

PAGES  
72  
BLADSYE

**Croxley**<sup>®</sup>

# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name MS. BANDA  
Naam \_\_\_\_\_  
Subject TAPE 3 (a)  
Vak \_\_\_\_\_  
Place MADIBENG  
Plek \_\_\_\_\_

Feint Ruling with Margin  
Dowwe Lineëring met Kantlyn

INTERVIEW I

JD. 328

INTERVIEWED AT :

ZOMBODZE

DATE :

INFORMANTS :

MSIBANDE, MAPHUMULO

MM  
HT

Angati

I do not know.

c Okay, does he know when Ngwane married,  
Ngwane's wife?

HD Emakhorikati a Ngwane Mklawembe angawaphumbule  
May be you can remember the number  
lawaboko kuti bolabambani bolabambani?

MM  
HT

of wives Ngwane's had, that it was so and so?

Angiwati a Ngwane, ngati leyie wa Sombulo,  
I don't know Ngwane's, I know there for  
ngati's lo ya leyie wa Sombulo lo ndungwe.  
Sombulo's father, I know there for Sombulo's father,  
ngu ndungwe leyimati kuti wabulha u Sombulo  
Ndungwe, it is Ndungwe that I know that he  
arewini.

did when Sombulo was still in the womb.

HD Um - m  
Yes

MM  
HT Ya  
Yes

HD Ndungwe passed away while Sombulo was - - -

c Okay

MM  
HT

Ngula Simelane uye ngala labamkela ngoba

It was la Simelane who was collecting  
wavela entangaleni abengakayidishi wavela  
kuni because he appeared through the enclosure  
made of stones before he dla lad <sup>30</sup> incwala <sup>41</sup>

HD Um-m

Yes

e the the Nibadge Embo<sup>(154)</sup> people?

HD Bata Nibadge abaribo ngini labamka Embo, Embo?

the the Nibadges!! not the ones coming Embo<sup>(34)</sup> Embo?

MMN Embo?  
Embo<sup>(34)</sup>

HD Um-m

Yes

MMN ~~HD~~ Dawa nyingete ngati ngobe phela bakiti  
I wouldn't know because our elderly people  
nye labadzola - nye ngunabo lwasjaha Ka Lombuwako  
are there, there at Lombuwako<sup>35</sup>  
lopha.

HD Embikwawa le?

at the front of this.

MMN ~~HD~~ Ya, trail-ke salititatio bu nyabedlula laba  
Yes, we then took, and went past there

HD

HD Sebaphatwa ngini?

They were under you?

MMN ~~HD~~ Uyabano-ke, nebuduna, bukuni betfu bula.

You see, the Buduna<sup>(36)</sup>

HD Bakabani laba labeme embikwako

Who are there who are standing before you

(35) Embuwako

(36) (Derived from iNoluna - See glossary)

(34) Embo - see glossary

4

39  
X

Baka Nubandze  
those of Nubandze<sup>(1)</sup>

HB o, baka Nubandze.

You mean those of Nubandze<sup>(1)</sup>

MMN e-e, baka Nubandze

Yes those of the Nubandze<sup>(1)</sup>

c Okay, let us try another question, when Somblo

went up north to north to Mareki

did the Nubandze people stay at Zombodze or

did they go with Somblo

HD Lapha-ke in Somblo narokhu phuka euka lapha  
Hee, when Somblo was going up coming  
aya ke e N dimba baka Nubandze babe  
from there, going to N dimba<sup>(3?)</sup>, those of Nubandze<sup>(1)</sup> then  
Sebazarala boma lapha ta Zombodze?  
remained behind here at Zombodze<sup>(3)</sup>

MMN  
Nyi Babe Sebazarala phela nyabe nayi luphi  
They then remained because the an luphi<sup>(8)</sup>  
mayilephala loba baka - - -  
was pushing them - - -  
lamakhori

HB  
Yes

MMN  
Nyi Bane babuya-ke letinduna  
They then left the induna<sup>(B3)</sup>

(37) Ndimba: probably the Mdzimba mountains in central Swazi-  
land, lying mid-way between the present-day towns  
of Mbabane and Manzini

(38) imphi: a war or an army

HB The Mibandze people, they were left behind  
 to look for Julius, then washing the  
 Julius because they were following the  
 Swazi, so they remained in Jombodze,  
 they didn't go there.

c Did the Mibandze people have malutfo<sup>39</sup>?

HB Babe bebarala malutfo yini baka Mibandze?

MPV  
 → Were the Mibandze people left with Malutfo<sup>39</sup>?  
 Ngati rivals leavenbela Julius  
 It is us who prevented the Zulus  
 HB they were . . .

c

c Does he know the names of Emalutfo<sup>39</sup>?

HB

MPV  
 Nginyete Ngati kuti kwakungamalutfo lempini,  
 I wouldn't know what kind of malutfo<sup>(39)</sup>  
 kute rati amalutfo be<sup>s</sup> the rati ngamalutfo  
 because for us to know malutfo<sup>39</sup> we  
 should, che, here rati rollanele nyenge  
 no, we ndlavele<sup>(40)</sup> like Ngulube<sup>(41)</sup>,



(39) See *gloman*

(40) Age requirement (

(41) Age requirement (

libatfo) born between 1856 - 1860

libatfo) - born between (1871 - 1880)

41

ngimane nengulube, nengemabutfo aboboke-ke  
there are the mabutfo<sup>(39)</sup> of my father, those  
lawo labatale mine. Sewule-ke umuti  
who begot me. The umuti<sup>(159)</sup> was there.

HB ka Zombodze?  
At Zombodze?

MM  
NYA  
ka Zombodze  
at Zombodze

HB Ya, name Mdzimba.  
Yes below Mdzimba<sup>(37)</sup>

MM  
NYA  
Ngabe phela kwala kwemuti ka ngwane ngwe  
Input the residence started with Ngwane

HB E Mdzimba, ka Zombodze?  
At Mdzimba, at Zombodze<sup>(37)</sup>

MM  
NYA  
Nako nyeshya  
there allross

HB E Mdzimba  
At Mdzimba

MM  
NYA  
kwanikama  
At no and no

HB ka Zombodze?  
At Zombodze<sup>(3)</sup>

MM  
NYA  
Nyeshya ka Zombodze, lopha  
Allross Zombodze<sup>(3)</sup>

HB Ya, rawuya eMampodweneni?  
Yes, there it is at Mampodweneni<sup>42</sup>

MM  
NYA  
Iya, mwa mya le elowaneni  
Yes, when you are going there

HB Entshamangzi E . . .  
At Nkhamangzi<sup>43</sup>

MM  
NYA  
lopha kakhona manikama indwaga

where there is the husband to the woman<sup>(44)</sup>

(42) Nampandurani: Possibly 'Pandoland'.

(43)

(44) Clan name for the Mavro people.

(154) umuti: lit. residence. In this case umuti refers to a royal residence.

ya sibombetama ma nqun ka Mavuso.  
gil.

HB Lokukhona Mdzimiso?  
Where there Mdzimiso?

MM  
NYA Ya  
Yes

HB Wo, Titiya?  
Wo, Titiya (46)

MM  
NYA Ya ...

HB Ngqumbona le e Mbekelweni  
I see that one there at Mbekelweni 47

MM  
NYA Eke, ngulepho kwakubuthe indlavelo-ke  
Yes, its there where Ndavelo 40 had butretaka 155

HB Du, Mbekelweni was the place where mabutho  
Ndavelo were living.

C Ndavelo, were they fighting with the Zulu

HB Bebalwa nebaka Zulu  
Where they fighting with the Zulus?

MM  
NYA Inuphi - lebaqalwa Ye Mshadza  
The Inuphi (48) they fought in the one of Mshadza (49)

HB More they didn't fight the Zulus went and fight  
in the republic called UMshadza

MM  
NYA Ya  
Yes

C Okay

(45) Clan name for the Mdzinane people.

(46) Name of a person

(47) Mbekelweni: Mbandzeni's capital establishment 8 km. north of present-day Natsapha.

(48) imphi: war or army

(155) butseka: an extended form of tendering allegiance to the king. Usually, an individual takes a decision to butseka which he then announces, saying 'I have come to butseka' i.e. declaring that he gives his complete loyalty to the king. This is not announced to the king personally but to elders and others who have previously butseka'd. After a few days, the new one to butseka is allowed to wear a special type of beaded work called simokhwane. Only those who have butseka'd may wear it. Those who have butseka'd may be required to do service for the king at any time.

(49) According to Matsebula (Izakheiso ZamaSwazi p. 29) there were two wars known as the imphi YaseMshadza. The first, during the in 1869 against the Pedi (in which 'The princes fell like the leaves in autumn and the country mourned the insupportable loss, poor and rich; noble and common; valiant and villains fell alike'. Also known as the battle of Kwula - Bonner, p. 114); the second, fought during the time of King Mbandzeni, ~~was~~ saw the Swazis <sup>successfully</sup> attack the Pedi on behalf of the British. Imphi in this case means war, and according to Matsebula, the word 'Mshadza' is derived from the Pedi word 'mosote' apparently meaning the king's council.

B

MM  
HD

Indlanelá yalwa neberufu  
Ndlevela (50) fought with the Barots.

HD They fought with berufus

C When Somblo went up to Ndimba, the  
Mamba people also stayed here?

HD Laba baka Mamba lepha mataya le lo Somblo  
There Mamba (51) people, when Somblo was going  
e Ndzimba baralapha bonalabo la ?  
to Mdzimba, where did they remain here?

MM  
HD Barala baka Mamba, e-e  
The Mamba (51) remained, yes.

HD The Mambas remained here.

MM  
HD Ya barala, abayanga  
Yes, they remained, they didn't go.

C Were they in charge, were they ruling  
over the Nubandze really?

HD Babaphatre baka Nubandze yini bono?

Were they ruling the Nubandze (1) people?

MM  
HD Amangwe rebabaphatre

No, they did not rule them.

HD They have never ruled the Nubandzes. The

Mambas have never ruled the Nubandzes

- (50) Age regiment (born between 1856 and 1866).  
(51) Clan name for the Mamba people

(51) The Mamba people: inhabit a chiefdom in southern Swaziland north of the Ngwanama R., Banner describes the Mamba as the 'natural heirs to Sobhuza's power' (p.28) once the latter moved north.

c Okay, does he know anything about Somblo's  
brother Ngwetakazi?

H3 Ngwetakazi ukhona yini umkakabo Somblo  
Ngwetakazi<sup>(51)</sup> is there any brother of Somblo.  
lebatini ngu Ngwetakazi?  
Who is called Ngwetakazi<sup>(52)</sup>

H4 Hawu kubi kukhuluma emanga nye, nati.  
It is bad to talk his, we don't know.

c And Moqweqwe?

H3 Moqweqwe - ke?

H4 Hawu may e ngete ngamkhaza ukhosi, kubi  
Even him, I cannot describe,  
kukhuluma emanga  
it is bad to talk his

H3 - - -

c He does not know?

H3 Um-m  
Yes

c Okay, when the Mibandze people joined

Ngwane, did they give tribute, did the

ethula<sup>54</sup>, what happened?



(52) Forbes speaks of a brother of Dombhlole Ngwekazi who assumed control of the south after the withdrawal of Dombhlole from the south. (See discussion in Bonner, p. 28)

(53) According to Bryant and Honey, Magwegwe, another of Dombhlole's brothers, assumed Dombhlole's position in the south. (See discussion in Bonner, p. 28)

Sw. A. R.C.S. 115/14 'Notes on a history of Swaziland' by D. Honey, pp. 20-1

'Sobhuza took with him a small impi of 100 men, leaving his people under the charge of his brother Magwegwe... On arriving back, he found that his brother Magwegwe had usurped the chieftainship. A fight ensued resulting in the defeat & death of the usurping chief.'

(54) ukwethula (Zulu); in Zulu, the term tends to be reserved for the act of giving girls to a king, or of giving the first born girl of a marriage to the party who provided the lobola for the marriage.

kwethula (siSwati) according to Rycroft; the word means to off-load or deliver; to pay tribute.

HB Malaba baka Nsibandze, sebefika, sebangera  
 when the Nsibandze people came to Ngwane,  
 ku Ngwane ngin-ke ngalo, sebangera bapha  
 they now come to Ngwane does it mean  
 ku Ngwane ke kuti kuti bakhonta noma  
 they khonta<sup>(53)</sup> or khula<sup>(54)</sup>?  
 hetfula fetfula nye?

MM  
 LF Lapha?  
 Here

HB ku Ngwane.

To Ngwane  
 MM  
 LF ku Sombulo kambe?

To Sombulo, is it?

HB ku Sombulo

To Sombulo

MM  
 LF um-m bebaphami ku Sombulo.

Yes, they were under Sombulo

HB All the time they were under Sombulo

MM  
 LF Inkhosi ngu Sombulo  
 The King is Sombulo

HB And that the king was Sombulo

C Okay

MM  
 LF Bantwabayi inkhosi ngabe ibabiyi bapha  
 they are the kids of the king because he left them  
 nye ngubona baphantshe, Lo Zombodze  
 here because they were under him, this Zombodze  
 nguyena aphantshe  
 is the one under the king.

(53) See plowony

(54) etfule: to give tribute in the form of young women to labour for the king or for him to dispose of (u) in marriage and to receive her lobola; to give the first female child of a marriage to the patron who originally

46

HD Um - m  
Yes

HD Um - m  
Yes

c The Mabutfo stayed here to fight the Zulu, when did they get their food?

HD Emabutfo aberadlani-ke ngalembhatei napanala  
What were Mabutfo (39) eating during the time  
la, abetutfolephi kudla?

HD When they were here, where did they get food from?  
Bababalima phela.  
They were filling the soil.

HD Then, the time that was, the time when they started ploughing

c The Mabutfo or  
HD kwakelima noma Emabutfo?  
were Mabutfo (39) filling?

HD kwakwete kulima emabutfo phela ngobe  
The Mabutfo (39) were filling the soil because  
inkhosi mangabe yabule, wela inemabutfo  
when the king built his residence, he is  
within the Mabutfo (39) waiting the road, the

HD where the king waiting the road, the  
Mabutfo is here, so the Mabutfo was

do

c Translate?

HB Translating

c Did the sigadla (145) smoke beot, tjwala for the Malutpa?

HB Bebapuria lepha ephaya

~~word~~ They were brewing here at home  
Bebangete bahlala phela ngabe phela kubana  
They couldn't stay without that because the  
kwabantfu nguko kuphuria  
luxury of people is brewing.

HB I hope they were

~~word~~ Umbano wabantfu ngoko lowo

The luxury of people is that one.

c Does he know anything about sigidi?

HB Tigiti Kulero iphathi

Tigiti (55) at that time, what kind of  
bekubantfu labanyani?

people were they?

~~word~~ Tigiti bantfu labatfuyinise

Tigiti (55) are people who have been captured

HB Labandzindzako?

The needy?

(55) Refers to slaves; captured or enforced dependants

M/W  
 H/W Iya, tiqiti beautiful labatfungiwe  
 Yes, tiqiti (55) are people who have been captured.

H/B Tiqite, they are the people who were found  
 stranded like young boys, they always collect them

to put them under the <sup>the king</sup> a amput <sub>so</sub>

they must not be killed, so they belong to  
 the house.

c of the king?

H/B of the king

M/W  
 H/W lem-m

Yes

c Did they become royal themselves, did they

become like a Slamini?

H/B Yes, meantime they are not grown up,

because they are being called Slamini.

c And when they were grown up

H/B And when they grown up - - -

A9

HD Hwe ?

What do you say?

HD - - -

HD

- - -

C Can we go on or do you think he is getting tired?

HD Hhm ?

What ?

C Can we go on or do you think he is getting tired?

HD Singachubeka babe?

Can we continue if babe?

HD Uho ngokuchubeka?

Do you refer to talking?

HD Um - m

Yes

HD Mine ngathi iqili bantfu laba fanyine, I am saying iqili are people who laba bhlambululu nyena akubini kutiwa have been captured, those of ndambululu as iqili, ngumdlu kulu nye it is not said they are iqili

HD Ngumdlu kulu ethaya.

It is ndambululu, ethaya 'at home.



(4) See also

(56) ndlun khulu 1. hut of a king's or a chief's principal wife; the group of huts attached to it; 2. the family attached to it

MM  
979 njeng ebatfwenas akhaya  
Like children at home.

HB Ngikho kona kuti - - -  
I am saying this that - - -

C An intabekulu?

HB Ya  
Yes

MM  
979 Ya  
Yes

HB All those were found, you know lost and

found - instead of killing them - - -

even boys and girls

C

HB

C And then the girls when they grew

up,

HB Yes

C Who gets the ilobola<sup>579</sup>?

57 ilobola : cattle or goods handed over in a marriage transaction by the man's family to the father or guardian of the woman.

51

HD well - all belong to the house.

butkhoni

kingship.

C Okay, okay, does he know anything about Hhubi?

HD Ng aHhubi-ke watiini-ke gogo?

What do you know about Hhubi - gogo (58) ?  
Ngabamike?

Who is that?

HD Hhubi?

HD Ng a Nkhumbi

About Nkhumbi (58)

HD Nango bese nyabalaka yenu

The one who ran away.

HD Awe angati butfo nyati indaba

I don't know, I know the story of mine lema galabaka Nkhoni laba

the Nkhoni<sup>59</sup> people who left when labaruka ng eni<sup>59</sup> thati kubekwa lo Ngwane Ngwane was installed.

HD Um.

I see

HD E hhe

Yes

HD Babhekaphi ?

Where did they go?

(58) Literally, it means grandmother. However, in this context, it has been used to show that the interviewer's mother has the same clan name as the interviewee (According to Swazi custom anybody who bears the same clan name as your grandmother is your grandmother)

(59) It is used here as an additional clan name (praise) for the Bembe people. It is sometimes used to refer to an independent clan name (as "Mkhosi").

52  
HH  
+14

Batheka ka Zulu

They went to Zululand

HD

Who

I see

HH  
+17

Batri kutawwela la Zidze

They thought La Zidze was going to appear.

1+8

What are known the Damunis

who branch away towards Zululand,

so is the time when they become

la Zwide after that.

c Ya, Ya, Ya

HD

Baberebalunya sekute la Zwide?

They came when la Zwide had died?

NH

Sebalunya sebokambile laba sijengabo-sije

They came when there had left, there  
boka Nkhori Boninkana se entari

Nkhuni (59) people

HD

Bo Tsekwane?

Tsekwane (60)

HH  
+17

Bo Tsekwane. Iya ngulaba hamba-ke

Tsekwane (60) There are those who left when

ngenkhatu kwela se Sombhlo atsatra

Sombhlo appeared, meaning that

lala Zwide

la Zwide (61)

(60) Tsekwane: a son of Samkholo and a daughter of Zwide, Larumisa (an inkhanti of Thandile) who took part in the Fokoti rebellion and fled to Zululand. He returned to Swaziland and settled in the Larumisa area in 1893.

61. La Zwide: the 'la' prefix gives the meaning of 'daughters' of Zwide. Two daughters of Zwide married Samkholo; Thandile and Larumisa, her inkhanti (so-called 'co-wife').

140 Mhho

I see.

~~141~~ <sup>141</sup> Bab-oleka - ke bona, bati balekela

They then ran away.

140 The son of Sombolo married la

Zwide

e Ya

140 So that part of those Dlamini's went

back to Zululand

~~141~~ <sup>141</sup> Babamba Nyalero Nkhatu laba baka Nkhosi  
The Nkhosi's people left at that time  
my e

140 Hhm, Hhm

I see, I see.

~~141~~ <sup>141</sup> ehhe, Sebay abuya akarekho lamakhosi

Yes they came back and the kings

were ababonanga help.

were not there because they didn't do anything wrong.

140 Then, they came back and found

that - - -

~~141~~ <sup>141</sup> Baze batshambela - my e nabo besaba  
They went on their own



and said let us run for ourselves,  
 kutu awwa ngingabe metu  
 become we have just come, here of Tsekwane (61)  
 bereingati siyanda asitibalekele, laba  
 baka Tsekwane-ke.

HS Laba baka Tsekwane  
 These of Tsekwane (61)  
 MIM  
 Gya

c when Sombolo went to the ndimba  
 and then, the Mibandze stayed  
 here, and the Mamba stayed here,  
 and the Khusalo stayed here and  
 then Ngcamphalala, is that right?

HS Baka Ngcamphalala - ke bona?  
 These of Ngcamphalala (62)  
 MIM  
 A, bakudze metu laba.  
 These are far from us.  
 HS They are far away from us.

c alright

MIM  
 Baka kudzeni metu  
 They are far away from us.

(62) Clan name for the Ngcamphalala.

According to Bonner, p. 27 the Ngcamphalala, together with the Mamba, Khumalo and other, remained at Shiselweni when Sombulo retreated northwards.

Kuper (p. 233) notes that the Ngcamphalala were 'bemdzabuko', related to the Shongwe, Matse, Kunene and Gamedze; while Matsebula, pp 9-10 says that they were an Mbo group who crossed the Limpopo after the original Ngwane nucleus.

C When Ngwane first came here, he found the Mibandze here?

HB Angiti Ngwane moketa lepha wabokhandzo  
Didut Ngwane, when he was coming towards here  
lepha baka Mibandze?  
he found the Mibandze<sup>(3)</sup> people

MM  
Yes

HB Yes

C Who lived, who else was here, who was, who was on this side

HB Leva baka Mibandze bebakhelene  
Who the neighbours of the Mibandze  
mabaphi? Lebe bakhelene mabo

MM  
Imiti Kwakute ye nkhosi  
There were no residences  
people here, those who were their neighbours

HB mhe

What?

MM  
Imiti Kwakute zwa, zwa nye  
Residences were scattered, there  
babangabanengi bantfu  
were not many people.

HB They were very few tracks.

MM  
TT

kgobe berifika nani mibandze lidzawo  
Became one could come and

bese niyathas - ke  
find some place for residence.

HD there and there for - - -

c Does he know the Nibongo <sup>1567</sup> - - -

HD kgairibongo mlabokhelwane awuzange  
did you hear about the clan names  
reunite gogo?

MM  
TT

of your neighbours, gogo<sup>59</sup>,  
Bokhelwane?

Neighbours

HD Serqitho nyengaba labokhelwane sebaka  
I am referring to your neighbours and  
Mibandze nayiya tuiti lekwa kwakhe  
Mibandze <sup>(3)</sup> people that ro and and ro had  
kohanibani, lekwa kwakhe bobani bani?

MM  
TT

but up a residence there?  
awu, mivenqi nye tuiti yayayikhona  
there were many residences which were  
kgobe tuiti beyitui qcali, qcali, qcali,  
here, because residences were here and  
qcali, nemadwoda lamadzole-ke  
and elderly men - - -

c I think I'm pleased you know.

MM  
TT

kwakurqiba bona laba boka  
I was them, this 132 many and people  
Nthonyane

(156) Sibongo: in this context, the word refers to the clan-name, not to clan praises. See glossary

C Can you ask him if he knows anything about Lala<sup>63</sup>?

HB Labantfu sibongolala tabo tingetoka  
 These people whose clan names are Lala  
 Lala bevakabani bono lala, bevakhamkophi?  
 Who were they, where were they coming from?

~~HB~~ Answer, Angibati Akhoni  
 I do not know them, Akhoni (59)

HB No, I do not think I know them

~~HB~~ Angibati  
 I don't know them

C Okay, then that story

ask you about, can you him about  
 that now, because that is what he told us  
 already, about the Akhonyane?

HB

C No

HB u Lokhija ngunfava wakhoni  
 Lokhija is the boy of the king.

(63) izala; amatala): a derogatory designation applied to a number of clans resident in Natal during the reign of Shaka, who were supposed to have spoken the sekela fashion, a dialect close to that of siSwati, and to have claimed to have a shared origin with the Swazi.

MMW  
+ + + e-e

Yes

HB Wase ubawaka Nkhonyane?

MMW  
+ + + He then became a Nkhonyane?  
u Lokhuya?

Lokhuya

HB m-mh  
Yes?

MMW  
+ + + u Lokhuya phela nguyena akhuphela baka Nkhonyane  
Lokhuya is the one who surpassed the Nkhonyane

HB Baka Nkhonyane?

MMW  
+ + + The Nkhonyane

Yes

HB Nkho

Yes

MMW  
+ + + Kwase kuba nguye entuli  
Then he was the leading one

HB Nkho, ya

Yes, I see

MMW  
+ + + Nkhe-e, kodwa Nkhow yangete yatho  
Yes, but the king did say that he was  
kutini iyamasho lo Lokhuya naye wabakhona-nye  
dismissing Lokhuya he remained there.

HB Kuthava-ke neboka Mleko, baka Mleko  
There are also the Mleko<sup>(64)</sup> people in  
Ku Ngwadane Mkhawembe wase wayiva-ke  
Ngwadane, may you ever heard of that one?  
Teyo?



(64) class name for the photo people.

people

10/11/11  
7/11

Nqiyabona baka Ntleko, baka Ntleko nabo  
The Ntleko (60) people are here, they are our  
bahlali nye, bangiboke, bakhelwane vele sandla  
neighbours

Phela nabaka Ntleko

Even more of Ntleko (64)

HS Ntko, the neighbours were Ntlekos in those days

C Was that a Sibongo<sup>156</sup>?

HS Ya, Ntleko Sibongo  
Yes, Ntleko (64) is a clan name

C I see, can you ask him where did he  
saw all of the history, how does he know  
all these things?

HS Wena-ke mibandze wawutfolophi, wawukhala  
You Mibandze (3), where did you get it,  
malabodzala nase ncupha Khona,  
you got it from the older people?

HS Nqarqiyitfolo la kulabodzala.  
I got it here from the older people.

HS Emakhekheni?

From older people?

HS Nqire mncane nani ngobe kumfowethu  
I am still young because my brother  
nye we Gavini yena nqarqiyema  
of Gavini's, need to look after things

(65) Gavini: Magaru libitjo, made up of men  
born c. 1896 - 1901.

agadza tintfo lo, pho kusheshe  
but death quickly took him. I am  
kumanjwe. Mine ngiqingqonondolozzi, kusheni  
Mlondolozzi (66), the king began to - - -  
kulala kwaya kutfwala - - -

HD Libutfo naruthumbuloko, laba labadza?  
Libutfo (67), if you can remember, these old ones?

MMHT Emalutfo?  
Emalutfo (69)?

HD Laba bebatola kudzalea, ulalela-ke  
those who were telling the story, they  
ulalela?  
were listened to by you?

MMHT Yindlavela phela na Giba  
It is Ndlavela (68) and Giba (69)  
C Indlavela?

HD Yindlavela  
It is Ndlavela (68)

MMHT Yindlavela na Giba, laba bababe  
they are Ndlavela (68) and Giba (69), there are fathers.

HD Yindlavela na Giba  
It Ndlavela (68) and Giba (69)

MMHT e-e, babe yindlavela, uyine wa, Mufu  
Yes, my father is Ndlavela, he belongs to  
abetomikashela ngu Giba  
He dies you wanted to visit, Giba

HS Iya Giba  
Yes, Giba (69)

(66) Mlandolozzi: a libutfo of men born c. 1901-1903.

(67) See gloromy

(68) Nahlameta: a libutfo of men born c. 1856-1866.

(69) Yikaa: a libutfo of men born c. 1866-1871.

61

MM  
H/T

Iya, ee

Yes, yes

C Does he know any praises - - -

140 Uti-ke, uti fibongo teboka Mibandze  
She is saying how do the Mibandze  
batibonga Kampani?  
bonga (70) themselves?

MM  
H/T

Nababonga?

When they bonga (70)

145 e-e, aquti-mi setibongo mi, kuti wafika  
Yes, like say they start like this,  
lapha wabanjani waqwaza maringanyane jani  
that so and so stabbed what, what.  
yani - - -

MM  
H/T

Wo, hare babonga inkhosi?  
When he praise the king

ND

Um-m

Yes

MM  
H/T

Nqete nqati nyoba phela inkhosi  
I wouldn't because one wouldn't know  
nyeke nyati fibongo fayo muntane.  
the praises of a king when one is young.  
Nqati mi fa Mbandzeni, nyobe babe  
I only know those of Mbandzeni (71) because  
abeyibonga-ke inkhosi Mbandzeni, lapha  
my father used to praise king Mbandzeni  
abebutse khona  
where he (72) had butse (155)

(70) kubonga; to declaim praises; extol; to express gratitude.

(72) Mapumulo - Mibandze's father.

(71) Mbandzeni: Swazi king 1875-1889.

AB  
Iya  
Yes

MM  
Ehhe, nqob abeyibonga atri abetui,  
Yes, because he prayed hini and said,  
Ye gezintaba, atri ye gezintaba  
You gezintaba (75) and said you gezintaba (75)

(corrects himself)

Maqija kandaba wathengisa izinkomo  
Maqija (76) kandaba (77) who sold the cattle to  
wayathenga amajaha, amajaha ara,  
buy amajaha (78); the men are recalcitrant  
amadoda arabholidile kikelekece semkhonto  
indloz'umalijwa. Long spears, ancestors  
~~who~~ who quickly comes when it/he is called, he was

asabele, Malijwa ngumzanni  
Called by Lobengula of  
Mavuma byakutiza in Lobengula

Mzilikazi (79) He is saying ndlovola (80)  
kwebaka Mzilikazi, seti indlovola  
Should be equipped with long

Kay'hlome, ihlome ngemakha emhambelo,  
pointed poles for ihlombelo (80)  
sibhejane ngasumenela ifiny'ubezgi.  
skins will wipe away the fears.

Mnemanga tsani gama abetui.  
You are lying, say Gama (81). Who will

ngaw'inkwa ngubani ifindlebe. Lici  
Cut you your loss for you. Lici (157) is  
lumaronga byabonakela, Maronga

songa'd (158) lelela, it is seen, he leled songa'd (158)  
ng'emdzindzi nange njojela  
with Mdzindzi (159) and with njojela (160)



(75) the one who washes on the mountain

(76) the one who giya's. (to giya is a Zulu word, meaning to perform a (men's) sd dance manoeuvre, usually being a statement of identity and prowess; kugidza (the siSwati form of the same word) is the verb used in connection with the incwala, i.e. kugidza incwala (the celebration/dancing/performance of the incwala ceremony).

77 indaba (Zulu) means an affair, a matter; in this case however, it appears to be a proper noun, Ndaba being both a common first name and sibongo in Swaziland. The 'ko' prefix suggests that it is 'at' or 'of' Ndaba.

(78) Majaha: unmarried young men in the late teens and early twenties; sometimes used to connote a peer-group, whatever their age.

(79) Lobengula, son of Mzilikazi, became king of the Ndebele in 1870.

(80) inhlambela: washing enclosure of the king built during the incwala by men of the emabutfo from wooden sticks.

(81) Iyama: a Swazi sibongo. The Iyama referred to here was probably John Iyama, a Swazi reared in Natal who became one of Sir Theophilus Shepstone's retainers, and in that capacity came to reside at the court of Mbandzeni as an unofficial advisor to the king.

Lichibi line Mhlambeni Muzulu Kaliphuzwa  
 the swamp which is at Mhlambeni <sup>161</sup>  
 ngumuntu lephuzwa Stungane  
 nobody drinks at it except Stungane (81).  
 aliphuzwa manguphambi yezinkomo, Konye  
 It is not being drunk by a herd  
 mangazingamazane. Inyoni lemyama  
 of cattle and game. A black bird  
 ledlalela emadumeni ezintaba,  
 which flies over the mountains, came  
 yekha bangilebela - ngokuthanga  
 down and they dispersed about light...

HB I Sengatikhokhela kodwa sekusenta lokugqoka,  
 I have long forgotten them, this is because of  
 mengondwa seyincane, kwenta nequngu  
 old age and my brain is now small, it  
 lamini

is because of old age, lamini <sup>(162)</sup>

HB Inyabonga Gqo  
 Thank you very much Gqo <sup>(163)</sup>  
 C I think we should stop there - - -

HB MW Ngobe mine kutfwala ngitfwale  
 Because I began to fwala (82)  
 ekubhambeni kwemutfwane wakho  
 at the death of the child of the king

HB Malunge <sup>(164)</sup>

MW Malunge, ya, ngalala kutfwala - ke mine,  
 Malunge, yes, I began to fwala (82), the  
 bantfwabenkhosi lengiletatoko nge Makhonkhosi  
 King's children I know are Makhonkhosi who

(81) Name of a person

(82) Carry (on head or shoulders of a load gripping by the hands). It could also mean to get strength from evil spirits.

(157) Lici: the meaning of this word is not clear. In this context, it probably means a combination formed against a person for excluding him or her from their company; it could also mean a concerted plan arranged among a number of people (Bryant); it could be a shortened form to fit the rhythm of the tibango of licici, the siSwati word for earring; it could also be an adapted form of sici, the siSwati word for a fault, misdemeanour or blemish.

(158) Kusonga: lit: to roll, fold or wrap up; also to take revenge, threaten; to 'shut up' a person with an unanswerable argument. According to Bryant (p. 597) it also has the meanings of 'begin to form the foetus in the womb, as a cow...; show the first signs, by a twisting of the sheath-leaves, of putting on the ear, as Kaffir-corn, or the flower-tuft, as umelies' (p. 597).

(159) mdzindzi: the meaning of this word is not clear. It could be derived from the siSwati word for an (uprooted) tuft of grass (with clodded roots) sidzindzi (which may link to the last meaning of kusonga in note 158 above); sidzindzi is also used to refer to a dull or stupid person.

Nguzi Manda rebanganyama

I found being of my age

HB HM

How

MW Nguzi Makhoikhoi nguzi Mlumbi nguzi Mwindi  
They are Makhoikhoi, Mlumbi (165) and Mwindi (167)

HB Nguzi Mwindi

It is Mwindi

MW Jya, laba bonarikano ko Mshengwe nje  
Yes, there like Mshengwe (168), I think they  
nguzi abona rebanganyama kavane  
are a little bit behind.

HB How

How

MW e-e

Yes

HB Ya

Ya

MW Mwindi nje ko mankana, mangu  
You see this road so, the boy who  
Informant Mankana, abe Mfawa akamba mshani  
seemed to have is attached to the re-settlement scheme  
forgotten, mangu love luklukwemi

HB O, Mshengwe?

Oh, Mshengwe

MW Mshelwa, bekungumfana ke - - -  
Mshelwa was just a boy - - -  
bekungumfana kumfana, nja mshani  
It was just a real child, I found the  
more nguzi khandze magadwa  
king still being looked after.

(160) njojela: the meaning of this word is not clear. It could mean a tall person with uneven eyes; a member of a libutfo; and, according to Doke and Vlakari, in Tojela was a 'regiment'. (p.362)

(161) Mhlosheni: name of a present-day mission settlement in southern Swaziland between the towns of Nhlangano and Hluti. The mission may have taken its name from the nearby Mhlosheni hills.

(162) The sibango of the interviewees, Henry 'Hlahlamehlo' Dlamini.

(163) Sinanatebo of the Nsibandze people.

(164) Malunge: was the name of one of Somhlolo's — brothers assigned a chiefdom of his own in the closing years of Somhlolo's reign (Banner, p.33), and was appointed <sup>as one of the</sup> regents during the minority of Msurati. (Banner, p.51). Malunge son of Ndvungunye was described as by Banner as being one of Swaziland's veteran elder statesmen during the reign of Mbandzeni. (p.127). He died ~~in~~ c.1874-5. (p.160). According to Metsebula (table opposite p.4) Malunge was also the name of one of Luchonga's sons.

(165) Makhosikhosi: son of Mahlukohla (Bhunu) and brother of the late king Sobhuza.

(166) Mhumbi: son of Mahlukohla (Bhunu) and brother of the late king Sobhuza.

(167) Ncindi (Nqindi): son of Mahlukohla (Bhunu) and a brother of the late king Sobhuza.

(168) Mshengu: son of Mahlukohla (Bhunu) and a brother of the late king Sobhuza.

65

C What - is he talking about

HB No he is talking about

MP  
I found the king still being looked after

HB

MP  
Kw akungunfana

He was just a boy

C Is he finished now?

HB Sew nedzite ke babe?

Are you through babe?

MP  
I am through, nkhoi

I am through, nkhoi (169)

HB Hha arihonge

well let us say, thank you

C

MP  
Ngobe male ekuntj'eni

Because he started from Maruya 170  
and led - - -

Wangena

(169) nkhosi: one of the tinanatelo of the Dlamini people, but also used more widely as a polite address form for other people.

(170) Masotja: a libuyfo made up of men born around 1903 - 1910.