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Name Naam Hamilton series, Tape 37
Subject Vak Induli History
Place Plek PLACE :
Date DATE
Book 1

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

Footnotes

¹ Wo — 1. (interjection), expressing amazement (whether of admiration or displeasure) regret, grief, etc. hence: oh! Alas! etc. 2. In SiSwati it could also mean: 'I see or I get it/I understand, and in this sense, it is usually a response to somebody's point.

² Nhn — (interjection) 1. Is that so? Really?
2. Yes! (I understand or agree).

³ landza — see glossary.

M.M. ngimi Maphumzane Mduli. Shifu Maphumzane
it is me, Maphumzane Mduli. Chief Maphumzane
Mduli.

H.D. |

M.M. loneminyaka lengemashumi losikhlanu na—
who has fifty years and —

H.D. lokutalako.

who begets you.

M.M. Wo, lotalwana ngu Senzenjani. Ngichubeke?
we, who is beget by Senzenjani, Shall I continue?

C.H. chubeke

Continue

M.M. e-, ngisala ngichubeke nenkhulumo?
e- [um], Shall I now continue with the talk?

H.D. nhn.

nhn²

C.H. what does he say?
utsini?

H.D. Can he begin to tell the story?
angacala yini akhulume lendzaba?

C.H. e- is it possible that he can tell us
e- [um] kungenteka yini kutsi angasijela
who was the father of Senzenjani; and
kutsi abengubani babe waSenzenjani babe
the father of Senzenjani?
wa Senzenjani?

H.D. utsi nawunge fika lapha ubalandela khona,
She is saying, if ^{only} you can get to the point where
Mduli: ungu Maphumzane ngu Senzenjani
you landza Mduli: ^[thus] you are Maphumzane, it's

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4 nkhosi — an address-name for/of the Dlamini clan, as well as of other clans who trace their history to the ancestor(s) of the Dlamini people.

5 enhe } — 1. yes 2. that's it! 3. I see 4. I agree.
also enhe }

6 nhn — (interjection) 1. Is that so? Really
2. yes! (I understand or agree).

14 P.2
Senzenjani wabanibani
Senzenjani; Senzenjani of so-and-so.

M.M. wo!
wo!

H.D. uyenzilo...
and then go...

M.M. ingani sengiyalapho, nkhosi. E-Senzenjani lo, but that is where I am going [to touch],

utalwa nguMbilini
nkhosi 4. E-Eum, this Senzenjani is begot of Mbilini

C.H. enhe.

enhe 5

H.D. nhn.

nhn 6

M.M. e Mbilini utalwe nguMalambule

e-Eum [Mbilini having been begot by Malambule

H.D. Mbilini is the son of Malambule

Mbilini ngumntwana Malambule

M.M. Malambule utalwa nguSomduba

Malambule is begot by Somduba

C.H. enhe.

enhe 5

M.M. uSomduba ke utalwa nguSokhaya

Somduba is begot by Sokhaya

C.H. Sokhali?

Sokhali?

H.D. Sokhaya

Sokhaya

M.M. Sokhaya

Sokhaya

C.H. Sokhaya, enhe.

Sokhaya. enhe

7awu } 1. Interjection of sudden surprise
 variants; ewu } 2. of surprised interrogation
 also: owu } 3. in some contexts this morpheme
 is non-influencing.

8 ke 1. enclitic expressing 'then, very well,
 all right' and always affixed to
 the end of another word the force
 of which it softens.
 2. euphoneme form of ka, expressing
 to chance, happen, etc.
 3. also non-influencing in some
 context.

9 inkhosi
 plural: emakhosi } See glossary.
 variants: inkosi
 : amakhosi
 and ubukhosi
 : bukhosi

M.M. awu, ngrisema ke lapho. Ngete ngrisalandza
awu⁷ I am [temporarily] stopping there. I cannot
 kuya lembili kakhulu uyahleka. lo Sokhaya
landza³ what comes before that, very well [laughing]
 ke usuka e Ngwavuma.
 This Sokhaya ke⁸ had [something] from eNgwavuma

H.D. Sokhaya came from INgwavuma
 Sokhaya abesuka e Ngwavuma.

C.H. enhe.
enhhe⁵

M.M. uba ngumfana wenkhosi, agaya ligwayi
 he became the inkhosi's boy, grinding snuff
 lemakhosi.
 for the emakhosi'.

H.D. he was a - e - a king's boy.
 abe e - ngumfana wenkhosi

M.M. ku Ngwane
 /at Ngwane.

H.D. e - King Ngwane, during the time of King
 e - [um] inkhosi Ngwane, ngesikhatsi senkhosi
 Ngwane
 Ngwane.

C.H. enhe.
enhhe⁵

M.M. e - kuyahanjwike, ubangumntfu wema-
 e - [um] it was then gone, he being the person
 khosi ke, kute kutawufikwa lake, ka-
 for emakhosi, until it was arrived here, at
 Zombodze.

Zombodze.

H.D. and until they reached Zombodze, he was
 kuze ke batowufika ka Zombodze, abe

10 live } see glossary.
variant: izwe

11 Ku-phatsa } 1. to handle, to touch.
variant: uku-phatha } 2. to be in charge of; to
be responsible for. The
word phatsa is a verb - the
active voice, whereas phathwa
is a passive voice.

still under the king all the time.
seloku aphansi kwenkosi sonto sikhatsi
C.H. enhe.
enhhe⁵

M.M. e-nasila ke, kaZombodze ke, kula ke sitawu
e-zum when we were here at Zombodze ke⁸, it
khishiwa khona ke kuba nalendzawo
was where we were then later sent out to have
yemakhosi.

this place of emakhosi?
H.D. when we came to Zombodze, is where
Uma sesika Zombodze, kungaleso sikhatsi ke
we were sent out, to look after the
lapho sasesikhishwa khona kutsi sigadze
place of the king
lendzawo yenkhosi.

M.M. sesibake kulive ke
we then lived in this live¹⁰

H.D. that is how we came here.
seta kanjaloke lapha.

C.H. enhe.
enhhe⁵.

M.M. sesinikwake kwekutsi ke sitawu phatsa
we were then given [the responsibility] to phatsa
live lala makhosi

this live¹⁰ of the emakhosi?
H.D. we were given that, e-permission
sabese ke sinikwa e-imbume lokutsi
that we are going to look for, look
sitakuphatsa, sitawugadza lendzawo.
after this area.

12 KaNgwane — 1. A Swazi word used as a synonym for Swaziland. It means "The place (or country) of Ngwane.
2. The area around Lobamba, where the royal power really sits.
3. A territory in the Republic of South Africa, which is mainly inhabited by Swazi people who got cut off during the demarcation of the political boundaries. This territory was declared Independent and was given to the inhabitants by the Government of the Republic some years ago.

C.H. enhe.
enhhe⁵
M.M. kwaba ke yindzawo ke, lesibekwa kuyo
it was then the place at which we were placed,
ke, kwekutsi Sitawu phatsa lamakhosi
so that we could phatsa the emakhosi⁹
elive lalakaNgwane
of the live¹⁰ of kaNgwane¹²

H.D. e- is why we are here, we were put to
e- fungatoko silapha; sabekwa kutsi sita
reside here or to look after this place
wuhlala lapha noma kutsi sitowugadea lendzawo.
M.M. kwase kusikwake lelive lalamakhosi
Then the live¹⁰ of these emakhosi⁹ was cut
H.D. and this area was divided for this emakhosi⁹
lendzawo ke yase iyehlukaniswa yehluka
the kings.
niselwa lamakhosi

C.H. enhe.
enhhe⁵
M.M. kwaba njaloke kuba khona kwetfu la
that is how our presence here, was.
H.D. it was just like that, our coming here
kwaba njalo kuta kwetfu lapha.

C.H. enhe.
enhhe.
M.M. kuze ke sitfoleke bukhulu sabuffola
we got our greatness through [gawding]
ngalamakhosi
these emakhosi⁹
H.D. that's how we became e- to be chiefs,
kuba tikhulu sakutfole kanjalo, sakutfole

13 butseka — 1. be gathered.
2. bring yourself to the king's residence to perform certain fasts for the king, such as weeding, whenever emabutto are summoned to do this

we got it from the kings
emakhosini

C.H. enhe.

enhhe⁵

M.M. kwaba njalo ke.

it was then like that.

H.D. it was like that

kwaba njalo.

C.H. enhe.

enhhe⁵

M.M. engicedzile ke.

I have finished.

H.D. that's all

sekuphelile

C.H. Can Mdululi tell us where about at

angasitjela yini Mdululi kutsi ngukuphi

iNgwavuma did Sokhaya come from?

Mbambambamba leNgwavuma lapha Sokhaya ^{khona?} aghamuka

H.D. e lo Sokhaya utsi wachamuka ngakuphi

e-sumi this Sokhaya, you say, came

lapha Ngwavuma?

from where about at iNgwavuma?

M.M. wa chamuka eNgwavuma e-a-abutseke

he came from iNgwavuma having

kuyo inkhosi Ngwane

butseka'¹³ to him, the inkhosi? Ngwane.

H.D. he came from Ngwavuma while still

wefa aghamuka eNgwavuma, aphantsi

under Ngwane all the time

kwa Ngwane sonkhe lesikhatsi

C.H. does he, by any chance, know the name

uyati yini [Mdululi] leligama lalendzawo

of the place in eNgwavuma?
ye Ngwavuma?

H.D. Kwabate yini indzawo labayi shoko kutsi
wasn't there a place which they mentioned,
endzaweni lengukutsi laphe Ngwavuma,
that 'at place so-and-so' at/in eNgwavuma,
lapha besuka khona?
where they came from?

M.M. awu ngabe ngisati ngoma sesidze sikhatsi
awu? I can't know because it is a long time.

H.D. it's a long time... [since I heard].
sesidze lesikhatsi...

M.M. sebafu bonkhe labadzala.
the elders have all died.

H.D. I wouldn't call @ back, they are all
angeke ngikhumbule, bonkhe seba, bantfu
elders people are dead.
labadzala sebafa bonkhe.

C.H. has he ever heard of the word embo?
wake weva yini ngeligama lelitsi EMbo?

H.D. leligama lelitsi embo, wake waliva yini?
about the word EMbo, did ever hear?

M.M. embo, eNgwavuma?
embo at eNgwavuma?

H.D. embo
embo

C.H. embo anywhere?
embo noma ngakukuphi?

H.D. embo nje noma ngakukuphi, umuntfu
just embo; it could be anywhere; I have
akhuluma ngeligama le mbo
you ever heard [a person talking about the
the name EMbo

14 nje } just, merely, only, thus, so,
also njala } like this, in this state (expressing
or njena } surprise with displeasure); thus,
so, in this way (similar to njala)

R8
m.m. awu, ngiye ngiye nje kedwa ngibe ngi-
awu? I usually hear nje¹⁴, but being ignorant
ngati, ngokutsi basho embo magondeana
of the direction in which Embo is
nakuphi
found.

H.D. I really always heard the people talking about
bengiivamile kubeva bantfu bakhuluma
Embo, I really don't know where embo is
ngeMbo, [Kodwua] angati, kutsi i embo ikuphi

C.H. enhe. Do the Mdululi people say that they are
enbbe⁵. Labantfu baka Mdululi bayasho yini
embo-Nguni?

kutsi bona bangema Nguni aseMbo?

H.D. baka Mdululi batsi bangema Nguni yini?
Do the Mdululis say that they are Ngunis?

Batibita ngekutsi bangema Nguni?

Do they call themselves the Nguni?

C.H. No. Do they say that they are the people of
Cha. Bayasho yini kutsi babantfu baseMbo?
Embo?

H.D. abasibo yini labatsi bona beMbo?

Aren't they the ones who say they are from Embo?

m.m. owu impela, ngeke ngikwehlu kanise
awu? really, I cannot distinguish it [for
ngoma angikutfolanga kahle kutsi
you] because I didn't get well that we came
Siqhamuka embo, nani. Angeke impela
from embo, how. I can't really talk something
ngikhulume info lengingayati kahle.
I do not know very well.

H.D. I am not sure, I cannot tell the lies,
 Angicondai kahle; anekeke ngikhulume into
 because I am not sure of what I am
 lengemanga, ngoba angati kahle kutsi kufande
 supposed to tell
 ngikhulume ini.

C.H. enhe. What was the job of Sokhaya as
enhhe^s. Kwakuyini umsebenti wa Sokhaya
 the king's boy, what does he do?
 njenge mfana wenthosi, wentani?

H.D. U Sokhaya abesebenta wani umsebenti
 Sokhaya performed what kind of task
 laph enkhosini, Ngwane?
 at enkhosini? Ngwane?

M.M. abengumgayi weligwayi lemakhosi
 he was the grinder of the snuff of emakhosi?

H.D. He used to prepare snuff for kings
 abelungisa ligwayi, alungisela tinkhosi

C.H. enhe. Anything else?
enhhe lokunye?

H.D. lokunye?
 another?

M.M. awu kwabanjalo ke, wate ke, size sitowu
awu⁷, it was like that; he did that
 fika lapha, asebentisa loko.
 till we arrived here.

H.D. He was, that was still his work, up until
 abe, loko kwaba ngumsebenti wakhe
 we settled here.
 Sate satawu fika lapha.

C.H. enhe. why did the king choose him and
enhhe^s. Inkhosi yamkhetsetlani Mdululi

15 insila } Literally, body dirt, intimately
 Zulu: intsila } linked to a person, people
 known as tinsila (or insila i.e. one) are chosen from specific clans to protect the king against magic. There is a ritual transference of blood between the tinsila and the king. As a result their loyalty determines very directly the health of the king. It is their duty to watch and guide the princes and to report any bit of treason. (Kuper, African Aristocracy, p. 58) the tinsila have great administrative authority and are closely associated with the rituals of kingship.

(Amongst the Zulu, the historic role of the intsila was slightly different: the Zulu intsila was in charge of cleaning the king and the disposal of all his body wastes so that they could not be used as powerful medicines against him. (S.W.O.H. p.), Banner, Legwaja Mamba), edit notes, p. 2-3.

the Mdululi people to guard the graves?
 Kanye nebantfu bakamdluli kutsi babuke? ^{lamakhosi?}
 H.D. yini inkhosi ikhetse laba bakamdluli
 Why did the inkhosi choose the Mdululi to kutsi babuke lama la, letikhhehle; guard the graves? bagane letikhhehle?

M.M. e abeyinsila yenkhosi.
 he was an insila⁵ of the inkhosi⁹
 H.D. because he was insila⁵ of the king.
 ngoba abeyinsila yenkhosi

C.H. enhe. Was Sokhaya the first Mdululi man to become an insila?
 enthe⁵. U Sokhaya abewekugala yini kubaka Mdululi kuba yinsila?

H.D. lo Sokhaya nguye wekugala, lowagala was this Sokhaya the first one to be kuba yinsila?
 an insila?

M.M. nguye wekugala
 He was the first one.

H.D. Sokhaya was the number one insila.
 Sokhaya abeyinsila yekugala.

C.H. enhe. It seems that the Nguni kings must trust the Mdululi people very much, ayabetsemba kakhulu labakamdluli, kute to have Mdululi as insila and to have abante tinsila, nekutsi abante babe them at Makhosini. Why do they trust tingadzi temakhosini. Babetsembelani

Umsimeto — 1. Custom 2. general practice.
3. tradition.

the Mdluli people like that?
kakhulu kangaka laba bakamdluli?

H.D. lokusho kutsi inkhosi Ngwane kulaba
it means that inkhosi⁹, Ngwane, had placed
bakamdluli, beyibeke liso, bekuneliso lelitsa-
an eye on the Mdluli people; there was
ndzako lokusebenta kwabo, ibabukile
an eye which liked their working, having
kulaba bakamdluli iqondzene nabo
looked at the Mdluli people; having focussed
iphike kubhekisisa?
upon them, looking carefully at them?

M.M. e-e, kwaba ngumsimeto wawo emakho
yes, it was the umsimeto¹⁶ of the emakho⁹,
si, ngokutsi kwakunguwona msimeto
as it was the umsimeto concerning the
ngalaba bakamdluli
Mdluli people

H.D. it was the custom for the Swazi that
kwakulisiko lokutsi labaMdluli eyame kubo
they always stick on Mdlulis
lamaSwati.

M.M. ningishayele letinkhomo nine! Wo! Sengitakona
drive the cattle for me you! Wo! I am now
la

going to do harm here.
C.H. [laughing] does he want me to turn
[uyahleka] ufuna kutsi ngike ngivale
it of for a minute?

sikhashana lesingangemzuzu yini?
H.D. nawukhuluma loko, bekufanele kutsi
when saying that, was I supposed to

17 sigodlo } - see glossary.
variant: isigodlo }

sengivale?
turn off?

M.M. e-e, qningibonele letinkhomo tingangeni
yes, look after the cattle for me, so that
embileni.

they may not enter into the maize [field]
Citt. Okay. Alright, can we ask him about why
kulungile. kulungile, singambuta kutsi kwaya
why is it that the Mdululi people are so
ngani kutsi labakaMdululi basondekele kangaka
close to the kingship?
kulo bukhusi?

H.D. utsi yini bona banamatsele kakhuly
she says why are they sticking to the
laphesigodlweni, laphbukhosini?
sigodlo¹⁷, to the bukhusi⁹ very much?

M.M. labakaMdululi?
the Mdululi [people]?

H.D. labakaMdululi
the Mdululi.

M.M. e-e banamatsele ngekutsi e bantfu
yes, they are sticking [to them] because
labenganyelwe kwekutsi babatinsila
they are people who were meant to be the
temakhosi

hinsila¹⁵ of emakhosi⁹
H.D. it's because of the work, hinsila of the
kungoba basebenta umsebenti wekuba
king are always there
hinsila tenkhosi; babalapho sofhe sikhatsi,

Citt. enhe
enhe.

18 singatsa } - i.v. hold tight within the
 variant: singatha } encircled arms, hug, embrace,
 as one might a child or
 dear friend 2, guard something
 sit next to something or
 someone in order to protect
 it or him/her.

H.D. _____ they want to keep on an eye
 on them.
bafuna kubeka liso lakubo.

C.H. Can he tell us what are the duties of
angasitjela yini kutsi yini umsebenti walaba
 the Mdululi people at Makhosini?
baka Mdululi lapha emakhosini

H.D. baka Mdululi la, emakhosini, umsebenti laba-
the Mdululi people, at emakhosini, what are
wentako wani?
their duties?

M.M. e- laba baka Mdululi ngibona basingatse
e- jing the Mdululi are the ones who have
lamakhosi.
singatsa'd 18

H.D. The Mdululi people they are the people who
labantfu baka Mdululi ngiba labasingatse
 are guarding this area, graves.
lamakhosi, tendrawo yemakhosini.

C.H. enhe. Can he tell us which of the Swazi kings
enhe. Angasitjela yini kutsi ngumaphi lama-
 are buried here?
khosi emaswati lalangawafjwa la?

H.D. e- emakhosi lapha mangakhi; bobani?
e- jing the emakhosi which are here are how
 many; and who?

M.M. nitangikhulumisa nalangingasati khona.
 you will make me talk about things which I
 don't know. Awu? here it is Nguwane, then
 Somhlolo, bese kuba nguMswati; sengule
 Somhlolo, then it's Mswati; and then it is

nkhosi ke lekhoneke; four.
the inkhosi⁹ which [has recently died]; four

H.D. nhn.

nhn²

C.H. nhn?

nhn?

H.D. Sobhuza II is the fourth one

Sobhuza II wesine.

C.H. enthe. I see. Does Mdluli know where

enbhe. Ngiyabona. Uyati yini Mdluli kutsi

Hubi was buried?

Hubi wangawafjwa kuphi?

H.D. e- Mhlawumbe ungasifjela kutsi Hubi

e- sumj maybe you can tell us where

yena wangawafjwaphi?

Hubi was buried?

M.M. Hubi?

Hubi?

C.H. He doesn't know?

akati?

M.M. Hubi? Ngubani Hubi?

Hubi? Who is Hubi?

H.D. waka Hubi, Hubi

a Hubi, Hubi

usho inkhosi

he means the inkhosi⁹

M.M. wo! inkhosi?

wo! the inkhosi?

H.D. usho Hubi

she means Hubi.

M.M. Kungasiye Dlamini?

Not Dlamini?



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