴⁷! They only caught up with
 ziyampindekezela! Undoda zakithi, siwabaambil¹⁴⁸ amadoda
 him by mpundini¹⁴⁸, and running they mpindekezela¹⁴⁹ him! You,
 amadod¹⁵⁰ akaNgomane! Kwatjelwa Lohoyi noMachekeza,
 our man, we've caught men, men of kaNgomane¹⁵⁰! Lohoyi
 wakubalakela! Umhlan¹⁵¹ obanzi, wabeleth¹⁵² amabhande!
 and Machekeza was told, he ran away from you! You whose
 Emabhand¹⁵³ esilungu! Nato tibuya tati tasembangweni!
 back is wide, you carried belts on your back! The modern
 Tabhodlelwa yingwe, kanye nengwenyama! Umdansisa
 belts! The wise men of mbangweni¹⁵¹ came back! The ingwe¹⁵²

150. kaNgomane - See note 123
151. mBangweni - 1. See note 142.
2. May also refer to the place beyond the Lubombo mountains, beyond Swaziland next to Ndumo.
152. ingwe - 1. Literally a leopard.
2. Used here as part of praise names.
153. ingwenyana - See note 6.
154. mathakula - 1. The Indians.
155. maSulumane - 1. The Moslems.
156. beka - 1. Literally, to put something on a place.
2. Here means, to install as leader such as king or chief.
157. amathunzi - 1. Literally, shadows.
- 2. May mean a certain traditional medicine for bad omen.
158. amathunzi - See note 157.
159. tshakozelela - 1. A verb meaning to drink too much liquid.
160. mtshotshovu - 1. Part of the praise names.
161. inkhosi - See note 12.
162. mtshotshovu - See note 160.
163. silevu - 1. May mean both a beard or a chin.
164. Balondolozzi - An age regiment formed by Sobhuza II.
165. ingozi - 1. danger.
166. meyide -
167. mandantondolo - 1. The second stem of the word -ntondolo - means a castrated sheep or goat.
168. boSikhemane - 1. Used collectively to mean Sikhemane and company.

amathhakula nemaSulumane! Bakubeka bangakuthandi!
 and the ingwenyama¹⁵³ belched! The one who made the
 Bakubekel' amathunzi, emathunzi' ezintaba! Sozonyoni,
mathhakula¹⁵⁴ and the maSulumane¹⁵⁵ to dance! They beka¹⁵⁶ you yet they
 ziyawarath' amanzi, ziyawatshokozelela!
 didn't like you! They put amathunzi¹⁵⁷, the amathunzi¹⁵⁸ of mountains
 Umtshotshovu wakithi, nguleny' inkhosi! Umtshotshovu
 for you! The one of birds that drink water and tshokozelela¹⁵⁹!
 wakithi, wavela ngesilevu, naku Balondlozi! Inkankanka
 The mtshotshovu¹⁶⁰ of our place, another inkhosi¹⁶¹! The mtshotshovu¹⁶²
 lekuseni, kuMalangeni! Vaba ngezindaba! Labhuja
 of our place, who became distinguished because of silevu¹⁶³, even
 linganangozi! Ingan' ingozi linameyidel. Umcardantondolo
 among the Balondlozi¹⁶⁴! Even the ingozi¹⁶⁵ has meyide¹⁶⁶. The
 zaboSikhemane! Buhle buyababab, bafana nentaba
ncardantondolo¹⁶⁷ of boSikhemane¹⁶⁸! The beauty which is
 zakuMjaji! Baye bafana nentaba zakuMalinda!
 stunning, like the Mjaji¹⁶⁹ mountains! They were like the
 Ungiculi waNkunzi, uyibhekis' eSwazini! Usandle sihle
 mountains of Malinda¹⁷⁰! The one who turned the bull, to
 ngobuphetha abantwana! Usandlesihle ngobupheth'
Swazini¹⁷¹! The one of the beautiful hand because you
 ibhayisikela, ugalo lwamatshomane! Luyamkhomb'
 carry a bicycle, the matshomane¹⁷² finger! It points to
 umfundisi! Nangasentabeni! Udla tingati wabantwana!
 the priest! And next to a mountain!

1. Wo ngu Sidloko lowo?

Okay was he Sidloko?

2. Ehhe.

Yes.

3. Nangu weliphoyisa.

The one who was a policeman.

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