

60. Lavundamati :- daughter of
Vundamati.

HD wo yuna bafati bakamamba
wo! She wants the wives of this
 bala ekhaya bhayi Emma
 home, of the Mamba people, not their Mothers
 LM Imakhosikati alamakhozi?
 HD The Makhosikati⁵⁹ of the Kings?
 HD ehe, yebo.

yes
 LM awu singele sabati ngaphandle
awu²⁷! We cannot know them except
 kwalabaMaja
 those of Maja.

HM ngaphandle kwalaba Maja.

except those of Maja.

HD except of Maja that we know

C can you asked

HM Maje Maje, sesyakhuluma kuti
 Now, we are speaking, that is,
 kwakungula Vundlamati, lese sinati
 It was Lavundlamati⁶⁰! She is the only
 unina, umfati waMaloyi,
 one we now know, a wife of Maloyi,
 ngula Vundlamati
 She is Lavundlamati

HD Maloyi's wife, one of them is

La Vundlamati

HM waka Shongwe
 HD She is of Shongwe^{ss}
 of Shongwe

LM nabo Mbatjane
 HD the mother of Mbatjane.
 the mother of Mbatjane

C okay, was Maloyi a Sikhulu?
 I heard that he was Lichawe,
 hero (warrior)
 But is he also Sikhulu, was he
 also a Sikhulu? Chief

HD Maloyi, abelichawe, abenjalo
 Maloyi was a hero (warrior), was he
 abesikhulu yini futsi?
 at the same time a Chief?

LM Lokuze phela, yengoba ngokhulimile
 The reason why, as I have spoken,
 abengumntfwanentloso, and we said
 he was a child of the king. He had his people.
 HD He has his own people

LM ya. angumntfwanentloso and we
 yes, he was a child of the king with people under him
 HD being umntfwanentloso. He has got
 child of the king.

61. (ti) nduna - see glossary.

people

LM aplufu le, was unikwa
 subject to there, he was then
 lobukhosi ngalobuchawe
 given this kingship because of his heroism
 HD and he was given his people

because of being lichawe
 hero (warrior)

C did he had tikhulu undimath
 chiefs
 lumi

HD Kwaba khona yini tikhulu latibekalo
 Were there chiefs which he put to be
 letiplutse phansi kwakhe
 in control under him.

LM Maloyi?
 Maloyi?

HD enlu
 yes

LM a-- kute
 There is none.

C or tindvuna
 +tindvuna⁶

HD none tindvuna
 or tindvuna

LM kute, tindvuna bantwana benkhosi
 There is none, tindvuna are
 the children of king.

62 Bizwayo - person name

babekwa ngumaya

They were put (in control) by Maya

nlunkh

(agreeing)

what does he say

the bantfwabenkhosi were put,

child of the king

placed by Maya. Wababela lutsi

what did he put

babeyini?

them to be?

LM babe tinduna la. Manyalo baphetse

They were tinduna⁶¹ here. Even today,

la bantfwabakhe.

his children are in control here.

HD to become tindunas.

tinduna⁶¹

C who are tinduna here?

tinduna

HD ngubani nje babe?

who is it babe⁴⁴?

LM Wabeka Bizwayo

He put Bizwayo⁶²

HD one is Bizwayo

C what was his Sibongo²⁵?

HD Sibongo Sakhe?

His Sibongo²⁵

63. Mliba - person's name.

64. Mthwalo - person's name.

65. Mthwalo - person's name.

66. Mthwabi - person's name.

67. Hlanze - Sibongo²⁵

- LM Waka Mamba
He is of Mamba
- HD Mamba
Mamba
- LM Wasephundze ubeka Mliba
He again put Mliba⁶³
Waka Mamba
of Mamba
- HD the other one is Mliba, Mamba
- LM Sowuphridge ubeka usho -
He again put, you man.
- HM Mtfwalo
Mtfwalo⁶⁴
- LM Mtfwalo
Mtfwalo.
- HD the other one is Mtfwalo⁶⁴
- LM Maye waka Mamba
He is also of Mamba
- HD he is of Mamba
- C who was e ---
- LM Wase Sowuphridge le eSitiweni
He again at Sitiweni⁸⁶
sowubeka Ncwabi waka Hlanze he
put Ncwabi⁶⁸ of Hlanze⁶⁸
yena

68 cwabe - Misconducting by
the interviewer, he
should have said NCwabi⁶⁸

69. (ti) nisila - Is a word that means filth
dirt of the body. It is an essential
part of the self. which, even when it
has been removed by washing or
scraping, remains intimately linked
with the person, so that, on the
principle of contagious magic,
whoever obtains possession of the filth
can influence the owner. (Grotzinger,
pp. 78) The persons are called
Tusila. These are primarily
associated with the ritual of
Kingship. These men are chosen
from special clans; they are
never Hamar people.

70. (u) msiti - Soot, helper, accomplice
accomplice

HD The other one is Cwabe⁶⁸ Hlange⁶⁷
C who was the Mamba king at
the time of these people.

HD Ngalesikhatsi salabantfu lesowubabali.
At the time of these people you have
le batinduna kwa inkhosi ngubani
counted as tinduna⁶⁹, who was the
yakamamba?
Mamba king?

LM ngu Maya phila
He is Maya.

HD It was Maya

C did the Mamba kings ever have
tuisila⁶⁹?
+

HD Emankhosi akamamba behanabo yini
did the Mamba king have those
lokutsuwa tuisila? bebanato tuisila
who we called tuisila⁶⁹? did they
yini?
have tuisila?

HM Usho tuisila msiti?
you mean tuisila msiti⁷⁰?

HD tuisila msiti.
Tuisila msiti

71. Tinceku - King's attendants.

72. Sigodlo - Is a term used to describe the circle of ^{the} houses for the King's wives within the King's residence. It forms the inner circle of the royal residence. Further, the King's wives are referred to as Sigodlo when they come in ^{a group} or are more than one, especially in a function.

LM banato
 They do have them.

HM banato
 They do have them

HD tnhl

C yes
 In the time of Maloyi, did they
 have tinsila?⁶⁹

HD ngesikhatsi, Sathaloyi, betikhona
 During the time of Maloyi, were
 tinsila
 there tinsila?⁶⁹

HM angati
 I do not know.

C did they have tnceku?⁷¹

HD tnceku bebanato?
 did they have tnceku?

HM tatikhona

They were present
 HD They had tnceku?⁷¹

C Sigodlo?⁷²

HD Sigodlo?

Sigodlo?

HM Asikho lapha ...-katsi Sigodlo

There is not a Sigodlo here, in our
 place.

73. Sifobeleni - name of an area.
about 12 km east of Kibata - central-southern Swaziland.

HD no, we don't sigodlo.

C when the Mamba people came to settle in this area or when Maloyi and and Mamba came, who did they find here?

HD BoMamba naMaloyi, ~~not~~ ~~to~~ nabeta
which people did Mamba and Maloyi
lapha bafola bapli bantfu la?
find when they came here?

LM kungatsi bafola baka Hlanze

It seems they found the people of Hlanze.

HD baka Hlanze.

them of Hlanze

LM nkhini

yes

C Hlanze⁶⁷?

HD uti babatfolapli?

She say where did they find them?

LM Angati roma bafolwa ngwe

I do not know whether they were
Lomamba yini?

found by this Mamba or what?

HM eSitfobelweni

at Sitfobelweni⁷³

LM eSifobelweni

at Sifobelweni

HD I am not sure where Mamba found them at Sifobelweni. ⁷³

C Are they under the Mamba people now?

HD Solo baphefwe ngulabaka Mamba?

Are they still under the people of Mamba?

LM labaka Hlanze?

these of Hlanze?

HD mhl

yes

LM mhl

yes

HD yes, they are still under the Mamba

C who else do we find under Mamba?

HD labanye lesibafola lapha phansi

who are others whom we find under Kubaka Mamba? Sesibeveli baka the Mamba people? We have got them Hlanze, labanye ke?

of Hlanze, what about others?

LM awu; angati impela ngabe ngaphosisa. awu⁷⁷; I do not know, Surely, I would be lying.

74. NHleko - Subongo²⁵

75. likhandza - Someone found ahead.

64
HD no, I would be wrong. I do not know.

C Does he know anything about Mhleko⁷⁴ people?

HD Baka^MHleko - ke ?

The people of Mhleko?

LM Baka^MHleko abe balikhandza
The Mhleko people were likhandza⁷⁵.
batikhulu ngabo lesabakhandza
they ^{were} being chiefs. We found
kulomhlaba
them in this area.

HD the Mhleko⁷⁴ ^{they} were found in this
place, they were tikhulu, the chiefs.
chiefs

LM lokuze sibaphatse watsi Maloyi
The reason why we gained control over
nalandze lenkhosi uSomhlolo - le
them is because, they attacked
basaleke bona bahloma bangena
and looted cattle in the Mamba's
lakamamba. Sebada tikhomo
place during the time when Maloyi
ta lakamamba. labaka^MHleko
was gone to fetch the king, Somhlolo.
These are the people of Mhleko.

HD When Maloyi was away from here,
they tell the Mhleko to attack
the mamba people to grab up
all the cattle from Mambas

LM Uma Maloyi le inkhosi Seyimunike
After the King gave Maloyi,
bonkhe lobukhosi.
all this kingship

HD When Maloyi returned back, from
there, when he was given all
the kingship

LM Ukhanda kutsi sebatidili tonkhe
He found that the Mhleko people
tinkhomo labakha ~~Mhleko~~.
have looted all the cattle.

HD He found that the Mhleko people
were here taking cattle.

LM Wase uyahloma-ke uyabahlasele.
He then took up arms and attacked them.
HD and then he organized the army

76. Khonta ÷ see glossary
(To pay allegiance to.)

77. Hleknako - person's name. Ntleko
chief

78. Mlotša - person's name; also
a subango, the clan of which is said to be
related to the Ntleko

66
to attack them

LM babaleka-ke wase uwell utsatsa
They ran away, he then took
nalehiv
the land also.

HD and then they ran away and then
he eventually took the land
himself.

LM labanye base bayakhonta
Some of them, then khonta⁷⁶-d.
bayamkhonta
and khonta-d him

HD and then they become, khonta!ed
to him.

C mntu, I see. Does he know the
[expressing appreciation]
HHleko chief?

HD Sikhulu saka HHleko-ye mhlawumbile
Maybe pkhosi²⁹ you can remember
ungasikhumbula pkhosi?
the HHleko chief?

LM kwakubohlekwako namlotso
It was Hlekwako⁷⁷ and Mlotso⁷⁸

HD 97 was Hlekwa⁷⁷ and Mlotsa⁷⁸

LM belamana nabo.

HD They were following each other by birth.
it was two brothers

c which was the eldest?

HD lowabemdzala abengubani?
which one was the eldest?

LM abe kungu Hlekwa
He was Hlekwa⁷⁷

HD Hlekwa was the eldest

LM labenguyena abephete koduwa
He was the one who was in control
nangua ekutalweni lomdzala
[this Hlekwa]. But by birth the eldest
nguyena loMlotsa.

as I am told, it is this Mlotsa.

HD when I try to find out from the
people who are talking about this
I find that Mlotsa ~~was~~ is the
eldest

LM Ngiva-ke nekutsi ngikhâbomake^{se}
I have also heard that my mother
is born

79. Dlangaleni - name of a place.

-ke futsi la kaMlotsa

HD of the Mlotsa people
That when my mother come from
at Mlotsa's

LM Wase uyabutsatsa - ke lobukhosana
He then took the leadership of the
lobakaHleko lo Hlekwako ngekwekutsi;
Mhleko people, this Hlekwako⁷⁷. He took
awu sengitawutsatsa chustini
it because. Awu²⁷, I am going to deliver
yakaMlotsa nakaHleko. (He laughs)
into the Mlotsa and Mhleko people's history.
C what did he say?

LM batsi loMlotsa lona abehlala
They say this Mlotsa was staying
e lokwaneni, laku khandwa khona
at, where grinding is done.
batsi kuse lotu
They say it is at

HM Dlangalalemi
Dlangalalemi⁷⁹

LM Ahlala khona ashabha tuisimbi
he lived there melting metals

HD He was blacksmithing irons.

LM Lolomazala
the elder one.

8. tjwala - This term is used to refer to any ~~type~~ alcoholic drink whether it is swazi brew, beer or liquor.

C Is it Mlotsa⁷⁸?

LM nguMlotsa
He ⁸⁷ is - Mlotsa

C enhe
(agreeing)

LM ashabha. Manye la ekhaya
He was mending. Now, here in the
kunetfwala, ngulo lomincane lokhona
home there is fwala⁸⁰ and the younger
yena ule Makalaleni. nakufika
is present, while the elder one is at the
bantfu la bese utsi. Mnali efu
Stangalaleni⁷⁹. When people come to their
Khipha Kudla Kudlwe. Asho la
home, he ^{would} say: [to the younger], My brother
kulo Hlekwa. ^{he says this} take out food to be eaten. Saying to Hlekwa⁷⁹.
HO The old one use to be where he

is work blacksmith, doing something
there. The young one stays in the
kraal. When the people arrives the
older one says give them all
beer and all that and that.

LM bantfu - ke base bakhonta loHlekwaako
 Then people khonta-⁷⁶ed this Hlekwaako
 sebalandzela yena
 and followed him.

HD and people they trust Hlekwaako

< Is it the one who is giving the
 beer?

H ya the one who is giving the
 yes.
 beer.

LM wase uyaphakama - ke loHlekwaako
 Then Hlekwaako rose, became on top
~~mo~~ Sowuba ngaphansi loMlotsa.
 and Mlotsa became under.

HD and he became higher praised by
 the people.

< Mh, very interesting. Can he tell
 us any stories about NHlekwa and
Mlotsa

HD Ungaphundze, ungasitjela yalo
 Can you repeat, can you tell us
 again, [sum more],

81. Zwide - also Zidze a of the
Tidwandine people.

ngabo rHleko namlotso lokunye
about rHleko and Mlotso

LM awu nguloko kuphela lengikwatiko.
awu²⁷: That is what I only know.

HD That is all I know about them.

C Mnini; Is a ~~st~~ nice story. Can he
agreeing tell us any story about Mavimbela.⁵⁶

HD ung Mhlawumbel ungasicoela
Maybe you can tell us stories
ngebakamavimbela-ke
about the people of Mavimbela.⁵⁶

LM awu; lom sengicell ngasho wena
awu; As I have already said you
wekumene bakamavimbela kwakutshi
wekumene, that I am not sure whether
angicondzi; noma sabakhandza laphe
we found the people of Mavimbela
noma kwaba nyam.
here or how it was it.

HD I do not know about Mavimbela
people whether we find them
here or not I do not know.

C why was Maloyi so powerful that
he was able to fight zwidl.⁸¹

alone and then to bring Sombulo
back. Why was he^{so} strong?

HD Abenani lo Maloyi lokubanemanda,
Why was Maloyi so powerful?
lokulakampha lokungaka kulwa
This great wisdom to fight with
nazwid? yena nlibutfo lalile?
3wid, him and his libutfo?

LM Abenemanda yf naye.
He had ... strength too.
HD He was a strong man.

C but did that strength come from?

HD awatfolaphi lamanda?
where did he get that strength?
C he had a lot of people under him?

HD abenebantfu labanyenti?
he had many people, who
laba landzelana naye, laba
were following him who
khonteni naye?
were friends with him.

LM awu Singete sakwazi-ke loko.
awu²⁷. We cannot know that.
HD that we could not understand
we do not know.

Collection Number: A2760

Collection Name: Swaziland Oral History Project, 1967-1993

PUBLISHER:

Publisher: Historical Papers Research Archive, University of the Witwatersrand

Location: Johannesburg

©2016

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document forms part of a collection, held at the Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa.