



student note book

feint and margin

INFORMANT'S name JACOB MANANA

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S.A. 72F

BOOK I.

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NOTES:

1. Inkhi — 1. An interjection of agreement.
2. In another sense, it may be used for denial.
2. dzabuka'd — 1. To originally come from.
2. May also mean torn or sad.
3. Mkhondvo — 1. An area next to the Assegai or Mkhondvo river in southern Swaziland, about 25 kms. south of Manzini.
4. bakaNgwane — 1. This here refers to the ruling Dlamini clan in Swaziland.
2. In a different context, generally the people found in present-day Swaziland, or
3. People found in the South African homeland north of Swaziland, at KaNgwane.
5. ludzabuko — 1. Source or origin.
6. beSutfu — 1. The Sotho speaking groups found in present-day Swaziland by the "true Swazis."
2. This may also refer to the Sotho people found in present-day Lesotho.
7. Enhhe — 1. An interjection of agreement.
2. This may also be used for denial.
8. hlakata'd — 1. Split
2. Scatter, disarrange.
9. inkhosi — 1. King
2. Chief

1. We can, if you're prepared to speak siSwati, Singakhong, uma utimisele kukhuluma siSwati, speak siSwati, and then khuluma siSwati, kutabese.
2. Enhhe, I will speak in siSwati.
Enhhe, Ngitawukhuluma ngesiSwati.
1. babe Dlamini can just translate for me.
babe Dlamini angangihumushela.
2. Inkhi. Cha sadzabuka le eMkhondvo.
Inkhi! No we dzabuka'd² there at Mkhondvo³
3. Originated at Mkhondvo.
Badzabuka eMkhondvo.
2. Inkhi. Kwase kufika laba bakaNgwane.
Inkhi. Then these bakaNgwane⁴ arrived.
SibeSutfu, ludzabuko lwetfu.
Our ludzabuko⁵, we are beSutfu.⁶
3. Originally we are beSuthus.
Ngendzabuko sibeSutfu.
2. Enhhe. Kwase kufika bakaNgwane bayasihlakata.
Enhhe⁷. Then the bakaNgwane arrived and hlakata'd⁸
3. And came bakaNgwane and then they separated.
Beta bakaNgwane base bayehlukana.
1. Uh huh.
Uh huh.
2. Kwase ke kutsi la labanenkhusi yetfu,
Then those who were with our inkhosi⁹,
sebakamba balandzel' uSomhlolo.
went and followed Somhlolo.
3. And those were, e, our leader had to follow
Futsi labo beba, e, umholi wetfu kwadzingela
Somhlolo.
alandzele Somhlolo.

10. Shiselweni — 1. The southern part of Swaziland.

1. Uh huh.

Uh huh.

2. Inhhi. Kuwase kubonakal' endleleni, sowuyafa lo.

Inhhi. Then it was clear along the way, that one died.

3. Along the way, following Somhlolo, died, the Endleleni, alandzela Somhlolo, wafa, lomholi leader died.

wafa.

1. Uh huh, uh huh.

Uh huh, uh huh.

2. Base babeka lomusha, kuba ngukholwane

Then a new one was installed, his name libito lakhe. A

was kholwane.

3. And they put a new man, appointed

Futsi base babeka indvodza lensha, babeka

a new ^{man} whose name is Kholwane.

indvodza lensha, ligama lakhe ngukholwane.

1. Uh huh.

Uh huh.

2. Inhhi. Sekuyahanjwa, kuyefikwa kuyahlalwa,

Inhhi. They then went, then they stayed,

Halwa le.

stayed there.

3. They went there and stay, e, at,

Beta lapho bahlala, e, e,

2. eShiselweni.

at Shiselweni.¹⁰

3. at Shiselweni.

eShiselweni.

1. Uh huh.

Uh huh.

11. impi

— 1. Battle, fighting

2. May also refer to armed regiments or enabutfo.

12. boZidze

— 1. The collective prefix bo- is used here either to refer to Zwide and company or it may be used to refer to Zwide alone.

13. KaPhunga

— 1. An area in the southern part of Swaziland, next to Hlathikhulu, also known as

Phungalegazi. According to J.S.M. Matsebula, p. 20, A History of Swaziland, this means the place where blood smells, and it was one of Swazi king Sobhuza I's royal villages built on top of the Sinceni hills under the Shiselweni district.

14. Phungalegazi

— 1. Explained in note 13.

15. owu

— 1. An interjection of surprise

2. Kwase uyesuk' uSomhlolo, ngalemphi yabo
Then Somhlolo, during their impi¹¹ with,

nabo, laboZidze,
these boZidze¹²,

3. And Somhlolo during the time of fighting Zwide,
Wase Somhlolo ngesikhatsi sekulwa naZwide,

2. was' uncamula la, sowaya la kaPhunga.
he cut across here, and went to here kaPhunga¹³.

3. e, he went, he went towards Phunga here
e, waya, waya kubheka ePhunga la.

1. Uh huh.

Uh huh.

2. Leli, leligama lokutsi kaPhunga nje lafika

This, this name that kaPhunga was named

letsiswa nguye. Letsiswa Phungalegazi ngoba
by him. It's Phungalegazi¹⁴ because there
kwakuliwa lemuva.

was fighting at the back.

3. The, the name that, was, given by Somhlolo,
Li, ligama le, lelanikwa nguSomhlolo,
the king.

inkhosi.

1. Uh huh.

Uh huh.

3. The place of Phungalegazi, that they were
lendzawo Phungalegazi, lokutsi bebalwa
fighting at the back.
lemuva.

2. Kwase kuya hlalwa, kuyahlalwa, kuyahlalwa,
Then they stayed, stayed, stayed, stayed,
kuyahlalwa, sekubonakala kutsi owu Somhlolo
and it was clear that owu¹⁵ Somhlolo

16. LaZidze — 1. This refers to the inkhosikati or wife of Swazi king Sobhuza I, Tsandzile, the daughter of Zidze. The prefix la- shows that this is a name of a woman, then followed by the proper name of her father.

17 phakel'ad — 1. Divided or apportioned.
2. Literally, to dish out usually food.

18. babemkhulu — 1. Grandfather.

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soyahanba. Utsatsa lendzawo uyayiphakela, then went. LaZidze¹⁶ then phakela¹⁷ the ulaZidze place.

3. And then he went, when Somhlolo had to go Wase uyahamba, ngesikhatsi Somhlolo kwakumele and so laZidze had kutophakela, give it to ahanbe kwase ke laZidze kudzingeka kutsi other people.

atophakela, ayinike labanye bantfu.
2. Wase ke unshiya lobabemkhulu lokholwane, He then left this babemkhulu¹⁸, this kholwane, unshiya e, ku, kuSongezane. He left him e, with, Songezane.

3. And our grandfather was left with, So, Mkhulu wetfu wanshiya na, So, Songezane.

2. Lowabe sekutsiwe akabhasobhe lendzawo. The one told to look after the place.

3. Who was told to look after the place. Lowatjelwa kutsi agadze lendzawo.

1. Uh huh. Uh huh.

2. Was' utsi ke abafunelw' indzawo banikwe He then said that a place should be found ngobe azange banhluphe. for them, they should be given because they didn't bother him

3. And they, the king recommended to, to give Base ba, inkhosi yancoma ku, kubanika le, the, the land, to them because they surrendered, lelive, ngo ba batinikela, abatange

19. Sicoko — 1. This in this sense may refer to an area with small stony hills.

2. Literally, a small stony hill.

20. Ahha — 1. An interjection of amazement.

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they never won.

bawine!

1. Which king was that?

Nguyiphi leyo nkhosi?

2. Sonhlolo.

Sonhlolo.

3. That was Sonhlolo.

Loyo kwaku ngu Sonhlolo.

1. Uh huh.

Uh huh.

2. Inhhi, Base batikhetsela ke labakitsi kuze

Inhhi. Then these of my (clan) chose for batfole lesa sicoko nje, kutsi babe beSutfu themselves in order that they got that sicoko, bafuna eti, etintsabeni.

that they were beSutfu, they wanted mountains.

3. Because of their, e, race, being the Sothos, Ngendzaba ye, e, sive, babeSutfu, beavame they used to stay under rocks. That's why kuhlala phas' enaduwala. Kungako utfola you find the, the kraal on the, on the hill. lomuti, entsabeni.

2. Base bayakhetsa ke kutsi bafuna

They then chose where they wanted to kuyakwakhaphi.

settle.

3. And they choose that they wanted to stay Base bakhetsa kutsi bebafuna kuhlala there.

lapho.

2. Ahha. Batsi ke uSonhlolo wabashiya khona Ahha. They say that Sonhlolo left them there,

21. boSonyezane — 1. The collective prefix bo — here refers either to Sonyezane and company, or Sonyezane alone.

22. Awu — 1. An interjection of surprise.

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lapho, emandleni alaba boSonyezane.
under the power of these boSonyezane.²¹

3. And Sonhlolo left the Manana people on the Sonhlolo washiya bantfu baka Manana etandleni hands of Sonyezane.
taSonyezane.

2. Inhi. Awu nguloko.

Inhi. Awu²² it's that.

3. That's it.

Nguloko.

1. So, what was the, what is the sibongo of Kwaku, ngubani sibongo saSonyezane?
Sonyezane?

2. Sonyezane Dlamini.

Sonyezane Dlamini.

3. Sonyezane Dlamini.

Sonyezane Dlamini.

2. Dlamini, yes. Kwakungumntfwana Ngwane, Dlamini, yebo. He was the first child of wekucala.

Ngwane.

3. The first son of Ngwane, number one. Indvodzana yekucala yaNgwane, wekucala.

1. Where was he, his place?

Abekuphi, indzawo yakhe?

2. KaPhunga.

At kaPhunga.

1. Sonyezane was left at kaPhunga when Sonhlolo Sonyezane washiywa kaPhunga yini ngesikhatsi went!

Sonhlolo ahamba?

2. Oh, yes.

Oh, yebo.

1. Uh huh. I see. Who was the leader who,
Uh huh. Ngiyabona. Kwaku ngubani lomholi
of the Manana people at Shiselweni?
Lo, webantfu bakaManana eShiselweni?

3. Uho, usho nangu lo, lowafa phela?

You mean, do you mean the one who died?

2. LoNyamelwako.

This Nyamelwako, he was chosen by them.

3. He was Nyamelwako.

Abengu Nyamelwako, he was their leader.

2. Nyamelwako.

Nyamelwako, lowafanisa bantfu

3. Yes, Nyamelwako.

Yebo, Nyamelwako.

1. Nyamelwako. I see. Where did he die?

Nyamelwako. Ngiyabona. Wafela kuphi?

2. He died along the way from Mkhondvo
Wafela endleleni kusuka eMkhondvo uye
to Shiselweni.

eShiselweni.

1. Do you know where his grave is?

Uyati kutsi lithuna lakhe likuphi?

2. No.

Cha.

1. Uh huh. Can you tell me more about?

Uh huh. Ungangitjela lokunengi nga, kho,
e, kho, what's his name? Khidwane?
ngubani ligama lakhe? Kholwane?

3. E, mhlambe kukhona bngase sowusichazele
E, maybe there's something which you can

23. bakaManana — 1. People whose clan name is Manana, or

2. People found in an area known as kaManana.

24. labani — 1. The prefix la- shows that this is a name of a woman, literally meaning of what sibongo or clan name?

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ngakholwane?

explain about kholwane?

2. Kholwane ngumntfwana Nyamelwako.

Kholwane is the child of Nyamelwako.

3. Kholwane is the son of Nyamelwako.

Kholwane yindvodzana yaNyamelwako.

1. Uh huh.

Uh huh.

2. Nguyena wabese sowukhetfwa ngulaba

He was the one who was chosen by these

bakaManana kutsi nguyena mholi wabo.

bakaManana²³ that he was their leader.

3. He's, he's the leader who was pointed

Ngu, ngumholi lowakhonjwa bantfu

by the Manana people.

bakaManana.

1. Uh huh.

Uh huh.

2. Nguye ke lowefika kuleyo ndzawo.

He was the one who arrived at that place.

3. He's the one who came to start settling

Ngulo lowefika kucala kuhlala le,

there, to that place.

kuleyo ndzawo.

2. Enhhe.

Enhhe.

1. Do you know who his mother was?

Uyati kutsi make wakhe ngubani?

2. Awu cha, angimati.

Awu no, I don't know him.

3. Unina abe ngulabani?

His mother was labani²⁴?

25. emaswati - 1. The people found in present-day Swaziland.

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3. I wouldn't say.

Angeke ngisho.

1. Before Kholwane, did the Manana people have chiefs?

bebanabo yini bashifu?

3. Ngaphambili kwakhe, kwakholwane, bebanawo. Before him, Kholwane, did they have chiefs?

2. Babenato tikhulu. Lo Nyamelwako kwakusikhulu. They had chiefs. This Nyamelwako was their chief.

3. There were. Nyamelwako was a chief, was Bekukhona. Nyamelwako abe sikhulu, abe their chief. sikhulu sabo.

1. Who was the first Manana to join Ngubani Manana wekucala lowahlangana the Swazi kingdom? nembuso wakaNgwane?

3. Lowekucala Manana lowahlangana. The first Manana who joined the, nena, nenkhosi yemaswati? the inkhosi of the emaswati?

2. Ngu Nyamelwako. He was Nyamelwako.

3. It's Nyamelwako. Ngu Nyamelwako.

1. Uh huh. I see. Can you tell us anything Uh huh. Ngiyabona. Ungasitjela noma yini

26. Ya - 1. This means yes.
27. mani - 1. This probably means man!
as when swearing.
28. Lavundlamanti - The name of an area
in Swaziland

about M, Mdzinisane?

nga M, Mdzinisane?

3. Ndzisane ke?

What about Ndzisane?

2. Bani ke?

Who?

3. Ndzisane.

Ndzisane.

2. Ngu Ndzinisane.

He was Ndzinisane.

3. Ndzinisane.

Ndzinisane.

2. Ja, ndzala ke yena, ungenibili kwakholwane.
²⁶Ja, he is older, he came before kholwane.

3. He, he's a senior to, than kholwane.

Ngu, ngulomdzala ku, kuna kholwane.

1. Also the son of, e, what's his name?

Futsi yindvodzana ya, e, ngubani ligama lakhe?

2. E,

E,

3. Lolowafa.

The one who died.

2. Seyini, ngalo? Awu ekuseni mani, wefike.
What is it, now? Awu in the morning mani

nini lapha kahavundlamanti, utawuhlala phi?

when could you get to Lavundlamanti, where

Ake wume sisa sebenta.

will you stay? Wait we are still working.

Kholwane ngumtfwana kunalo Ndzinisane.

Kholwane is a child than Ndzinisane.

3. Ndzinisane is the eld, elder.

Ndzinisane ngulomdza, dzala.

29. babe

— 1. This is used here as a term of respect to an older man.

2. Literally, my father, one of his brothers or sisters.

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2. LoNdzinisane babe babefanele kutsi kukhetfwe
This Ndzinisane babe, they were supposed to chase
emkhatsini wabo. Wefike wabulawa bantfu,
between them. He was killed by people, this
LoNdzinisane. Kwase kubekwa lo.

Ndzinisane. Then this one was installed.

3. Ndzinisane was killed by people then they
Ndzinisane wabulawa bantfu base babeka
were to appoint this one.

lo.

2. Nyamelwako.

Nyamelwako.

3. Nyamelwako.

Nyamelwako.

1. Wh was he killed for?

Wabulawelani?

2. Wabulawa, angati kutsi kwaku, kuliwa

He was killed, I don't know that whether there was
yini, kwakunjani.

fighting, or how was it.

3. I don't know whether they were fighting or
Angati kutsi kebalwa yini noma yini.

what.

1. So from Shiselweni, the Manana people
Ngako ke kusuka eShiselweni, bantfu bakaManana
went to KaPhunga.

baya KaPhunga.

2. Ye, from Shi, from Shiselweni they went
Ye, kusuka eShi, eShiselweni baya ngo
straight to KaPhunga.
KaPhunga.

30. bakaNkhonyane - 1. People whose clan name is Nkhonyane, or

2. People found in an area known as kaNkhonyane.

31. bakaSihlongonyane - 1. People whose clan name is Sihlongonyane

or 2. People found in an area known as kaSihlongonyane.

32. tibongwana - 1. The suffix -wana has

a diminutive function to words. This noun then literally becomes 'little clan names or surnames.'

33. ticukwana - 1. This word also with the diminutive suffix -wana means 'little groups.'

1. And then to come ka, kaManana?

Base ke beta ka, kaManana yini?

2. From kaPhunga they went to that area where Kusuka kaPhunga baya kuleya ndzawo you went.

lapho niye khona.

1. Uh huh. But they, they started at Mkhondvo Uh huh. Kepha ba, bacala emfuleni eMkhondvo, river near eMkhitsini?

eceleni kwase Mkhitsini.

2. It's where they were originated.

Ngulapho bebesuka khona.

1. Uh huh. Who were they there with, at, Uh huh. Bebanabani lapho, e, eMkhitsini? at Mkhitsini?

2. Kwakukhona bakaNkhonyane.³⁰ There were the bakaNkhonyane.

3. There were Nkhonyane people. Kwaku nebantfu bakaNkhonyane.

2. Nebaka Sihlongonyane. And bakaSihlongonyane.³¹

1. Uh huh. Uh huh.

2. Naletinge nje tibongwana. And other tibongwana.³²

3. And other surnames. Naletinge tibongo.

2. (kunemsindvo) BakaNkhonyane, babe khetsa (Inaudible). The bakaNkhonyane, they chose ngoba kwakuhlalwa ticukwana, ticukwana because they stayed in ticukwana,³³ ticukwana.

34. bakaNgcamphalala - 1. People whose clan name is Ngcamphalala or
2. People found in area known as KaNgcamphalala.

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3. (Akuwakali). They were the one, by Keir (Inaudible). Bekungulabo, ngemholi wabo, leader, by themselves.
bebabodwa.

1. Uh huh. Are the Manana people related Uh huh. Bantfu bakaManana bahlobene jini to the Sihlongonyane and Nkonyane people? nebantfu bakaSihlongonyane nebakaNkonyane?

3. Laba bakaManana ba, bahlangani, These bakaManana do they come to be bayahlangana, batihlobo jini nebakSihlongonyane one (group), are they related to the ^{bakaSihlongonyane}

2. Cha. No.

3. No, were not.

Cha, asisibo.

1. Who are the Manana people related to? Bantfu bakaManana bahlobene nabaphi?

3. Ba, ba, bakaManana batihlobo nabaphi? Who, who, are the bakaManana related to?

2. Enhhe, angati ke lapho.

Enhhe, I don't know there.

3. I wouldn't know.

Angeke ngati.

1. Who do they not marry?

Bobani labangabatsatsi?

3. U, ngu, laba ngabateki ngubaphi?

Who don't they marry?

2. Laba ngabateki bakaNgcamphalala, They don't marry bakaNgcamphalala,³⁴

3. They don't marry Ngcamphalala people. Abateki bantfu bakaNgcamphalala.

35. bakaShongwe — 1. People whose clan name is Shongwe, or

2. People found in area known as kashongwe.

36. Mabhengeda — 1. The extended clan name of the Shongwe clan name.

37. Mousi — 1. The extended clan name of both the Manana and Ngcamphalala clan names.

38. kuhlangana — 1. This here refers to when two clan names have a similar extended clan name.

2. Literally, join, meet, combine

39. tibongo — 1. Clan names or surnames

40. khandzana — 1. This here refers to the same thing as in note 38.

2. Literally, to catch up with each other or find each other.

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2. nebakaShongwe Mabhengeda.

and the ³⁵bakaShongwe ³⁶Mabhengeda.

3. And Shongwe Mabhengeda, they don't marry.

NebakaShongwe Mabhengeda, ababateki.

2. E, Banengana. Nale kutsiwa nje Mousi kubo,

E, They are a little more. And those referred ababateki.

to as ³⁷Mousi, they don't marry them.

3. All those, e, the sinanatelo comes to Mousi.

Bonkhe labo, e, sinanatelo sita kuMousi.

1. Does Manana know why they all have Mousi?

Uyati yini Manana kutsi yini bonkhe babe naMousi?

3. Bentiwa yini bonkhe lokutsi mane Mousi, Mousi,

Why do they all ^{say} that Mousi, Mousi, Mousi Mousi, Mousi?

Mousi?

2. (Uyahleka).

(Laughing)

3. (Uyahleka).

(Laughing)

2. kuhlangana nje kwetibongo, angati kutsi

It's the ³⁸kuhlangana of ³⁹tibongo, I don't know

ngingatsi kwentiwa yini. Ngoba tibongo tihambe

that I can say why is that. Because tibongo

tikhandzana.

⁴⁰khandzana.

3. Inhhi. E, surnames a, are going separate, and

Inhhi. E, tibongo, tiyehlukana, bese tiphindze

then come close again.

tiyasondzelana futsi.

1. Why did the Manana people and the Ngwane

Bantfu bakaManana nebakaNgwane

41. enalangeneni - 1. The ruling Dlamini clan members in Swaziland, literally, those of Langa, an early Swazi king.
42. Sibongo - 1. The singular form of the noun tibongo in note 39.
43. bakaGwebu - 1. The people whose clan name is Gwebu, or 2. People found in area known as kaGwebu.

- People not marry? Tell us, bebangatsatsani leni? Sitjele.
3. Laba bakaManang, laba bakitsi ababateki ngani? These bakaManang, why don't they marry these of my (clan)?
2. Baya bateka. They marry them.
3. They marry them. Baya bateka.
1. They do, oh! And, and before? Baya (bateka), oh! Ku, kucala ke?
3. Kucala? Before?
2. Kucala, babangekho lamalangeneni. Before, the enalangeneni⁴¹ were not there.
3. Before there were no enalangeneni. Kucala kwakute enalangeneni.
1. (Uyahleka) Okay. Does Manana know who (Laughing). Kulyngile. Manana uyati yini kutsi were the first people at Phunga, kaPhunga? bobani bantfu bekucala ePhunga, kaPhunga?
3. Laba balapha kaPhunga, bantfu bakucala, These of kaPhunga, the first people, they bebabaka bani? were of what sibongo⁴²?
2. Lapha kaPhunga, angati kutsi Somhlolo There at kaPhunga, I don't know who Somhlolo wakhanda baphi, ngale kwaku bakaGwebu found, that side there were the bakaGwebu⁴³ ngale ngaphasi. down there.
3. There were Gwebus near kaPhunga, Kwaku nebakaGwebu eceleni kwakaPhunga.

44. kaManana - 1. An area known as kaManana or
2. A clan name Manana.

2 Soteros.

Beba beSutfu.

3. they were beSutfus.

beba beSutfu.

1. How did the Gwebu people come to be under Bantfu bakaGwebu kwenteka njani kutsi re Manana?

babe phas' ebakaManana?

3. Babese bangena njani lapha kaManana?

How did they come under here kaManana?

2. Abekho.

They are not.

3. No they're not.

No abekho.

2. Balinga kutiphatsela. BakaManana babaphatsa
They try to be in charge. The bakaManana
ngelibhuku lekutsela.

became in charge because of the tax book.

3. E, The Ma, the Manana they only held
E, BakaMa, bakaManana babaphatsa
them in the book,

ebhukwini,

1. Oh -- ! Uh huh.

Oh -- ! Uh huh.

3. When they pay tax, they fall under
uma batsela, bangena phasi kwa shifu
chief Manana.

Manana.

1. When the Manana people got this pla, the
Ngesikhatsi bantfu bakaManana batfola lendza
place, kaManana, was that before Sonhlolo went
lendzawo, kaManana, bekungembili kwokutsi

45. bakaMagagula - 1. The people whose
clan name is Magagula, or
2. People found in an area
known as kaMagagula.

46. bakaMnisi - 1. People whose clan name
is Mnisi.
2. People found in area known
as kaManana.

47. tinanatelo - 1. Extended clan names.

48. luhlata. - 1. This may refer to the
dark skin colour pigmentation
of black people.
2. Literally, green.

to Mdzimba?

aye eMdzimba yini?

2. It was after.

Kwakungemva.

1. After, after he came back.

Ngemva, ngemva kwekutsi abuye.

2. Ya, It was during his stay at kaPhunga.

Ya. Kwakungesikhatsi sekuhlala kwakhe kaPhunga.

Isine njengoba sifana nalabakaMagagula.

As we are like these bakaMagagula.

3. Inkh.

Inkh.

2. Inkh nebakaMnisi.

Inkh and the bakaMnisi.

3. We are like the Mnisis and the Magagulas.

Sifana nebakaMnisi nebakaMagagula.

1. Uh huh. I see. Can Manana ^{give} the tinanatelo

Uh huh. Ngigabona. Manana angasinika yini

of Manana people?

tinanatelo tebantfu bakaManana?

3. E, Tinanatelo takaManana ke?

E, What about the tinanatelo of kaManana?

2. Kutsiwa Manana.

They say Manana.

3. Manana.

Manana.

2. Masi.

Masi.

3. Masi.

Masi.

2. Loluhlata.

The one who is luhlata.

49. ncoshane - 1. The extended clan name of the Manana

50. Mbuyisa - 1. The extended clan name of the Manana

48. luhlata - 1. This may refer to the

3. Loluhlata. The one who is luhlata.

2. Lonjenge ncoshane. Who is like a ncoshane.

3. Lonjenge ncoshane. Who is like a ncoshane.

2. Mbuyisa. Mbuyisa.

3. Mbuyisa. Mbuyisa.

2. Kuchabeke ke, sekudze kakhulu. Then it would go on, it's very long.

1. What was the last one? Bekuyini lokuwe kugcina?

3. Mbuyisa. Mbuyisa.

1. Oh --! Its okay. Um, Does Manana know Oh --! Kulungile. Um, Manana uyati yini kutsi how did Matsebula find out what he Matsebula wakutfola njani loku lakutfola did about Mananas, who told him? ngebakaManana, watjelwa ngubani?

3. E, Matsebula wakutfola njani lawe, ngaleku, E, how did Matsebula get that about ngalaba bakaManana? Ngubani lowantje, these bakaManana? Who told him, who abantje -- lowantjela, abetjelwa ngubani? told him?

2 Angati kutsi abetjelwa ngubani, ngoba nani I don't know who told him, because wake wangibuta nje Matsebula, kancane. Matsebula once asked me too, a little bit.

Sl. iNgwenyama 1. The king (of Swaziland).

Angati lokutsi le history wayitfolo njani.

I don't know how he got the history.

3. I don't know about getting the history, but Angati ngekutfolo le history, kepha, wa, he, he did speak to me.

wake wakhuluma nami.

1. I see. Did any of the Manana people ever Ngiyabona. Kukhona yini kubantfu bakaManana marry, e, one of the Swazi kings or one of lowase wateka, e, munge wemakhosi emaswati the bantwanenkhozi?

hona munge webantwanenkhozi?

2. Kukhona yini wakaManana lowase Is there a kaManana person who wateka lapha kitsi?

married from my (clan)?

2. Ngini.

It's me.

3. Nguye yena lo.

It's this one.

1. Oh! Only?

Oh! Kuphela?

1,2,3 (Bayatleka).

(Laughing).

2. Ngini. Labantfwanyana bani nje labatalwa, It's me. These little children of mine who were born, batalwa ngumntfwane Ngwenyama.

they were born of the child of iNgwenyama.

3. Sengibatse ngiyabuka, ngitsi ngitase ngive. I tried to see, I say I will hear.

Utsi "Ngini,"

You say, "It's me."

52. Nkhosi — 1. A term of respect used in this case to refer to a member of the ruling Dlamini clan.

2. This may also be used to refer to any Swazi.

53. yendziswa'd — 1. This verb is derived from the verb kwenziswa meaning the arranged marriage by parents of bride and or groom.

54. Hhayi — 1. An interjection of negation.

55. Wo — 1. An interjection of agreement.

56. Khonta'd — 1. This here probably refers to seeking political asylum.
2. May also mean to pay allegiance to, serve, worship.

2. E, Wenziswa lapha kimi Nkhosi, lomntwana.
E, This child Nkhosi⁵² was yendziswa'd⁵³ to me.

1. Did the Manana people ever do anything
Bantfu bakaManana baka benta yini
special for the Swazi king?
lokumcoka bentela inkhosi yemaSwati?

3. Kushi kutsi bakaManana bebasebe bebasebenthi.
It means that the bakaManana worked what
bebasebe, babayisebentelani inkhosi? Hhayi le?
work did they do, what work did they do for
Wo leyakadzeni.

the inkhosi? Hhayi⁵⁴ there? Wo⁵⁵ that of long ago.

2. Inkhhi. Kusuka le?

Inkhhi. From there?

3. Inkhhi.

Inkhhi.

2. Cha kute lebake bakwenta, lokwa

No there's nothing that they did, which was
kucondzene naba ngo.
directed straight to them.

3. No, I don't know. There's nothing particular
Cha, angati. Kute lokungikona lababekwenta,
that they did, which is done by them.
lokuxentiwa ngabo.

1. Were they defeated by Sonhlolo or did they
Behlulwa nguSonhlolo yini noma bakhonta
khonta him?
yena?

3. Ba, babehlulwa nguSonhlolo noma bona
Were they defeated by Sonhlolo or they
bakhonta?
khonta'd⁵⁶?

57. Khonta'd - 1. This here means
pay allegiance to.
2. May as in note
5b mean to seek political
asylum.

58. Khokhomkhulu - 1. Great grandparent.

2. Bankhonta.

They khonta'd him.

3. They khonta'd him.

Bankhonta.

1. So before Sombolo, were they under another
Ngembili kwa Sombolo, bebaphasi kwalomunye
chief, or another king?

shifu yini, noma kwadenye inkhosi?

3. E, Kusho kutsi angatefiki, e, lokhokhomkhulu
E, It means that before he arrived, e, my

wani, kusho kutsi lapha kwakusete,

khokhomkhulu⁵⁸ it means that here there was no,

kwakut' inkhosi yabo?

was there no inkhosi for them?

2. Babetiphetse Nkhosi.

They themselves were in charge Nkhosi.

3. They were just by themselves.

Bebaboduwa.

1. Uh huh. Are the Manana people famous

Uh huh. Bantfu bakaManana badvumile yini

for anything, that they do well themselves?

nganoma ngani, labakwenta kahle bona?

3. BakaManana bebavele batiphetse nje,

The bakaManana were indeed in charge,

ngekute, tati kutsi sikho na, siyaphila.

because, they knew that they were there alive.

2. Enhhe. Kute lqebakwenta batiwa ngako.

Enhhe. There was nothing that they did and

Labebatiwa ngentfo bakaGwebu, ngobe

were renown for. The ones renown for something

babekhandz' insimbi.

were the bakaGwebu, because they worked iron.

59. umhlaba

1. Nation.

2. Literally, earth.

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3 It's only the people that were known, the
Ngulabandfu kuphela labebatiwa, bakaGwebu,
Gwebus, because they were smith, they smithed,
ngoba babekhandze, bakhandze, basebenta
black-smithing the, the iron.
i, insimbi.

1. Uh huh, For the Swazi kings?

Uh huh, Bebentela enakhosi enaswati yini?

3. Baba, babashabheka, babakwentela inkhosi?

Did they repair, did they do that for the inkhosi?

2. Bashabhela lomhlaba nje. Kutsengwa kubo.

They repaired it for the umhlaba⁵⁹. They bought from them.

3. They were all selling.

Bebatsengisa bonkhe.

1. So they weren't making it for the king?

Bebangakwenteli inkhosi yini?

3. Bebangakwentel? inkhosi, bebangakwenti

Didn't they do that for the inkhosi, didn't they
kwenkhosi?

do it for the inkhosi?

2. Awu angati ke, una inkhosi seyifikile,

Awu I don't know, when the inkhosi had arrived,

kodwa angiva kahle.

but I don't hear well.

3. But I don't, but I don't, I don't see

Kepha angi, kepha angi, angiboni kutsi
how they did or not.

bakwenta njani noma abatange.

1. Does Manana know anyone who can tell
Manana kukhona yini kanatiko langasitjela
us about the Gwebus?

ngabakaGwebu?

22

60. kaGwebu — 1. Area known as

kaGwebu or

2. The Gwebu clan.

61. Eyi

— 1. An interjection of
bewilderment or wonder

62. Ye

— 1. An equivalent of
Hey!

63. sikhulu

— 1. A chief.

64. lowanyana

— 1. This has no meaning
but is used here to show
that the speaker is trying to
recall the name of the person
under discussion.

3. Mhlambe ukhona lowungamati, wakaGwebu,
Maybe can you know someone of kaGwebu,
bongasitekela ngebakaGwebu?
who can tell us about bakaGwebu?

2. Ngenphib yabo.

About their life.

3. Inhhi.

Inhhi.

2. Eyil kuhlupha njobe bantfu. mane bakhulune.

Eyi! The problem is that people just talk.

3. The trouble is that, the people they always
Kuhlupha kutsi, bantfu sonkhe sikhatsi bahle
sometimes say themselves as they know
basha bona ungatsi bati konkhe.
everything.

2. Kungaba kühle nitfole, ukhona lalabatsi,

It would better that you get, there's the one

(uyameneta) JeFana! Kakhona lesikhulu
they call, (shouting) JeFana! Their sikhulu,

sabo, lowanyana — — —

lowanyana — — —

3. Mangcolela.

Mangcolela.

2. Cha lo, lomusa wa Mangcolela. Mangcolela

No the, the son of Mangcolela. Mangcolela
sonwfile.

is dead.

3. Kenje sowafa kodwa?

By the way he died?

2. Enhhe. E, Ngu, Mgobo.

Enhhe. E, He's, Mgobo.

65. Iya - 1. This here means yes,
with a little more emphasis.

66. Sidvokodvo - 1. A town in central
Swaziland about 22 km. south
of Manzini.

67. Nhlabeni - 1. An area about $6\frac{1}{2}$ km.
south of Manzini, and directly
north of the Lusutfu river.

68. labadzala - 1. Senior people.
2. Literally, old or aged
people.

3. Mgobo.

Mgobo.

2. Ya.

Ya.

1. Mgobo.

Mgobo.

2. Iya.

Iya.

1. Where do we find him?

Sintfola kuphi?

3. Sidvokodvo.

Sidvokodvo.

1. Uh huh.

Uh huh.

69. Uyamati yini - ?

Do you know - ?

2. Nawutsi khuphu nje laph' eNhlabeni.

When you go up there at Nhlabeni.

3. Ngigabona.

I see.

2. Umusa waMhlatjwa.

The son of Mhlatjwa.

3. Umusa waMhlatjwa.

The son of Mhlatjwa.

2. Enhhe Mhlatjwa Gwebu, ngubona babadzala.

Enhhe Mhlatjwa Gwebu, they are the

kulaba bakaGwebu.

labadzala⁶⁸ among these bakaGwebu.

3. Ungendlula lokuwa kwesitolo?

After going past that store?

2. Lokuwa Mzanywa?

That of Mzanywa?

69. imilanduo - 1. Histories, stories, narratives.

66. Sidyakodvo - 1. A town in central Swaziland about 20 km north of Manzini.

67. Nhlambeni - 1. An area about 6 km south of Manzini and 10 km north of Nhlambeni.

68. labadzala - 1. A town in the north of Swaziland, about 20 km north of Manzini.

69. imilanduo - 1. Histories, stories, narratives.

70. Nhlambeni - 1. An area about 6 km south of Manzini and 10 km north of Nhlambeni.

71. Sidyakodvo - 1. A town in central Swaziland about 20 km north of Manzini.

72. Nhlambeni - 1. An area about 6 km south of Manzini and 10 km north of Nhlambeni.

73. Sidyakodvo - 1. A town in central Swaziland about 20 km north of Manzini.

74. Nhlambeni - 1. An area about 6 km south of Manzini and 10 km north of Nhlambeni.

3 Inkhhi.

Inkhhi?

2. Ku, unga la. Nawuchamuka nga la.

That side. Coming from this side.

3. Unga la. Wo.

This side. Wo.

2. Sengikholwa lelibitwana lakhe. Lo Duma.

I forget his little name. This Duma.

3 Inkhhi.

Inkhhi.

2. Kodwo' angizange ngikhulume naye.

But I never talked to him about the

ngenilanduo yakubo, kodwo' ngumuntfu

imilanduo⁶⁹ of his (clan), but he's a person

lotibekisako tintfo.

who takes note of things.

3 Enhhe.

Enhhe.

2 Enhhe.

Enhhe.

1. Can Manana, who did, can you tell us

Manana anga, ngubani, ungasitjela yini

who you heard this all from, is that from the

kutsi konkhe loku wakuva kubani,

old people?

wakutfo kubantfu labadzala yini?

2 E, I got this from my grandfather.

E, loku ngakutfo ku mkhulu wani.

1. What was his name?

Kwaku ngubani libito lakhe?

2. E, Baleka.

E, Baleka.

70. iNdlavela - 1. A libutfo of Swazi king Mswati II, largely made up of men born roughly between 1856 and 1866.

71. silulu - 1. A grain basket.

3. Baleka

Baleka.

1. And his libutfo?

Libutfo lakhe ke?

2. INdlavela.

The iNdlavela.⁷⁰

1. Uh huh. Okay. I think we should, maybe Uh huh. Kulungile. Ngicabanga kutsi sibo, mhlambe we can stop there.

singagcina lapho.

713 2. Inkh. Ngikhuphe kukholwa lendzawo mani.

Inkh. The trouble is my forgetting the place.

1. Do the Manana people say that they came Bantfu bakaManana batsi besuka eNshonalanga from the West in a silulu?

yini beta ngesilulu?

2. Iya - - ! Kusuka kuyona leyantsaba.

Iya - - ! From that mountain.

1. They say that?

Basho njalo?

2. Yes.

Yebo.

3. Nawela njani?

How did you cross?

2. Sewela ngaso lamfuleni (Uyahleka). Sengikhohlwe We crossed the river using it (laughing). I have nje wayindzawo, lentsaba.

forgotten about this place, this mountain.

1. What does that mean?

kusho kutsini loko?

2. Lesilulu?

The silulu?

1. Um!

Um!

2. It's something made out of grass.

Yintfo leyentiwe ngetjani.

1. Ya I know, a big basket?

Ya ngiyati, bhasikidi lomkhulu?

2. Yes a big basket.

Yebo bhasikidi lomkhulu.

1. And then?

kwase ke?

3. Basinika bantfu baseluka?

Did they give it to people to plait it?

2. Baseluka beweka.

They plaited it and crossed it.

1. And then what, did they come?

Kwase ke kuba nani, beta yini?

2. They came across Mkhondvo, coming inside.

Beweka uMkhondvo, beta ngekhatsi.

1. In a silulu?

Ngesilulu yini?

2. In a silulu?

Ngesilulu yini?

1. How did that happen?

Kwenteka njani loko?

2 and 3. (Bayahleka).

(Laughing).

2. Bayati bona, min' angati.

They know, and I don't.

1. Do the, do the Manana people say they Bantfu bakaManana batsi bendzabuko yini, are bendzabuko, enakhandzambili?

noma ngemakhandzambili?

72. emakhandzambili - 1. People found ahead
in present day Swaziland by
the true Swazi. Literally those
found ahead.

73. emaNtungwa - 1. According to Matsebula,
A History of Swaziland, p.6,
the Ntungwa-Nguni who emerged
following the separation of the
Nguni into two groups, somewhere
about the headwaters of the
Crocodile river. The other group
was the Emba-Nguni.

74. bakaNdlangamandla - 1. The people whose
clan name is Ndlangamandla
2. People found in area known
as kaNdlangamandla.

25
2. Enakhandzambili.

They are the emakhandzambili.⁷²

1. Do they say that they are Ntungwa?

Batsi bangemaNtungwa yini?

3. Utsi bebatibita batsi bangemaNtungwa yini?
She says do they call themselves emaNtungwa?⁷³

2. Cha.

No.

3. No.

Cha.

2. Bange nakhandzambili. EmaNtungwa ngulaba
They are emakhandzambili. The emaNtungwa
bakaNdlangamandla.

are these bakaNdlangamandla.⁷⁴

3. E, ngenakhandzambili. They call themselves
E, They are emakhandzambili. Batibita kutsi
emakhandzambili. EmaNtungwa are the
ngenakhandzambili. EmaNtungwa
Ndlangamandlas.

bakaNdlangamandla.

7291. Uh huh.

Uh huh.

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