

PAGES  
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BLADSYE



# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Hamilton series Tape 7  
Naam

Subject Msweli Mdululi  
Vak

Place Mdululi History  
Plek Place; Nhlangoth Court

DATE: 18.8.83

Feint Ruling with Margin  
Dowwe Lineëring met Kantlyn

Book 6

JD. 267



bela triseku?

the three weeks?

M.M. lendu yetfu

our house

H.M. are

M.M. belukhona, kartwa abanyo imvume

you were present but you did not have

buta bone bangagadza le lom la

the land after the battle themselves

belukhosi

C.M. gada?

land?

H.M. to look after

M.M. maba bona battsila

the ones that themselves were present?

H.M. there were, e they were present, but

belukhona, buta, buta, buta, buta, buta

there, it was difficult for the king to

take the land, because, because, because

say "look now you have to change and

the land to the Mbilane". So because

of their looking after the sigodlo and

the land, so it was difficult

the king, so it was difficult

C.M. when Simbela went to Melambo, did the

king, so it was difficult



beba tinceku? some of them, stay at Mbilane  
who were tinceku<sup>71</sup>? basab uya Mbilane?

M.M. lendlu yetfu?  
our house?

H.D. e-e Samblole sayu kel, eMdamba, bika  
yes

M.M. bebakhona, kodwa abanayo imvume  
they were present, but they didn't have permission  
kutsi bona bangagadza le lom la  
to look after the bukhos<sup>14</sup>, themselves.  
lobakhosi

C.H. gadza? babawele bala!  
guard? always being here!

H.D. to look after  
kuciza

M.M. ngoba bona batinsila  
because they, themselves were tinsila<sup>30</sup>

H.D. e- there were e- they were present, but  
e- babakhona, 'kepha kwakumatima kutsi  
there, it was difficult for the king to  
inkhosi itsi: "Bukani manje, senitawushi  
say: "look now you have to change and  
ntja, senitawugadza imbilane". Ngako ke  
look after the Mbilane". So, because  
ngesizatfu sekubuka Sigodlo kwabo, nayo  
of their looking after the sigodlo<sup>45</sup> and  
kwaba Tikhulu.

him, so \_\_\_\_\_ was difficult.

C.H. When Samblole went to Mdamba, did the  
uma uSamblole aya eMdamba, lababaka



Mdluli people, some of them, stay at Mbilane-  
Mdluli, labanye babo basala yini? embilaneni?  
ni?

H.D. uma u Sombhlole saya lel, e Mdzimba, baka-  
when Sombhlole went there! at Mdzimba, did  
Mdluli basala lapha yini? the Mdluli remain here?

C.H. embilaneni?  
at Mbilaneni?

H.D. embilaneni?  
at Mbilaneni?

M.M. laba vele babavele bala!  
these had always been here!

H.D. the, those Mdluli were here!  
labaka Mdluli babalapha vele

M.M. atange bahambe.  
they never went

H.D. they have never moved.  
abazange bahambe.

M.M. sine sasesile! ka Mankayiyane, ka Mazembe.  
we were there yonder! ourselves. at Mankayiyane, at Mazembe's

H.D. and we were moved to the Mankayiyane  
saseke sestiyasuswa, sigiswa lena esigadini  
district.

C.H. kumankayiyane.  
Some of them or all of them? This side?

H.D. labanye babo yini, noma bankhe? Ngali?  
yes  
yebo

C.H. This section,  
leliqembu leli.



72 babe? — see glossary  
variant: baba

73 Mankayiyane } — a small town situated  
variant: Mankalane } about 36 km South-west of  
Manzini

H.D. yes  
yebo  
C.H. enhe.  
enhhe.

M.M. ngoba Mshengu wekugala inkhosi yamnika  
because the Inkhosi<sup>14</sup> gave Mshengu the  
indzawo kutsi akahlale kuMankayiyane  
first a place that he should stay at Mankayiyane

H.D. and Mshengu number, he was given  
Mshengu wekugala wanikwa indzawo yathe  
her place by the king  
anikwa yinkhosi

M.M. kaVelezizweni  
that of Velezizweni

H.D. in Mankayiyane District at Velezizweni  
Kulesifundza saku Mankayiyane<sup>73</sup> kaVelezizweni

C.H. and is not, babe<sup>72</sup>, he was not in a  
abengekho yini, yebabe, lesigodlweni,  
Sigodlo<sup>45</sup> any more?

abesangekho yini lapho?

H.D. kusakela lapho ke wabangabe kusa  
from that time on, he was no longer  
wabangekho ke esigodlweni?  
at esigodlweni<sup>45</sup>?

M.M. cha! besangekho esigodlweni

No! He was no longer at esigodlweni

H.D. and then he was not; by that time he was  
abengekho; Kulesosikhatsi abengasekho  
not in the Sigodlo.  
esigodlweni.

C.H. enhe. Oh I see, I see. Those Mduliris  
enhhe. Wo, Ngiyabona, Ngiyabona. Lababaka



74 Lufhongolo } — an area on the South African Side of the border, between Swaziland and the Republic of South Africa. It was part of Swaziland during the time of Samhlole or Sobhuza I, when he was still in Southern Swaziland. It lies between the Southern border of Swaziland and the Mkhuzi River

75 a sort of Pigin English, properly called Sifanakalo, a language coined in the Republic of South Africa to facilitate communication, as the labourers at the gold mines come from different countries and they usually can't speak English. In order for them to be able to talk among themselves and with the Whites, this Sifanakalo is a unifying factor.

who stay at Mbilaneni, did they fight with Mdululi labahlala laMbilaneni, babeya yini the Zulu?

H.D. balwa nebaka Zulu yini laba beMbilaneni? Did those of eMbilaneni fight with the Zulu?

M.M. atange balwe they never fought

H.D. they never fought abazange balwe.

M.M. ngu Mshengu, yatsinkhosi masey insusale it's Mshengu, the inkhosi<sup>14</sup> said, when removing him from Mankayiyane, he said: "Mshengu! Hamba uyowuhlala eLufhongolo. kunge weli Zulu" go and stay there at eLufhongolo, so that the Zulu <sup>may not cross</sup>

H.D. it's king who suggested Mshengu should kwaba yinkhosi leyasho kuMshengu kutsi move from Mankayiyane akasuke eMankayiyane<sup>73</sup>

M.M. yes! yebó!

H.D. to settle down ahhlale phansi

M.M. Lufhongolo at Lufhongolo<sup>74</sup>

H.D. Lufhongolo eLufhongolo

M.M. and vala, khayikhona wena Zulu<sup>75</sup> to shut the Zulu people out

H.D. and stop the Zulu people crossing. kute bangete bewela bakaZulu kuta ngala.



76 sikhulu } — a chief, which is  
 variant: isikhulu } different from inkhosi (king).  
 a chief is virtually under  
 a king; whereas inkhosi  
 (king) is the highest authority  
 in his land.

C.H. which king, which Swazi king?  
 nguyiphi tenkhosi, nguyiphi lenkhosi yeMswati?  
 H.D. kwakunguyiphi le nkhosi, kwakungubani?  
 it was which king, which king?

M.M. ngu Mswati  
 It's Mswati

C.H. Mswati?  
 Mswati?

H.D. Mswati  
 Mswati

M.M. Mswati, e-e. Mshengu nje lendzawo  
 Mswati; yes. Mshengu was given by  
 wanikwa ngu Mswati lendzawo le.  
 Mswati this area.

H.D. nhn  
 nhn"

M.M. ya  
 yes

H.D. this place was given to Mshengu by  
 Lenzawo yanikwa Mshengu, ngu Mswati.  
 Mswati

C.H. enke.  
 enke

M.M. ngoba tikhulu tiqale kuMswati  
 because chiefs began during Mswati's time.

H.D. chiefs were started from Mswati's  
 tikhulu taqala ngesikhatsi saMswati  
 time

C.H. ah! There were no sikhulu<sup>76</sup> before?  
 wo! Kwakute tikhulu ngaphambili?



H.D. bekute tikhulu kucala?  
there were not tikhulu<sup>76</sup> before?

M.M. bekute tikhulu  
there were no tikhulu

H.D. There were no chiefs  
kwakute tikhulu.

M.M. ya  
yes

C.H. When the Maluli came across the  
Uma baka Maluli beta ngetubombo, bakanye  
Lubombo, with the ematangeni, who else  
nematangeni<sup>16</sup> kwakungu bani kwakubonani  
was with them?

labanye labebaniato?  
H.D. Maluli naketa ngala nematangeni  
When Maluli came with the ematangeni  
labanye lababangasiwo ematangeni  
this side, who else who were not  
labana Maluli lapha ku ematangeni, labanye  
ematangeni, who were with Maluli among  
labani?

the ematangeni<sup>16</sup>?  
M.M. owu, ngeke ngibachaze, angibati kable  
awu<sup>63</sup> I can't explain, I don't know very well.

C.H. Who did they find at Shiselweni?  
bakhanda babani lena e Shiselweni?

H.D. ingibe batfola babani Sibongo Sakabani  
which Sibongo<sup>7</sup> did they find at Shiselweni,  
lapha e Shiselweni nabefikako,  
when they arrived?

M.M. La Matangeni?  
these ematangeni



77 sive?  
Also live  
variants: isizwe  
izwe

see glossary

H.D. Nakufika lamatangeni, nalabaka Mdululi,  
when the ematangeni together with the Mdululi  
ingabe batfole sive lesisakabani?  
arrived, they found which sive<sup>77</sup>

M.M. e- ngoba lapha kulendzawo kakhulu  
e- [um] because in this area there were  
kwaku nebe Sutfu they were beSuthos  
mostly the Suthos.

H.D. e- in this place there were many beSuthos,  
kulendzawo babanengi beSutfu ngakiso  
that time -

Sikhatsi  
C.H. enke! enke!  
enkhel! enkhel!

M.M. ngoba nalaba baka Hlophe bebalapha!  
because even the Hlophe were there  
tintsaba kutsiwa nguma Nyenga na Ntovane,  
yonder! The mountains are called Manyenga and  
nako lapha mawubhek'etuphongolo, labaka Hlophe.  
Ntovane, there, in the direction of Lufhongolo<sup>74</sup>, the Hlophe

H.D. it's the hill, lentsaba ibitwa kutsiwa ngubani?  
yintsaba, what is this mountain called?

M.M. ngu Manyenga  
it's Manyenga

H.D. the hill is called by the name Manyenga  
leligquma libitwa ngekutsi yi Manyenga.

M.M. na Ntovane  
and Ntovane

C.H. na Ntovane?  
and Ntovane?

M.M. ya! ya! Ngiba nje labaka Hlophe bekuqab  
yes! yes! it's them the Hlophe, who were the



kulomuti waNgwane lakaZombodze nje, ngibo first ones at the umuti<sup>22</sup> of Ngwane, of Zombodze, labakadze <sup>bakhora</sup> batinduna

it's them who were [always] present as tinduna<sup>64</sup>  
#D. that's why the Hlophes, e- the old, old ngikonje bakaHlophe, kulomuti lomdzala kraal at Zombodze, they were tindunas, waka Zombodze, babatinduna, babatinduna they were Indunas that time ngaleso sikhatsi

C.H. enhe  
enhe  
M.M. ngoba nalaba bakaNkhonyane, bantfu laba- because even the Nkhonyane people are dzala bala

old people of this place.  
#D. and the Nkhonyanes, they are old peoples Nabbaka Nkhonyane, bantfu lbadzala for that time bangaleso, sikhatsi

M.M. labadzala who are old  
C.H. nhn", Can he recommend us to anyone nhn". Angasi khombisa yini umuntfu kulaba who knows Nkhonyane history?

bakaHlophe labati umlanduo wakaNkhonyane?  
#D. ukhona yini lomatiiko wena, lowati is there a person you know, who knows bakaNkhonyane, longugena longahle asicece [the history] of the Nkhonyane people, who is le? the one that can tell us [about it]?



M.M. ngu-----, mane, kukhona lalabatsi ngu  
 (it is -----, but, there is this one who  
 C.H. Salatje Nkhonyane  
 is called Salatje Nkhonyane.

C.H. Salatje?  
 Salatje?  
 M.M. ya, Salatje  
 yes, Salatje

C.H. Salatje?  
 Salatje?  
 M.M. ya, Salatje Nkhonyane; Uyinduna nje  
 yes, Salatje Nkhonyane; he is an induna<sup>64</sup>  
 khona la ka Zombodze  
 here, at Zombodze.

H.D. wo!  
wo!<sup>28</sup>  
 M.M. uyinduna nje  
 he is an induna

H.D. a--- ngiyabona; sawuhambile  
 a--- I see; he has gone.  
 M.M. sawuhambile?  
 he has gone?

H.D. ya, asati. You remember Henry's brothers that  
 yes, we don't know, Uyamkhumbula umnakabo  
 was izinduna?  
 Henry lona labe yinduna?

C.H. ya  
 yebo  
 H.D. is about to go  
 sawuhamba

C.H. the one who was sick?  
 lona labegula?



H.D. ya! the one who was sick  
yebo! Lona labegula

C.H. nhn  
Dho"

M.M. nhn, koduwa ukhona, mane sergiyamkhohlo  
nhn", but there is someone else, it's just  
nje ligama lakhe lomunye; ukhona  
that I have just forgotten his name. There  
lokhona lomunye nje. khona lapha  
is another one who is present still there.

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M.M. mane, kukhona labegula nhn  
C.H. Salafis Nkhangane  
is called Salafis Nkhangane

C.H. Salafis?  
M.M. Salafis?  
C.H. Salafis?  
M.M. Salafis Nkhangane; Nkhangane nje  
yes Salafis Nkhangane, he is an inkhona

M.M. Salafis Nkhangane; Nkhangane nje  
yes Salafis Nkhangane, he is an inkhona  
there is a Nkhangane  
N. here, at Zombodze.

H.D. Mhl  
M.M. Nkhangane nje  
he is an inkhona

H.D. Salafis Nkhangane, semkhampile  
M.M. Salafis Nkhangane?  
he has gone?

H.D. yes, you remember, Henry's brother that  
yes, we don't know Nkhangane's name  
was inkhona?  
Henry has gone inkhona?

C.H. Nje  
H.D. is about to go  
M.M. Salafis Nkhangane  
C.H. the one who was sick?

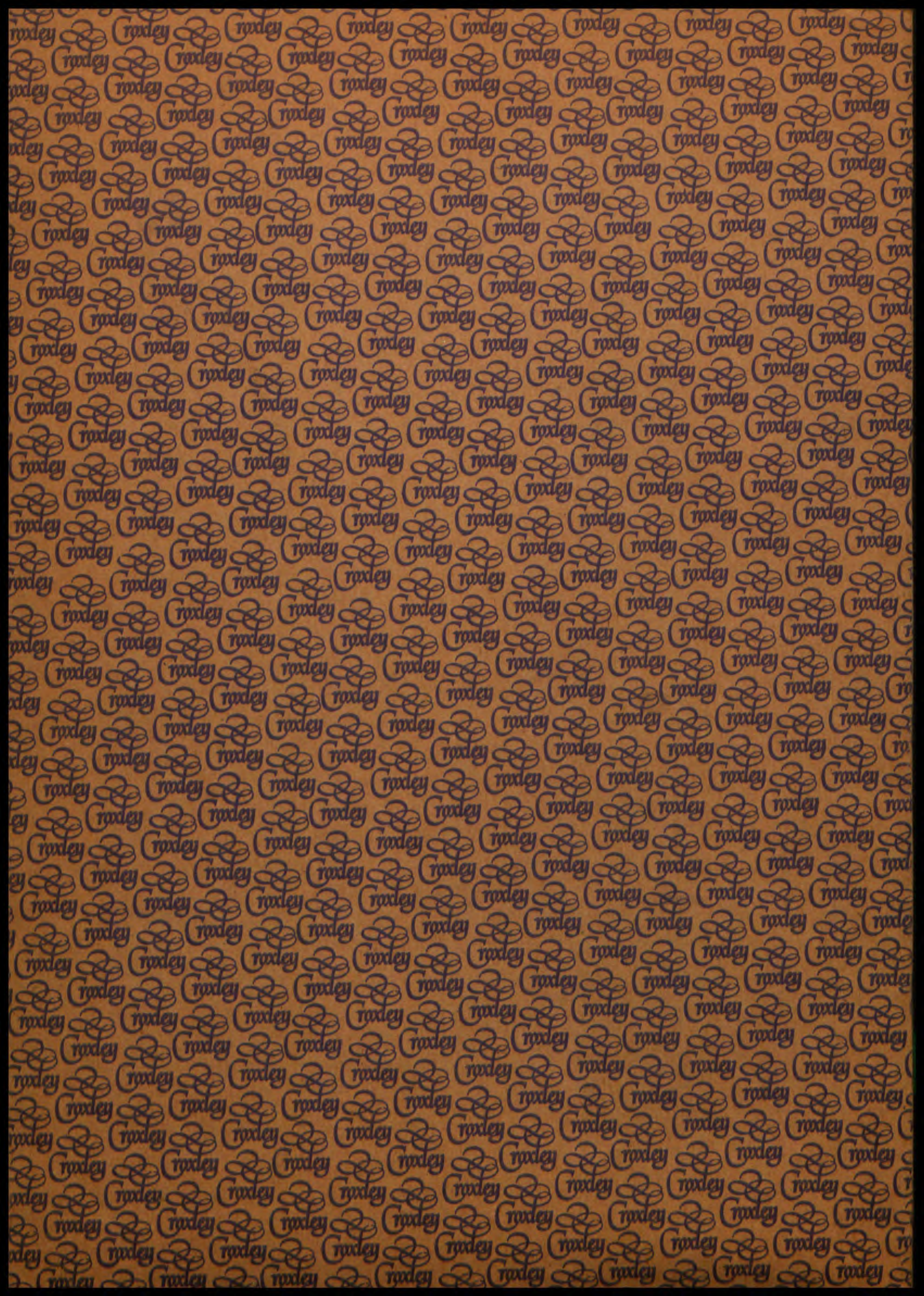
Lona labegula?



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