





Interview

MPANDLANA KUNENE; AT: SISINGENI near Segt.  
ON: MONDAY - 18/7/83

M (Nkhosi, nine bekunene) lokhulumako  
Salute" this one who is  
lapha ngu MPANDLANA KUNENE.  
speaking here is Mpandlana Kunene  
lo Mpandlana utalwa ngu  
this Mpandlana is born of  
Lukhuni, chief Lukhuni Kunene  
Lukhuni, chief Lukhuni Kunene  
E- chief Lukhuni, utalwa  
E. chief Lukhuni is born of  
ngu (Baleni) Kunene, Chief  
Baleni Kunene, chief Baleni  
Baleni utalwa ngu Bhulane  
is born of Bhulane. Kunene  
Kunene, Chief Bhulane utalwa  
chief Bhulane is born of  
chief Bhulane utalwa ngu Si-  
~~ta~~ Siziba Kunene  
Siziba Kunene, Siziba utalwa  
Siziba is born of Mjeruza  
ngu Mjeruza Kunene  
Kunene



Njengaloku - ke libantfwana  
As we are children  
nine bekunene, buncaue  
(salute) ~~the~~ this Mpandlana  
balompandlana ngulapho ati  
is young so that's where.  
khona, aphelela khona magondzane  
he ends, with regards to  
nataba labadzala. lapha - ke  
the old people, in this  
kulelikhaya latakunene, tuse  
home of kunene, its at Sisingeni  
Singeni, eSisingeni at Sisingeni

C

H eSisingeni, the name of this  
kraal.

C Where, here. Ah

M. Kelikhaya laganjwa ngekwebuth  
This home was named by the kin  
kutsi kuseSingeni ngoba kadzeni  
that it be Sisingeni because in the old  
Ligama lalikhuluma kuse lisho ku  
day the name would have meaning as

to what it means.

H Some time back in the earlier  
times, the name talks itself  
about the meaning of the  
utse kodwa lapha ngukuphi.

M eSisingeni.

H The name eSisingeni  
utsi ke - siSinga.

M Sisinga, lapha kee kutsi

"Sisinga" (hook) this means  
kuseSisingeni kusho kutsi

that Sisingeni means that  
kwatusisinga senthosi uSahlolo  
it was at the Sisingeni of the king  
kwakukhungwa timbuti lapha  
Sahlolo, they use to tie goats here;  
tebuthosi kulelikhaya lakaMjevuza  
of the royal family, this home of Mjenza

asi

gs

en

Simi

H They use to bring the goats for  
king Sahlolo, they keep them  
here being tied not to lose



H Hurray  
 C At Singeni  
 H At Singeni  
 M Lapho-ke leligama lase livela  
 So the name was established  
 khona ke kutsi kuse siSingeni  
 that it is at Singeni  
 la lisinga seakhos  
 here is the (hooking place) of the king  
 H He is saying its when they  
 kept something lets say  
 goats for the king

M Laba bakakunene, ngitsi  
 These Kunene, I say the Kunene  
 bakakunene nje, bakaMadousela  
 yet they are Madouselas  
 bona, sinanatelo lesitsi  
 in reality, its "sinanatelo" to  
 Kunene.

say Kunene  
 H Those people Kunene, they are  
 Madousela  
 C That's sinanatelo  
 H That's, sinanatelo lesi saka

Madousela?

M saka kunene  
 of Kunene.  
 H saka kunene, sinanatelo, Kunene  
 This Kunene is sinanatelo  
 is sinanatelo Kunene, Madousela

C What is the sibongo?

M+H sibongo is Madousela

C sinanatelo is Kunene.

M Kunene

C and the other sinanatelo

H lesinye?

M Lesibongo saka Madousela sitai  
 Madousela, Kunene, Muti <sup>MNTIMAUDE</sup> Madze.  
 bubhambolunye, tingaba timbili  
 teta nenina eKhabonina, Vusamu-  
 ti wa uhlophe, wa Mayeyana  
 lose @ nduna le Sematibutweni  
 nabomalima kancane ashigelo

"list of sinanatelo"  
 of Madousela.

umina, wenu wasezile.

C can we ask a question Han



How did the Kunene people

come to Swaziland.

H Laba bakakunene<sup>ke</sup> baphumaphi  
From where do the Kunene come  
babe phumaphi nabeta e Swatini  
from, where were they from

M Laba bakakunene abetanga,  
The Kunene's did not arrive here  
Lokhadovonsela abehamba

This Madovonsela was travelling  
nemakhosi, mandulo, ligama  
with the Kings, in the early days,  
kungu Madovonsela lokwabe

Madovonsela is a name from which  
sekuqhamuka seku Sibongo  
then came out the surname  
abengumholi webukhosi

He was one of the authorities in

H Madovonsela use to be among  
<sup>Kingships</sup>

the sigodlo all the time.

C Which sigodlo?

H E. - sebukhosi, bukhosi, kings

C Which king

H Nawo, Sombulolo

M Ngenibili, ngenibili enkhotini  
Even before king

M Sombulolo, kute lapha baph  
Sombulolo, they did not come

- amuka khona encenye ngulapho  
from anywhere else, its from

lapho baphamuka khona ngulapho  
where come from, is where

kwaphamuka eMalangueni khona  
the 'EMalangueni' also came

H There is no other place that they  
came from but they came with  
the Malangueni

C Before Sombulolo.

H Beta na Sombulolo?

They came with Sombulolo

M Beta na Dwabaziluthuli  
They came with Dwabaziluthuli

Discuss with ESK -  
- suggest that the words  
problematic.



H They came here with Dzwaba  
ziluthuli

C He was king of who?

H Lo Dzwabaziluthuli abeyinkhosi  
Dzwabaziluthuli was king of  
yabaphi.

I who.

M. Abeyinkhosi yemalangeni, baka  
He was king of Emalangeni, the  
Nkhosi, okunguyena swa ngaye  
Nkhosi, its about whom we  
asati ke ngembile lamunye,  
hear? he cer in the older days,  
ngu Dzwabaziluthuli.

Dzwabaziluthuli

H Gb only the first king that  
we told about him, it was  
the first king Dzwabaziluthuli

C The first King of the Swazi  
or the emalangeni

H Emalangeni

C what is the difference between  
Swazi and emalangeni

H E-

C I have never heard of that  
king before

H lo Dzwabaziluthuli

C Ya, if he come before Dlamini

H ~~the~~ Dzwabaziluthuli yena wafika  
Dzwabaziluthuli came first

Kugala kunobaka Dlamini  
before the Dlaminis

M Dzwabaziluthuli nguye lo Dlamini  
Dzwabaziluthuli is Dlamini I

wekugala, baqhamuka embo  
they came from Embo

ngavako Embo  
as we are told, Embo

H its that Dlamini who came  
first, coming from Embo.

C. Who was his son

H Dantwanakwe abe kungubani  
who was his son



M Umntfwanake abe kungu Nqwane  
His son was Nqwane

H His son is Nqwane

C And they came from

H Embo

C where is Embo

H Embo ikuphi  
where is Embo

M eNkha nesingizi se Afrika  
North of the African Island

lapho hie tadzabuka khona  
from where all the nations  
bonkhe

≠ came.

H E

M Ngulapho kwa dzabuka loku  
That's where this Duvabazabuth  
Duvabazabuthuli  
came from.

H E in north Africa

C Did he hear anything else  
about Embo

H Kukhona yini lokunge lowase

Is there any other thing that you  
wakuva ngembo Kunene  
heard about Embo, Kunene.

M kute ngeva nje kutsi laba  
Nothing, I only heard that  
baka Nkhosi badzabazabutha  
the Nkhosi came from

Embo lapho bagqamuka khona  
Embo where they originate they  
bebetha kwetfwele umfuma,  
can carrying "umfuma"

Kukhona babe kwetfwele bagqamuka  
there was something they were  
ka Embo

carrying when they came from Embo

H Only — that the Dlamini's  
came from Embo, but they had  
something carried I don't know  
what it was

C something like what, Is there  
some idea



H utsi ungaba nako kusho  
he said, can you be able to  
kutsi kodwa ngabe  
say what was it,  
kwakuyini

M Bebaphete kwebukhosi baka  
They were carrying, something of  
Nqwanu, buhle bakaNqwanu

H E<sup>o</sup> <sup>the kingship of kaNqwanu, the beauty  
of Nqwanu's royalty</sup> they were carrying something  
very important to the king, king  
ship

C kingship

H Kingship, yes

C It's not something like an  
"inkatha"

H Bekingesiyo inthatsa  
Was it not "inkatha"

M Kutsiwa neta netfuele um-  
It is said that they can  
um- umfuma  
carrying "umfuma"

H The something that was, were  
rolled by something enclosed  
that you can't see.

C Did the Kunene people come  
from Embo

H Baka Kunene nabo bebakhona  
The Kunene people were also  
lapho  
there.

M Bakakunene solo bakhona lapho  
The Kunenes were still there  
ngoba asiva kutsi tukhona lapho  
because we don't hear that there  
baghamuka khona ngoba sijera  
is place from which they came, As  
tibongo, tibongo sijera kutsi  
with the other "tibongo" we hear where  
laba baghamuka kaZulu laba  
they come from, some from Zululand  
labanye beSuthu kodwa tsine  
some from Suthu, but what we  
sati kutsi sibaka Madvonsel  
know is that we are Madvonsel



also difficult word  
"boys" <sup>to go with</sup> into work

sasikamba, sikafana benkholi

we were travelling, being servants  
eubili

BOYS.

of the kings.

H We only find that were the  
people going with the Malanzu,  
we were the people, the kumene,  
working for the king.

C So he doesn't know if they  
come from Eubo.

H Heo says they are likely  
come from Eubo because the  
other people we understand  
that they come from Zulul  
they come from places from  
where say they came from  
but ourselves you find that  
all the time we had been  
with Nswana kings

C Can you ask him if he knows

(1) Lush notes "unfuma" is the name of a ~~part~~ preserve,  
used to preserve meat for up to 1 animal  
year (or more). Cook meat 1st! also used for chewl collect  
of small <sup>money</sup>, left aside <sup>story</sup>.

H Lokwetululu kona uyatewati  
Do you anything about the  
yini?

tell "silulu" story

M Aun angikwati ke kwet'ulu  
No I don't know about silulu  
ngati nje kuti bakankhosi  
what I know is that the Nkhosi  
bebe +fwete "unfuma"<sup>(1)</sup>  
were camping "unfuma"

H I don't know about silulu  
but I only know that the  
ma-Plamin, Nkhosi Plamini  
were camping something which  
they always carried.

M Silulu sowa ngiyasati lesi  
I know "silulu" this  
lesentiwato ngetandla la  
one which is made by hand

H Ngiyasati silulu which is made



by hands

M lekufakwa kudla kuso nona

On it is ~~put~~ stored food.

kubekelwe, tikhukhu kuso

also is put for chickens

H. Where they put grains, meals & mabele and the chickens.

C. But did he hear the story of the people who came in the "silulu" to Swaziland

H lapha, kute yini lowukwatiko

Have you ever heard that

yini, ngabwubeva, kukhona

some people came with

bautfa laba camuka betu

"silulu" rolling,

ngasilulu zigqika

M. Kute ngaphandle kwalo,  
Nothing except that

kwalo Dwabasiluthuli, kutai  
king Dwabasiluthuli ~~one~~ of  
inkhosi Dwabasiluthulu yeMafwath

the Swazis came camping

yeta yetfwele umfuma, nina

"umfuma", they walked through

naqhedza Lubombo ngekukhlehlelela

the Lubombo "ngekukhlehlelela"

netfwele umfuma.

camping umfuma.

H. Only Dwaba seluthulu we heard about that he, they were coming along the Lubombo

range which they were

camping something which

they call Mfunta, they call

it Mfunta

C. Did Dlamini stop anywhere in the Lubombo, King Dlamini

H. Dlamini, wa - kukhona yini

Dlamini, is there a place

lapha apha ahlala khona

where he came to stay



M Wafike wahlala ePutunkezi  
He came and stayed in  
ranivato, minyaka.

AT THE PLACE OF THE PORTUGUESE

Mozambique; as I hear, years  
H I understand He stayed at  
Portuguese for some years

M Wesuta lapho waya ka  
He moved from there to  
Tembe Tembe.

H And from there he went  
to Tembe

M Wesuka lapho waqhamuka  
He moved from there and He  
etulu ekubonjini, asaghamukela  
appeared up in Lubombo, appearing  
asayaluke ndive seloku, kufunika  
after moving up & down the land.  
bukhosi lapho kuyatfola kumanta  
they were searching for a place  
where the royal home could

khona, bungatfolakali kahle  
be built, they couldn't easily get it.

H Eventually he was coming from  
Lubombo, looking for a place  
where he could sit and  
rest and look for a place  
where he can build.

C Why did he leave Tembe

H Abesuka lani la ka Tembe  
Why did he move from Tembe  
mhlanyimbe bayasho  
perhaps they say.

M Kwakuhanjwa, nje emakhosi,  
They were moving, the kings  
kucitsekise, kuhanjwa, kuhanjwa  
all spread through, travelling,  
selo kubukwa kuti bukhosi  
searching for a place where  
bungahlala yini la - kufolakala  
the royal family could build  
kubi bukhosi bungahlala kodwa  
sometimes they would find that



enwa kweskhatsi ngete, bunga  
the royal family could settle but after  
ghubeka, baghubeka nyengoba  
sometimes, they find they must move.  
baghubeka rje kwaze kwafika  
so they moved until they  
le eMdzimba nyengoba sebu  
reached Mdzimba as it is  
lileti rje seloku kuhamba  
now stationed, they had  
kughutshekwa kungafiki lapho  
moved not finding a  
tubi lapha bukhosi, sebungahlala  
place where the royal family  
ba. kulenzawo  
could stay in the place.

H All along the people the  
came to an end <sup>that</sup> they suggested  
that we can settle here, so  
they kept on moving all the  
time until they went

as far as Mdzimba where they  
are now

C Does he know why they left  
Tembe, why did they cross  
the Lubambo to come here.  
H Utsi kambe <sup>ungase</sup> ~~ungafika~~ utlumbuli  
Can you remember from those  
kulo labecoca tutsi base badzinwa  
that were narrating the story, what  
yini lokusuka le.  
irritated them to move.

M Awu angikumbuli kuti ba  
No I don't remember what  
dzinwa yini ngoma angiva nona  
irritated them. because I don't hear  
bake balwa yini lapho  
if they ever fought at that place  
ngoma ngwa kuti basala  
what I hear is that some  
labatye khona le balamalanyu  
were left over that side, some  
le Tembe rjeua abekanye solo  
of these Malanewis. Tembe is also



ngulaba baka Nkhosi,  
one of the Nkhosis.

H I am not sure of the  
cause of their to move from  
Tembe again to move this  
way but I understand  
that Tembe is relative to  
this Dlamini's.

C Mhu does he know  
anything more those Tembe  
Dlamini being relatives.

H Ngat Tembe ke watini, bahlaba  
About Tembe what do you know  
bathle kula Malangeni  
about his relation to the Malangeni

M Ngati kuti Tembe solo  
What I know is that Tembe  
ukanye nalaba la Malangeni  
is still one with Malangeni

H Since I heard that, always  
that Tembe is always with

the Malangeni

C. What were the Kwenene people  
doing for Dlamini, what sort  
of job, were they in the  
mabutho, what was the  
relationship.

H Lababaka Kwenene  $\neq$  unisebenti  
These Kwenenes, their duty  
wabo wawuyini lapha ebukh-  
wa was what, what was it  
osini

in the royal family.

M Unisebenti walaba baka Kwenene  
The work of the Kwenenes in the royal  
eukhosi, kwakubafana bentkhosi  
family was, they were servants  
nyengaleka na namuhla seloku ba  
of the king since even today they  
bayana abekhosi  
are still servants of the kings

H The people who were serving



the king at the time

C. Fu what way.

H Babata njani, Ba-Ba-Ba tinceka

What did they do, they are <sup>TINCEKU</sup> servants.

M Bati- tinceku tenkhosi

They are <sup>TINCEKU</sup> servants of the king

H BaTinceku

# Servants

M BaTinceku tenkhosi

They are servants of the king

C Tinceku mh.

M Babafana bekhosi lengibona

They are (handy boys) of the king whom  
ba - bebatfunywa kutsiwa

- they were sent so they say.

ngumadonsela nje abehamba

its Madonsela because he would

embili lapha buthosi baghubete

go forward <sup>to</sup> wherever the king

khona

proceed would move.

H Madonsela was the person who  
goes in the front when they  
are moving

C. Was he also a "nceku"

H Naye abeyincaku

H ~~Abeyincaku~~ Was he also "inceku"

M Abengumfana wenthosi yona

He was the king's (handy boy)

<sup>gova</sup> Madonsela <sup>gova</sup> ngoba inceku vele

the Madonsela, the servants

bafana bekhosi njengalo nalamukha

are the king's (handy boys), ~~since~~ even

seleku sibafana bekhosi njona

today we are still servants of

letfuma bona

of the king whom he sends.

H Ya - "inceku" is the person that

the king usually find him close

to him to send and do this, go

and do this

C So Madonsela was inceku



H se lottadvonsela abeyincetu  
Madonsela was a <sup>INCEM</sup> servant

M Abeyincetu yekhosi  
He was <sup>INCEM</sup> servant of the king

H Yes

C Can you tell us more  
about Madonsela

H Ungatsi uphindze usitjele  
Can you tell us the  
Indzaba yakhe lottadvonsela  
story of Madonsela

M Anu indzaba lesiyivako  
The story we hear because  
ngoba siva ngabo labadzala  
we hear from the old ones  
sibantwana, na - Madonsela  
we are young with Madonsela  
bukhamba bukhabeke, bukhabeke  
it went & went and when  
batsi kube befike, buthosi  
when they arrived, The royalty  
bafike la y, Shiselweni  
arrived here at Shiselweni

na bukhosi sebuse Shiselweni, ngila  
the royal family was at Shiselweni, that

H 2- when they arrived, Kingship  
arrived in Shiselweni, yes the  
king.

M. Besekungitanye emakhosi asa  
It was other kings, Dlamini  
Khotseme Drwabazibutluli. Sekubo  
was dead, it was Ngwane.  
Ngwane nase befika la Shiselweni  
when they arrived here at Shiselweni  
nabo Ndvungunye kuge kutofika  
and Ndvungunya until ~~we~~ we  
enkhosini uSombulolo leyabe seqhu-  
comes to king Sombulolo, who  
bekela le kaNgwane, siva ke  
then moved forward to kaNgwane.  
kutsi laba baka Madonsela yabo  
we hear that the Madonselas  
seyiyabashiya ke inkhosi uSombulolo  
were then left behind by king



layi Shiselweni

Sombolo ~~was~~ <sup>here</sup> at Shiselweni

H We understand <sup>that</sup> they were left behind when King Sombolo was moving towards the Udzimba, so they were left at the Shiselweni the Kunenes

C ~~The~~ At Shiselweni

H Yes

C Actually in the Umphakathi

H Umphakatsini

At "umphakatsini"

M Angehlukani ke kutsi ethaya

I don't make clear difference if it yini, njengebafana beNkhosi the umphakatsi, but as servants of the njengalo namamuhla inkhosi kings, even today the king has inebafana bang kodowa bane servants but they have their makhaya abo nabo own homes

H I am not quite sure, whether he left them in the em---

royal place (isodlo) or they had their own kraal somewhere

C Why did they stay behind

H Utsi-ke vae basale lana phoke

You said why did they

bona

remain

M Akusalanga bona bodwana laba

its not only them, <sup>(Madwonsela)</sup> who remained

baka Madwonsela, <sup>betungasibo</sup> ~~labasala~~ futsi

not only them, its also wazut

bona bo-bodwana lababafana

only them & who were servants

benkhosi njengaloku namamuhla

of the king. As even today its

kungasibo, basala nalehnye tive

not only them, who are servants,

nje, inkhosi solo bethosi

they remained with others, when the

bughubeka futsi, benkhosi

"royalty" proceeded,



abuhambi' bebaqana bonke  
the king couldn't move with all the  
yoba lelive leli kwakulwa  
servants because in this land  
bakaZulu bafuna kulitsatse  
the Zulus were fighting ~~with~~ <sup>they wanted</sup>  
kwakhanya kushi akusale lamanga  
to take it, so it was a must that  
amadvodza ngemva  
some men should remain behind

H He says it was time of Zulus,  
trying to fight the Swazis, so

the Madouselas and with the  
other people were left behind  
to watch the place while  
the king must go forward to  
Mdziaba

C Did they fight the Zulus.

H Balwa nabo ~~bababafat~~ baka  
Did they fight with them

Zulu laba baka Nywane

M Balwa nabo

They fought with them

H We understood that they fought

M Balwa nabo nasivako kutsiwa

They fought with them as we  
impi yababana eLubuya kaHlatzi  
here, the wars of Lubuya at Hlatzi

H We understand they fought near  
Hlatzi, a place called it  
eLubuya, Lubuya

C Who was fighting at eLubuya  
' was it just the Kunene or  
other people also together with  
the Kunene?

H Lalabebalwa bababakunene  
Those who fought were the Kunene,  
nalabanife banjani yim laba  
~~with other people~~ <sup>did other people</sup>  
bebalwa?  
fight also



M. Betubaka Zulu, abalwa neku

It was the Zulus, fighting with

khosi baka Ngwane ~~at~~ ba-ku

the Pingship of Ngwanos it was

ingendzaba yelive, bafuna

because of the land, they wanted

Kutsatsa live baka Zulu, balwa

to take the land, the Zulus,

ke-lapho yabambana kutsiwa

they fought at that place they

gehlulana khona lapho kwaba

fought, we hear that they separated

nguyona mphl' yagana lapho

from there, it was the last war

H I understand they fought

until they retired fighting'

C. But who-who

H The Zulus

C Ya but who was fighting on

the Swazi side was Kunene

who else.

H Ufuna kutfola kahle kutshi

she wants to find out clearly who was

baka Kunene laba bakhona lapho

at the Kunenes who were there at

skulweni, laba bebakanye nethakethaketha

fighting, those who were with the Swazis

M Laba baka Kunene bebakhona nge

The Kunenes were there just like

kanye <sup>netive</sup> ~~ato~~ tokhe ~~time~~

at the other people of the

lenkhosi njengaloku inkhosi njeng

king since the king would

be yiphume, uphi, bekuphume

go out on wars, the whole

umhlaba wonkhe. nabo bakhona

land would be out for war,

kutsh' tokhe letimphi belilwa

they (Kunenes) were there in all

beba khona laba baka Kunene

the wars that were fought, the Kunene

labanye babo bebatingwazi nje

were there, they were famous

khona lapho war warriors.



H The Kunene were among these other people because all all the tribes, the tribes who had been with e- eKwau the Swazis, they were all fighting.

C Okay lets put the question like this.

Sombhlo went to Mdzimba

He took some of the people with him, He left some of the people behind, the ones who stayed behind fought the Zulus some of those were Kunene. Who else stayed behind didn't go with Sombhlo

H Utsi ke <sup>nato ke</sup> asesive lapha  
she is saying, lets hear, here  
Kunene kubu laba labasala  
the Kunene that those who were.

bebakakunene, laba labanye ke  
left were the Kunene those others

labasala beba kabani labasala  
who were left, who were they.  
Sombhlo nango senhambile  
who remained, after Sombhlo had  
M. nye eMdzimba laba labamigwa  
gone to Mdzimba, those who were  
bakakunene, habaphu-ke  
left were the Kunene and who else?

M. Lenjibathumbulato ba labathloba  
The ones I remember who are  
baka Mamba,

relatives are the Mambas

C Mamba

H remembers Mamba I've been seeing  
about

M. Bako Ntsingila,

H And Simelane

C Ntsingila,

M+H yes & right.

M En - baka Simelane, ne bade

- em - emma Sibini, Maribi

The Simelanes & those of masibini



(NOTE: NEAR MANKAYANE,  
MABUZAS THERE TODAY)

labovu *masibilabovu*

H and Sibini

C Is that a Sibongo or a name

M Sibongo,

H Sibongo, baka Sibini

*Its a surname?*

M. Yes, Misibi - E labanye ke

*Yes, Misibi, these*

baka Tsambekwato <sup>baka Malinga</sup> naba

*Tsampekelwato, the Malinga*

~~Katani~~ <sup>lapha</sup> ku Sege.

*these are here at Sege.*

H The others type is ~~Tsambekwato~~ <sup>whom you</sup> is Tsembakwato ~~ngabafota~~

~~we can get there~~ find near Sege.

C Mm.

M. labanye baka Mabuzas

*Others are the Mabuzas*

em Kofelweni

*at EUKO felweni*

H The others are Mabuzas

at Ukofelweni

C All of these stayed behind

H Bonke laba ngilaba labasala

*All these are the ones who*

*ngala*

*remained here.*

M Labanye baka Magagula,

*Others are the Magagula*

H Some are Magagula

M laseba - ba Juywa naludradi

*these have been cut away by*

*kani ngilaba sala nabo la*

*the border yet they are those who*

*remained* H Even those Magagulas, are on the

*other side of the border line*

M Labanengi lengingete ngabathumbuka

*Many others whom I cannot remember*

*loku sine sase Shiselweni singak*

*as many as the people of Shiselweni*



nge ngulaba sala, ngulaba  
as they are, are those who remained  
sala kuleline leli, ngoba  
those who remained in this land  
inkhosi beyingeki chambe  
because the king couldn't move.  
rebantfu wonke ingabe leline  
with all the people because  
hese kungenza emakhi <sup>ngemava</sup> ngemava  
then trouble would enter.

Kwasala labagadzile leline.  
Those who were keeping <sup>gawo</sup> guide of the  
ngitluluma nje kutso bakakunene  
land remained, I am saying  
bage babe kuleline leli basala  
that the Kunene are found here in this land  
kuthosi Sombilolo Mandibelo  
because King Sombilolo, way back

H I am just explaining why the  
Kunene were left behind, why  
they are found here they  
were left behind because the

other people were left behind  
when Sombilolo went to Mdzimba

C Who went with Sombilolo  
to Mdzimba.

H labahamba naye Sombilolo  
~~the~~ Who were those that went  
ngubaphi ke.  
with Sombilolo.?

M. Awu ngimane angibakumbuli  
No I can't remember them.

kahle kutso ngama kwakusive  
because it was a large  
abengahambi yedwana abehamba  
number of people, he wasn't alone  
nemabutfo nesive lesinengi  
he was with Mabutfo, the whole  
lesisingatse bukhosi noma ke  
nation which was <sup>keeping</sup> guarding of  
labanye longphe basala ngika  
the royal family, yet still others  
basala ngalo ngabokuti salani  
remained so that



maja ngisaghubekela eambili  
they would look after the land.

H <sup>they were</sup> So many wabutho they were  
moving towards ndzinba and  
they were those who were left  
behind, I am not quite sure of  
the names

C Okay, what people, size,  
went with Soukilolo

H Kodwa le labangubona, labangaka  
out who were the  
labahamba naye Soukilolo yabe  
important ones who went with  
ngubaphi  
Soukilolo.

M Ewe angikhumbeli ngabo  
I don't remember about those  
ngikhumbela ngalabakhandza  
I remember those he found  
le ahead.

H I don't <sup>remember</sup> ~~remember~~ those people  
who went with him but

I remember the people that he  
find at Mdzinba

C How did the Madonsela people  
get the "sinanatele" Kunene.

H Laba baka Madonsela lesinanatele  
These Madonselas, How did they  
basitfola kanjani, lesaka Kunene  
get the "sinanatele"

M Awu angati - ke Untwanethlasi  
I don't know "Untwanethlasi"  
kubi lesinanatele ngatgaloku  
that ke "sinanatele", as all  
bonkhe njena bangaka basinanatele  
as many as they are have to  
batitfola kanjani kodwa ngipati  
finanatele, if how they attained  
lokutsi, kwakuligama batsi ngu  
them, I am sure that this  
Madonsela njengaloku kwakuligama  
Madonsela was a name as it was



ebukhosi batatqwane. Dlamini  
a name of the royal family of  
Ekwakunguagama, into  
katqwane, Dlamini, they all  
tikhamba ngemagama, angati  
go by names, I don't know  
ke lisinanatelo ke kutsi sibese  
how the tinanatelo were obtained  
sithlakala Kanjani ke sona  
and all the others that  
Kughubeka kwaso.

follow.

H I don't know what, I know  
that Madonsela was a name  
Kunene.

C Mh... okay, did the Kunene  
people ever did something  
special for the Swazi kings?

H Bakakunene tikhona injini  
Is there anything special thing  
labakwentela inkhosi  
the Kunenes did for the king.

H Anu, bakaKunene kikhona laba  
The Kunenes did something for  
Kwentela inkhosi ekutweni lapha  
the king in that whenever the  
inkhosi seyikhamba khona abantu  
king has pointed, there ~~is~~ <sup>was</sup> never  
lapha baka basala khona.  
a time where they remained behind

H When the king is moving or  
doing something, they were  
always with the king, he  
doesn't leave them behind

C Mh...

H He usually go with them

C Who did, who did the Kunene  
people, who don't they many.

H Laba bakaKunene ba-ba laba  
The Kunenes do not many  
ngatekani nabo ngubaphi  
which?

M Banetogana, Dlamini ngikhombela  
Several of them, (Dlamini) I remember



(1) Note: SEYAMA'S FND. MANIKAYANG DISTRICT TODAY

baka Shongwe le kaHhohho

The Shongwes in Hhohho.

H The Shongwe, Hhohho district

C Mhm

M lebaka Nqwanya

H The Nqwanya and Nqwanya

C Mhm

M lebaka Gamedze

H And the Gamedze and Gamedze

M lebaka and Seyama

H and Seyama

C Why are they related to Gamedze and Shongwe

H laba baka Shongwe nti hlalo

The Shongwe are you relatives

yini lapha kulaba baka Gamedze

to them, and what about the Gamedze

M Angati-ke laba baka Shongwe

I don't know, but ~~both~~ Shongwes

kubi sebatihlalo yini kulaba

~~we~~ are relatives to the Gamedze

baka Gamedze, lingikwatiko kubi

what I know

laba baka Shongwe batihlalo

so that, with Shongwe, they are

lapha kulaba baka Kunele batsi

relatively to the Kunele, they

lo Shongwe bekusolo kungumtatabo

say Shongwe is a brother of

lo Madousela

Madousela

H Oh - lo Kunele

to This Kunele.

M lo Kunele, lo Shongwe

H lo Shongwe.

M Wabe ke lo Shongwe lona natka

Then Shongwe, took a wife

umfati wa - wangaphumeleli

he couldn't get a child

kubi afole umntfuana kulomfati

with <sup>the</sup> wife then

wabe ke - lo ~~mf~~ - lo Madousela

this Madousela



sewudibana  
sawudib  
nabomfati wa Shongwe  
met with the wife of Shongwe.

H Mhm

M Wa, wa, wusa lendlu ye  
He, He raised the house  
mnatabo ke sebalsi ke tto  
of his brother so they say  
Shongwe Madousela Shongwe  
Madousela, Shongwe,  
Madousela, kanjalo ke wava  
Madousela so as it goes.  
sa indlu, batsi wavusa  
so he raised the house or  
umuti wa Shongwe.

home so that's why they say he  
raised the house of Shongwe  
H The story comes in this  
way, e - nguShongwe.

M nguShongwe lokwawuswa  
Its Shongwe's house which  
indlu yakhe.  
was raised.

H Shongwe and Madousela, the name  
Madousela e, Madousela happen  
to speak to Shongwe's  
wife because it seemed they  
went having a child, so  
Madousela bear a child to  
Shongwe's wife.

C When did this happen

H Kwenteke nini thava kuleto  
When did that happen  
tikhatsi.

during those times

M ~~Kwenteke~~ Kuleto tikhatsi tasembili

In the older times

H in those <sup>old</sup> days.

C Okay

M sekutsiwa ke ngukusamuti, bouse  
so its said, Vasamuti, who  
indlu yennatabo, ya Shongwe. Shongwe  
raised the house of his brother.

H He helped the house of Shongwe  
(N) Henry notes retro-spectively



C What is the story with  
Gamedze.

H Gamedze Ke.

M. Anu angibati ke laba bata

Gamedze kutse kungenelana kanjani  
With Gamedze how it councils  
banengi bona nani ngibale lungibe  
because, I counted only those  
klumbulako, banengi bona lesinga  
that I know, ~~the~~ there are  
tikani nabo.

several of them with whom with  
H I <sup>about</sup> just chose <sup>many</sup> that I heard  
about them and the ones that  
I know; but there are so many  
that we don't marry each other.

C. But why don't they marry  
Gamedze?

M Ku - kuhlangana lesibongo,  
The sibongo gets together along  
lesinama lelo  
the "simumatelo."

H The simuane come together

C In Kunene.

H. Kuni

Wati you

M Madonsela betutima Kunene kubo  
With us its Madonsela then Kunene with  
ke bese kugala Gamedze Kunene.

then they start with Gamedze then Kunene.

H Oh they start Gamedze Kunene.  
so Kunene comes in there

C But how did the Gamedze  
get Kunene; were they once  
related

H Base bahlangana batabona yini  
Did they meet and bear  
nyaba laba sebenukana, sebenuka  
children so they share the  
lesibongo saka Kunene njani?  
"Sibongo" & Kunene now?



M Angati ke laphe ke kutsi base

I don't know there, as to how

kimutana nyani lesibongo

they happen to each grab the sun

nyengaloku sinaye nye rangiya

as we do have an elderly

londzala <sup>kumbe</sup> utawu khumbulo

one maybe he will remember

yena, naye lakuthumbulako kutsi

whatever he can remember.

kutsi yena utwati kanje,

how he know some certain things

kanje, kanje. E - ngingalandza

like this, like this, I can only

nye mine ekutseni laba bata kumene

say that the Kumenes remained

kusala kwa ba la basala, kudombaka

from Sombhlo, at Siboru

esiboru, le ka Zombodge emuva

at Zombodge "emuva".

H e Siboru at Siboru

M ka Zombodge

at Zombodge.

C What is that?

M Nabo ke - -

H Labaka Kumene,

**The Kumenes**

M Lababaka Madousela

**The Madouselas**

H These Madousela were left

at Siboru as Zombodge, here

is a place called Siboru

at Zombodge.

M E - ekinghubakemi kwentlhozi

when the king proceed they

nabo solo baghubeka baghubeka

were still proceeding with him

kwase kweta ke lo Siziba, lo Siziba

until came Siziba, Siziba

ke, gena ke laphe aba khona

then was at Bataneni

wabase <sup>Bataneni</sup> ~~lapho~~ lapho atukhona

when king Mswati was

ke unlesi Mswati ke - buliso

reigning, At that time



sikhatsi lesa

H laba kaKunene

The Kunene.

M Laba kaKunene sebasi <sup>Bataneeni</sup> ~~kefatshe~~

The Kunenes were at Bataneeni  
la eMashobeni, kulesi thatse  
at Mashobeni at the time.

leso sekubusa inkhosi Mswati

the king was Uswati

la - la

H Angikatfoli kahle besuka eShiselweni

I didn't get it quite well, they  
moved from Shiselweni

M Besuka lazi Shiselweni, nje kahamba

They moved from here at Shiselweni

hamba, solo kuse Shiselweni

but its still at Shiselweni

konkho besuka eSibovu ke

They moved from Sibovu and

beta la eBataneeni

came to Bataneeni

H The Kunene moved from Sibovu  
to Bataneeni's place, there is  
a place called Bataneeni

C Under whose

H During the time of Mswati.

C Why did they move

H Babe sebasuswa injini ke

What made the Kunene's  
laba baKaKunene  
to move.

M Nebafika ke lapha eBataneeni <sup>Ba</sup>

When they came to Bubataneni

ngabaleli lokwaba letsa eBu-

they stayed, what brought them

bataneeni, kwaku sikhatsi sempa

to Bubataneni it was time of

lapha eBubataneni <sup>kuwa</sup> kune

war here at Bubataneni, there

inkhomo, kutsi impa nayilwato

was a cave, now when the war is

siwe lesi saka Madonsela

going on the people of Madonsela



singua la sikewati kutpola  
would opt in and hide.  
kwotu thaga ~~ba~~ kubhagiswe  
hide the wives ~~the~~ man  
bomake, ema dvodza abhekane  
~~face the~~ be in war  
nempi, ngaba

H At Bataweni there is a  
cave which the Kunene  
people hide the women there  
they put the women in the  
cave and then the men go  
for fighting

C

H Lapha e Siboru balsekwa  
who placed them at Siboru  
ngichani - ke lapho

M Ngulapho beba, inkhosi. Sombhlo  
The king Sombhlo left  
ngyibashiye basekhona  
them there.

la -  
H That's where King Sombhlo  
left them before he died  
in that place

C Mhm. When Sombhlo went  
to Madzamba they were at  
Shisichweni, when he died  
they were at elib-siboru  
Why did they move?

H Lapha nase ngakak boni boba  
Before he died you were at  
Lapha kulesiboru

Siboru

M. Bebalapha ku - Siboru  
They were at Siboru

H They were at Siboru

C Ya is Siboru and Zombodze  
are they, is that Shisichweni  
same place

H Yes its in the same place  
Zombodze is the kraal but  
Siboru show that they should,  
they moved to the place



they call it Sibovu, the name Sibovu.

C Okay, so for the whole time of Sombulolo's reign when ~~the~~ Sombulolo was king, they stayed in one place

H Sombulolo ke, less sitlatsi ~~so~~ All these time, they were solo bablala lapha ba staying at the place where bekwa ngu Sombulolo, khona Sombulolo placed then

M Bebasolo bakheti khona lona They were still staying at the baketiwa ngu Sombulolo khona same place where Sombulolo left kuya K nge kutsi emma swati then, well as it <sup>was</sup> a ahle aqhubeka nelive njalo somuova practise to move, ~~in~~ aqhubeka, base baqhubeka so they moved

ke, nome ngingete ngati kutsi but I don't know if when nye inkosi Sombulolo rayi khona - Sombulolo died they were still nato bebasolo base Sibovu yini at Sibovu or they had noma base bala ebubataneni moved to Betaneni

Kodwa loyeduwa lengimatiko ngulo one whom I know is a Mnumzane labatsi ngu Siziba lona wan called Siziba a waka kinene lona ba sebubataneni Kunene who is at Bubataneni kwasi nalapha ebubataneni when he was at Bubataneni, kwabe se - asahleli khona after he had stayed a long iminyaka ebubataneni kwase time at ebubataneni then kuqamuka insila yenkhosi Mshengu came one of the <sup>INSILA</sup> ~~slaves~~ of the



Katthohho.

King Mshengu of Katthohho

H What I know is that they stayed at Siboru and then they eventually moved to Batanevi

C Ya, but were they at Siboru the whole time of Somhlolo

Do you understand the question

H Yes, lesiboru ke sona besiyini ngale ~~to~~ **Siboru who was**

ngalesukhatsi salomhlolo kuba what. at the time of Somhlolo kutsiwa yini lesiboru.

**the Siboru was called what.**

M. Kwakuyindzawo nje yentlozi

**It was one of the places of the ngoma nalapha pha sikhona**

**king because here where we kutsiwa kuseDudvasini, kubitwa**

**are is called Dudvasini, its**

**nganangu umfula kutsi called after this river**

kuseDudvasini', <sup>2</sup> Lalelake, kwaku which is Dudvasini, **hear this, the yindzawo lene Siboru, Siboru**

**Siboru was a place, Siboru ludzaka lolu loluboru.**

**is mad which is reddish**

H Mha this place is Dudvasini here but the name of Dudvasini is a river, they mean the river, they say eSiboru - eDudvasini they mean the river but then <sup>even</sup> ~~that~~ this is called eDudvasini.

C But does that have to do with Siboru

H Siboru its -

C Siboru is at Shiselweni

H Ya - Siboru is at Shiselweni not here

C Ya

H He is just telling us that this place ~~is~~ itself Dudvasini



this kraal, but when you go down you find that the river itself is Dvudvusiini, so they call,

C Did they in Sombhlo  
- Did they stay in one place  
to Siboruni or did they move

H Bahlala eSiborini nye Jabu  
They stayed at Siborini, these  
baka kunene south lesikhatsi  
Kunenes all the time of

to Sombhlo  
Sombhlo

H Bahlala eSiborini south  
They stayed at Siborini  
lesikhatsi Sombhlo  
all the time of Sombhlo  
kodwa ke angati kutsi  
but I don't know if

baghubeta inkhosi seyikhotsene  
they proceeded after he had died

# yini kutawufika eBataneni  
to reach Bataneni

H I am sure when they moved from Siboru to Bataneni whether the king was late by then or not

C Where did they live before Siboru

H lapha bangahlali eSiboru baka  
Before they stayed at Siboru  
hlala phi  
where were they staying?

M Kwakunguleso sikhatsi lapha  
It was at that time where they  
hebahamba nebukhosi khona  
were moving with the royal family  
labebukhona bukhosi khona  
ever the royal family went they went  
ngingele ngati ke lapho kutsi  
I cannot know where these places



ngukuphi, ngoba ngikumbula  
are. , because what I

at kutsi inkhosi Sombulolo  
remember is that King Sombulolo  
likhaya lalpo kwakungu  
his home was at Zombodge  
kazombodge.

H King Sombulolo kraal was at  
Zombodge

C Before Sombulolo, it was

Dlamini & Ngwane, what happened  
to the Kune people under  
Ngwane

H Lababakakune ne base bakhosi  
where were the Kune  
lapha kuNgwane, nakubusa  
when Ngwane was  
Ngwane nenging

M Ngwane ungenibili kwabo lololo  
Ngwane is before Sombulolo

H Ngwane is before Sombulolo

C Ya — Ngwane Dlamini,  
Ngwane, Dvungunye, Sombulolo

H Sombulolo wesifow.

C Sombulolo's father was Ndvungunye  
and father to Ndvungunye  
is Ngwane. What happened to  
Ngwane

M Kula nakhosi on the lababakako

With all the kings the  
lababakako Madonsela bebasolo  
Madonsela <sup>were</sup> ~~are~~ still there.

bakhona, babuka - abafana

they were servants of the

be khosi kutsi mmba kingan  
King, we can't say any other



tunzani, bebabafana bekhosi  
thing, they were servants of the King  
ngicaza ukutsi nje mune  
I am explaining that they  
abadzabukanga kabulu  
did not come from Zululand  
pits; abulu elubh<sup>phili</sup> abadzabuka  
and they did not come  
nga elubh<sup>phili</sup> abadzabuka  
from lesuthu, they never came  
kuphi, bona asithola kutsi  
from anywhere, we don't hear  
badzabutaphi, sithola  
where they came from, what  
kutsi lo Madousela abengumfana  
we know is that Madousela  
wekhosi.  
was servant of the King.

H M we don't find out which  
way they come from. They did  
not come from Zululand

they didn't

C Who were they

H Kunene, but we were  
always find that when  
somebody is telling history  
the Kunenes were there, the  
Kunenes were there working  
for the King

C Who were any of the  
Kunene in Induvuna for  
Swazi king

H Kute yini wata Kunene lake  
Is there ~~no~~ Kunene among  
kula Matkosi lawa, lake yinduvuna  
these kings who was made  
yona  
chief TINDVUNA

C

M Labafana bekhosi bekutindovuna  
these servants of the king were

na tenkosi TINDVUNA,  
authorized people of the king



ngoma kwakusete kuleso  
at that time there were  
sikhatsi also to chief.  
**no kings chiefs**

H There were no chiefs at  
that time there were  
only a people that were  
looking after the king.

C Mnt Did the Kunene ever  
have a king for themselves -

H Utsi bakakunene base babanayo  
**Did the Kunenes ever have  
bona inkhosi  
a king**

M Awu abazange babe nenkhosi  
**They never have a king**  
babati khulu losetufike lesi  
they were chiefs, and they are  
khabi seti khulu; abate abazange  
now in the time of chiefs

babe bukhosi, bukhosi bunge  
**they have never been kings, the  
kaNgwane ngulobu beMalangeni  
kings are only the Malangeni  
kwakute emakhosi lamangeni  
there were no many chiefs**

H Its just now, while there  
they ~~can~~ <sup>can be</sup> chiefs ~~and these~~ changes but before  
they were not kings

C Did any Swazi king  
ever marry a Kunene  
lady

H E kuhlona yini lomunye nona  
~~gwa~~ <sup>gwa</sup> there any one of  
ngumphi nye umuthe lowateta  
**you that married a child**  
umitfwena wenkhosi, lowabe wut  
**of the king,**  
teta umuthwane ikhosi

M. Awu ayali ngulaba baka  
**No I don't know among**



Kunene ke ngingete ngali  
the Kunenes, I can't know  
ngoba banengi - kodwa ke  
because there is plenty of them  
lengikwatko kutse inkhosi  
but what I know the king  
beyitkile youa kakunene lewa  
had taken a wife from the  
lethotkeme.

**Kunene, the recent late king**

# What I know is that the  
late king had a Kunene

c When Kunene, Ah - when  
Ngwane was king did the  
Kunene — — — — —  
in those early days Ngwane  
and Sombhlo did they  
Kunene dance "incwala" with  
Sombhlo, or Swazi kings

H Nale nagidza yini incwala  
Did you ever celebrate or dance  
baka Kunene nalamakhosi nabe  
incwala, you the Kunenes, with  
nkhozi leka Zombodze, mawala  
the king at Zombodze, the incwala

M Bayigidza impela njengaloku  
They did dance, as they do  
namanje sijigidza nebutkosi  
even today, we dance it with  
tyi kutse bona babenencwala  
the king, not that we had  
yabo beba gidza incwala  
our own incwala, they would  
yebukhosi, njengaloku besimegetwa  
dance, the incwala is of kings  
nje siya ebukhosi  
just as we have been called.

H Cha - ke - utse Kunene, laba  
No. - she is saying Kunene, these  
baka Kunene base bayigidza  
Kunenes, did they ever dance



gini incwala nenkosi  
the incwala with the kings  
angisi benikhona kuSombhlo  
You were with Sombhlo so  
nase nagidza naye kulama  
you danced with him and  
khosi.

the other kings

M Bebarele bagidza naye  
As I said they were always  
lalabadzala lengibathoko  
dancing with him, so the old  
babarele banayo inkhosi  
people say, they were with the  
king -

H The Kwenes did dance incwala  
with during that time  
of these kings

C Which one Ngwane or  
Sombhlo or both.

K kulaba lababili yini kuSombhlo  
Who between the two, with

moma kuNgwane.

Sombhlo or with Ngwane.

M Kusekela, kubeliso lakaNgwane  
Ever since, it's a tradition of  
incwala, selakunabo baseku  
the Ngwane's this incwala, ebe  
khosini benta lakwentiwa buthosi  
the people of the royalty are

DakaNgwane

still following ~~the~~ <sup>what</sup> was always done  
by the Ngwane kings

H Since the Ngwane people  
started incwala, all this  
~~is~~ until the Kwenes were  
there

C Mh...  
|

C Are there any divisions among  
the Kwenes people - like say  
Simelane you get Ntsingla and  
Bhozongo and Maweni.

H Maweni



C. are there any divisions like that?

H. Iapha kulaba batakumena.

With the Kumene, are there ukhona yini umehluko kutsi

any divisions, say these laba - e - bakabanibani laba

one of 50-50 and these one bakabanibani bani bani sengiso

of 50-50, I mean in rank

kuphakama lawabo lobukhosi

in their leadership

babo kutsi no setindovuna ke

say this is chief of this

lo noua ngichief

is "indovuna"

M. Oh bakhona labanye laba

Ya there are some great

khulu la, munge lenjini

ones from here, there is one

khumbulako ule Emdzamba

I remember at Mdzamba

Kodwa layishiselweni totuyi

but here at Shiselweni

yena ayuhlolo, asikhulu noua

He is the one that is head,

ke bangabakhona labanye laba

even though others who are

khulu ke phi ngulo Mathamane

great but its Mathamane

longuyena ayuhlolo yalaba

who is head of these

baka Madousela la labangumka-

Madouselas, they originate

mbo khona le Kusohlolo.

from as far back as Souhlolo

H. The senior to all the

Kumene chiefs is only this

chief here Mathamane who is

the head of Kumene because

he comes from Souhlolo up

to now.

C. Does he know anything about

those Kumene in Zululand



may have "libongo" Kunene  
and they live there, lot of  
them. have you ever hear  
about them.

H BataZulu bata ngatsi labata  
Do you have idea, or do  
Kunene nigabati yini laba  
you know those Kunenes that  
'apakhona le kaZulu  
are in Zululand

M Sibati impela ngulaba <sup>eitswa</sup> <sub>aitshu</sub>  
We know them very well,  
ngubabe nkhulu Siziba besuka  
they were chased out by my  
khona la,  
grandfather Siziba, they moved  
from here

H We know them

M Babaleka banya eDumbe, ligamba  
They ran to Dumbe, a  
leli khulu  
big portion of the Kunenes

H They ran away from here to  
Dumbe

C When was that

H kwaku kunini, kwakusiklatsi sibani  
When was that, in whose  
ke lapho  
time was that

M SeNyati sadiziba,  
Time of Nyatsi, of Siziba.

H E-- it was time

M enkosini <sup>kulizwazi</sup>

C During King Mswati  
Nyatsi was regiment of Mswati.

H Yes.

C Okay - E. - does he, the  
Kunene, fought in the  
mabutho of Sombulolo, is that  
correct?

H Yes, Antsi ~~is~~ enabutho aKunene  
Is it that the mabutho  
alwa nelibutho laSombulolo.

of Kunene fought along with Sombulolo

M Akalwanga nelibutho, bekubafana <sup>mabutho</sup>  
They never fought with libutho, they



bekulibutfo lenkhesi souhlolo  
were libutfo of souhlolo  
bakanye nelibutfo loukhe  
themselves, along with the  
lesive saboulilolo

libutfo of the whole nation of  
souhlolo

H They were among the libutfo  
of souhlolo

C Does he know any of the  
names

H Labanye uyaboti

Do you know others

M Labanye labalwa

Others who fought

H Mhu labalwa

Yes who fought

M Wo labalwa labakisi nguya

Oh I know those of my

bali bebekhona lapu ngesikhatsi

people who were there at the  
saboulilolo kutsi ngulo

time of souhlolo, that it is

Myvaza, anebautfwa - aunesive  
Myvaza, with the - whole  
saka kumene. ngisho ije ngetutai  
people (clay)  
Nation of Kumene, I mean, that  
abenguye inloto yebakaMadvo  
he was head of the Madvonselas  
nala tuleso sikhatsi laso.  
at that time

H He was the head of Madvonselas

M Uvenganye nje sikhona la

As these people are here  
nasi sive, sachief Matamane  
of chief Matamane,

lesi, nabubhwa kaNgwane uyegwa  
when called at kaNgwane, "uyegwa

na, konakete, usuka nalesive  
na "konakete", he would move

saka Madvonselas nalaba naso

with the people of Madvonselas  
soukhe lesive saka Matamane kibhekha

these aid everyone of the people  
enkhesini

of Matamane and go to Lobamba



ayi kutsi ngakwakhwe, ngukwe  
Not that they are his, but of  
nkhozi the King

H They are the people under  
Chief Mathamane Kameene  
when Mathamane Kameene as  
a chief receive a word  
say they must come up  
all the people from Mathamane  
they must come up at lobamba  
and Mathamane himself will  
bring the people to Lobamba quickly

C So but we are asking the  
names of Souhlolo regiment.

H Ufuna ke laba libutfovo  
She wants those of the  
labomhlolo nyobe ngisto,  
libutfovo, of Souhlolo as I say  
libutfo. kutsi libutfovo lelingukutsi  
"libutfovo" that libutfovo <sup>which</sup>

libutfovo lelingukutsi  
is such and such

M Awu ngi - ngiyalikhohlwa lona  
No I am forgetting it  
kodwa ngiyalati lona, ngiyali  
but I know it, but I am  
khohlwa kodwa lona kancane  
forgetting it right now  
eh-eh ngiyalati ngelulwa  
I have heard it but I  
mane ngiyalikhohlwa  
I am forgetting it.

H We always hear it but I just  
forget it now

C Okay, does he where those  
regiments get their food  
from, of Souhlolo, regiments  
of Souhlolo

H Akekutfolaphi emabutfovo a Souhlolo  
Where did the emabutfovo of  
to kudla  
Souhlolo get food.



M bekulingwa ngemikhono,  
they used to till with their  
kuleso sibhatsi lesa kwakinyekhi  
arms at that time, they used  
nithabi kwakulingwa ngemkhono  
not the ox span, they used to plough  
Baka Nkwane hebetifulala bona  
using their ~~arms~~, The Nkwane ~~were~~  
insimbi

used to make themselves metal  
ware

H They were

M Bente emakhuba ekulima  
lane ni They made themselves

H shoes for ploughing ~~and~~ hoe

C The ~~men~~ ~~made~~ ~~them~~ were doing

this.

H Bekulina bani emadvodza  
who were ploughing, the man

M Kwakulina emadvodza.

The man were ploughing.

H The men were doing this

M Bonake bahlatula.

C The ~~women~~ women would weed

C The women were doing  
what

H They were clearing the fields

C Ah I see, did they  
get meat from lomhlolo  
regiment, amabutfo

H Abe, bebadla inyana

Bid the mabutfo eat

ke lomhlolo enabutfo

meat during lomhlolo

M Inyama vele ebukhosini

meat in the royal family

ngukona kudla kwakhona

its the staple food, meat

bebadla inyana impela njengaloku

was really eaten, even

nalamuhla idliwa, ebukhosini

today, meat is eaten in the

inkosi beyihlaba ihlabela

royal family, the king would



enabutfo saddle

slaughtered meat for the mabutfo

H Meat in those days, they <sup>to eat</sup> had meat for all the time

C And tshwala ~~ke~~ from the king

H Tshwala ke enkhozi

C From the king

M ~~The~~ Tshwala enkhozi

Tshwala with the king

C Who made the Tshwala

H Lababenta tswala benkhosi

Who made Tshwala for king

M Kwaku, babentwa, njengaloku

It was, it was done, as even

kwentwa nanamuhla tswala

today is done by the

benkhosi bentwa esijollweni

people in the royal family

kuphume ke endlunkulu

so out of "ndlunkulu"

kuyonatsa enabutfo.

for the mabutfo to drink

C# The ladies of "segodlo"

H Bebe utwa ngulama thosikali

It was done brewed by the

lapha endlankulu

makhosikati of the royal family

M Kwakwutwa ngemakhosikati

Yes it was brewed by the

endlankulu netidzandzane leti

"makhosikati" of the royal family

tebukhosi

and the small girls of the royal family

H The makhosikati of ndlunkulu and

the ladies.

C Mhm. that sound interesting

Does he know anything about

the cattle of those days

were they different from

the cattle today, did he

hear any of the old people



talking about the cattle being smaller or different.

H Mlayimbe ungase usitshek  
Maybe you can tell us what  
labewukwa kulabadzala  
you heard from the old people  
kutsi ngabe tikhono takhona  
that the cattle of their  
betiwele tifananaqini leta tikhono  
time were just like those of  
tifana naleti lesinatsi namhla  
today.

M. Tatingafanani, tikhono  
They were not the same,  
tatincane kakulu la ka  
they were ~~small~~ <sup>very few</sup> here at  
Ngwane webantfu babancane  
kaNgwane, even the people were  
kodwa tikhono tatincane.  
few but even the cattle were  
tikhono tatinga titlakale  
few, there were mostly at

etabkrosini ngoba tatitha  
the royal family, because they  
ngemabutfo nayo kulwa impi  
would come with emabutfo  
atitfunike, lempi kwandza  
they would confiscate them, <sup>so</sup> and

# kwato.  
they increased in number

H The cattle was brought by  
mabutfo when fighting.

and then would collect the  
cattle.

C But the cattle themselves were  
they smaller than <sup>the</sup> cattle today.

H Ufina tuva kutsi letikhono  
she wants to hear if the cattle  
tatingaka leti lesitibona nyalo  
were as big as these of today



lajisibayeni ajini noma sete —  
in the kraals, or they are

hlukile, nabakutekelako tatinjani  
different, as they tell you how

M Tatehlukile → (They were <sup>were they</sup> different)

H different

M kwehluka kwato siva kubu

They difference we hear that

umdlwane ~~we~~ lona wenja

a puppy could be born inside

wawutalehwa khona, timphondvo

there, the horns were very

tikhona latitinkhulu kabu

big even "tswala" was

netjwala babuphatswa ngale

served on these horns of

timphondvo tale tikhona

the cattle, they were with

tinetimpodvo letitinkhulu

big horns.

H We understand they were so

big so that even —

~~the~~ big and long even

tjwala, they would put

tshwala in the horn

After they have put out the

bone

C Really

H And then small dogs it

could get in and sleep

there

C Did he ever hear ~~the~~ <sup>stone</sup>

of the old people doing

so things to the horns of the

cattle to make them different

or — — even curving them

H La - e lotwaneni, etimpfondvo

What did they do to the

letinkhomo, bebatenta njani to

horns of the cattle, did

wake watura loko

you hear of that



M Tatinensebenti. Louphulu  
They were of great use as  
nyengaloku nanamuhla  
even today they have a  
tinensebenti timphondvo  
great use, the horns of cattle  
tetinkhomo nowa fitutselica  
although they are not taken  
phausi nje, tinensebenti  
serously, they had a use they  
kwakwentwa findlelo batigobe  
use to make <sup>snuff</sup> containers they  
betite findlelo, ngaletitiphondvo  
would bend them and form snuff  
tetinkhomo  
containers

H They used it for putting shaft

C in the horn.

H Yes in the horn

C But the horns are still  
on the cattle, did  
they do anything you see

some people, ——— got a  
big herd, this herd is  
white and this herd black  
and you've got another  
herd of black and how do  
they keep them separate,  
sometimes they tie something on  
the horn, do something to  
the cattle to mark the herd.

H Utsi ke (letiti tingulomungye  
You say these are <sup>of</sup> different  
Umhloko) 3x mange babsi  
type 2x3 now <sup>what did</sup> they <sup>do</sup> they  
kutkhona juu bebakubekwa  
Say, did they ever did anything  
lapha etiphondvo kibe  
to the horn to mark that  
let letihamba naleti tihamba  
this one belongs to this <sup>herd</sup> <sup>head</sup>  
naleti letipietee nakuya  
which has this mark, which  
blufakwe kange la, lapha eluphondo  
is like this on the horns <sup>was</sup>



# E - angabi ke lapho, lengikwatiko  
No. I don't know about  
kutsi nasiyindzala bekiseka  
that, what I know is that  
kangani ngaletimphondwwo, nase  
when a beast is old it is distingui  
iyindzala inemehluko lotluluma  
stable, its got and obvious  
kuletimphondwwo malencane, nalondgala  
difference on the horns, even  
nigenzawantfu nyena senginetirovu  
a young one, like us people  
mine make ute silovu  
see I have grey hair, she does  
kanyalo  
not have them.

H What I know about cattle  
is that we notice that the  
Baw ~~is~~ or an ox is old  
because you see the horns  
that this is getting old  
now.

C So <sup>but</sup> he is never heard of  
any people doing something  
to the horns.

H Kodwa awuzange sewu  
Do you mean you have  
lutfo umuntfu lomunye  
never anything somebody  
akutebela kuba bebeteuta  
else tell you what they  
nye kugala etinkhweni  
did on them.

M Lengikwatiko kutsi letimphondwwo  
what I know is that the  
kutsi umsubenti wato latakha,  
horns also their work was  
kwakungitona takha emacibongo  
to make trumpets (or horns)  
naseinkomo seyihlatshwe <sup>ayihle</sup> kweutiso  
after the beast has been killed  
licilongo ngayo, impalampala  
they would make a horn,  
letimphondwwo  
"impalampala"



H They use to make it  
a Ba-Ba Bam

C I see, but nothing  
it was still on the cattle  
when the cattle were  
walking there was nothing  
on their horns.

H <sup>K</sup>Lesithatsi tisebenkhomeini akwentwa  
When they are still on the  
butfwo

beast nothing is done

M Awu ngingete ngasho kutai  
I can't say that nothing  
akwentwa butfwo ngoba  
is done because you can  
kungatfwo lakala kutai kukhona  
find that others do something  
labanye labakwentako koduwa  
but I personally don't  
ke mina angkwati betwe  
know what was ever done  
ntwa lapho kutai  
on the horns.

nayiphilako kwentwa naku  
when it is still alive, doing this  
nanaku kuphela nje. bengati  
and that, what I only know  
kutsi Finkhomo letinkhomo  
is that ~~the~~ <sup>certain</sup> beasts  
letitsite beti liphaku lelikhulu  
were very special like tiso  
njeng anayiya nje lelapha  
one over there, they  
ngaphandle kubekwe kona  
were kept and after it  
naseyifile kubukeke uma  
had died if they have  
bang akaysebenzisi kulokunye  
not used it with other things  
labati sebenzisa kona, nasaye  
they use for it, when it is dead  
file, angati kapha nayihambako  
I don't know when it's still alive

H I am not sure what they  
do with the horns of the beast



when still alive and

C In the days of Loulolo does he know who made the shields

H Ngesithato: sasoulolo wake  
During Loulolo's time  
Waka kutsi Emahawu <sup>abesikwa</sup> ~~abesiki~~  
did you ever hear ~~the~~ who  
ngubani  
made the shields.

M Emahawu lengikwatiko kutsi  
The shield, what I know  
nalamuhla ngkwati tanjalo <sup>asikwa</sup> ~~asikwa~~  
is that ever today, <sup>it is</sup> I know  
ngemabutfo, emabutfo labutseke  
cut by the mabutfo, the  
enkhosini,

mabutfo that stay at the R.S.

H That was done by the mabutfo <sup>PLACE of the King / Royal family (?) Royal Residence</sup>

C Themselves, each one made his own

H Nguloyo absententela labakhe  
Anyone did his own

M Kurkhona omajaha njena labwat  
They were some young men  
iko ngaba silapha njena kukhona  
that were specialists in doing  
labakwati kubhala labanye abakwati  
then, ~~since~~ <sup>As</sup> we are here some  
ukhona labwati kwenta kabhe kuni-  
know how to write <sup>some don't,</sup>  
<sup>kodwa</sup> ~~kenjwa~~ ke kwakuni kwa tingwozi  
somebody knows best something, the  
kakhulu lamahle lilomo

beautiful one were given to the heroes

H They use to give certain  
groups that you are going  
to do shields for the king  
not for one - himself - and  
they make a hip -

C And then the king give  
to mabutfo.

H Yes

is not the same as makhosi (but says)



C. I see what about spears

H. Letwetikhali,

*The spears*

M. Tikhali kwakunebantfwa

*the spears, some people*

lengingabatsatsa ngekuti namuh) a

*would do that, of which I*

baborjiniyela <sup>kwaku</sup> lab nebantfwa

*can call "engineers" some people*

labatawati loku. lokukungri

*who knew how to prepare*

letikhali nemathuba ekulima

*the spears and hoes for ploughing*

thayi woukho ununtfwa kutisi

*not everybody knew how*

abekwati kukwenta loko

*to make that, there were*

kwakunebantfwa labatsite

*special people, in various*

etigodzini nqti godzi kufunwa

*villages, but generally those*

leto tintfwo letinjalo tikhali

*things were found at the*

Amab atfwo tiffolakala kakhulu

*royal family*

*enthusiasm*

H. They were very few people

among the \_\_\_\_\_ pick up

some people who are able, who

can blacksmith the \_\_\_\_\_

C. Where did they get the iron

H. Insimbi yona bebaytratsaphi

M. Bebatimbela etinstaben: lapho

*They use to dig <sup>it</sup> for themselves*

noma bakhandze etindzaweni

*in the mountains or they would*

letingumfela lapho kubonakala

*find rivers where the metal*

insimbi khona, njengaloku nana-

*is exposed as even today they*

muhla bayitfwa, itfwolakala

*get it, they would find*



itfwolakala endzaweni letsite  
find at certain places

meimbi memalabhe atfwolakala  
~~and~~ ~~co~~ the metals and coal would

endzaweni letsite babe sebay  
be found at certain places

leypndzawo ke seiyiba phansi  
then these places would be

kwenkhosi, lapho kwakhisa  
under the king, so that was

khona leti khali

were the spears were made

H They used to \_\_\_\_\_ now  
and dig ~~at~~ and get it.

C Does he know any places in  
the south here where they  
use to get iron in the  
old days.

H E - ba khona lapha bayisho  
Is there somewhere ~~in~~ they  
khona insimbi

say iron is found

M. Aw - ba - ikhona, eNgwenya  
its there, at Ngwenya

beyitfwolakala insimbi, nala  
even here ~~the~~ iron was found

H Mhn usho lapha kubokhitekwini  
the means here at Shiselweni

M Nala, e vele lapha eShiselweni  
Even here, even here at Shiselweni

vele bebayitfwolakala ikhona lapha

they used to get it here at

eShiselweni nomna ngi---ngi

Shiselweni although I do not

ngingati kwanamuhla kutshi

today where that place

indzawo nani kona ngiyati

is, I can't point, but I know

kona kutshi laba bebakhula ia

those who specialised on the

eShiselweni bevalele kenta ikhona

metal were here at Shiselweni,

layiShiselweni, bebanga camuki

they never came from elsewhere  
else.



Kuletinye ligodzi  
from other villages

C What is it.

H He doesn't know exactly  
the place here in Mtselwen  
where they used to get the  
iron

M kungiyi khumbula kahle leka  
what I remember well is that  
lapha bebajitfwola khona nguka  
they use to get it at Mashobeni  
eMashobeni

H khona ngala just this side

M Mhm ngakhona ngalapha  
ya - just over that side to  
eMashobeni Mashobeni

C Could anyone go and get  
iron

H Ucho kutzi kwakumbwa  
Do you mean anyone could  
noma ngubani ayamba  
go there and mine it out

atimbele

for himself.

M Hhayi kwakuyidzawo lebaluleke  
NoNo it was a very special  
kakulu phansi ebukhosi  
place, strictly under the king.

H It was a very important  
place - in charge of the king  
everybody must not  
go about it

M njengaloku nalamukla nje  
As even today "Joburg"  
igoli - gold leka ungote  
when one sees the gold  
watsi njengoma nako uyibonite  
one cannot say since he has  
bese uyabamba uyawuyimba  
seen it and then go dig it  
iyintfo yebukhosi  
it belongs to the government

H Like today if you see gold  
so we can



dig here  
C What about bracelets like  
this and necklace — does  
he know anything if the  
the ladies had in the  
old days were they —

H loku lokugaba ke naloku  
What about these necklaces  
lokungwana nathusi  
like this silver one

M loku lokugaba lokungwa  
These necklines or bands as  
loku lokulapha kulomake  
you see on her, its what  
ngkona ngingakwati kutsi

I don't know <sup>where</sup> that these  
tobuhlalu bebutfwolakala phi,  
beads were found, what  
loku ngkona <sup>ke</sup> bekukhona  
was here was the silver  
loku, elitfusi leli,  
staff.

kwabufwinyelwa layinkhosa  
it was made for the heirs  
ethaya, lifuywe kahle, kuhlala  
in a house, ~~ke~~ <sup>It</sup> would kept <sup>in</sup>  
kutsi nase kubetwe loudzala  
until when the heir is announced  
ethaya abese sewuyakwa le  
in a house then they would  
lewanyana, afakwa lusundino  
put on him by the whole  
lwalaykhaya, kwakungitfwa le-  
family, it was a very  
baluleke kakulu natamuhla  
important thing, even today  
salo injalo emakhosana abona  
its still like that, the heirs  
kala nganaku.  
are seen with that.

H It was very important during  
those days if you are a senior  
that they put you to  
look say you are a chief



C Aman

H Ya - a man, so they give you one

C One of these,

H Ya - they put it on

C Where did it come from

H In fact I know a place where they got it in the Mankayane district.

C Mining -

H Yes.

C Could you ask him where they got.

H Bayitfwotaphi ke  
*where did you get.*

M Loku mine lapha ngitwati

*This, where I know it, its*  
khona - kulca Hhohho, <sup>ehdzawen</sup> ~~ka~~

*at Hhohho, at Hhohho, are*  
yaka Hhohho, nyengamanje  
*even today that is where*

lapha kutfwolakala khona  
*it is found something*

intfwo lenjengaleep.  
*like that.*

H He knows that they get from  
Hhohho,

C Mining it

H Lapha bayimba khona

M Lapho bayitfwola khona,  
*That's where it is found*

*mane ke abayimbi iyatiwa*  
*but they don't mine it but*

*nje kutse ikhona kodwa ke*  
*it known who that it there but*

*labadzala bona ke bayati*

*the older people they knew the*

*indzawo kutse loku kutawo*  
*place that this will be found*

*ifwolakala lapha kungasho kutse*  
*in such and such a place, it could*

*ingatwa bantfwana ngoba iba*  
*not be known by the kids, because*

*lulele fakulu.*

*it is very important*



C What is he saying

A He says its very important but he hasn't come to a person who knows where they use to get it but then ~~he~~ know its in Hhohho district where they get it.

C But mining it, did

H Mining it

C Did they ever get it from Laurence Marquise, Maputo

H Abazange sebayitfwole ngala  
They never get it along the kuya le Kuba Maputo areas toward Maputo

M Vele labaka Ngwane beta nayo  
The Ngwane people came bebayitfwola, vele ngingashu with it, I must say that kabi beyikhona ngoma vele it was there because

kwakuthona lotu nomu befika when they arrived here, the lapha leg inkhosi yakhona abe-  
Keng and the heir had the vele abonakale loyinkhosana silver bracelet on a fake kona.

H Since they had to wear the \_\_\_\_\_ before they came here they were using it.

C Before that, what about \_\_\_\_\_

H Loku kwakugaba lapha ke,

M Kwakute lapha kaNgwane lotushu  
There was nothing here at gatjwa njengalobulalhu, kwaku kaNgwane which was worn like gatjwa in thonyane emajaha the beads it was "inkompue", the

H There <sup>youngmen</sup> was no such at



time,

C Not this, I mean metal

H metal, Hho usho kona

she means something

loba lokunje labaye baku

like this which they wear

fake lapha njenga yo le nkonyo

same as the "inkhonyane"

M Anu ngesidzwane angkumbuli

In Swati Tradition, I don't remember

kutsi lensimbisi iyafakwa

I don't think that this metal is worn

entsanyem

around the neck.

H I don't remember in Swati

C They said in the old days

they used to pay lobola with

sort of a round soft ball

H Batsi kukhona Fandzem lapho

They say in the older days

kwakwentwa witho leyi

they would make something

round loku lakhuluma ngako

round, what she is talking about

kubhadalwa kulotsholwa ngako

then lobola would be paid,

Kwukulotsholwa ngaloko

with that, with that.

M ~~He~~ Eh-eh angkwati, mine

I don't know, what I know

ngati kutsi ngesidzani kulo

is that in Swati lobola

tshoto - kulobola kugale kwal-

lobola started with (Pumpkins

otsholwa ngelitsanga, litsanga

Pumpkins ordinary Pumpkins.

litsanga

M Kwesuka lapho kwalotsholwa

Then it went from there to

ngelikhumba leli lekufuywa

lobola with hoe, the ordinary

leli lekufu one,

M Kwesuka lapho seluyakhumba

Then from there so it came



Kung eua etinkhomeni.  
then to cattle.

C# He never heard of if

# Do you know if there  
is any brides

brides price.

M ne timbuti', dawa - nakusula  
Then goats, from there lobola

ekhubeni kwabse sekulo tsholwa  
was ~~not~~ paid not with hoes then  
ngetimbuti', kuyesuka lapho  
with goats, then from there  
setwandza etinkhomo  
the number of cattle increased  
sekulo tsholwa ngetinkhomo  
so lobola is paid with cattle.  
ke

H They used to pay lobola

with a hoe then from the  
hoe to they used goats.

C Why did they change -  
H Ba bantshuntshe lani?

Why did they change.  
M Bantshuntshiswa lutsi kwa

They changed because, then  
kusesi khatsemi lesinatima  
it was ~~the~~ hard times at first

kugala tintfwo tatingatfwola  
things were not <sup>obtained</sup> maintained

kali lula ngekutsi ke.

easily, <sup>so</sup> today things are  
manje netintfwo sekphoze tke

much better to obtain now

lula sekuzo kulotsholwa nange  
lobola can even be paid with

mali manje ngoba imali  
money, because today its  
sekusesi khatsemi semali

time of money, it was not  
yintfwo lengatfwolakali  
something to obtain easily



lula kugala

H Now we used to paying lobola with money

C but why did you change from hoe to goat.

H utsi be bant <sup>NTSHINTSHE</sup> shuntshe <sup>LANI</sup> lam

she says why did they change from

kusuka iKlyubem kunyena

moving from ~~at~~ <sup>to</sup> ~~habeni~~ getting to

e mbutini sebasenthoni

goats & cattle

M Kutsi ku - sekwandye leyo

It was because, that thing

yintfo leyo, sesingakwenta

was in common, so it could

ngaloku manje kwakusivome <sup>know</sup>

be done now on agreement

sebantfu labadzala kutsi sesi

of the old people, that, that

ngakwenta loku, Ngesikhatsi

could be done, at the time

kulotshalwa yaleli tsanga

the pumpkin was used for Lobola

litsanga leli lelibingwato

Pumpkins these which are produced

kwakusete lutfo lokungase

from the fields, there was nothing

kwenteke kutuncane kontha

which could be done everything

kwankhomo, kwajini, kubonata

was in small quantities, all these

kusebukhosini, kusekuncane ku

things, cattle etc were all at

bantfu, nawe nawutfwote <sup>intfo</sup>

the royal family, when one gets

noma lokutfwato ukuse Nkosi

something take it to the king &

<sup>TFWILE</sup> wutfwote <sup>entkhasini</sup>

to worship, <sup>bringing things, showing</sup> <sup>KWETFULA</sup> reverence

H whatever you get goat, cow

all was given to the king

They had no right to keep

it themselves

C Does he know anything else

about brass



H Ngaloku kwebrass loku  
About the brass, we are  
lesi khuluma ngako loku  
talking about

M Uha angati tutfo, ngikwati  
No I don't know anything what  
nye kutsi kwekufakwa ngema  
I know is that was worn  
khor, banu - noma banumzane  
by the kings or high ranking  
labatsite, ngumsebenti wabo  
man, it was their greatest  
loutlulu katlulu, Angati  
job - or attire I don't know  
ngalenge indlela,  
any other way

H He knows that it was used  
by the king.

C where did the beads come  
from at first.

H Buhlalu baghamuka typhi  
The beads came from where

M Angibati buhlalu kutsi  
I don't know where the  
bughamuka phi velle ngitawutse  
beads came from, this  
bubonakale nasekukhona belumbi  
has been seen when the whites  
buhlalu ngema kugala angibuvu  
came at first I don't  
buhlalu lapha bebusebenta  
remember when the beads were us  
khona, bughamuke kubelungu  
used, it came with the whites

H I think the beads came  
when they coming

C From the Maputo side or  
from the Republic

H Bachamuka ngala noma  
Did they came from this  
ngale  
1 side or that side.

M Auru angati ke ngaba  
I don't know, because when  
ngitawutse lapha lapha betweentwo  
these metallic things always



tintfwo letitinsimbi lapha  
came from it was  
fighamuke khona osetibona  
from Tosi (Tobu)

ngungalapha eTosi, kubona  
that's where we saw

# tintfwo letitinsimbi  
these metallic things.

H: ——— came from this  
side

C What, the iron, the beads

H Buhlalu

The beads

M Nabo kububona kwakhona

Also ~~to~~ they came from  
singatsi bughamuke lapho ngoba

that there also because  
sitsatsi sikhatsi lesidze akuka

it took time before the  
sheshi belungu kufika kaNgwen  
whites come this side

kwatsatsa sikhatsi sekubona  
to Newane. Some of the

kodwa tintfwo laba babedzala  
things would come with

sebatibona tintfwo tenteka,  
the old people when  
babuye nato noma bayo  
they had gone to work at

sebenta eTosi lokunengi  
Johannesburg.

H We always get the things  
from this

C What did he say about  
Johannesburg

H Ejsi

M Eh

H From Johannesburg.

C ~~One~~

C Can you ask him if he  
knows anything about the  
word Mtungwa

H Mtungwa

C Ya



H E - leligama lelitsi Montungwa

The name which says

uyalati Montungwa do you know

M Ngilati lapha kukhona bata <sup>it.</sup>

I know it, some of the

shabangu khona kutiswa nuntingwa

shabangu, they say nuntingwa

kusibongo.

# its a ~~surname~~ SIBONGO.

H Its a surname.

C of who

H Bakuphi -

M Bata shabangu, nalabanye

C shabangus and others

M baka khumalo, baka Nllangamandla

# The khumalos, and Nllangamandla

H other sibongos are Nllangamandla  
shabangu, khumalo

C That red staff, is there  
anything the ladies would  
put on the face, in the

old days, did he ever hear

of that

H Wake wakuwa yuni kutsi bli  
Have you ever heard about the  
boru beba lifaka la

liboru which they smear hear

M Awe liboru ngilati kutsi

I know liboru that its

~~the~~ yi ring ya ka Ngwane kuphola

~~the~~ the ring of the Nwanes, only

nase kutekwe unfati kuphola

after a woman has been wedded,

abeghotshiswa yona, angati kutsi

then liboru is smeared, its

kwakuy'ntfo yekudlala ebuseweni

not something to play with

bengati kutsi ughotshiswa

around the face, its smeared

nasehlukene ubuntfoombatana

only to mark separation from

asanguanfati.

~~the~~ girlhood to being a wife.

H E - # its the way of getting



married by showing that with that around

C In the old days, did they do that

H Ngalata tikhatsi,

# ~~At those times~~

M Ngalata tikhatsi leta naramukha

In those times even today

selo sifungo sabitsi sekutsi

its still the bond of my people

lona sengumfati nupela njenga

of that this one is a wife - same

lotu nebelumbi sifungo sathona

as the whites put on the ring

kuyiring kuti lona sengumfati

ensuring that this one is a

manje

wife now.

H Even today, to show the truth

we \_\_\_\_\_ once

she has done that, she has

got a ring.

C where did she liboru come from

H liboru litfwolatalaphi.

Where do you get liboru

M lwa litfwolakala kwona la

Just here at kaNgwane.

kaNgwane,

tindzawana nje

# 1 some places,

le tinengi,

several of them.

C Here at Shiselweni

H laijlhiselweni nje ungali'hwola

Here at Shiselweni, can you get

M Ngilati, ngi - ngi - angilati

I know - no - I don't know

la lasikhona ngilati le ka

here where we are, I know it

Ngwane ka Zombodge, katwala

at ka Zombodge up north, but

ikhona kodwa la Shiselweni

there is still lots of it here

alilandzwa ka Ngwane, linanyi

at Shiselweni, its not transported from



mane nye angilati tiqodzimine  
the north but I don't know the

H Ya I know <sup>valleys</sup> the one at  
Zombodze.

C Do they dig

H Ufholakala kuphu, baya  
when do they get it, do they  
timba  
mine it.

M Abakumbi nakakulu kubonakela  
They don't mine it, its just  
nye laplo kukhona ufike  
found, and you take a  
ukukhophule nye - akusiyi  
small amount, its not  
withwo lembuwa (phausi) ex  
mined from deep.

H Its not dug right down  
shows  
where it could be found

C You don't mine it

H Yes you don't mine it

C Did he know any place  
where they mine it.

H Kuthona yini lapha batu  
Is there where they dig  
mba khona  
it

M leliboru, kuthona lapha  
The liboru, there is a place  
bakumba khona labafati batho  
where they dig it, the women  
hayi kutsi yintfo lembuwa  
but its not something that is  
ibe yiniengi yini kutsi yentwa  
dug to large quantities, they  
njani, nabagondze kuyawukwenta  
only take small amounts for <sup>a</sup> ~~the~~  
lowo msebenti lowo, netinyanga  
purpose, some witchdoctors also  
ke labatinyanga labanye bayaku  
use it, somehow  
sebentisa ke, kule yondzawo



okuluyo

H \_\_\_\_\_ use it

C

okay

C Can you bouga Madousela

H Ungababonga qini baka

Can you bouga the Madouselas  
Madousela

M Awu nejubabonga - Zonda  
I can

bunye qhubuza bafana baka  
quarrel with boys of

Ndlorn, umathabatha abhembese

Ndlorn, one ulw takes

abenjngasontshangase, um thono

and head like Sontshangase.

wokuvukela amathosikazi,

a hand to shield the wives

Ugado belubanda, belubanda

A log they pierce, piercing

uminyakanyaka, anobe mhla

it for years, the day they

bayewukhwela kuyoba njani

would climb it, how will

labebabanywa buhle babonina

it be, the beauty of their mothers

Kunene, wena wawuse Sibovu

You of Sibovu

ngisho kuwe Siziba tongenambuzeli

I say to you Siziba,

emathosena aboyise abenobabuzeli

other heirs have

intloosana kayise yayingenambuzeli

tivutsa takhala tisebozaneni

ananekebafihle bo Mkhubane nasi

mangele, nongubo zaya emthandeni

ka Sahamba, Kunene, wena

wawuse BuBakaneni



Sikhuluma kuwe Mshadza-  
 shadza indsaba le nkhuulo  
 seyawukhonywa ngatandla  
 iyawukhonywa ngetuloko  
 temadvodza, ~~the~~ Nxeba limbi  
 tingba lihle lisenhlubuheni  
 emhlabankhomo, wabe  
 seuryalala ke Kunene uma  
 walala etiveni, Kunene.  
 Sibika kuwe lomacijelana  
 sirtshibha siyakhulaba izi  
 nibonga ezake nezaka Bulawayo  
 sihlangu sigudle umbo:  
 zaze zawuphindelela, uboma  
 bulala afhle ngutobenjengebhuleni  
 wawubulala wafhle ngaphezulu  
 kwamahamba. Louyawa  
 zacedwa yintangala bayana  
 baka Bulawayo nanembathelae  
 umbu yawa madlozi, ngoba  
 ulomadlozi apengekulala  
 lomadlozi old no sleep.  
 ngangubo, Sigedla sali  
 with the blanket

2/25/21

sabolomadlozi, Kunene, Sisho  
 kuwe, — sikhuluma nawe  
 Kunene, inyama emhlophe  
 buqhawu baso Binjini, unsiba  
 zaphambana ngaphezulu kwe  
 khanda lendoda, eBlakfani  
 kamafasitelo, uwa fiza lo  
 ngahlehliswa, ufiza umusa  
 wakho nolutuli, sigodo  
 sindabetslava - Kunene,  
 Sikhuluma kuwe mshayi  
 wenjomanwe mshayi wenjongwane  
 mshayi wekhasi lakatini uyo.  
 fela esikhonyaweni, Sikhuluma  
 nawe lasijitane, siyadla siyajita  
 palukali saka Meluli sasiphonsa  
 kulosekhla nalo semnyango,  
 Sikhuluma nawe Mndzibete, Mthontosi  
 sijalimaue lakitsi laphesheya  
 Sikhuluma kuwe fanyite,  
 Bekuqhakathela ziyawubulala  
 undubane Madonsela, Kunene



A2760 A10.2.5.1

19/07/83 3hrs.

20/07/83 3½ hrs.

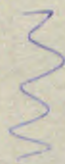
21/07/83 4hrs.

22/07/83 3hrs.

25/07/83 6hrs.

26/07/83 2½ hrs.

22 hrs.









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