

PAGES
32
BLADSYE



Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name BONNER COLLECTION
Naam
Subject MANDZEBELE HISTORY
Vak
Place MKHITSINI
Plek

DATE: 6/5/1970

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

BOOK 1

JD. 267

BONNER COLLECTION :

TAPE NUMBER :

INTERVIEWER(S) : MAIN INTERVIEWER = M.I.

INFORMANT(S) : CETJWAJO MNDZEBELE = C.M.

1. This refers to the leadership of the Swazi people - in the context.
2. Inkhosi
variant: inkosi
emakhosi - plural } see glossary
3. Awu, Ewu - expression of uncertainty.

4. Hhohho - } 1. The northern of the four
variants: Hoho and Horo } Administrative Districts of
Swaziland
2. The town of Hhohho is the northernmost town in Swaziland, three miles from the South African border. Under both Ngwane III and Mswati II it became the King's administrative capital.

5. Live - see glossary



↳ were left this side.

6. It means, how far did it go - that is, how far did the boundaries of the live go.
7. Indvuna
variant: induna
plural - tindvuna } Various translated as
"counsellor," "second in charge," and
"representative." In any case he is
a commoner chosen by the King, usually
from one of four clans (Fakudze,

Nkhambule, Zwane and Hlophe), to serve in an official capacity in one of the royal villages.

In addition to its application at the national level, the title *indvuna* is given to individuals serving in similar positions under chiefs at lower levels of the Swazi nation.

8. Shifu

Boshifu - plural } Its a siswati pronunciation for chief. The siswati language uses sikhulu for shifu.

M.I. Laba baka Ngwane labanichlasela, kwakubusa yiphi inkhosi?
 When the Kangwane people attacked you, which inkhosi² was reigning?

C.M. Awu - angisati.
Awu³ - I no longer quite know.

M.I. [Umsindvo longevakali] kwakungesikhatsi kubusa [indistinguishable noise] It was during the time of inkhosi lengubani ngeligama? which inkhosi's² reign - his name?

C.M. Angisati ke ngwe -
 I no longer quite know -

M.I. Lilinge nye -
 Just one -

[Umsindvo longevakali]
 [indistinguishable noise]

M.I. Nasala lapha masa _____ ashomile ka Hhohho?
 Were you left here when _____ had died at Hhohho?⁴

C.M. Ewu, sasala lapha emaswati asaphuma ka Hhohho, Ewu³, we were left here when the Swazis had already asikhandza singala ngoba sasisele ngakhona.
 gone out of Hhohho⁴, they found us this side because we

M.I. Uyakhumbula yini umncele welive leli nanimkwe lona? kalishaya kuphi lishaya kuphi lishaya kuphi? given to you? Where did it beat⁶, where it beat and where it beat?⁴

C.M. Lapho ngeke ngikhumbule ngoba kumatomba tomba I cannot remember that because it is too many zigzags, lamanengi, lokumncele, which is the boundary.

M.I. Ake wusitjele ti-tindvu - boshifu baka Mndzebele [Will you please] tell us the [names] of the tindvu⁷ - boshifu⁸ of the

9. Wena wekunene - see glossary.

M.I. kutsi kwakunabani wase ulandzelwa ngubani,
 Mincebele— that there was so and so who was succeeded by so and so
 ulandzelwa ngubani, njengekubati kwakho? habo
 was succeeded by who; according to your knowledge. Those
 lowubakhumbulako wena wekunene bakini kuze kube
 you can remember wena wekunene⁹, from your [people]
 nguwe?
 down to you?

C.M. Aww —
 Aww³ —

X Noma ungacala lapha watikhona.
 You may begin from where you know.

C.M. sengitawucala lapha ngatikhona.
 I will begin from where I know.

M.I. Cala nje lawatikhona, lobatiko kuze kufike kuwe
 Just begin from where you know right up to you
 wena wekunene.
wena wekunene⁹!

C.M. Kwakungu Ntsini, ekucaleni, kwase kuba ngu Nkomntwako,
 It was Ntsini, at the beginning, then it was Nkomntwa-
 sekuba ngu - ngu Zulu, sekuba ngu Mfukama, sekuba
 ko, then it was Zulu, and then it was Mfukama, it was
 ngu Ntsini, lamahla sengu Cetjwayo.
 Ntsini and today it is Cetjwayo.

M.I. Shifu kwakungubani-ke uma nisuka - nifika la
 Who was shifu⁸ when you left - arrived in
 kulendzawo?
 this place?

C.M. Sita kulendzawo?
 When we came to this place?

M.I. Ngalesosikhatsi?
 At that time?

10. Iibongo - plural } — see glossary.
Sibongo - singular }

11. Imphi - } see glossary.
variant: impi }
timphi' - plural }

12. Libutfo } see glossary.
Emabutfo - plural }

12a. Zulu - In this context it refers to the name of a Mndzebele chief (sikhulu) [an early chief of the Mndzebele people according to Cetjwayo Mndzebele].

C.M. Kwaku - kwakung' Zulu.
It was - it was Zulu^{12a}.

M.I. Labanye bantfu betibongo letehlukene lebabekhona
Which other people of different tibongo¹⁰ were here
lapha uma nisuka le, nita la, kwakubakabami?
when you left there and came here, who were they?

C.M. Bekubaka Shabangu.
They were the Shabangu [people]

x Shabangu?
Shabangu?

M.I. Labanye ke? Kukhona labanye?
Any other? Are there any other?

C.M. Kwakute labanye. savele nye seduka nebaka Shabangu
There were no other. We left with the Shabangu
nasisukako.
when we left.

M.I. Kukhona yini lowukwatiko lowungasitjela ngako
Do you know anything that you can tell us about
ngalaba baka Shabangu?
the Shabangu people?

C.M. Kungabo laba labafike bacedwa ngulemphe;
They are the ones that were finished by the imphi;
sasinabo.
we were with them.

M.I. Basekhona le noma sebesuka bona laba baka Shabangu?
Are they still there or have they left, the Shabangu?

C.M. Sasinabo khona la kulendzawo lengikuyo.
We are with them here in this place which I am in.

M.I. Nenyuka nabo kusuka le noma balandzela? you?
Did you go up with them from there or did they follow

C.M. Sesuka nabo kwakung'lona butfo lelesuka natsi.
We left with them, it was the libutfo¹² that left with us.

↳ that they were libutfo¹²?



↳ Ngogwemi with them.



their shifa?

13. Mndzebele — this is a sibongo, UMndzebele means they belonged to the Mndzebele clan. That is, the Shabangu people were probably know as UMndzebele even though they had their own sibongo — Shabangu.

14. Khokho —
Bo Khokho — plural } See glossary.

- M.I. Akeu - usitjele kutsi usho kutsi kutsi babelibutfo?
 [Will you please] tell us what you mean by saying?
- C.M. Kwakulibutfo babahamba nalo Zulu, sesuka nabole Ngqweni.
 It was libutfo¹² they were going with Zulu. We left.
- M.I. Bebanashifu wabo noma beta nye nashifu lowabo -
 Did they have their own shifu⁸ or did they come with Mndzebele?
 the shifu⁸ of the Mndzebele [people]?
- C.M. Abebavele shifu wabo kungolo wabo Mndzebele.
 Actually, their shifu⁸ was the shifu⁸ of the Mndzebele [people]
- M.I. Babenashifu waboyini kucala bangakabulawa noma
 Did they have their own shifu⁸ at the beginning before babavele bangumndzebele?
 they were killed or did they have the Mndzebele shifu⁸ as
- C.M. Babengu Mndzebele, babete shifu wabo. Shifu wab'
 They were uMndzebele¹³, they did not have their own shifu.
 abengu Mndzebele kuphela.
 Their only shifu was uMndzebele¹³.
- M.I. e - Kusho kutsi ninge - nihlange ne nabo Shabangu?
 Does it mean that you are united with the Shabangu?
- C.M. Labo Shabangu kwakuba - vele bantfu betfu,
 The Shabangu [people] were - actually, they are our people,
 sihlange ne siletini nabo.
 we are united, we are living with them.
- M.I. Ku - kukhokho, khokho wenu ke ne - usamkhumbula
 Khokho¹⁴, do you still remember who was your khokho¹⁴
 kutsi kwakungubani khokho wa - wina njengoba, njengoba
 because it's you and the Mndzebele [people]
 ngini nabo Mndzebele?
- C.M. Abengivele ngishito kutsi khokho wetfu kwaku -
 I had actually said that our khokho¹⁴ was -

15 Kutsatsa - noun. 1. take, receive, lay hold of, carry away.
tsatsa v-b. 2. understand, get the point
3. marry a wife.

16. Sotho - } (people) - used in Swaziland as
variant beSutfu } a generic term for people distinguished
by their interior origins, dialect and
custom differences, from the Swazi who
originated east of the Lubombo, and from
the groups who came from the south. Most
of them are now referred to as the Northern
Sotho who live in the Transvaal near
Swaziland and some of them were once
under Swazi authority.

↳ tsatsa each other? ←

C.M. ngu Nkomntwako.
Nkomntwako.

M.I. Niyatsatsana yini nala - la - baka -
Do you tsatsa¹⁵ each other with the -
Shabangu?

Shabangu?

M.I. Shabangu?

Shabangu?

C.M. Siyatsatsana. Batindvuna telfu,
We do tsatsa¹⁵ each other. They are our tindvuna⁷,

M.I. kucala na nan - ?

At the beginning did you - ?

C.M. babetindvuna telfu phela, tindvuna telfu.
They were our tindvuna⁷ actually, our tindvuna⁷.

M.I. Nanivele nitsatsana noma naningatsatsani?

← Did you, initially, tsatsa¹⁵ each other or did you not ←

C.M. Asivele sitsatsana,

We initially tsatsa each other:

M.I. kalasenakhe khona-ke, wenekunene, nakhandza

In this place in which you have now built, wena wekunene⁹,
bakabani lapha?

which people did you find here?

C.M. kwakute bantfu kwa - kwakubesutfu.

There were no people + there were the Sotho¹⁶ [people]

P.B. Besutfu?

The Sotho?

C.M. Nhn. Baka Manana.

Nhn. the Manana

P.B. Manana?

Manana?

M.I. kukhona yini labanye be - bebe - betibongo tebesutfu

Were there any other Sotho of other tibongo¹⁰

M.I. bebakhona laphi 'eceleleni?
who were there at the side?

C.M. Ngingeke ngikwati ke loko, ngeke ngakuchuba ngobe
I cannot know that, I cannot take it further because
nami ngangingekho, sengiva nye ngitjelwa.
I was also not there, I was told this.

M.I. Manje lalapha semifike khona lalapha semikhona, la,
Now, in this place that you have come into, which
kwase kufika bakabani labanye laba-bakha baba
Other people came and built here and became your neigh-
bomakhelwane noma labakha lapha eminceleni yelive
bours or those who built on the boundaries of:
lenu, tibongo tabo, noma kwakukhona labanye
your live⁵, their tibongo¹⁰, or were there any other of
baletinye tibongo, wena wekunene?
other tibongo, wena wekunene?⁹

C.M. [uyahleba] Ngeke ngikwekhwele loko -
[whispers] I cannot manage that -

M.I. [Naye uyahleba] khuluma phela nsho -
[He whispers too] All right speak and say -

C.M. Ngingabe ngisakwekhwela loko, kubala tonkhe
I cannot manage that, counting all
tibongo leta khelana nato.
tibongo of which [we] are neighbours.

C.M. [laba] baka Nkhambule ke befika nini khona la?
Then when did these Nkhambule [people] arrive here?

C.M. Baka Nkhambule babevale sesc-be-bebefikile
The Nkhambule people had already arrived -
seku khe - sefika kanye nabo, nebaka Mabuya lesakhe -
we arrived together with them, and the Mabuya
lene nabo.
which are our neighbours.

17. Tive

variant: IZizwe

sive } singular
&siswe }

— } literally — it means nations.
In the context it means clans.

18. Wo

- 1. interjection of stopping, bringing to a standstill.
- 2. Expression of amazement whether of admiration or displeasure, regret, grief, etc hence: Oh! Alas! etc.
- 3. In siSwati it could also mean:
"I see, I get it, I understand" and in this sense it is usually a response to somebody's point.

19. Mkhitsini

— (place) Possibly an area in the Mndzebele chiefdom, north-west of Hlathikhulu.

- M.I. — nafika kanye kanye nabo bonkhambule, nato
 [Did] you come together with the Nkhambule, together
 leti tive letinye — tibongo letinye letehlukile?
 with these other tive¹⁷ — other different tibongo¹⁰
- C.M. Ngisho - ngisho ngobe sakhelene nabo labo.
 I say this because we are neighbours with those.
- X [In the background] Because we are neighbours
 [Ngemuwa] Ngobe sibomakhelwane.
- M.I. Yini sizatfu sekutsi inkhosi yayi - yaninikelani
 For what reason did inkhosi² — why did he [inkhosi]
 lendzawo le, noma nan-nikwa nje lendzawo ngesizatfu
 give you this place, or were you given this place
 yini?
 for any reason?
- C.M. No, sizatfu sekuzo tsine sibe khona lapha
Wo¹⁸, the reason for our being in this place
 kulendzawo ye Mkhitsini, inkhosi, sabalekela
 of Mkhitsini¹⁹, inkhosi, we ran away from the
 lemphi, yatsi inkhosi asicondze kulendzawo
 imphi, and the inkhosi said we should come to this
 siyo-siyow - ngiyona ndzawo lene - lenemgedze
 place — it is the place that has got caves, so
 kutsi singahle sibaleka sigena khona.
 that we might occasionally flee into it.
- M.I. Usakhumbula kutsi ngubani, kwakubusa inkhosi
 Do you still remember who — which inkhosi was
 bani leleyamisita tangaka?
 reigning and helped you so much?
- C.M. Angisakhumbuli.
 I don't remember.
- M.I. Ukhona yini waka Mndzebele lewumkhumbulako
 Is there any Mndzebele [person] that you remember —

20. Indvodza
variant: Indoda
Emadvodza } singular
Amadoda }

See glossary.

21. Bujaha
hijaha - singular
Emajaha - plural }

see glossary.

22. Mshadza - Imphi yase Mshadza: according to Matsebula there were two wars known by this name. The first was fought in 1869 against the Pedi and was lost. The second, fought during the reign of King Mbandzeni, saw the Swazis successfully attack the Pedi on behalf of the British. Matsebula claims that the name "Mshadza" is derived from a Pedi word 'mōsote', meaning 'king's council'. Some claim that the name Mshadza derives from the Mshadza mountain to which the Pedi retreated during the second war; this limits the use of the description thus to the 1879 Swazi-Pedi war.

M.I. lenimkhumbulela umsebenti wakhe noma buchawe
that you remember for his work or his heroism or
noma bugwala lowu-ngam'khumbula nye?
cowardice, one that you can just remember?

C.M. Awu ngang' sakhumbula longobe setintfo setivengi
AWU³ Can I remember him because there are
kakhulu.
too many things.

M.I. Sisho-ke li- indvodza lelichawe kimi yaka Mndzebele
We are referring to an indvodza²⁰ who is a hero in your
loyikhumbulako leya-lowuyatela lobo buyaha bayo
Mndzebele people that you remember who - which you
noma bucha - buchawe bayo noma nye.
know because of his buyaha²¹ or his heroism.

C.M. Awu, sebafu labo bantfu babe - babene buchawe
Awu³, those people who had heroism are dead
labaya bayakulwa eMshadza.
[incidentally] they went to fight at Mshadza²².

M.I. Ukhona yini le - [kuphazamisa umsindvo] - naminge -
Is there someone who - [disturbance of some noise] - were
maSwati yini ngaleso sikhatsi noma namatiwa
you Swazis during that time or were you known
Kutsi ningemazulu noma nami - ?
as Zulu people or were you - ?

C.M. Tengachaza ngobe nami yintfo yokuyiva - yokava,
I will not explain because I also got it through hearsay
nalabaleba - ba babo - asibati kutsi babemhobo
of and those who - we don't know what sort [of a nation]
muni, noma babengemaSwati ngoba -
they were, whether they were Swazis because -
[kunemsindvo ngasemuva]
[Some noise in the background]

23. Inkhosikati - } see glossary.
variants: Inkosikazi }
Emakhosikati } plural
Amakhosikazi }

24. Umfati } - married woman, wife.
Bofati - plural }
variant: Umfazi }
Abafazi - plural }

25. Make } - 1. my / our mother (or her
variants: Umama } co-wife, sister or sister-in-law)
Bomake } - plural } 2. any married woman (respectful
Omama } term).

26. Babe - } - See glossary
variants: Ubaba }
Bobabe } - plural }
Obaba }

27. Umntfwanenkosi } see glossary
variant spelling of Mntfwanenkosi }
Bantfwabenkosi - plural. }

Mgidla

28. BUSELENI - (place) an area about 15 km north
of present day Alathikhulu, located in
an arc of the Mkhondvo river.

28 Ndzebele

liNdzebele - singular

amaNdzebele - plural

variants: Ndebele

iliNdebele, amaNdebele

} - 1. Member of the Transvaal Ndebele tribe living north of Pretoria.

} 2. Member of the Ndebele tribe of Matabeleland, Southern Rhodesia.

29. Republic

- The Republic of South Africa.

M.I. Inkhosikazi lenkhulu, umfati lomkhulu ku-KuNtsini
Who was Ntsini's chief inkhosikazi²³, chief,
kwakungubani?

umfati²⁴?
X Uyamkhumbula yini?
Do you remember her?

M.I. Intsandokati yakhe?
His favourite wife.

C.M. Angikukhumbuli loko, vele angeke ngikwazi, wena
I don't remember that, actually I cannot know it, wena
wekunene [kuthula sikhathana] Kwaku-kwakungu Mthi-
wekunene⁹ [Pause] It was, it was Mthimbane
mbane, atalwa ngu Velakubi, waka Dlamini [kukhuluma
begotten by Velakubi of the Dlamini [clan] [Some talking in
ngasemuva] Ngu lakunene, make wababe.
the background] She is lakunene, make²⁵ of my babe²⁶.

M.I. [Umsindvo] Kwakungu Mgidla na? [Umsindvo]
[Noise] Was it Mgidla? [Some noise]
umntfwanenkhozi lokutsiwa ngu Mgidla?
An umntfwanenkhozi²⁷ called Mgidla?

C.M. Angimati, ngimuva ngetindzaba bamkhomba
I don't know him, I have heard of him through
ngalapha e Buseleni. Angimati [bayakhuluma
hearsay as of e Buseleni.²⁸ I don't know him [Some talking in
ngasemuva] Angimati ngimva - angimati Mgidla.
the background] I don't know him, I heard of - I don't know

M.I. Usho kutsi ke babe Mndzebele kute budlelwane
Are you saying babe²⁶ Mndzebele there is no relation-
noma buhlobo benu nibebo Mndzebele baba na - nema-
ship or relationship between you Mndzebele people
Ndzebele le - e Republic?
and the Ndzebele²⁸ people in the Republic²⁹?

30. Feka (v) } - take a wife, marry.
Kuteka (n) }

↳ Swazis

31. Inkhosatana - } see glossary.
Emakhosatana - plural }

32. Dzabuka - verb } see glossary.
Kudzabuka - noun }

↳ bekunene.

C.M. Sivele nje site buhlobo nabo ngobe asi — ba-bo-
Actually, we do not have a relationship because we dont
Mndzebele nje le, kodwana tsine singemaswati.

They are Mndzebele [people] just there, but we are

M.I. [kuphazamisisa umsindvo, nemagama rjubekile] umntfwanenkhos²⁷?
[Disturbance of some noise, some words are cut] umntfwanenkhos²⁷?

C.M. NguZulu abetset¹ ukaNgwane.
It is Zulu who had tsatsald¹⁵ kaNgwane

M.I. Bebakuphi-ke bakaMndzebele uma inkhosi iteka —
Where were the Mndzebele [people] when the inkhosi²
shifu ateka lenkhosatana.
tekald³⁰ — the shifu⁸ tekald⁸ the inkhosatana³¹?

C.M. Waletfwa bakaNgwane.
She was brought by the kaNgwane¹ people.

M.I. Ba-bemikulendzawo lenikuyo yini?
They — were you in this very place that you are in?

C.M. Sasikulendzawo lesikuyo. Awu, sekuphelile bekunene.
We were in this place that we are in. Awu³ it is finished

M.I. U-ucinisile kutsi bebangekho le lapha nadzabuka
Are you sure that they were not where you
khona?
dzabukald³².

C.M. Baphi?
Which ones.

M.I. Nine bakaMndzebele sengisho kutsi-ke uma shifu
You Mndzebele people, I am saying that when shifu⁸
a-ateka inkhosatana, nasen' lapha yini noma
tekald³⁰ the inkhosatana³¹, were you already here or
nanise le, lapho nachamuka khona?
were you still there, where you came from?

C.M. Sasesila, kube-kube sibaleke siyewucela lelive
We were already here, after we flee and went to ask

↳ Swazi people?



C.M. enkhosini, isimike lona.

for the live⁵ from the inkhosi², which he gave to us.

M.I. Ucinisile kutsi kwakungu Ngwane wokucala, hayi
Are you certain that it Ngwane I and ~~not~~
Ngwane wesibili?

Ngwane II?

C.M. phela lamakhosi nami angiwati, kutsi - ngiwati
Actually I also don't know the emakhosi², I don't know them

kahle saka. Vusi abetsats' uNgwane
quite well. Vusi had ~~tsatsa~~ had Ngwane.

M.I. Kusho kutsi ke kwakungiyona nkhosikati lenkulu-
Does it mean that this was the chief inkhosikati,
ke le?

this one?

C.M. Yele phela kwa kunjalo.

Yes indeed that was the case.

M.I. Laba baka Mndzebele baka baka nekungevani noma
Did the Mndzebele people have any misunderstanding
timphi' nala - bomakhelwane yini?

or timphi" with the neighbours [at any time]?

C.M. Cha.

No.

M.I. Nacala nini ke mine kutsi nami ningene emabutfweni
When did you first join the emabutfwo¹² of
aka Ngwane?

the kaNgwane' people.

C.M. kona loko kwakungahlalwa [Emagama ajintjwa
Forthwith. There was no hesitation [Some words were
ngulabahleka ko]

lost in the laughter of the people in the background]

M.I. Uyakhumbula yini ne - baka Zulu balwa noma Sivoti?
Do you remember the Zulu people fighting with the

- C.M. Angisati lesikhatsi kutsi kwakusikhatsi sini.
I don't know as to what time it was. I know
Ngeyati kutsi kona babelwa, angati kutsi
however, that they used to fight but I don't know
lesosikhatsi kwakungusiphi.
the time as to what was it.
- M.I. [Awus'itekele] bakabani nebakabani laba - bebabo -
[Can you please tell us] who were your neighbours
makhelwane wenu, lalapha mikhona?
in this place that you are in?
- C.M. Baka Nkhambule [umsindvo] (nebaka) Mdluli, nebaka -
They are the Nkhambule [some noise] [and the] Mdluli,
Sibandze, nebaka Slamini.
the Sibandze and the Slamini.
- M.I. Laba baka Mdluli, kukhona yini longasitjela kona
Is there anything you can tell us about about the
ngabo, ba - bafika njani - ke bona la?
Mdluli people - how did they arrive here?
- C.M. Ngeke ngimitjele nga - ngatutfo ngabo, nabo
I shall not tell you anything about them, they
bayatichazela.
[can] explain [it] for themselves.
- M.I. Befike kucala kunebaka Mndzebele noma ba - bo
Did they arrive earlier than the Mndzebele people
Mndzebele babakhandze bakhona la?
or did the Mndzebele people find them here?
- C.M. Angisatati tonkhe letinfo. Ngabe sengikhuluma
I no longer know all these things. I would be
emanga.
telling lies.
- M.I. Bo - Sibandze - ke bona befika muva nabakhandza
What about the Sibandze people, did they arrive after

33. Bukhosi?
Ebukhosoni]

— (Kingship) this category is taken to refer to the kingship of the ruling family. However, it is worth noting that the Mamba people had a form of kingship conferred on them.

→ did they receive you? ←

→ inkhosi² ←

M. I. sebakhona la?

you or did you find them already here?

C. M. Yele nye bonkhe labo labo lengibasho ko lengibabale
 Actually all those that I am mentioning, which I
 lapha kutsi ngulaba, ngule besakhelene nabo angibati
 have mentioned here that they were our neighbours,
 nabo kutsi bafika nga - nini

I am unaware of when they came here.

M. I. [kunemsindoo] Labaka Manana. Labaka Manana nam nabudle -
 [Some noise] what about the Manana [people]. What
 kwane buni nabo, wena wekurene? wena wekurene?
 sort of relationship did you have with the Manana people?

C. M. Baka Manana ngibona sabakhandza la.

The Manana people are the ones that we found here.

M. I. Uma nifika nibakhandza lapha, bamitsatsa ngemoya
 When you arrived and found them here, did they
 lomuhle noma bamitsatsa ngemoya lonjani?

← receive you with a good spirit or with what spirit ←

C. M. Basitsatsa ngemoya lomuhle ngoba sasi - yinkhosi
 ← They received us with a good spirit because we were ←

M. I. Usamkhumbaba shifu webaka Manana kutsi kwakungu -
 Can you recall who was the shifu^s of the Manana
 bani ngaleso sikhatsi?
 people at that time?

C. M. Angeke ngimkhumbule, angimati.

I cannot remember him, I don't know him.

M. I. [Ukhona yini] waka Mndzebele lowake watsatfwa
 [Is there any] Mndzebele [woman] who was once
 ebukhosini?

taken at the bukhosini³³

[kunemsindoo ngemoya]

[Some noise in the background]

→ at timphim]



C.M. Lowatsatfu' eb'khosini?
Who was taken in the royalty?

M.I. nhn [kancane]
nhn [softly]

C.M. Angimati.
I am unaware of her.

M.I. kukhona yini laba baka Mndzebele labeke - batiwa
Are there any Mndzebele people who were once
ebukhosim', e-ngebuchawe babo, etimphini?
Known in the royalty, um- because of their heroism

C.M. Loko (abevera ngikuhito) ngembili ngatsi loko ngeke
That (I had actually said it) earlier on that I cannot
ngikwati kunaba babevera baphonisa timphi', (kudalephi).
know that from those who used to go out to
timphi', (long ago).

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.