PAGES 72 BLADSYE

Springbok®

II

Scribbling Book
Kladboek

SIZE A4 (297 x 210mm) GROOTTE

Name / Naam: MAPHUMULO NSIBANDE & HELI NSIBANDE

Subject / Vak: TAPE 3 (b)

Place / Plek: ZOMBODZE

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

INTERVIEWS

JD. 192

INTERVIEWES NI : ZOMBODZE

DATE : 13TH JULY, 1983

INFORMANTS : MAPHUMULO MSIBANDZE (MM)
UFCI MSIBANDZE (Ufc)

(99) Sithambe, "the name of a person" : people

Hm Bake balwa yini baka Nsibandze nebaka Zulu?
Did the Nsibandze people ever fought with the Zulu people
Hm They never fight

Mn Kute phela Nsibandze ucondze kahle futi
For you Nsibandze to understand clearly that
Inkhosi yaSomhlolo ute ucela
King Somhlolo asked from the Zulu king,
enkhosini yaka Zulu, ucela umuntfu
asking for a person who would sound an
lotabobabhabela lemkhosi, nakuta lenpi yaka Zulu,
alarm when an impi[48] of Zululand
ngobe ngemaqwala laba bakitsi futi-ke
comes because my own people are lowards, and
kwakurete bantfu. Kulelwa nangu-ke
there were no people. Sithambe (99) was asked
Sithambe ulelwa yinkosi Nswati fugati
by King Mswati, no I mean Somhlolo, the
yaSomhlolo, inkosi-ke yaka Zulu seyimnika
the King of Zululand gave him this
nangu

Hm Eyi - ya
Yes

Mn Eya.
Yes

Hm He says Swazis were not people of army,
by, because they were not of that type
they never put a request

to the king that when army comes
tell them so that they run away for them

C The Nibandze

Th Not Nibandze, the people of the place
whom they are they requed, they
put a request to the that when
anything that is coming to attack them, the
king must sent somebody and be chose
one man who was called Sithambe
Ntjangane[94] to come and build his home at
Mkhwakhwa[97] where he was, Kodwa intloli
what is intloli(ao)
kutiwa yini?
called?

SS Spy

Th Spy there

C Where did Ntjangane come from?

(100) Spy.

(94) Ntjangase (variant: Ntshangase) a Swazi sibongo.

(97) Mkhwakhwa: area south of Hluti near the Mkwakweni mountain just inside the South African border. The area takes its name from the preponderance of mkhwa kwa trees (Strychnos spinosa - monkey orange) there.

Hn Zulu land.

C Himself, he was a Zulu?

Hn Yes, that is Zulu.

MN Lowoko ulama lakeyindoma-ke.
That one comes after the indoma.[133]

Hn He comes after the one who indoma[133]

in Zululand, Maripula.[154]

C Did he come alone, or did he come with

people, Ntjangane.?

Hn utsi [redacted] weta yedowa noma weta
She is saying, did he come alone or
nalomunye?
With another one?

MN Weta yedowa
He came alone

Hn He came by himself, he never

C Did he khonta[7] to the Swazi King?

Hn utsi wakhonta yini enkhosini yakaNgwane?
She is saying, did he khonta[7] to the king of Sw

MN Ka Ngwane shela, wacelwa yinkhosi.
At Ka Ngwane[4] was infant requested by
the King.

154 Maciphula: son of Mamba, of the emGazini section of the Zulu clan, was the Zulu king Mpande's principal induna, and a powerful figure in Zululand. –
)

azilandi

Hn Akakhontanga, Walelwa?
He didn't khonta[7], he was requested?

MN Walelwa ejinkhosi, yase kwinika-ke kizawo
He was asked by the king and he was given this place.

Hn He was requested to come and he was given the place.

C So the message was sent to him in Zululand, come here and we will look after you and you can spy for us?

Hn Yes

C Do you, also in days when Lobhuja was an indoma[133] did the Nibandze fight in the Malutfo[12] of the Swazi king?

Hn Ntu lluma u Lobhuja aseyinduna
She is saying when Lobhuja was an
kalwa yini baka Nibandze emabutweni
indoma[133], did the Nibandze people fight in the
enkhosi na?
Malutfo[12] of the king

MN Emabutheweni ekhoni?
In the Mabutfo[12] of the king.

Hn E-e:
Yes

MN awu, impi phela, ngoba ani khona-nje
The impi[48], because there is one which
lelyaphuma kuthunjwa ngobe kwale kwaba
went out to capture that ely there were/
nemandzawe-nje
are Mandzawe(101)

Hn E-e
Yes

MN Iya.
Yes

HN MN They fought during the time of the
Umshadza[49].

C What is Umshadza[49]

Hn It's north in Basutoland

C Oh, ya

MN Sengibani-ke lapha lawakipha lona?
Who is that one who sent it out [impi[48]]

Hn Ngu Mswati
It was Mswati.

(101) emandzawe: hostile evil spirits; who were once people who, it is believed, should never be stabbed by their enemies, but rather taken captive. Once slatched their spirits continue to plague their killers and their descendants

Hn That is MSwati

MN Akunje Mkandzeni?
Is it not Mkandzeni?

Hn Cha, Nga MSwati
No, it is Mswati

MN Wo, Nga MSwati
No, it Mswati

Hn E-e. Yinyati nga MSwati
Yes, it is inyati(83) for Mswati

MN Indlavela?
MBlavela(68)?

Hn Kwaphuma ~~indl~~ indlavela, kwaphuma
Indlavela(68) was sent out, inyati(83) was
inyati, kwaphuma inigadlela
sent out and inigadlela(102) were sent out.

MN Iya
Yes

Hn Labayilwa le
The one they fought there.

MN Iya
Yes

Hn Badzala-ke
They are old

C When the MSibandze was at Lubombo(136),

did they dance inewala(141) there?

Hn Inewala, yayiwele ligidzelwa khona la
The inewala(141) was being danced(76) gidza'd
right here

Imi Gadlela:

(102) ka libutho (so-called 'age-grade') of Mbandzeni's, made up of men born between 1877-1876.

They did dance there.

C At the Lobombo?

Hn Lobamba.[196]

C Not at Lobamba, at Lubombo?

Hn Utsi-ke Uma Sebati ndowma
She is saying, when they were down there,
baka Nibandze, Nabakhana le dutani
did there Nibandze people.
babeyegidza yini Inwala?
gidza[76] dance Inwala?[141]

Hn They never did that.

C Did they have Ligodlo[145]?

Hn They never have Ligodlo[145]?

C Where they kings there?

Hn There, ordinary people

MW Bekungemadowma
They were Sindowma's[133]

Hn Inwala[141], they started during the time of Sontlolo.

C Do you know anything about Embo?

Hn Watini ngendzaba yare Embo?
What did you say about the story of Embo[34]

MN Kute
There is nothing.

Hn He knows nothing there

C And you?

Hn Embo, I have no idea. Which is that place?

C Just, I am not sure.

C And Mthunqwa[137], or the Mibandze people, do they call themselves Mthunqwa[139]?

Hn Emathonga?
What about Emathonga[104]

C Amathonga, not Mthunqwa.

C Did you ever hear a story about

Hn ntsi watini ngendzaba yare mbo?
She is saying, what did the say about the story of Embo[34]

(103)

(104) emathonga : deragatory designation for a black smith; the Thonga people reside to the east of Swaziland

MN Angati lutfo
I know nothing
C Did you ever hear a story about people
Coming to Swaziland in a Silulu[105]?

Hn O, utsi labeta neulalu bakabani?
Oh, She is saying who are those who came with silulu[105]
Hn Baka Sinelane?
They are the Sinelane[106] people
MN Baka Sinelane.

Hn You can get it a Sinelanes[106]
Ko ntjengila[103].

C You have heard the story there?

Hn Yes, they know about the silulu.[105]
Slamini, baka Sinelane labantjela ngeulalu?
Slamini[107], the Sinelane people can tell you about
June indwna nge lenkhosi.
We are only kindwana[133] of the King
MN Njengobe ngentjela nje kutsi ko sanuka
As I am telling you we came from
e Ngcagce tune, lapha sophuma khona,
Ngcagce[85], where we came from and
ngenlokwu sitaka, sitaka, sitake, sitake
we came gradually.

(105) A large rounded grain-basket made of plaited grass
(106) Clan name for the Simelane people.
(107) Clan name for the Slamini people.
But in pure-content Slamini, the interviewer was being ~~called to respond~~ addressed.

(108)

(109)

(103) KoNtjungila - Simelane chiefdom south of Hlati Khulu.

nilulu (105)

Mhayi kuti seta ngenilula
Not that we came in the silulu (105)
Mn Tsine sainokabili. We were the
We were on the Vent.
Visitors to our Cousins

C Oh, mkho, What can you tell me about

the MKhonta 138

Mn Iti ngalaba baka MKhonta lingantjelani?
She is saying What can you tell me about the MKhonta (88) people
MN Awu baka MKhonta bachamuka le
The MKhonta people came from Marimba (11), the
Ka Marimba baka MKhonta
MKhonta (138) people
Mn Ku Morenyana?
From Marenyana 15?
MN Cha, Kunyatu, Lingyatini
no, from Lingyatu, at Ngyatini 110
Mn During the time of ~~Ny~~ Lingyatu 83, during

the time of Mzilikazi 108

Mn Bafika ngenkhathi ka MSwati
They came during the time of MSwati
Mn Coming to the place where it is called

~~Ma~~ Marimba (11).

(108) Mzilikazi: son of Mashobana, an induna in the Zulu army who became king of the Ndebele in the nineteen

(110) Nyatsini: possibly meaning from the Nyatsi libutfo. - but see note 111 below

(111) Masimba: probably kwa Masimbangenja, the place of origin claimed by the Mkhonta people, the exact location of which is not known. See Mkhonta interview, 31.08.83. Literally, emasimba are faeces, and nyatsini is sometimes used as a euphemism for emasimba.

?

C Marimba?

Hu Yes, is the place

Mu Bachamuka le le [illegible] arati natu.
They came from there, even ourselves don't know.

Hu It's in Zululand this side, I cannot tell where is that [illegible] place.

C They come from there?

Hu Yes, they came from there.

C How did they come here?

Hu One brother came here.

C Do you know why?

Hu Utu kwaya ngani [illegible] kutu bete ngalapha?
She is saying why did they come this side?

Mu Kungoba, babahamba ngoko lokuhlushwa?
It was because they were being troubled.

Hu Bacashwa yinpi?
Were they chased by [illegible]

Mu Ngiko lokuhlushela...
Is this that troubles...

Hu It was the army that made them move or leave the place and come

this side.

C Which army, Zulu army?

HN Zulu army

C Pushed them

Hr Yes

MN Ngeke ukuyi indzawo yakho ukheti
You cannot leave your place when
Kahle
enjoying it.

C Did they khonta[7] to the Swazi king?

MN Utsi bakhonta yini enkosini yaka Nqwane?
She is saying, did they khonta[7] at the Swazi
MN kuyakhanya vele kutsi bakhonta kokuba
It is clear that they khonta[7]'ed they control the king and
bophetse ukhosi baya tsiwa, angake
they are known, they cannot just control the
bophetse ukhosi, umuntu kucala
king, A person would[2] put up a residence in
abengakhi nyè indzaweni angakabekwa
a place before being reported to the
enkosini.
place of the King.

Hr And that there is, there no such trads

place of the Nguane
king?

just put to kraal

MN Nobe sikhulu sizamchuba simnikise
Or the Chief would go with him
enkosini.
to the king.

Hn And the chief used to take that

person who wanted to put up a kraal

to the king.

MN Inkosi imemukele-ke
The king would then accept him

Hn And the king receives him then.

C I am sorry, what were you going to

say about the two brothers and Mkhonta?

Hn There are two brothers, the Mkhontas, the

junior, nike naya yini e Thungini?
Did you go to Thungini? (114)

Ho E-e.
Yes

Hn Batini bona?
What did they say?
Baritjele kahle? Bakhulume batini pho
Did they clearly tell you? How did they
talk?

(114) eThunzini: possibly Mtunzini, on the Zululand coast.

HD He wants to know, what did they say?

C A lot but I am trying to check it you know — — but he didn't tell us about two brothers, he didn't say anything?

HN Ya, two brothers came, Ndzata and [illegible] uko, nabani? Kwafika Ndzata nabani?
And who? Came Ndzata (84) [illegible] and whom?

MN Lowete Ngu Ndzata wekulala
The one who came first was Ndzata (84)

HN wase ulandza Magoloza.
Then he came for Magoloza 115

MN Wase ulandza Magoloza
Then he came for Magoloza

HN Ngiyati mani kahle, ukhona mani lo
I don't know, there is his name, I
lolito lafhe, ngiyalikhohlwa
forgotten it

MN Magoloza lewutalwa Ngu ngubani lo
Magoloza was born of, who is the one
lokhona manje?
around now?

HN Ngu Magoloza phela
It is indeed Magoloza 115

(115) Magaloza: Magaloza is the present-day chief of the Mkhonta people resident in southern Swaziland, north of present-day Zombodze. The informants appear to be refering to the existence of an earlier Mkhonta man, also called Magoloza.

Mn O, ngu Magdoza lo lithova?
Oh, it is Magdoza who is present?

Hn E-e, kodwa ukhona, bamlita ngelibito
Yes, but he is around, they called him
lelinye, elinye le, lo lo Ndzata nye
by another name, it is not this Ndzata (115),
sekuye, sekubokhona lomfowabo Ndzata
there there is Ndzata's (84) brother.

Mn Iya
Yes

Hn Sengimlibele ngiyana sikhulumo lapha
I have forgotten him him as we were
ka Zombodze
talking there at Zombodze.

C What is he saying?

Hn I say, there were brothers but the junior
brother came first, and he said he has to
go for his older brother, I have gotten
the name of the older brother.

C And the junior one is?

Hn Is Ndzata

C Ndzata

C And then he went back to get

Hn Mazubane?
What about Mazubane(117)?

MN Mazubane we Thunzini.
Mazubane(117) is of Thunzini(114)

Hn Ngito phela lowefika ngawe Thunzini,
I say because, the one who came is of Thunzini(114)

MN Mazubane ngawe Thunzini, lo Mazubane,
Mazubane(112) is of Thunzini(114), this Mazubane(117)
Mazubane -ke ngoye lowufeka efika
Mazubane(117) is the one who came,
indwa yaka Zombadze le yase itibaphate
the indoda(133) of Zombadze, then he
lenqodzi se Thunzini, lomkhulu, logogo
said, look after this area of Thunzini,
my grandfather, this grand father.

Hn Iya, lowefika, Mazubane, Mazubane
Yes, Mazubane(117) came, Mazubane(117) went
walandza Ndzata
for Ndzata(84)

MN Ingani ngilandzile, Ingani ngitito
I said that, I said all that.
kakhe loko

Hn Iya, the junior is Mazubane she was
for the Mthontas and Mazubane went for
his senior brother Ndzata.

(117) Mazubane:

C Where was Ndzata?

Hn He was in Zululand

C where?

Hn At Marimba[111].

C Magulane?

Hn Yes

C And then

Hn After he was giving the position of taking care of the King.

C who was?

Hn Ndzata.

Ndzatel 84

C Ndzata?

Hn Ndzata was giving by his junior brother.

C what position, being an Indvuna[133]?

Mr Of taking care of the king like, I mean, herbs. herbs

C Oh, I see

Mr Yes

C Did the nsibandze people ever do that for the king?

Mr They never did that, the nsibandze left the herbs with the [illegible] lomis,

C The nkhosta,

Mr The Mkhosta and the Mkhosta said the, Mazubane, I am too young to touch the king's body so my brother can be able to do that because he is older than me and he went for him

Mr Bo Mazubane bona nguvaba njengeletigodzi nje
There Mazubane(117) are there like there
tratra tratra nangodzi ngobe ngiekudzeni
areas look after there areas because
I am far away, when something goes

lokonakala lapha ke utangitjela, lokunlone-nje
lelwong here, you will tell me, but minor
utokukuledga, lokukulu ukwewete-ke bete kanjalo-ke
things you will attend to them, major things,
C Did you / pick bring them dante to me, that is how they came
lukwala (4)

Hn No

C With the Swazi king?

Hn They did dealt it with the king

C But not

MN bambeka ngobe tigodzi, tigodzi, tigodzi
he was installed because different areas
nje fundlu nja, engodzini nayaphatsa lo
like fundlu (19), yes, in an area to
njenge tigodzi
phatsa (12c) such as different areas

Hn But were given, they were given portions
of being responsible for the places when
there small matters they could discuss them
and when there are big matters they
could be discussed by the junior induna

(119) tindlu: huts, houses.
(120) kuphatsa: lit: to touch; to be in charge

Neve.

Hu Oya, I mean like the Mkhonza[118], they are not big chiefs. They are junior chiefs.

C I see, is there a Swazi word that, in Swazi?

Hu The chiefs, <u>ejikhulu</u>[115]

C And for junior chiefs?

SS There is only one who has accepted, the senior chief is one, say for instance, for an example

C Like Mbandze

SS If you Mbandze, is only he is the head.

C And you call him <u>sikhulu</u>[113]?

Hu <u>Induna</u>[133]

SS Si head <u>induna</u>[133] for all the an chiefs who are under him

(118) Mkhonza - Zulu pronunciation of the Mkhonta sibongo.

(115) izikhulu ; Zulu word for a man of very high standing

(113) sikhulu ; siSwati ~~wor~~ equivalent of isikhulu (see note 115), usually translated as chief today

C But the Mkhontas, your sikhulu

SS Yes, are chiefs, you cannot compare with him. He is on top of them all in Swaziland.

C Is there any Mbabadze women ever married a Swazi king

Hn Mkhona waka Mbabadze lowake Wendza
Is any Mbabadze who once got married
Enkhosini?
to the King?

MN Lowake wentiwa waba yindlovana?
One who was made a Indlovana?

Hn Wendza enkhosini? Lowane walongwa
Married to the King? Who was once
Khonza?
married here?

MN A, Angati.
I dont know

C Do you know anything else about Lobhuja?

MN Sake babuta mi matulola, ngatu mu,
They once asked me even before, and
awa Angimati
I said, I dont know.

125

Ar E-e. Yes
Bebatratra Lamokhafulo Lukhori, mangi-ke
They used to take what the king used
Wamkhafulira lo Anti ware utsitfwa Ngu Lorandlana
to spit, My Aunt 112 made him to spit out and
Ngobe Ayintiatranga lukhori kwatiwa ulihakla
she was married to Sandlana 154 become the king
lukhori Ayitiati lihakla, kute lowendza
did not marry her become she was a
khona
twin
fwile, nobody got married there.

Ar Noone married

C Did the Nibandze people ever speak
a different tongue, differently you know
like some people, like some Mxumalo
people, they speak differently?

Ar Ati Boke Balukhuma yini lulwimi
She is saying, did the Nibandze
lolunye, boka Nibandze?
ever talk another language there Nibandze

MN Lulwimi lolunye?
Another language?

(112) aunt: in this case refers specifically to the sister of his father, and not of his mother. (the latter would be called mother or junior mother).

(154) Sandlana: the name of a person. Possibly Sandlane Zwane, senior indvuna under Somhlolo and later in the minority of Mswati.

126

th Njengoloku kwabo Bulandzeni, yothu, yeyeza
Like the one of Bulandzeni(121)
Mayeye?
Yothu(122), yeyeza(123), Mayeye(124)?

MN Ngete ngati kulabadzolo
I would not know [the knowledge is] with the old people

th He said he cannot know from the old people before

c Can I ask you just one last question? Is it possible that we are making a mistake here, when I went to speak to the people, they were talking about Tigodwa, they said that the king was Somhlolo and this story about people staying behind, when the king went to Mdzimba, is usually the story of Somhlolo, is it possible when we are taking MSwati now, that we are making a mistake, that we should be talking

(121) Bulandzeni : name given to an area north of the Komati River, in the Hhohho district settled by Ndwandwe refugees during the reign of Somhlolo. Literally, the name means 'place of the in-laws', a reference to the fact that Somhlolo was married to an Ndwandwe woman, Thandile. The Ndwandwe people speak a slightly different, Zulu-ised dialect from the Swazis.

(122) Yokhu : the 'Ndwandwe' form of the siSwati word lokhu (this).

(123) Yeyeza : the 'Ndwandwe' form of the siSwati word yeyeta - an onomatopoeic word describing the 'Ndwandwe' dialect.

(124) Mayeye : presumably the 'Ndwandwe' form of a siSwati word which we have not been able to identify

127

about Sombhelo, you understand what I am saying?

Hm Yes, I do

C That the story does not match with the Msiphe story, the Msiphe — — all of these things that you've been talking about happened — Sombhelo's time, you people think, Mswati's time. I am not sure what, whether it was Sombhelo or Mswati

Hm Sombhelo is the father of Mswati, Sombhelo died and Mswati moved further more. Sombhelo is buried there this side, like where the King is buried. Mswati went as far as Babaton.[155] He went further, Sombhelo died something like and he died and Mswati went further to Mdzimba.[37]

155 Barberton;

128

C You are quite sure that the story you are talking about is Nwati.

Hn Ya, this story, the one who made the proverbs is MSwati, he knows, yes

C Where Lobhuja became Indovana[133] at MSilandze at Zombodze[127], who was under him, who was the chief, who was living here?

Hn We don't know

HN Ulti lwa a Lobhuja ayindovana
She is saying when Lobhuja was
lota Zombodze, kobani tiflulu kabatiflulu
Indovana[133] here at Zombode, who
kulendzawo?
were chiefs of this area?

MN Awu Angitati
No, I don't know

Hn He doesn't know

MN Indovana kwakute ngobe kwakungenkhosi na
There were Indovana[133] because there was
no King.

129

Hn He says the Chiefs were present on those days because there was no King, the King was moved by the Army when at the death of Sonkloto.

C Do you know the praises of Lobhuja?

Hn Tibongo ta Lobhuja etri eyatati yini?
She is saying do you know the tibongo[125] of

MN Aewe Angate ngatati, Ang dati
No, I would not know, I cannot know

Hn He says he does not know them

C And you?

Hn I don't know them

C — — — — — Okay

C Do the Mubadze people call themselves bendzabuka[10]?

Hn Etri Baka Mubandze bayatebita yini kutri
She is saying, where do the Mubandze people bendzabuka na?
think they originated? dzabuka'd[156]

(125) Praises

(156) Kudzabuka: see glossary

Ubuhwa

130

Mn La?
Here?
Hn E-e.
Yes
Mn Abaibo phela, lapha badgolunka khona
They are not, where they originated is
bona baphuma e Ngcaqca.
Ngcaqce[85]
Hn They are not the citizens of this place,
they are the citizens of i Ngcaqca.
C Let's hope that Lobhuja left behind what
could be, what did they do, what could they
get for, what could he use him for?
Hn We cannot explain, concerning those herbs
because they were handled by, they were
given to the Mkhongas[118] and they were
to be used by the king
C To do what for the King? To make him
strong to — — —

131

Hn I Cannot define.

Hn Utri enpellini lemitu lezabuyiwa.
She is saying what were there
ngulo Lobhuja lapha, yayingeyani noma
imitu(139) for which were left by Lobhuja
yayingeyepuyiniwa inkhosi yini?
here, were they for strengthening the king.

Mw Yayingeyepudlwa Lurelwa inkhosi.
It was for making the king eat lurelwa(126)

Hn It was for the urelwa, during
inlwala(141)

C Oh, during inlwala.(141)

Mw Ngobe yayi, kubenje ngobe kufika
Because the inlwala(141) comes, the
inlwala kubitwa yena nye ayile le
is the one who is called to the
enkhosini
king.

Hn When the inlwala(141) is going to be
present, he call for Mkhonza(118) to come
to the king first.

Mw Ngeke ngati
We would know — — —

[illegible]

126
[illegible] usekwa: ritual gourd used in the incwala ceremony

Hn He says he cannot define what is done inside there when they get ——

——

C The Nibandze people do not marry the Nkhonyane people?

Hn No, we dont.

C Are there any other people that you do not marry, any other Nkongo[139]?

Hn Char, only those, because we are brothers and sisters. Indwa[133] is not allowed to marry [illegible] chief's son because they are just good as one.

MN Situni-ke?
What is the saying?

Hn Siti manje ukhona yini waka
She is saying now, is there any
Nibandze lowateka ka Nkhonyane, siti-ke
Nibandze who married a Nkhonyane, we
cha
are then saying no.