

1. Ngiyayati, lapho.
I know that one.

2. Ase wetsele mine.
May you tell me.

1. Lapho ke, enhhe, laba bakaMnisi babevana
On that, enhhe, the Mnisi people were in good
nalaba, ba, bakagana. Base bakhwetjukelana
terms with the Gama people. They khwetjukelana¹⁰³
lapha ekusuke laba bakagana baya,
after the Gama people went to betray us
bayawumpimba tsine laph' enthosini, Kutsi
to the inkhosi. That we did that which was
sesenta loku, loku - - lo - - lokungentiwa.
not done. That was something done by the Nkhasi
Lokwabe kwentiwa ngulaba baka - -
people (only).
ba - - ba - - ba, bakaNkhasi.

2. BakaNgwane.
The bakaNgwane.

1. BakaNgwane. Enhhe. Asabalayela ke,
The bakaNgwane. Enhhe. Maziya then showed
lo Maziya. Lo Maziya alayela laba baka,
then. Maziya showed the bakaNgwane that
bakaNgwane kutsi, "Cha, nabaya labanamancoba
"No, those are the people who have the
wemphi." Bajinge bawugodla lowabo.
mancoaba¹⁰⁴ of the imphi." While they godla'd theirs.¹⁰⁵

2. Iya.
Yes.

1. Bajinge bawugodla lowabo. Lapho nje sisusa
158 While they godla'd theirs. That was the cause

106. khonjwa'd - 1. To refer.

2. Literally, point at, show.

107. babe - 1. A term of respect used to address an older man, of my father's age.

2. Literally, my father.

khona, lapho sebatawusuka bese bayabulawa.

leading to their killing. They indeed godla it. Bawugodla sibili. Bangete base bawuvete lawabo. They couldn't reveal their own, yet they also kantsi nabo inphi bayayehlula. Labo ke bakaGama defeated an imphi. The Gama people had their ke, banawabo, wodwa. Angiwati ke nani own. I don't know how they used it. kutsi ke bawusebentisa njani.

2. Inhhi. Cha besibuta nje lokwekutsi, Inhhi. No we only asked that because you lokwekutsi ngini lerakhamba laba bakaGama were the ones who showed us the Gama people lokute tsine sibati. Nalaba bakaGama kute bete in order that we know them. Also that the Gama lapha, bakhonywa ngini.

people came to this place because they were ^{by you} khojwa,
1. Bakhonywa ngitsi. Ngekubatela ngoba They were khojwa by us. That was because we besivana nabo. Ngekubatela, sivana nabo, knew about them, we were in good terms. That was simatene.

because we knew about them and we were in good terms.

2. Asengatefiki uSomhlolo la,
That was before Somhlolo had come to this place

1. Cha.

No.

2. cha, lalela babe umbuto. Asengatefiki no, listen to the question babe. ¹⁰⁷ Before Somhlolo uSomhlolo lapha, nanivana yini nalaba had come to this place, were you in good

108. umdlalo - 1. This here means a ceremony or an important occasion.

2. Literally, play, sport, game.

109. gidza - 1. To engage in traditional dance.

110. Teka - 1. To tell, relate

111. mntfwanenkhozi - 1. This here refers to a son of a king or a prince.

2. Literally, a king's child.

112. tiveta³d - 1. This means to claim to belong somewhere.

2. Literally to display, show.

113. banga - 1. To be locked in a dispute over land in this sense.

2. To cause, produce.

baka Magagula ?

terms with the Magagula people ?

1. Sasivele sivana.

We were already in good terms.

2. Ne, ne baka Mncina.

Together with the Mncina people.

1. Sasivana sibili, sasivana. Ngobe nendlalo wa,
We were indeed in good terms. Because even during our

2. They had good relations.

Bebavana.

1. wetfu, ngobe londlalo wetfu, babeta laba
undlalo¹⁰⁸, because our undlalo, the Mncina people
bake Mncina batewugidza lapha kitsi.
came to gidza¹⁰⁹ at our place.

2. Ase uyiteke Mnisi.

Teka¹¹⁰ it Mnisi.

1. Awuboni nje nanyalo mntfwanenkhozi.

Don't you see even today mntfwanenkhozi¹¹¹;

2. Manjena, laba baka Malaza, niyabati yini?
Now, do you know the Malaza people?

1. Ewu laba kangibati.

Ewu I don't know (those people.)

2. No.

Cha.

1. Angizange ngibeve nokubati.

I have never heard about them, I don't know them

2. Awu sonkhe asibati.

Awu we all don't know (those people.)

1. Angizange ngibeve, sebayativeta nje. Ngekufuna
I've never heard about them, they fiwetad¹¹² themselves.

kubanga ngabomu. Angizange ngibeve.

187 That is because they want to banga¹¹³ deliberately. I've
never heard about them.

114. Sikhulu - 1. Chief.

2. He says there's nothing. All these participate Utsi kute lutfu. Bonkhe laba babakhona to their —. Lomunye umu—, lomunye sikhulu ku —. The other sikhulu¹¹⁴ called Mgazi, kwakutsiwa ngu Mgazi, ngaphambili lapha ku — before Somhlolo came to this place. Labo ku Somhlolo angakufiki kuleli. Those were, those beku baka Maseko, baka Masekos, kulo Mgazi were the Masekos, the Masekos, the Mgazi we lesikhuluma ngaye. are talking about.

2B Explain a bit further.

Awuchaze kabanti.

2. Utsi ke, watini ke ngabo?

He says, what do you know about them?

1. Angibati mine labaka Maseko.

I don't know anything about the Masekos.

2 I don't know all those. U Somhlolo kukhona Angibati bonkhe labo. Did Somhlolo give you

yini umsebenti, ekufikeni kwakhe lapha, any job to do, when he arrived at this laninika wona kutsi wenteni mine?

place? Which job did Somhlolo give to lo, u Somhlolo ke msebenti muni ke, la, la, you?

laninika wona?

1. Ewu kute ku Somhlolo.

Ewu there's none during Somhlolo's time.

2. Im sorry ngifuna kutsi Mswati.

199 Ngiyacolisa I want to say Mswati.

115. hambelana — 1. In this context, when two
clan names have similar extended clan names,
therefore implying kinship ties
2. Literally, to go with each
other.

1. Tinkhomo latinika Njinji.
He gave cows to Njinji.

2. They gave Njinji some cows.
Banika Njinji tinkhomo.

1. Netimbuti letitishumi.
And ten goats.

2. And some goats. Uyise waNjinji ngubani?
Netimbuti. Who was Njinji's father?

1. NguPhupho.
He was Phupho.

2. Yes he mentioned. Yes Bhanyana. Je, yeMnisi
Yebo umshito. Yebo Bhanyana. Mnisi, are there
kute tibongo lesihambelana nani?
no tibongo which hambelana¹¹⁵ with yours?

1. BakaMotsa. BakaMotsa.
The Motsa people. The Motsa people.

2. Yes, the Motsas.
Yebo, bakaMotsa.

1. Nabo ke be, sasibati nje kutsi baberisa
Those too, we knew that the Motsa people
litulu laba bakaMotsa.
made rain.

2. Ngubona nidlela, dlelana nabo?
Are they the people you're related to?

1. Ngubona sidlelana nabo laba bakaMotsa.
The Motsa people are the ones we're related to.
Nangabe nje kurentfwana banentfwana
Where there is something, when the Motsa
lematina bakaMotsa, beta lapha kimi
people have a serious thing, they come to
batekutsi, sesibhajwe lapha. Enhhe.

212 me to say, they're stuck somewhere. Enhhe

116. buka - 1. This here means consider, evaluate
2. Literally, look, admire
117. conywa - 1. A girl taken by force to become a wife.
118. sibongo - See note 87.

Sesibhajwe naku. Bese ke si yahamba ke, sihfuma
 Were stuck here. Then we would go and send
 bantwana kutsi, "Hambani nibuke loku kanje,
 children that, "Go and buka¹¹⁶ that in such
 kanje, kanje." Inkhi.
 a way, " Inkhi.

2. The Motsas exactly.
 LabakaMotsa mbamba.

1. Njengob^o ubona nje, kulaba bakamotsa,
 As you see the Motsa people were previously
 babebaka Mnisi, uva kutsi Mvelane.
 Mnisi people, as you hear them say Mvelane.

2. Yebo.
 Yes.

1. Babebaka Mnisi. Kwase kwenteta njengob^o
 They were Mnisi people. Then what you see happen
 ubona lapha kini nje, uyase iya, iyaconyw^o
 among you happened, a girl was sonywa¹¹⁷,
 intfombatane sowuya, seyiyaguculwa,
 and her sibongo¹¹⁸ was changed.
 iguculwa sibongo sayo.

2. Originally, these Motsas were Mnisis. Infact
 Kucala, laba bakamotsa babe bakamnisi. Befika
 they came here long before the Swazis.
 lapha kucala kune maSwati.

2B Iya.
 Yes.

2 Originally, they were not here.
 Bebangekho kulendzawo ngekwemdzabu.

2B I see.

223 Ngiyabona.

119. kuWela - 1.

120. kubusa - 1. The reign

121. tsatsehana'd - 1. Intermarried

2. And when they came here, they found that Uma befika kulendzawo, bakhandza kute there was nobody here. And then he mentions muntfu. Bese ubala, indvodza lebeyitadze you know, the man who was in charge of iphetse bankhe baka Mnisi. all the Mnisis.

2B Uh huh.
Uh huh

2. Then after that he mentions _____ naye Bese enwa kwaloko ubala _____ with lena narita lapha? that one when you came to this place?

1. E, nguku, nguku, ngu, kuwela phela. E, that was at kuwela¹¹⁹!

2. And before. Niyati yini lapha na, nase Ngephambili. Do you know before you split nitawehlukana (laughing) you've just put (Uyahleka) umnike umbuto lolukhuni, him a very difficult question, sir. Uyati mnumzane. Do you know before you split yini lapha nase nitawehlukana kutsi that that was during the kubusa¹²⁰ of nehlukana kubusa bani, nalaba baka Motsa? who, when you split with the Motsa people?

1. Nawu - - -
When - - -

2. Nasekwehlukana baka Mnisi nebaka Motsa. Sengisko When the Mnisi and the Motsa people split. I mean lapho khona sekutawutsatselwana, kubonakalisa at the time when they tsatselana¹²¹ and it became

122. busaping

- 1. To be in power, as in this case to reign as a king.

123. ɪdrukelad

- 1. To come before others.

124. imihlobo

- 1. Clans.

2. Literally, types, kinds.

kutsi

clear that _____

1. Kwakubus^o uSomhlolo.

Somhlolo was busa^oing.¹²²

2. Cha, cha, kini.

No, no, among your people.

1. Wo, kwakubusa, kwase kubusa, kwase

Okay, Njinji busa^od, that is Maziya.

kubusa Njinji, lo, Maziya.

2. Maziya.

Maziya.

1. Enhhe. Kwase kubusa Maziya. Mane kangibati

Enhhe. Maziya busa^od. But I don't know

kutsi babephumaphi. Bakhandze tsine bakaMncina, where they had come from. The Mncina people

bakhandze tsine,

found us, they found us,

2. Ku, banikhandza la?

Did they find you at this place?

1. basikhandza la. BakaMagagula basikhandze

they found us at this place. The Magagula people

la. Yonkhe lemihlobo leminy^e, indvulelwa ngitsi.

found us at this place. We ndvulelwa all the other imihlobo.¹²⁴

2. He says _____. Laba bakaMotsa ke. Perhaps, the,

Utsi _____. The Motsa people. Mhlambe,

perhaps it was _____. Nakutawufika

mhlambe kwaku _____. When Somhlolo arrived

uSomhlolo la, nalaba bakaMotsa ninisob nisekanye?

at that place, were you then together with the Motsas?

1. Cha, sase sivele sesibabili.

250 No, we were already divided into two.

125. umlingo - 1. Magic, supernatural power.

2. They were changed long ago. The Motsas?
Behlukana kadzeni. Laba bakaMotsa?

2B. Yah.
Yebo.

2. Ake utsi yeMnisi, kukhona yini lapho khona
Say Mnisi, did it happen that the Mnisi
bakaMnisi bate bacabana khona nebakaMotsa
people clashed with the Motsa people
ngendzaba yemutsi, umlingo?
because of umutsi, umlingo?

1. Ikhon' indzaba yelitulu.
There was a story of rain.

2. BakaMotsa.
The Motsa people.

1. Enhhe. Ngabo laba lababa litulu. Lebiwa
Enhhe. They were the ones who stole rain.
yintfombi yabo.
A woman from (their clan) stole it.

2. Lalingasilo kantsi, kantsi laba bakaMotsa,
Was it not, were the Motsa people not
kantsi bebangasibo yini bakini kantsi?
of your clan?

1. BabebakaMnisi.
They were Mnisi people.

2. Yebo ke. Sebalitfola lapha kini lelitulu?
Yes. Did they get the rain from you?

1. Kufika lomunye wakaMnisi, kusuka,
One Mnisi person arrived, he came from the
usuka lapha kubakaMnisi, uyahamba. Uya
Mnisi clan, and he went away. He went to
lekubeSutfu, nakabuya leku besutfu, ubuya sowunelitulu.
the besutfu, when he came back from the besutfu.

126. +fula

- 1. To pay allegiance to the person in authority such as a king, such as to pay tribute in kind.

127. +fula>d

- 1. This verb means to pay allegiance to a king by, for instance, paying tribute.

Sokuyakhanya ke kutsi ke leiitulu akaletfule
he had rain. It became clear that he should tfula¹²⁶
lapha, enkhosini yabo. Uyala ke.

the rain at that place, to their inkhosi. He refused.

2. Kwala maphi ke?
Who refused?

1. Lowaka Mnisi.

The Mnisi person.

2. Wo kwakufanela kutsi aletfule kulowaka Motsa?
Okay was he supposed to tfula it to the Motsa person?

1. A, aletfule la, kulenkhosi yabo.

To tfula it, to their inkhosi.

2. Enhhe.

Enhhe.

1. KuPhupho.

To Phupho.

2. Iya.

Yes.

1. Enhhe. Aletfule. Kwakhanya kutsi akafuni

Enhhe. He tfula¹²⁷d it. It became clear that he didn't
wanye, utsi yintfo yakhe.

want to, he said that was his own thing too.

2. Sifuna naku lapho khona wena kutawucabana

We want to know about the time when you clashed
ngendzaba yemlingo lotsite. Kucabana baka Mnisi,
because of a certain umlingo. When the Mnisi and
webaka Motsa.

the Motsa people clashed.

1. Abazange bacabane. Azange ngikuve

They did not clash. I didn't even hear that
nakubabe.

277 from my father.

128. gcoijwa - 1. To throw stones

2. Hail, annoy.

129. inganekwane - 1. Folk-tale, story.

2. He says that's a new thing to him.

Utsi loku yintfo lensha kuye.

1. Ngobe bangeke befike ngemlingo kubo
Because they cannot compete ^{with} the umlingo of the
bonkhe, tsine baka Mnisi.
Mnisi people.

2. Cha, he says, he denies. As? usetsele lapha
No, utsi, uyaphika. Tell us about this then, we
ke, mine sisafuna lapha ke kulo, sitiba
want to know about this, your sitiba, tell
senu, sowusetsele nganasi sitiba senu, lesa Mantjolo
us about your sitiba, that of Mantjolo, that
kokwekutsi kungagcotjwa sona, lingabe
it is gcotjwa¹²⁸, there's no rain. It rains and
lisana. Aline, li, li, line lingabe lisakhawula.
rains and doesn't stop.

1. Owu, lapho Nkhosi, yingane kwane leyo.
Owu, that is an ingane kwane¹²⁹ Nkhosi. I
yingane kwane leyo lengayetsela loya
told that ingane kwane to that old person.
muntfu lomdzela. Ngingabe ngisaphindze ngiyetse.
I cannot tell it again. I stop at that, Nkhosi.
Sengiyandipha lapho, Nkhosi. Layetselwa
He was told by my father, he also came
ngubabe, wayetselwa ngubabe, yaphindze
to ask if I knew about it,
yatakubuta kimi kutsi ngisakwati yini loku,

2. Iyebo.
Yes.

1. kwakhandza kutsi ngisakwati.

294 and found out that I knew about it.

130. susa²d - 1. This may either mean to be very ill or to die.

2. Literally, to take away.

131. sibane - 1. A lamp

132. lashwa - 1. Doctored.

133. chutjwa - 1. To be led.

135. tidlwane - 1. The plural form of the noun sidlwane in note 90.

134. chutjwa²d - 1. The past tense form of the verb chutjwa in note 133.

136. kalabani - 1. This means the segment in a homestead belonging to any of the wives.

137. inkhosana - 1. The male heir or successor.

2. Cha ngiyeva ke.

No I understand.

1. Neku khomba ke, ungete wakhomba khona
Even pointing, you cannot point at it and say
utsi, nasiya. Lingashona selikususa seyi,
there it is. That is because by sunset you would
sowungasakhanuki lutfo.

be susa¹³⁰, and you wouldn't want anything.

2. Cha ngiyeva ke, mntfwane Mnisi. Umbuzo
No I understand, Mnisi's child. A question,
ke, a question about the appointing of, entering
umbuzo ngekubekwa kwa, kungena

_____. Laph² ekutsoni nanibek² inkhosi yeny,
That is when you beka² your inkhosi, did you
kwakungenwa resi bane emantini?
enter with a sibane¹³¹ in water?

1. Ya, babelashwa, belashwe, belashwe, belashwe
Yes, they were lashwa¹³², lashwa, lashwe, lashwe
bese ba, bayachutjwa. Sebayachutjwa sebaswa
then they would be chutjwa¹³³. They were chutjwa¹³⁴
le.

Befika balumeka, balumeka tonkhe
to that place. They would arrive and light all the
letidlwane. Bonkhe. Sekutsw² abangene,
tidlwane¹³⁵. All of them. They would be told to enter,

bayangena la emantini. Sebayaphuma laba,
they would enter into the water. Then those would
baphuma ticishile tabo. Kwakungakhetselewa
come out and theirs would have extinguished.

kutsi, inkhosana iyawukhetfwa kalabani.
No one could choose that kalabani¹³⁶ would an

Sebayaphuma, baphuma bate lutfo, uyasala
inkhosana¹³⁷ be chosen from. They would come out

138. umsinduo - 1. A dispute.

2. Literally, a noise.

139. imbata

- 1. The boiled decoctions prepared by a traditional doctor for his patient.

140. libutfo - 1. Age regiment.

141. Mlondolozu - 1. A member of the Balondolozu

libutfo, made up of men belonging to the same age group as late Swazi king Sobhuza II, and these men

were largely born between 1899 and 1904.

142. umphakatsi

- 1. A royal village or a ritual capital.

143. kaphumbele

lo, lephasi esitiberi. Sowuyaphuma lo, uphuma without anything and he would remain down in naw' uyavutsa. Batsi ke nanso ke inkhosana the sitiba. He would come out with it still blazing. ke. Yinkhosana ke leyo. Sekuba kuphela They would say that is the inkhosana. Thereafter uyabekwa ke, sekubate umsindvo. he would be bekwa¹³⁸, and there won't be umsindvo.

2. That is how the chief

Nguleyo indlela sikhulu

1. Ngoba nje nangalo umntfwana nakatelwe. Because even now when a child is born, beta la kimi, ngihambe ngiyowukha they come to me, I go and draw that, lowa, lawamanti le. Imbita yakhona the water at that place. The imbita¹³⁹ of that itselwa litfonsi lakhona. Uyayinatsiswa, place is made also with a drop from that place. uyayicatseka. Az' akhule, abe ngumntfu, He would be made to drink and an erema would be bes' uyelashwa futsi. Enhhe, Nkhosi. given. until he grows up and becomes a person,

322 Ngingu Mboziswa Mnisi.

when he would be lashwa again. Enhhe, Nkhosi. ^{I'm Mboziswa Mnisi.} A

2. Inkhhi, ubutfo lini?

Inkhhi, what is your libutfo?¹⁴⁰

1. Ngingu Mlondolozzi.

I am the Mlondolozzi.¹⁴¹

2. Umphakatsi wakini?

What is your umphakatsi?¹⁴²

1. Kuka Phumphele, umphakatsi wakhona.

325 It's kaPhumphele,¹⁴³ the umphakatsi of this place.

NgukaPhumphele, uphum^o uphelile.

It's kaPhumphele, you've come out completely.

2. Letindzaba ke, wawutetsethwa ngubani ke?
Who told you the stories?

1. Ngubabe.

By my father.

2. His father.

Ngubabe wakhe.

1. Inhhi, ngubabe, nababemkhulu.

Inhhi, by my father and my babemkhulu.

2. Ligana lakhe ke?

What was his name?

1. Ngaticala kubabemkhulu.

I first got (the stories) from babemkhulu.

2. Longubani?

What was his name?

1. Longu, longu Caca.

He was, he was Caca.

2. Iya. Uyihlo ke?

Yes. What was your father's name?

1. NguMahlakazane.

330 He was Mahlakazane.

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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