



# student note book

## feint and margin

INFORMANT'S name MEMO JOHAN.....MANANA

DATE : 8. 9. 83

PLACE : EZULWINI

72 PAGES

BOOK I

S.A. 72F



1. INFORMANT : MEMO JOHANE MANANA  
(COUNTER NO. 10)
2. INTERVIEWER AND TRANSLATOR.
3. INTERVIEWER : CAROLYN HAMILTON.

ENDNOTES:

1. The first time you will see...

2. This is used here to mean...

3. The word also has a meaning of which...

4. This is used here to mean...

5. This is used here to mean...

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100. This is used here to mean...



## ENDNOTES:

1. Wo - 1. An interjection used like oh!
2. Onhho - 1. An interjection used to mean yes.
3. ya - 1. This is also used to mean, yes.
4. kabani, bani - 1. This here probably is a question meaning of what sibongo or clan name.  
2. This may also be a question, meaning of which area.
5. Iya - 1. This is used here to mean yes.
6. Inhhi - 1. This means yes, of course.
7. babe - 1. This here is used as a term of respect to address an older man usually of my father's age.  
2. Literally, my father.  
3. This may also be used to refer to any of my father's brothers or sisters.

1 Wo qhho, yinkhuluma.

Wo' onhho, it's a talk.

2. Wo ya. kube kacala kwakhona, utisho wena.

Wo ya<sup>3</sup> The first thing, you will say something

Ungubani wabani, waka bani, bani, lotalwa

about yourself. You are who of who, of kabani<sup>4</sup>,

ngubani ngubani, bani bani lotalwa ngubani

bani, who is born of who, who in turn

bani.

is born of who.

1. Iya.

Iya<sup>5</sup>

2. Inhhi, Manana.

Inhhi Manana.

1. Inhhi. Manjena ke, seni ngabuta ke ngisho ke.

Inhhi. Now then, you may ask and I will talk.

2. Cha sowungacala wena utisho loku lo

No you may start and say what I was

bengikusho. Mine ngingubani, bani waka bani,

saying, I'm so and so of kabani, bani, born

bani, lotalwa — — — of that, that

of — — —

0101. Wo. Cha mine ngingu Memo Johane Manana.

Wo. No I'm. Memo Johane Manana.

2. Chubeka babe.

Continue babe<sup>7</sup>.

1. Jebo.

Yes.

2. Wekutalwa?

Born of?

021. Ngitalwa ngu Mngumeni Manana.

I am born of Mngumeni Manana.



8. baka Manana - 1. People whose clan name is Manana.

2. People found in an area known as KaManana.

9. dzabuka'd - 1. To have originally come from.

2. This in another sense may either mean torn or sad.

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2. Chubeka babe.

Continue babe.

1. E, Mngumeni lotalwa, ngu Mshadza.

E, Mngumeni who was born of, Mshadza.

2. Chubeka babe.

Continue babe.

1. Mshadza, lotalwa ngu Gendu.

Mshadza, who was born of Gendu.

3. Gedvu?

Gedvu?

2. Gendu.

Gendu.

1. Gendu. Angati ke sengingachubeka nalokunye?<sup>else?</sup>

Gendu. I don't know should I continue with something?

2. Sawunga. - kukhona futsi phambili?

You can - -. Is there something else before (that)?

1. I... cha shangatsi kuye, kuyena lapho

I... no it's as if it, that's the end of what

ngati khona.

I know.

2. This is - - just the end of that, that.

Loku - - kwekugcina lapho, lapho.

3. Can you tell us where the Manana people

Ungasitjela kutsi bantfu bakaManana

originated?

babesuka kuphi?

2. E, Laba ungasitjela kutsi bakaManana

E, These you can tell us where the bakaManana

badzabukaphi, badzabuka kuphi?

had dzabuka'd from, where they dzabuka'd from?

1. Wo. Laba bakaManana, e, babitwa kutsi

Wo. These bakaManana, e, they are called



10. emakhandzambili - 1. The groups found ahead by the "true Swazi" in present-day Swaziland.

2. Literally, the found aheads.

11. live - 1. Country, area,  
2. This may also refer to land.

12. ngamela<sup>2</sup>d - 1. To be in authority over, or to preside over.

2. This may also mean to lean over something.

13. kaNgwane - 1. This here refers to present day Swaziland.

2. This may be used in another sense to refer to the area with Swazi royal headquarters, at Lobamba.

3. In a different context, this may also refer to the South African homeland, next to the northern part of Swaziland.

14. bakaNkhambule - 1. People whose clan name is Nkhambule.

2. People found in an area known as kaNkhambule.

15. beSutfu - 1. The Sotro speaking people found in present day Swaziland by the "true Swazi."

2. In another sense, Sotro speaking people found in present-day Lesotho.

16. bakaHlophe - 1. The people whose clan name is Hlophe.  
2. People found in area known as kaHlophe.

2 ngemakhandzambili. Ngulabe vele nje bakhona lapha emakhandzambili.<sup>10</sup> They are the ones who were kulelive.

indeed here at this live!"

2. The Manana people, they call, they called themselves Bantfu bakaManana, babita, batibita ngekutsi emakhandzambili. They were already, in this place, ngemakhandzambili. Be bavele bakulenzawo, in the country.

kulelive.

1. Inhhi. Manjena ke, kwase Kufika Ngwane ke Inhhi. Now then, Ngwane then arrived and sew uba, nekwengamela live ke, lonkhe ke he, ngamela<sup>2</sup>d<sup>12</sup> the live, all that of kaNgwane<sup>13</sup> la kaNgwane.

2. Inhhi. Then king Ngwane ke arrived, the Inhhi. Inkhosi Ngwane ke yafika, umphatsi, the head of all, the whole lot of the walo lonkhe live la kaNgwane. Country of kaNgwane.

1. E, Nalabanye njeke laba bakaNkhambule E, Others too these bakaNkhambule<sup>14</sup> are also kutsiwa beSutfu nabo. called beSutfu.<sup>15</sup>

2. And the other pe... races bakaNkhambule Nalabanye ba... tive bakaNkhambule they beSothos. are beSutfu.

1. E, NebakaHlophe ke futsi. E, And the bakaHlophe<sup>16</sup> too.



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

18. bakaMaseko - 1. People whose clan name is Maseko.  
 2. People found in area known as kaMaseko.

2. And the Hlophe people.  
 Nebantfu bakaHlophe.

1. E, NebakaMnisi ke futsi.  
 E, And the bakaMnisi<sup>17</sup> too.

2. And the Mnisis.  
 NebakaMnisi.

1. NebakaMaseko ke futsi.  
 And the bakaMaseko<sup>18</sup> too.

2. And the Maseko people.  
 Nebantfu bakaMaseko.

1. E, Nalabanye njena ke banengi. E, ngibati  
 E, And others too they are many. E, I know

nje bambalwa kakhulu. Labanye kodwa  
 them they are quite few. But I have forgotten

sengiyabakhulwa.  
 about others.

2. I've forgotten them, most of them. They were  
 Sengibakho hliwe, incumbi yabo. Beba banengi.  
 so many.

3. Uh huh.  
 Uh huh.

1. Ye, babitwa kutsi ke, ke, bangemakhandzambili.  
 Ye, they are called, emakhandzambili.

2. They called, themselves the founders  
 Batibita, ngekutsi bacambi, ngenakha,

emakha, emakhandzambili.  
 ngemakhandzambili.

3. Emakhandzambili.  
 Emakhandzambili.

1. Enhhe emakhandzambili. E, Noba njeke  
 Enhhe emakhandzambili. E, Even though



19. duudvuleka'd - 1. This verb means pushed away or repelled.

20. bokhokho - 1. The prefix bo- is used collectively here to refer to great grandparents.

21. tive - 1. This here refers to clans or groups.  
2. Literally, nations.

22. Ewu - 1. An interjection of bewilderment.

kubonakala kutsi ke, ke, kwabe sekuba khona it's clear that, then there was, they were

kutsi ke, bese bayadvudvuleka, sebabheke duudvuleka'd<sup>19</sup> to there at the West.

1. leNshonalanga.

2. Although they were fi, fo, fo, the fight, Noma beba, ba, ba, lokulwa, bacoshwa they were chased towards the, the West.

bayiswa kubheka eNshonalanga.

1. Inhhi. Kodswa ke babebantfu ke laba vele Inhhi. But they were people who were basuka khona la.

indeed from here.

2. They were people who started moving Beba bantfu labacala kuhamba kusuka from here.

lapha.

3. Who were those? Kwaku bobani labo?

2. Babe bangubani? Who were they?

1. E, e lapho ke sebokhokho nje baletive E, e those are the bokhokho<sup>20</sup> of all the tonkhe letala.

tive<sup>21</sup> of here.

2. Those are the, the tribal grand, grand Labo bo, bogogo, bomkhulu betive. mothers, fathers.

1. Ya. Ewu sekuphelile. Ya. Ewu<sup>22</sup> that is all.



23. landza - 1. Relate, narrate, tell.

2. In another sense, bring

24. unlandvo - 1. History, story, narrative.

2. Loku, loku, lota sitekela kona babe sitawusola  
That, that, which you will tell us about babe  
sichubeka ngako.

we will still continue with.

1. Wo, inkhhi. Manjena ke liciniso ke nangabe nje

Wo, inkhhi. Now then the truth when they

sekulandza, labalandz' unlandvo impela

landza, those who landza indeed deep unlandvo,

losowujulile, e, bavele batsi ke, ke, kwaku

e, they indeed say, they were beSutfu.

beSutfu ke.

2. The people who, who were taught this

Labantfu la, labafundziswa lomlandvo, e,

history, e, they always say, refer to as

basolo batsi, babita kutsi bantfu lababeSutfu,

beSutfu people, and those were the beSutfu.

futsi labo beSutfu.

1. E, Kenje lokunye ngingatsi kusalani?

E, By the way what can I say is left out?

2. E, I don't know whether there's something

E, Angati kutsi ingaba kukhona yini lengikushiya

that I'm leaving behind.

emuva.

3. Can we ask him a question?

Singambuta yini umbuto?

2. Utsi akas' abute ke lapha.

She says can she ask on that.

1. Inkhhi.

Inkhhi.

3. When Ngwane came here, and found the

Uma Ngwane eta lapha, watfola bantfu bakaManana



25. Aji — 1. This interjection is used here to mark the start of a sentence.  
2. In another sense, may be used to mean no.

26. kitsi — 1. This here means members of my clan.  
2. This may also refer to people belonging to my area.

27. Mkhondvo — 1. The area around the Mkhondvo or Asegai river which is 25 kms. south of Manzini. The area is under the Shiselweni district, in southern Swaziland.

Manana people here, where exactly were they?  
lapha, bebakuphi mbamba, mbamba?

2. Uma Ngwane efika la, atfola baka Manana, when Ngwane arrived here, and he found the mbamba, mbamba lapha beba abatfola bahlala baka Manana, exactly where he found them, khona, bakhe khona, ngukuphi? where they stayed, where were they settled?

1. Aji ke nane ke ka — — . angisakhumbuli Aji<sup>25</sup> but at — — . I don't remember the ke lendzaba, ngang ingete, ngang ngatfoli story, I would not, I did not quite find kahle khona lapho. Sengati nje kulendzawo anything about that. I know about the area yaka Ngwane. Laba nje bakitsi ke, babelapha of ka Ngwane. These of kitsi<sup>26</sup>, they were at, e, e, lapha ekutalweni kwala bobabe, babelapha where our fathers were born, they were kulendzawo ye Mkhondvo. The Manana people there at that place of Mkhondvo<sup>27</sup>. Bantfu there were, e, they had a kraal, they baka Manana lapho beba, e, beba nemuti, bebakhe build up their kraal, near Mkhondvo. umuti wabo, ecaleni kwe Mkhondvo.

1. Lapha, ku khona ne baka Nkhambule khona. There where the baka Nkhambule are found ke lapha ngentasi, lapha. too below at that place, there.

2. Where there are Nkha — — , where there are lapho kune baka Nkha — — , lapho kune bantfu Nkhambules people, around. baka Nkhambule, edvute.



28. Enhhe - 1. This here means yes, indeed.

29. Labadzala - 1. This may refer to old or aged people or senior people.

3. Was that at the time of Ngwane?  
Lapho kwaku sikhatsi saNgwane yini?  
2. Ngangu lesikhatsi saNgwane? Ngu, ngulesikhatsi  
Was that at the time of Ngwane? Was that the  
seku, kuna Ngwane?  
time when, there was Ngwane?

1. Enhhe, seku phakatsi ne nendzawo.  
Enhhe<sup>28</sup> that was in, the middle.  
2. Ubata kutsi ngulesikhatsi sekukhona  
She asks that was that at the time of  
Ngwane yini lapha nabala?  
Ngwane when they were here?

1. Enhhe, enhhe, vele bekakhona Ngwane.  
Enhhe, enhhe there was indeed Ngwane.  
2. Yes. The time of Ngwane, during the  
Yebo. Ngesikhatsi saNgwane, ngesikhatsi  
time of Ngwane,  
saNgwane.

3. Where were the Manana people before then,  
Bantfu bakaManana bebakuphi ngembali  
before they were near the Mkhondvo?  
kwaloko, ngembali kwekuba babe seeleni kweMkhondvo?  
2. Phambilini bangakefiki lapha ngeMkhondvo,  
Before they had arrived there next to  
babekuphi bakaManana?  
Mkhondvo, where were the bakaManana?

1. Mane kangisakhumbuli ke lapho,  
But I don't remember there,  
2. I'm not quite sure.  
Anginaliciniso.  
1. kwakwati labadzala.  
Labadzala<sup>29</sup> knew.



2. And the old, the old people they know.

Nebantfu, labadzala, labadzala bayati.

3. Did they, um, did they ever hear of the Manana Bake, um, bake beva yini kutsi bantfu people coming from any where else, originating? baka Manana besuka encenye, lapho badzabuka khona?

2. Kukhona lowase wakuva, lapha wase weva Did you hear about something, there where you khona bakhulumisa ngekutsi, baka Manana heard them talking about that the baka Manana bachamuka ngalapha, lapha bachamuka, came from there, where they came from, badzabuka khona? where they dzabuka'd from?

1. Cha, kudzabuka kuabo nje bona, ne, babevele No. Their kudzabuka, they had indeed dzabuka'd badzabuka ngenhla bona. from up (at that place).

2. They did come from the, the West. Beta besuka, eNshonalanga.

1. Kule lelinghla. On that one up (at that place).

2. Ngala? This side?

1. Enhhe. Kodwa ke kulo lona leli nje lapha Enhhe. But on this here when they stayed nabahleti kuleli, khayi kutsi mhlayimbe nga, at this, not that maybe be, beyond the ngale kwetilwandle, khona la. seas, right here.

2. Kungakuphi, njenga kuphi? Where about is that, like where?



30. bo Pitelitifi — 1. The collective prefix bo- here is used to list a series of things which in this case are the places Pitelitifi or Piet Ritief and Mlomo or Ermelo.

2. This may also be used when unsure of something. However, Piet Ritief is a town outside Swaziland, in the Republic of South Africa next to Mahamba in southern Swaziland.

31. bo Mlomo — 1. This refers to Ermelo, a town in the republic of South Africa, north east of Swaziland.

32. silulu — 1. Literally, a grain basket.

33. Hhayi — 1. An interjection used here to mean no.

1. E, njengalapha nje ngingatsi nje, njenge tindzawo E, Like there I may say, like the places which nje leti dvutane nje, njenga letila kubo Pitelitifi, are nearer, like those at bo Pitelitifi<sup>30</sup>, like at njenga kubo Mlomo, bo Mlomo<sup>31</sup>.

2. I would say the, they came through Piet, Ngingatsi, beta ngendlela yase Piet ritief Piet ritief way and Ermelo. wase Ermelo.

1. Ja.

Ja.

2. And moved down Mkhondvo. Base behlela (e) Mkhondvo.

3. Did they come in a silulu? Beta ngesilulu yini?

2. Be, beta bagicika ngesilulu yini? Did, did they come rolling in a silulu<sup>32</sup>?

1. Hhayi bayakusho nje labanye koduwa ngete Hhayi<sup>33</sup> others say that but I won't say, ngisho, (uyahleka) ngangi ngete, ngikuve mine. (laughing) I would not have, I wouldn't have Ngangiva nje, leliciniso nje lengilatiko mine, heard. I only heard the truth that I know, it's ngulokutsi nje ngemakhandzambili kuphela. that it's only the emakhandzambili.

2. What I know, we were emakhandzambili, Lengikwatiko, besi ngemakhandzambili, loko that I know. That e, the, the, people I heard ngiyakwati. Lokutsi e, labantfu lengabeva them talking about a silulu. bakhyluma ngesilulu.



34. Kini - 1. This may mean either members of your clan.

2. people belonging to your place.

35. nedi - 1. This means as long as.

36. indlunkhulu - 1. This may in this sense mean the founder leader or the important leader.

2. Literally, ruling clan or sector

3. The chief hut occupied by the chief wife in a homestead.

3. They were not the, Manana people?

Bebangasibo yini, bantfu bakaManana?

2. Hhayi bakini?

Hhayi of kini<sup>34</sup>?

1. Cha, babe, basho bona labanye. Koduwa nedi ke No, babe, others say that. But nedi<sup>35</sup> I would have heard.

2. The Manana people.

Bantfu bakaManana.

3. When Ngwane came, and found the Manana Uma Ngwane efika, atfola bantfu bakaManana people at Mkhondvo, did they have a chief? eMkhondvo, bebanaso yini sikhulu?

2. Uma Ngwan' efika atfola laba kaManana, When Ngwane arrived and found these leMkhondvo, babenabo yini, abe, babanaye yini bakaManana, there at Mkhondvo, did they have a chief? These bakaManana.

1. Wo cha laba bakaManana, longuyena Wo no these bakaManana, the one who was ayindlunkhulu yabo ngukholwane, their indlunkhulu<sup>36</sup> was Kholwane.

2. The headman was Kholwane, that time when Lo bekaphetse kwaku ngukholwane, ngaleso sikhatsi for, for all Mananas who were found there. uma, kwabo bonkhe bakaManana beba lapho.

3. Can you tell us anything about Kholwane? Ungasitjela noma ngabe yini ngakholwane?

2 Ungasicocela nga Kholwane? Can you tell us about Kholwane?



37. umangameli - 1. The one in authority.

38. Nkulunkulu - 1. God.

39. busa - 1. To rule, reign.  
2. May also mean, in another sense, to live comfortably.

1. E, Kholwane, nangiva nje nakusho labadzala, E, Kholwane, according to what labadzala say, nguyena nje abe, abe ngumengameli wabo laba, was the one who was, who was the bakaManana.

umengameli of these, bakaManana.

2. Kholwane, when I collected this history from the Kholwane, uma ngitsatsa lomlanduo kulabantfu elder people, the, they always put him in front, as labadzala, bebasolo bambeka embili, njenge muntfu the senior, who was, who was the head of all lomdzala, lobe, lobe kayinhloko yabo bonthe 2 Mananas.

bakaManana.

3. Did he, khonta to Ngwane or how did Wa, khonta yini ku Ngwane noma beta they come together? njani kanye kanye?

2. Beta na ba, ba, bakhonta ku Ngwane yini, be Did they come with, did did they khonta to Ngwane, bahlangana njani? they, how did they meet?

1. Wo. Cha Ngwane nje wavele wa, wafike Wo. No. Ngwane indeed, arrived and became waba ngumuntfu lowaphiwa ngu Nkulunkulu, a person who was given that by Nkulunkulu, emandla, kutsi afik' atibuse tonkhe letive. the power, that he should arrive and busa (Uyahleka.)

all the time. (Laughing).

2. Wenta njani ke? How did he do that?



40. busa'd - 1. The past tense form of the verb busa - in note 39.

41. hamba - 1. This here means, die.  
2. Literally, to go, walk.

1. Waba ngumuntfu nje, lowaphiwa ngu Nkulunkulu  
He was a person, who was given by Nkulunkulu  
emandla nje, wawele was' uyatibusa tonkhe,  
the power, and he indeed then busa'd<sup>40</sup> all,  
letive leti - lati khandza.  
the tive which he found.

2. When Ngwane came after he came, came, he  
Uma Ngwane afika emva kwekube efike, efike,  
ruled all the people that he found there.  
wabusa bonkhe labantfu labatfola lapho.

3. Who followed Kholwane?  
Ngubani lowalandzela Kholwane?

2. Lowalandze - - lowabe apha a, apha  
The one who fo - - Who was under, under  
Kholwane ngubani, ngubaphi?  
Kholwane who was he, who were they?

1. Ayi ke mane ngabe ngisabehlukanisa kahle  
Ayi but I would not be in a position to  
ke lapho ke. Lapha nakukhona bba labadzala  
differentiate there. When there were labadzala  
sasisuke tintfo singete satibuta nje kahle.  
we didn't ask about things well. It's as  
Kube shengatsi sitawuhlala siphilile, kani  
though we would stay alive, yet they will  
sebatawuhamba ke.

hamba<sup>41</sup>  
2. (Akuvali kahle) The trouble is that we did not  
(Inaudible) Inkinga ilapha besingababuti  
ask the old people to tell the story to us.  
bantfu labadzala kutsi basitjele kndzaba.  
We were still young.  
Besi sebancane.



42 kaManana - 1. Of the Manana clan.  
 2. Belonging to an area known as kaManana.

43. Mondi - 1. ...

44. kaMzanywa - 1. ...

3. Is there a Manana chief today?  
 Ukhona yini shifu wakaManana lamuhla?

2. Usekhona shifu wakaManana?  
 Is there the kaManana<sup>42</sup> chief?

1. E. Cha ukhona.  
 E. No he is there. A ...

2. Ngulo ngubani?  
 Who is he?

1. NguMaphoyisa.  
 He's Maphoyisa.

2. Maphoyisa is our chief.  
 Maphoyisa ngushifu wetfu.

3. Where is he found?  
 Ufolakala kuphi?

2. Ufolakala kuphi?  
 Where is he found?

1. Wo ukhona le ngakhona, lapha ...  
 Wo he is there by that place, there ... when  
 khona nje uphambuka lapha ke, lapha batsi  
 you go towards there you branch off there,  
 kuseMondi khona.

where they say it's at Mondi.<sup>43</sup>  
 2. EMondi?

At Mondi?  
 1. Ya.

Ya.  
 2. Lapha kuya esitolo kaMzanywa.

When you go to the shop kaMzanywa.<sup>44</sup>  
 1. Enhhe, ya, ya, batsi ya, ya, ya khon' esitolo

Enhhe, ya, ya, they say ya, ya, ya there at the  
 kaMzanywa.  
 store kaMzanywa.



45. P.W.D. - 1. Public Works Department.

46. Mankayane - 1. A town under the Manzini district, on the western part of central Swaziland.

47. Hlathikhulu - 1. A town in the southern part of Swaziland, under the Shiselweni district, north of Nhlanguano.

2. Ja, lapha kune P.W.D?  
Ja, there where there is the P.W.D?<sup>45</sup>

1. Ja. Lapha kune P.W.D. ngiyakhumbula.  
Ja. Where there is the P.W.D. I remember.

2. Mondi. E, The first time when we went to Mondi. E, Kucala uma siya eNhlanguano, Nhlanguano, we had arrived, along the little foot besifike, ngasekucaleni kwentsatjana, lapho of the hill, where we still, we had our chief solo, shifu wetfu watalwa lapha. Kune sitolo born here. There's a shop and there's a road hempwaco lojikela ngesancele, nasemkhatsini turning to the left, and between the road going walongwaco lohamba ucondze, kunesitolo. straight, there's a shop.

3. So it's also nearer Mkhondvo?  
Kuse dvute ne Mkhondvo?

2. Yes.  
Yebo.

1. Ja.  
Ja.

3. Does (Akuvakali).  
(Inaudible)

2. E, Niphasa Mankayane mosi nine?  
E, Are you under Mankayane?<sup>46</sup>

1. Cha kukahlatsi. KukaHlatsikhulu.  
No it's at Hlathikhulu. It's at Hlathikhulu.<sup>47</sup>

3. Uh huh. Can he tell us of the tinanatelo  
Uh huh. Angasitjela yini tinanatelo tebantfu of the Manana people?  
bakaManana.



- 48. tinanatelo - 1. Extended clan names.
- 49. Hha - 1. An interjection of wonder or amazement.
- 50. sibongo - 1. Clan name or surname.
- 51. bongwa'd - 1. This refers to the reciting of extended clan names or surnames.  
- 2. Literally, being thanked, or being praised.
- 52. bonga - 1. Recite clan names.  
2. In another sense, recite praise names.  
2. Literally, thank.
- 53. Mcusi - 1. The extended clan name of the Manana people.
- 54. khabatsisa's - 1. Part of the Manana clan extended clan names.
- 55. inkhaba - 1. Navel.  
2. In another sense, this may mean ancestry, origin.

- 2. As' usentele tinanatelo takaManana ke.  
Give us the tinanatelo<sup>48</sup> of kaManana.
- 1. Hha. Lapha nakubongwa lesibongo?  
Hha<sup>49</sup> When the sibongo<sup>50</sup> is bongwa'd<sup>51</sup>?
- 2. Inhhi.  
Inhhi.
- 1. Hm. Lapha nakubongwa ke, loku lengakulchanda  
Hm. When they bonga<sup>52</sup>, what I found. I nje mine. Ngakhandza kutsi nakubongwa found that when they bonga (they) say kutsiwa Manana.  
Manana.
- 3. Uh huh.  
Uh huh.
- 1. E, kutsiwa Mcusi. Wena udla ukhabatsise  
E, they say Mcusi<sup>53</sup>. You who eats and khabatsisa's<sup>54</sup> ubeke phas' enkhaba. (Uyahleka) and put below the inkhaba<sup>55</sup>. (Laughing).
- 3. What? Wena?  
Ini ? You ?
- 1. E, Kutsiwa wena udla ukhabatsise, ubeke  
E, They say you who eats and khabatsisa's, phas' enkhaba.  
and put below the inkhaba.
- 3. He's got it down huh?  
Ukutfole phasi huh?
- 2. (Bayahleka.) Aba, ba, qsewente kancane babe.  
(Laughing.) They, they, be slow babe.
- 3. Wena udla?  
You who eats ?
- 1. E, ukhabatsise.  
E, and khabatsisa's.



2. Ulla u, kha, tsi se.

You eat and, khatsisa's.

3. Khatsise ?

Khatsisa's ?

2. Um ukhabatsise.

Um and khatsisa's.

1. Enhhe.

Enhhe.

2. Nako lokunye ke.

Anything else then.

1. Enhhe bese kutsiwa ke \_\_\_\_\_.

Enhhe then they say \_\_\_\_\_.

2. Konje Wen' udl' ukhabatsise.

By the way you who eats and khatsisa's.

1. Enhhe. Bese kutsiwa ke,

Enhhe. Then they say,

2. Phas' enkhaba.

Below the inkhaba.

1. bese kutsiwa ke Ndzimandze.

then they say Ndzimandze.

2. Cha phela kukhona loku lokunye. Wena ulla

No but there is something else. You who eats

ukhabatsise,

and khatsisa's,

1. Ubeke phas' enkhaba.

And put below the inkhaba.

2. ubeke.

and put.

3. Ubeke khanse, what was that ?

And put, bekuyini loko ?

2. (Uyahleka) Phansi.

(Laughing) Below.



56. indlunkhulu

- 1. Ruling clan segment.
- 2. Literally, great hut.

3. Phansi.

Below.

2. Inhhi. Phansi la. Phans' enkhaba la.

Inhhi. Below here, Below tee inkhaba here.

3. Below.

Phasi.

2 No.

Cha.

3 Where?

Kuphi?

2. This is inkhaba.

Nayi inkhaba.

3. The stomach?

Sisu?

2. Ya. (Bayahleka)

Ya. (Laughing).

1. Iya!

Iya?

2. Phas' enkhaba, ubeke phansi. kwezi Gusa.

Below the inkhaba, and put down.

3. Ya.

Ya.

1. E, Bese kutsiwa ke Ndzimandze.

E, Then they say Ndzimandze.

2. And then Ndzimandze.

Bese ke Ndzimandze.

1. Inhhi.

Inhhi. In Afrikaans they say, the i. Gusa. Ngesi. Bantu bati.

3. Chubeka.

Continue.

1. Enhhe bese kutsiwa ke Mushi wendlunkhulu.

Enhhe then they say Mushi of indlunkhulu.<sup>56</sup>



57. bakalukhele - 1. People belonging to the lukhele clan, or

2. People belonging to an area known as kalukhele.

58. mfati - 1. woman or 2. wife.

59. amabele - 1. Female breasts. 2. In a different context, sorghum, panicle millet.

60. liGwa

2. Nibakalukhele? one of the tinaralelo?

Are you bakalukhele?

1. Enhe kutsiwa Mousi wendlunkhulu. kweliGwa.

Enhe they say Mousi of indlunkhulu.

Enhe kutsiwe ke mfati lomabele madze.

Enhe they then say mfati whose amabele are long.

2. Uh.

Uh.

3. What was that, mfa - - - ?

Bekuyini loko, mfa - - - ?

2. Mfati, lomabele madze.

Mfati, whose amabele are long.

3. Okay.

Okay.

1. Lowamunyisa ngesheya kweliGwa.

Who breastfed across the liGwa.

3. What?

Ini?

1. Lowamunyisa nge, nga, ngesheya kweliGwa.

Who breastfed a, a, across the liGwa.

2. Kromsdal.

Kromsdal.

1. Enhe liGwa ke kweliGwa.

Enhe the liGwa.

3. But what did he say?

Kepha yini lakushito?

2. Ngesheya kweliGwa. In Afrikaans they say,

Across the liGwa. NgesiBhunu batsi,

1. Nga phesheya kweliGwa.

Across the liGwa.

2. Kom, Kromsdal.

Kom, Kromsdal.



3. Ya. But is this one of the, tinanatelo ?

Ya. Kepha lesi ngusinye setinanatelo yini?

2. Ya. Wena wamunyisa, e, ngaphesheya kweli Gwa.

Ya. You who breastfed, e, across the li Gwa.

Phesheya kweli Gwa?

Across the li Gwa?

1. Enhhe phesheya kweli Gwa.

Enhhe across the li Gwa.

2. Mfati wabele, wa, wa

Mfati whose (bele), of, of

1. Wamunyisa.

Who breastfed

2 and 3. Lonabele anade.

Whose anabele are long.

1. Enhhe mfati wenabele anade.

Enhhe mfati whose anabele are long.

2. Lowamunyisa.

Who breastfed.

3. Ya.

Ya.

2. Phesheya kweli Gwa.

Across the li Gwa.

1. Ngaphesheya kweli Gwa.

Across the li Gwa.

2. Kweli Gwa.

The li Gwa.

1. Enhhe. Lokusho kutsi laph' eli Gwa ngulapho ke

Enhhe. Which means that at li Gwa was where babesuka khona.

they came from.

2. That means these people were coming across the kusho kutsi laba bantfu bebeta ngesheya



62. lokwanyana - 1. This has no meaning, but is used by the speaker to show that he is trying to recall something.

63. Lubhalule - 1. Possibly, the name of a place north of the uMgwenya or Crocodile river in the Transvaal, to which some Nguni groups migrated in Sobhuza I's time.

liGwa river.

Kwemfula liGwa.

3. Okay. Where is the liGwa river?

Kulungile. Ukuphi umfula liGwa?

2. LiGwa river you find it in, maNdebeleland.

Umfula liGwa uwatfola, emaNdebele.

Lydenburg then you go to Mabhoko, emaNdebeleni.

Elydenburg bese uya kuMabhoko, at emaNdebeleni.

It's down they call it, e, kromsdal.

Kule phasi babita ngekutsi, e, kuse kromsdal.

3. Okay.

Kulungile.

2. Batsi yilokwanyana, Lubhalule.

They call it lokwanyana, Lubhalule.

3. Lubhalule river.

Umfula Lubhalule.

2. Yes Lubhalule river.

Yebo umfula Lubhalule.

1. Ja.

Ja.

3. Okay Is there, are there more tinanatelo?

Kulungile kukhona yini, tikhona letinye tinanatelo?

2. Pardon.

Ncesi.

3. Are there more tinanatelo?

Tikhona letinye tinanatelo?

2. Tikhona letinye tinanatelo?

Are there other tinanatelo?

1. Cha ke. Ngitona leti lengitilandzako.

No. These are those I mention.

2. Inhhi That's all.

Inhhi Nguko konkhe.



64. baka Shongwe - 1. People whose clan name is Shongwe

2. People found in an area known as kaShongwe.

65. baka Ndzimandze - 1. People whose clan name is Ndzimandze.

2. People found in an area known as kaNdzimandze.

1. Enkhe.  
Enkhe.

3. Who do the Manana people not marry?  
Bantfu baka Manana abateki baphi?

1. E, Bese ke kugcinwa ke — — — .  
E, The last thing — — — .

2. Baka Manana ke abatekani nabaphi?  
Who do the baka Manana not marry?

1. E, Baka Manana abatekani nalaba baka Shongwe  
E, The baka Manana don't intermarry with the Mausi.

baka Shongwe <sup>64</sup> Mausi.

2. E, They don't marry Shongwe,  
E, Abateki Shongwe,

3. Mausi.  
Mausi.

2. Mausi.  
Mausi.

1. Kanye ke nebaka Malinga Mausi.  
Together with the baka Malinga Mausi.

2. And Malinga Mausi.  
Na Malinga Mausi.

1. E, Nabona laba ke baka Ndzimandze.  
E, These too, baka Ndzimandze. <sup>65</sup>

2. And Ndzimandze people.  
Nebantfu baka Ndzimandze.  
Labanye ke babe?

Others babe?

1. Ya koduwa la, e, e, e, ngiyabona sekukhona  
Ya but here, e, e, e, I think I am forgetting  
lese ngibakhohlwa.  
some (of them).



- 2. My fear some, um, um,  
Ngesaba labanye, um, um,
- 1. Akugcini lapha tubo laba.  
It doesn't end with these.
- 2. I've just forgotten.  
Sengikho hliwe.
- 3. Why they were they related to the Shongwe  
Beba, bebahlobene njani kubantfu bakashongwe?  
people?
- 2. Nitihlobo yini bpha kulaba bakashongwe?  
Are your relatives here to these bakashongwe?
- 1. E, Sitihlobo lapha ku laba bakashongwe. Nga  
E, We are relatives here to these bakashongwe. By  
lokutsi nje kutsiwa Shongwe Mausi.  
saying they say Shongwe Mausi.
- 2. <sup>Just</sup> because of e,  
Ngoba, e,
- 1. Kutsi wa Shongwe Mausi wendlunkhulu.  
They say Shongwe Mausi of indlunkhulu.
- 2. sinanatebo Mausi wendlunkhulu. So we have,  
the sinanatebo Mausi of indlunkhulu. Ngako sine,
- 3. Let him give another story.  
Aka sinike lenye indzaba.
- 1. Enhhe. Nalaba bakamalinga futsi kutsiwa  
Enhhe. And the bakamalinga too they say  
Malinga Mausi wendlunkhulu.  
Malinga Mausi of indlunkhulu.
- 2. And Malinga people they say Malinga Mausi  
Nebantfu bakamalinga batsi Mausi of the  
wendlunkhulu.  
indlunkhulu.

- 1. Enhhe. Nalaba bakamalinga futsi kutsiwa  
Enhhe. And the bakamalinga too they say  
Malinga Mausi wendlunkhulu.  
Malinga Mausi of indlunkhulu.
- 2. And Malinga people they say Malinga Mausi  
Nebantfu bakamalinga batsi Mausi of the  
wendlunkhulu.  
indlunkhulu.
- 3. Let him give another story.  
Aka sinike lenye indzaba.
- 2. sinanatebo Mausi wendlunkhulu. So we have,  
the sinanatebo Mausi of indlunkhulu. Ngako sine,
- 1. Kutsi wa Shongwe Mausi wendlunkhulu.  
They say Shongwe Mausi of indlunkhulu.
- 2. <sup>Just</sup> because of e,  
Ngoba, e,
- 3. Why they were they related to the Shongwe  
Beba, bebahlobene njani kubantfu bakashongwe?  
people?
- 2. Nitihlobo yini bpha kulaba bakashongwe?  
Are your relatives here to these bakashongwe?
- 1. E, Sitihlobo lapha ku laba bakashongwe. Nga  
E, We are relatives here to these bakashongwe. By  
lokutsi nje kutsiwa Shongwe Mausi.  
saying they say Shongwe Mausi.
- 2. I've just forgotten.  
Sengikho hliwe.
- 1. Akugcini lapha tubo laba.  
It doesn't end with these.
- 2. My fear some, um, um,  
Ngesaba labanye, um, um,



- 66. hisa'd - 1. To bring down.
- 67. emabito - 1. Names.  
2. Nouns.
- 68. tibongo - 1. Surnames or clan names.  
2. Praise names.
- 69. libito - 1. The singular form of the noun emabito in note 67.

- 3. But why did they split?  
Behlukanelani?
- 2. Kepha nje, ingabe nahliswa yini loba  
But, what hisa'd<sup>66</sup> you what brought you  
senehlulana, nehlula, nehluta?  
apart, apart, apart?
- 1. Wo lokwehlukana loku kwayelana nalokutsi  
Wo this separation went according to the  
lanabito, e, ngoba loku sekutibongo njena,  
emabito,<sup>67</sup> e, because these are just tibongo,<sup>68</sup>  
lokunye kwaku libito.  
the other was a libito.<sup>69</sup>
- 2. Just now you find that the name says  
Njenga manje utfola kutsi leligama litsi  
it's a surname, but before it was a person's  
sibongo, kepha kucala kwaku ligama lemuntfu.  
name.
- 3. Uh huh.  
Uh huh.
- 1. Manjena ke lelibito leli ke bese selentlwa  
Now then this libito was then made to a  
sibongo. Senguko ke sekungatsi sebayahluka  
sibongo. That is why it's as if they differ.  
nje.
- 2. And the name became a surname.  
Leligama laba sibongo.
- 3. Okay. I think this is all unless he can tell  
Kulungile. Ngicabanga kutsi ngiko konkhe  
us. Is there anything else he can tell us?  
ngaphandle naka ngasitjela. Kukhona lokunye langasitjela kona?



70. Ijaha

- 1. This is used here as a term of praise.
- 2. Literally, a young unmarried man, or
- 3. A warrior.

2. Kukhona yini lokunye lo, longasitjela kona?

Is there something else you can tell us?

- 1. Cha. kuyena lapha lapha ngati khona.  
No it ends here what I know about.
- 2. That's all.  
Ngiko konkhe.

3. Can he bonga Kholwane?

Angambonga yini kholwane?

2. Tibongo takholwane u--- njenge Ijaha.

The tibongo of Kholwane --- like a Ijaha.

- 1. Wo. Cha ke tingatiwa ngu Maphoyisa ke leto.  
Wo. No those can be known by Maphoyisa.
- 2. No Maphoyisa would know that.  
Cha Maphoyisa angakwazi loko.

3. Okay.  
Kulungile.

329! Ya tingatiwa ngu Maphoyisa. (Uyahleka).

Ya they could be known by Maphoyisa. (Laughing).



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