

PAGES
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BLADSYE



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Name Mkhonto / Mkhonyane
Naam

Subject Tape 26/27
Vak

Place Ngonyamoni / Zembele
Plek

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 192

Interview Book 1

Interviewed at Ngwenyamari / Zumbo

Date 31st Aug. 1983

Informants Mshangane Nkanyane [redacted] MN
Dinjila Nkanyane [redacted] DN

Interviewees Carolyn Hamilton
Hlabamelo Hamun'
Nellangamandla

1 Hu! exclamation word used when one has to face a difficult task

2 Abhulu - means grand-father.

But it is also used to refer to old people who are at the age of your grand-father. as a respect

H D Ukhulume lapho
You talk there

Uyazizwa, uyezwa Mkhulu
Can you hear yourself, do you understand, grand-father?²

M N Nhh

Bathi uzisho, uzithiwe, uthi wena bani
they say introduce yourself, say I am so and so
ozalwa ngubani uzisho wena
born by so and so, say yourself [introduce yourself]

M N Wena
you

chee usho nalabakuzalayo
yes mention your parents

M N Hu! labatela mine
who begot me

chee Masewukhuluma
yes when you are talking,
uyeva-ke Mkhulu?

Do you understand, Mkhulu?

M N chee
yes

Bathonzalo-ke
They say so

M N Kungababali laba boyibho?
Shouldn't I mention your fathers

Ubale bobaba bakho, uthi Mgogo
Mention your fathers, say M...

Ubale bobaba bakho Mkhulu
mentions your fathers grand-father

Ubale ubaba wakho okuzalayo
mentions mention, your father

utthi' wena ungubani ozalwa ubani

Say who are you and who is your father

H.D Ngobe nangabe uyakhuphuka - uje utsi mine
Because if you go up and say I am
ngungubani bani, wakabani bani lotalwa
so and so, of whom who is born by whom
ngubambani, atalwa ngubanibani
so and so so and born by
lobambani.

so and so
3 Nasabalindzile

when they have waited [when they are ready]

H.D Swuyabalindza - ke
Then wait for them

M.N Ngusho - ke
Can I say?

H.D Cha
no

1 Uzakuzwa nasebafuna

you will hear when they want [they will tell you when they are ^{ready}]

H.D Can we start?

C.H yes

H.D Sewungasho - ke

you can tell now.

Ubohle ungibuka nangaba

Keep watching when I do this.

M.N Mine ngiMshongane mine, ngitalwa ngu
I am Mshongane, born by giba Mkonwane,
giba wakaMkonwane, giba ulalwa
giba, s father

Ngu Giyagiya, ehee naboke balapha
is Giyagiya, yes they are here with
Kitsi
us

C.H. What is he saying? is that the end?

H.D. yes

C.H. Does he know who was the father of
Giya?

H.D. Uyise wa Giya uyambhumbula yini?
Do you remember the father of Giya
Uyise wa Giya uyambhumbula ligama
Do remember the name of the father of
lakhe?

H.N. Wa Giya?
of Giya

H.D. ehee
yes

H.N. Giya wakabani?
Gya who?

Giyagiya phela
Giyagiya

H.D. Wo Giyagiya
oh, Giyagiya!

H.N. Wo phela nguize phela lowo, lowo ngumbolala
Oh he is that one that one begot
babe lowo, wo ngumbhulie
my father he is my grand-father

3 Livanatelo > See glossary

4 Mlonololazi > It is a Swazi libutfo born between the years 1901-1909. People of the age of a libutfo can be addressed by its name.

6. Ndluli is also a Swazi sibongo in its own right. The Ndluli chiefdoms are to be found around present-day Nhlangano, and there are also some Ndlulis at eNfanyeni, Kathohho in the north.

7. Nphephetse: according to Richard Patrick, the Vilakati people (to whom the Nkonyane claim to be related - see p. 6) do not eat a herb 'liphephetse'. The Vilakati share the svanatele Nphephetse:
um Repeto: a small-flowering veldt plant whose roots are used for coughs (Bryant, p. 496)
um Phephethi: one who blows medicinal powders for curative or preventive purposes (Doke and Vilakazi, p. 658)

H.D My grand-father

C.H. Does he know who was the father of the grand-father?

H.D Uyise wakhe-ke lo Giyagiya abengubani?
Who was the father of Giyagiya?

M.N Awa angumati-ke lowo
I don't know that one.

H.D I wouldn't know

M.N ngati lo Giyagiya lotala babe
I know Giyagiya who begot my father

H.D Giyagiya is the father of my father.

C.H. Can he tell us where the Nkonyane ^{are} from?

Can ^{we} ask for the tinanatele of Nkonyane people?

H.D Tinanatele takaknkonyane ttaini-ke
What are tinanatele³ of the Nkonyane people
mlonololoji?

Mlonololoji⁴?

M.N Sitsi Nkonyane, Molluli, mphephetse

It says Nkonyane, Molluli⁶, mphephetse⁷

Sitsi Molluli, mphephetse, Nkonyane

It says Molluli, mphephetse Nkonyane

Naso-ke sakitsi
That is ours [tinanatele]

C.H. What was the last word he said ?

H.D. Molluli, Nkonyane, Mphphetse

C.H. What did he say after that ?

M.D. That is all.

C.N. Molluli, Mphphetse, Nkonyane

H.D. Molluli, Mphphetse, Nkonyane

C.H. Can you ask them not to speak all of them.

H.D. Yesisi kutakutsatsa loku ungabokhuluma
Sister, this will take you dont talk here
ngalapho [They were all talking, and it was not
easy to clearly understand them]

C.H. Can you ask them, ^{who} kolo the Nkonyane people not
many ?

H.D. Lesingabateki sine baka Nkonyane bantfu
those you dont many, you Nkonyane people, other people
labanye ngabaphi, lesitilara kutatsa
who are they ? you dont many each other, dont
mentane bafati ?
take them as wives ?

N. Lesingabateki ?
Whom we dont many ?

8 Dusenoloo > It is a section of a clan
the definition of which varies according to circumstance
referring sometimes to a small group, and sometimes to a wide
group. (variant: Dilakazi!)

5 Dilakati, the a Swazi sibongo. According to
Richard Patrick, the Dilakati people are to be
found around Piet Retief in South Africa, and at
Mashobeni, south-east of Nhlanguano.

Kuper (p. 234) lists the Dilakazi as being 'labafik'emuva'
(late-comers) and as being an 'Nguni' group.

9. Sibongo : see glossary

H.D. Lemingabateki
Whom you don't marry.

M.N. Asibateki bakamolluli, nebakavilakati
We don't marry the Molluli people and the Vilakati people.

H.D. We don't marry the Mollulis and Vilakatis

M.N. Bakamolluli nebakavilakati
The molluli people and the Vilakati people

H.D. Molluli and Vilakati

M.N. asibatatai labo
We don't marry those

H.D. We don't intermarry with them.

C.H. Are the Nkonyane people related to Mollulis
and Vilakati people?

H.D. Batahlobo yin bakaNkonyane kula bakamolluli
Are the Nkonyane people relatives of the molluli
nebakavilakati?
and Vilakati people

M.N. Batahwa lusendvo
They are born of [one] lusendvo

H.D. They are one family.

They come from the one family.

C.H. How did they split to have different
Sibongo.

M.N. Bakitsi labo
They belong to us

H.D. Babe sebhukana nyoni
How did they separate?

M.N. Argate ke kulabadzala behlukana
*I don't know from elders, they separated by tebongo⁹
ngetibongo, ngobe laba baka Molluli
for we do not marry the Molluli people, nor the
asitatsani nabo nebaka Dilakati.
we don't marry the Dilakati people
Asitatsani nabo, lusendvo lwakitsi
*we don't marry the one [one] lusendvo⁸**

H.D. actually, I don't know, from our
grand-fathers, but what I know is
that molluli and Nkonyane are just
one family.

C.H. Can we ask to them if any, I know he has
answered this question already but does he
know if, or does the gogo¹⁰ know any
stories about how they came to divide
a little bit like this? did you understand
what I mean?

10. Gogo - means - grand-mother

It is used to refer to the biological grand-mother

It can also be used to refer or used to respect an old woman who is about or the same age with a biological grand-mother

H D yes

Gogo mhlawumbe ungamelikelele wena kutsi
Gogo, maybe you can help if there is something you
kukhona yini nawe lewase wakurva
heard

lokukhuluma ngaloba bakakhenyane kutsi
said about the Nkonyane people that
kwentika njani lapha kuletibongo
what happened to these tbongo
latshoko babesebayehlukana kati
he is saying, they separated yet
batri bakanykanye, kutsi loku
they say they are one, that what caused them
lokwabehlukanisa yini?
to separate?

D N Angathi ngera nje kona kutsi bakanye
I don't know I only heard that they are one they
abatsatsani, namanjera nje ngiloku
don't inter-marry, even now still they don't
abatsatsani, wakakhenyane nje
many each other, a Nkonyane person
angetantsatsa waka Ulakati, ngobe
cannot marry a Ulakati person because
bahlangana lapha ekutseni Ulakati
they share where we say Ulakati, Mphaphetse
Mphaphetse, nalaba bakakhenyane
and the Nkonyane people use
Mphaphetse.

D They all have Mphaphetse both the

11 Dzabuka - See glossary

12 Nkonyane is a clan name but in this context it is used as a specific address name for the old man Nkonyane. In Swazi a clan name is sometimes used as a specific name for respecting old male people such as a head of the homestead.

42. Mhlosheni mountains; lie just south of the Nhlengano - Hluthi road, roughly in the middle between the two towns.

Nkonyane and Klapati, so that is why they don't marry each other.

C.H. Can you ask if, & can they tell us where the Nkonyane people originate?

H.D) Utsi asengumbuteke, npergoba Ributa She says can I ask a question, as we are asking the mine nobabili, kutsi Mhlawumbwe questions from you two, that may be nganyati kutsi laba bakankonyane - ke you know that where did the Nkonyane people baababuka? kutsi - ke bona, loweva dzabuka. who heard will utshela naloweva nyenga Nkonyane¹² tell us, and who heard, like, Nkonyane,¹² asutshela atai cha naku kutsi will tell us and say here that baababuka kutsi - ke bona? they dzabuka - at where?

N Chake lababakankonyane baababuka the Nkonyane people dzabuka - at there, at Mhlosheni⁴² lapha EMhlosheni lapha, Intsaba ilapha the mountain is there. Emhlosheni, our grand-EMhlosheni lapha, la lababomkhulu parents dzabuka - at there, who begot baababuka khona, labatala our fathers bababe.

43. A form of address; not a literal relationship

9
N.D. The Nkonyans came from Mhlosheni, this mountain, here, that is where my grand-fathers originated, the one who born our grand-fathers.

C.H. Before the Nkonyans people came to Emhlosheni where were they?

H.D. Phambilini bakalNkonyane bangakepiki. Before the Nkonyans people came to Emhlosheni Emhlosheni babechamuka ngakuphi- where did they come from, my brother Ke abali? in-law ⁴³

Q.W. Awu maye make nkosiyani! manye Oh, my mother my God! because I was also ngobe nami ngangungakatalwa, nami not born, I was also not born ngangungakatalwa - ke loko.

M.D. I don't know because I wasn't born by there, I wasn't born by there

C.H. Can I ask to gogo ¹⁰, did she ever hear any stories about where the

49 iduna (s. idvuna) : see glossary.

Nkonyane people come from ?

H.D. SiPhindze sibute gogo¹⁰ kuti mhlawumbi
We ask again gogo¹⁰ that may be
wena ngaweva kuti laba bakaNkonyane
you heard that the Nkonyane people
bono kuvakala kungatsi bachamuka
is said they come from which place/country?
endzaweni kuzikutsi ?

D.N. Awu-cha.

no

H.D. No

D.N. Nhh. angivaNga

I have never heard

H.D. I dont know

C.H. Have e -- Nkonyane people have they even
been inclunas⁴⁴ to any other people ?

or I think ^{infact} just ask them if they have
ever have a chief ?

H.D. BakaNkonyane basebaba... e

The Nkonyane people

Kwerekala yini kuti base babanaso
was it heard that they ever heard
yini sikhulu, umuntfu lobaptate
a chief, somebody ruling over them

lophetse bakaMkomyane
meeting the Mkomyane people

M.N. Sakhulu
Chief

H.D. ehee
yes

M.N. Sakhona
there is

H.D. chief, we do have a chief

Sengisho kutsi babenaso yini Sakhulu?
I mean did they ever had a chief?

M.N. Babate, ngabo labakhulu kulenzawo
*They didn't have because they big people in this
le, ngabo labakhulu kulenzawo le.
place, they are big people in this place*

N.D. They never had a chief, they are

the ones who a superior in this place,

to this place they are superior people.

They never had a chief.

E.H. Who did they have under them, who
are the people under the Mkomyane

H.D. Ngubaphi labantfu bebaphethwe
*Who are the people who were under the Mkomyane
ngulaba bakaMkomyane?
people?*

13 Nkhosi - means a King but here it is used to refer to a person with a Mamini clan name as a respect. It is sometimes even used to the ~~other~~^{other} clan names who are not the Mamini, just to respect them. Possibly because of the belief that everybody in Swaziland is for the King, for example if one gives you something and you are not sure of his clan name you just say Nkhosi.

14 Mamini is a clan name for H.D. but in this context is used as a specific name for H.D.

H.N. Lababepheithwe ngulaba bakaMkomyani?
those who were under the Mkomyane people?

H.D. Nhhhi laba lababepheithwe ngulaba
yes those who were ruled by these Mkomyane
bakaMkomyane
people

H.N. Angisati-ke lapho ngaba nam
I don't know there because I was still
ngangisemcane-ke, mine ngatunye kutai
young I only know that the
lababakaMkomyane ngibona babadzala
Mkomyane people, are the old people in this
kulendzawo, kwasekufika labaka Sibandze
place then came the Sibandze people
we nkhozi¹³, kwasekufika labaka Sibandze
understand nkhozi¹³, then came the Sibandze
sebaphantsa tane, labaka Sibandze
and ruled us these Sibandze people
kodowa ngitai labadzala la, nkhozi¹³
but I say the old people here, nkhozi¹³
uyeva Dlamini¹⁴
you understand Dlamini¹⁴.

N.D. They are the ones who are the old people
in this Area, then Sibandze happened
to rule over us, yet we were
the oldest people in this place

C.H. When the Sibandze people came here

did they find the Nkonyane people ^{were} here already?

H.D. Nabepikako laba baka Sibandze bakhandza
When the Sibandze people came here did they
baka Nkonyane bavele bala?
find the Nkonyane people here already?

M.N. ehee nkhosi¹³
yes nkhosi¹³

H.D. yes

C.H. Who else did the Sibandze people find here?

A.D. Labenze labathfolakala banalaba
Who else were found with the Nkonyane people here
baka Nkonyane bantfu, bathfolawa
people found by
ngulabakasi bandze ngubaphi?
the Sibandze people who are they?

M.N. Bathfola baphi-ke
whom did they find?

H.D. Nabepikako laba baka Sibandze
When the Sibandze people arrived, they found the
bathfola laba baka Nkonyane babakhandza
Nkonyane people and what other tbongo
babaratiphi tbongo let tatihlala
stayed with them here?
nabo lapla?

M.N. laba baka Nkonyane?
The Nkonyane people?

45 Mfanyana; the name of a person.

46 Khehla : the name of a person.

50 Sigijimiri: probably a place.

H.D. Nkhi - bantfu labebakhelene nabo?
Yes people who were their neighbours?

M.N. Bantfu labe bakhelene nabo lapha
The people who were their neighbours were the bakaMfanyana, bantfu lebebakhelene Mfanyana people, people who were their nabo lapha. neighbours here

N.D. People who were neighbours to Mfanyana were the people of Mfanyana.

M.N. BakaMfanyana, sekuta Khehla
They were the Mfanyana people then to Khehla
le Sigi Jimini, Kutiwa ngubani
of Sigi Jimini, I forget what is his name
ligama lapha babe? le Sigi Jimini, mkhulu
the father? there at Sigi Jimini
langibona labadzala la kulenzawo
grand-father, they are the oldest people in
le

N.D. *this place*
The oldest people in this place

M.N. Ngubani kodwa ngu Mbuseni ngubani
Who is he, is he Mbuseni, who is he
langibona labadzala lapha, utsi ngubani
they are the oldest people here, who is he girl
Mfombi?

N.D. Khuluma kakhulu phela
talk loudly grand-father

Ngantsa ndzane

He is Ntsandzane

18.11 Sekusho kutsei la baka sibandze

It means that the Sibandze people found the bakhandza bakatsiyagiya la, sekupika Gnyagiya people here The come to bakamfanyana

Mfanyana people

N.D. The Sibandze found Gnyagiya people.

MN sekupika be Sigimini, khehla
then come the people of Sigimini, khehla
we Sigimini
of Sigimini

N.D. - the Mfanyana, then comes Sigimini
khehla

3 Ngu Ntsandzane phela

He is Ntsandzane

N Eya Ngu Ntsandzane, ya into-ko
yes he is Ntsandzane yes [incomplete word]

labadzala lafha
the old people here

4 D akubukeke

Have a look then

2.H. What is a Sibongo for Mfanyana?

N.D. Wabe wakabani lo Mfanyana

What was the Sibongo of Mfanyana?

19 N Lomfanyana angisogondzi legama--
Mfanyana I dont remember his name

15 Bojise means his biological father
and others.

It could also mean people of his father's
age [males]

47 Probably Mkhweni (see p. 17)

Sibongo Sake.
his Sibongo [clan name]

N.D. I am not sure of his surname

H.N. Babesati - ye boy's¹⁵ walo, walomthwene
They knew it, the fathers¹⁵ of this one, the father of this
to babesati
child, they knew it.

N.D. Father of this child knew it.

H.N. Mesababe Khehla babesati, kutsiwa-ke
Even for father Khehla they knew it, they say Khehla
Khehla-ke walapha walapha kutsi
belongs to us

Khehla lapha, wafelwa ngunine
Khehla here, his mother died
afelwe ngunine lemkho - leKalgwane
His mother died there at Mkho - ⁴⁷ there at
alahwe ngunina ahlanga
Kalgwane, thrown away by his mother who was insane.

N.D. But Khehla died here then he was found
from somewhere up to North, after
he had been thrown away by his
parent because he was mental disturbed.

E.H. Who is Khehla?

N.D. Khehla is just someone else who

followed Mfanyana --- --- Cant hear

M.N. Akahle nkhosi¹³ ngoba uyeva wena
--- nkhosi¹³ because you understand

N.D. Mfanyana the first man came Cant hear

M.N. Lo Ntsandzane walahlwa ngumama
Ntsandzane was thrown away by his mother
watholwa ngu Gijagija le nge Mkhweni
and was found by Gijagija there at Mkhweni
le ngaka Ngwane, alahlwe ngumama
at Ngwane, thrown away by her mother
ahlanya umama, wakulela la¹³
who was insane his mother, his was brought up
ku Gijagija, watsatsa bafati
under Gijagija, he^{got} married while he¹³ was
watsatsela la.

--- Staying here
N.D. He was thrown away mother up the
North and then find him

M.N. Lo Ntsandzane
This Ntsandzane

N.D. Took up Ntsandzane

C.H. Who was thrown away?

N.D. It was Ntsandzane

C.H. Who is Ntsandzane?

N.D Khehla

H.D Mbandzeni is child is the child who was found by Giyagiya

Wathfolwa ngu Giyagiya lomntwana ?
Giyagiya found the child ?

H.N ehee
yes

H.D Was found by Giyagiya thrown away by his mother

C.H. At the time of Giyagiya who was the Swazi King.

H.D Ngesikhatsi sa Giyagiya inkhosi Kwakungubani
At the time of Giyagiya who was the King of Yemadwati ?
the Swazis

M.N Kwakungu Mbandzeni
It was Mbandzeni

N.D It was Mbandzeni

M.N Kwakungu Mbandzeni
It was Mbandzeni

C.H. Did either of them even hear any stories

telling how, about the time the Mbandzeni

16 Umlando = history

17 (A) Isimu means a tale but here they mean that grand-father does not know the Swazi word isimu, which might mean that in that area they use another word instead of isimu for example ingane kwane

(B) isimu also means a pilot.

18 ingane kwane is another word for isimu [tale]

people come here and found the Mkenyere here? stories, don't say unlabeled¹⁶, say stories.

H.D. Kukhona yim isimu labaseborosa
Is there any tale which was told to you
banxosela ngayo nakufika baka Sibandze
telling you about, the arrival of the Sibandze
nomu kuvim ngutphi koto khatsi
people at any time peroo
isimu lebejayisosa.

M.N. Sebateka? [the old people must have told the tale]

Which they told?

H.D. isimu nje, lebeyisosa nje lokoo
just a tale, which they told to your
kusebantwana?
when you were still young?

M.N. Awu angasekwa olu lapho-ke
[possibly meaning that he does not understand]

H.D. I don't quite get it clear.

M.N. Isimu
tale

H.D. nhh.
yes

M.D. The story

2 akakwazi mkhulu kutsi isimu ¹⁷
Grand-father does not know what an isimu [tale]

mchazeleni ntsi ingane kwane¹⁸
explain to him and say ingane kwane¹⁸

H.D. ingane kwane
Tate

M.N. Awou angisova-ke laplo-ke
I don't understand there

2 I-ye--yemkhulu!
you grand-father

M.N. Loku sengati lesimu yakala Mhlosi
Because I know the field of Mhlosi
leyayilo entasemuti ktsi,

which was there below our homestead
ykalamhlosi isimu yaylentasemuti ktsi
Mhlosi's field which was there below our homestead

2 yemkhulu basho ingane kwane¹⁸
you grand-father they mean ingane kwane¹⁸

3 Basho ingane kwane¹⁸

they mean ingane kwane¹⁸

M.N. Angiyati mine ingane kwane¹⁸, ungyati
I don't know the ingane kwane [talo]

lentfo leyo

I don't know that thing.

N.D. He remembers only one field

M.N. Angiyati-ke mine ingane kwane

I don't know ingane kwane [Not clear. What he means]

N.D. Clarify

Clarify isimu Hayi ingane kwane

talo not ingane kwane [contradiction see 18]

But the story pertaining to --- Could not hear him

H.D. Kuy Simu bayayati laba, ukhohlwa lokutsi
It is tale they know it, he forgets to say

lokutsi [could not come out clearly]
that

3 Bayayati kutai yini labantwana
They not what it is these children

H.D. Naloya uyayati, naloya uyayati
And that one knows it, and that one knows it [pointing]

C.H. What are ^{they} saying?

N.D. He is saying that the two know it

H.D. The two the child there, he knows
What the isimu is, he has just
forgotten it, because the child ~~should~~
not know better than him.

C.H. What is a simba?
[Wanted to say Simu, a tale]

H.D. oh isimu¹⁷, isimu¹⁷
tale tale

C.H. What is that? what are ^{you} talking about?

H.D. is isimu¹⁷

C.H. What is it?

19 Aw! It is an exclamatory word

H.D is a story

C.H. A story about the old days

H.D yes ¹⁷isimu, ¹⁸inganekwane, is what we call

C.H Anyway does he know any?

H.D Kukhonake wena lowuyatiko isimu
Is there any tale you know lowungakwaxela yona-ke Nkonyane? Which you can tell to us Nkonyane

M.N. isimu
a tale

H.D. she nomra ¹⁸inganekwane-ke Mawati
yes or inganekwane [tale] if you know
¹⁸inganekwane
it

M.N. Awe angiyati
I don't know it

N.D I don't know any

M.N. Angiyati futai mabi emanga
I don't know it lies are bad
Awe angiyati lamini mabi emanga
I really don't know it lamini it is bad to lie

M.D. ¹⁹Awe I don't know

C.H. does he know any story about the

Sbandze?

H.N. Uyayath wena uyayath sanu wena?
Do you know any tale?
[Possibly asking the child?]

H.D. Asutai naku babe
Just wait, here is at father.

N.D. I think we need to be specific instead
of saying - - - not hear

C.H. Does he know any stories about the
Sbandze and Nkonyane people?

H.D. Kulaba bakasibandze nebakankonyane
*do you know anything about the Sbandze and
Kukhona yini lowukwatiko ngabo.
the Nkonyane people*

H.N. Cha - ke ngibath nje kutsi bakasibandze
*Mo Mo I just know that they are Sbandze people
ngibona baphetse lendzawo.
and they are ruling over this place*

N.D. I only know that the Sbandze are
the ones who are ruling over this
place

H.N. Baka Sbandze, baka Sbandze
the Sbandze people, the Sbandze people

bakhanotze Gnyagiya lapha.
found Gnyagiya here

N.D. The Libandze found Gnyagiya in this place.

M.N. Labaka Libandze
The Libandze people

N.D. The very Libandze

M.N. Koolowa - ke sphetfwwe ngabo ¹³ nkhosi
But we are under their rule nkhosi
ayova yini
do you understand?

N.D. And now we are ruled by them

M.N. Sphetfwwe ngabo, labaka Libandze
The Libandze people are ruling over us but
koolowo bakhanotza tsine la.
they found us here

N.D. But originally they found us here
though they are now superior to us.

C.H. Which Libandze found Gnyagiya here
what is his name?

H.D. Lgama lakho lo Libandze lwabe
What is the name of the leader of the Libandze
ngumholi walabaka Libandze
people who found Gnyagiya

48 Lohiya Sibandze, a renamed inyanga,
kugi, was the first chief of the Sibandze, and
father of Masenyana, Samhlole's induna of
Zambadze.

lowakhandza Gyoziya la abergubani?
 What was his name?

M.N. Kwakungu Lohliya
 He was Lohliya

N.D. It was Lohliya⁴⁸.

M.N. Kwakungu Lohliya Sibandze,
 He was Lohliya Sibandze

N.D. It was Lohliya Sibandze

C.H. Does the Gogo know any stories about the
 Nkonyane and Sibandze people

H.D. Gogo¹⁰ mhlawumbe ungasekelela nawe
Gogo¹⁰ may be you can help by explaining that
 unelikelele kutai kulaba bakaSibandze
 what do you know about the Sibandze
 nebakaNkonyane lowukwatko wena
 and the Nkonyane people, just what you
 lowakuvu ngulokutani?
 heard being said about them.

D.N. Awu¹⁹ utai ngerengakhumbela mine.

Aw can I still remember something?

N.D. There is none I am in.

C.H. M. Nkonyane people even do anything special
 for either the Sibandze people or for the
 Swazi King?

H.D Kukhona yini bakaMkanyane lebake
 Is there anything special that the Mkanyane people
 bakusebenta bakusebentela inkhosi
 did for the King, besides the
 ngaphandle kwebakaSibandze?
 Sibandze people?

D.N. Le kwakusentshentwa ngabo bakaMkanyane?
 What was done/worked by the Mkanyane people?

N.D. --- done by the Mkanyane?

H.D ehee eMkhosini
 yes to the King [for the King of the Swazis]

M.N. Kukhona kona

there is of-course

Kukhona kona bebakusebenta

there was something. They worked ^{which} did

N.D. Yes there is something they ^{which} did

M.N. Angati - angati Kukhona, angakukhohloa
 I don't know, I don't know there was, but I can't remember

N.D. But I don't know

M.N. Ngabe bakaSibandze bakbandze

When the Sibandze people found Gnyagya

bo Sagiya, angabe babentani?

What was Gnyagya doing?

N.D. Sibandze found the Sagiyas

M.N. Emathole yini angati abenani

The Calves what, I don't know how were they

N.D. I don't know

~~_____~~
~~_____ a _____~~
~~_____~~

20 Umuenge. It is a cylindrical wooden vessel used for milking cows as a container. It was used by the Swazis before buckets were available in the country. It is made out of a special tree by special skilled people.

21 Umgwembe is a wooden dish used for chishing meat.

M.N. Sekuka bakasibandze sebatata
The Sibandze people they were carving / making
umgwembi saye eMkhosini
meat wooden dishes for the King

N.D. The Sibandze, s, Sibandze, s

M.N. Sebatsatu bendzawo bakasibandze
They took this place the Sibandze people
batsata ngakona loko ye ngyakwath
they took because of that, I know
loko
that

N.D. The Sibandze take the old dish to the
King

D.N. Lokutsi batsatse bendzawo labakasibandze
The Sibandze people took the place because
angutsi u lokhiya batsai abebata
Lokhiya they say he was making the
umugcenge
umugcenge

N.W. ee dya
yes

2 Ngyakwath lokutsi abebata loku...
I know that he was making that
lakushoko

Which is mentioned

M.N. Iya, nemgwembi²¹
Yes, and the mgwembi²¹

3 Nemgwembe amkisa eMkhosini
and the wooden meat dishes and sent it to the King

... for the young
... the young has ...
... "ukoma"

23, Arholuna - is a person who holds a senior position under a Chief or a King; he is more like an assistant to the Chief or King in administration of the people, land and many other chieftain or kingdom matters.
see glossary.

N Bakhondza laba bakitsi badla
the found our people eating the calves.
emankonyane,

D.N Wase uyahwinake
Then he won it

N Wase uyahwinake lelive, tsine sesiba
then he won the land, then we become
tinolwura²³ - ke tsine, tabo labaka sibandze.
inobunas²³ for the sibandze people

N.D The sibandzes were very good in making
ungwembe²¹ as a result they happened to
win that land.

C.H What is ungwembe²¹ ?

H.D Wood plate

C.H. Wood

H.D yes

C.H. And Nkonyane, did the Nkonyane ever
do anything special ?

H.D Kukhona yini lokunye lokubalulekile
Is there any other important thing that
lokwentwa baka Nkonyane ?
the Nkonyane people did ?

MN Kwentwa bakaNkonyane?
 Done by the Nkonyane people?

H.D. nhh
 yes

MN Awu cha - ke llamin sengfane
 No llamin I just have
 ngukukhohlwili kona nguyakwati kona
 forgotten but I know
 Ngobe esi khatsi phela, esi khatsi lesikhulu.
 because it is long time ago

N.D. I have forgotten, but there is one

MN Nganginga katalwa nami
 I ~~was~~ was not born at that time

N.D. I wasn't even born

C.H. (What is he talking about?)

N.D. I don't think so because he said he
 wasn't born

C.H. Who was the past Swazi king the
 Nkonyane people were together there?

H.D. Laba bakaNkonyane bebaNayiphi inkhosi
 These Nkonyane people, were with which
 yeMaSwati
 King of the Swazis?

MN Laba bakaNkonyane kwakungu Mbandzeni
 the Nkonyane people? It was Mbandzeni

Kufika kwaKhonala kuleNgawo le

Arrival here in this place

KwakuKungu Mbandzeni asye Mahlokohla
It was Mbandzeni, not Mahlokohla

N.D

It was Mbandzeni, it was Mbandzeni

not Mahlokohla

M.N

KwakuKungu Mbandzeni,

It was Mbandzeni

N.D

It was Mbandzeni

M.N

Akusiye Mahlokohla

It is not Mahlokohla

N.D

Not Mahlokohla

C.H.

So if that was the first Swazi King

that the Nkonyane people, who was their

king before

H.D.

Nangabe kwakuyinkhosi-ke leyo

If it was the king that which

leberatuwa ngulaba bakaNkonyane, inkhosi

was known by the Nkonyane people, which was the

ke yokungala yayinkhosi?

first King.

M.N.

Angath-ke noma yayinkhosi laKatigwano

I don't know which one here in Katigwano

phela.

24 Silulu is a container made out of ^{plaited} grass, used for storing maize grains and other food products such as beans. It is also used as a nest for hens, usually smaller than the one used for storing food.

53 Ba Ngwane: lit: the place of Ngwane. It can be used to refer to the whole of Swaziland, or more specifically, to refer to the area associated with the ruling king; eg. in present-day Swaziland the name refers to the area around the capital and royal residence at Johamba (see. n.54).

N.D. I real don't know but I think that he
was at Kgwanane

MN Khona laKagwanane Mahlokoela now
There is here at Kagwanane, Mahlokoela even you
nkhozi uyamati Mahlokoela^{the} bekaKulo
nkhozi you you know him Mahlokoela wa
lelaKagwanane
here in the Kagwanane

N.D. As you know that even Mahlokoela
was up that side wasn't ^{just} down here

MN. Bekangkho la
He was not here

C.H. Can I ask him, do the Nkonyane people
know anything about this story of people
who came to this place in Silulu²⁴

H.D. Bakakonyane bayakwazi yini loku, utho
Do the Nkonyane people know this thing which
loku khulunywa ngayo. Kutsiwa kukhona
is said that there are people who came
banthfu labeta bachamuka le beta
here in appearing in a rolling
Ngesilulu²⁴?
Silulu²⁴

MN Ngabakuphi, bachamukaphi - ke 'Sibali'?
Who are those, they came from where my brother in law?

49 Shabangu - a Swazi sibengo.

H.D. Le lenhla
There in the North

M.N. Le Kuphi
There Where?

H.D. Bachomuka ngesilulu sigichika
They came in a rolling Silulu
Bagichika,
rolling

M.N. Awu angati nkhoi¹³ ngobe nemi ngonyengakata
I dont know nkhoi¹³ because I was
lwa
also not born at that time

N.D. I dont know since I was not born

M.N. Ngobe ngokhuluma intsho lengyatko
Because I am talking a thing that I
mine
know

M.N. I am just talking about things - - -

C.H. Does the gogo know about that story?

H.D. Utani - ke gogo yena na ungabeka
What do you say gogo, cant you say what
awukwat nawe lokwesilulu, lokukhuluma
you know about the Silulu, which is said
ngesilulu?
Silulu

D.N. Angati mine phela ngiyengive mine
I dont know, because, I am deceived
nye baka Shabangu, ngenoba
by the Shabangu⁴⁹ people because

51 Tshontsho;

52 ntungwa : see glossary

baka Shabangu kutaiwa baabamuka
The Shabangu people, is said they came from
le Tshontsho ngesilulu
Tshontsho⁵¹ in a silulu

N/D I don't know but, I once heard of the
Shabangu, people say that they came
from Tshontsho in the silulu.

D/N Beta bagigika, etshontsho
They came rolling from Tshontsho

H/D E Tonto

D/N Nthi

N/D ^{yes} Come rolling in silulu²⁴

D/N Ngirye ngwe - ke laba baka Shabangu
I use to hear that the Shabangu people
lapla badzabuka Khona beta ngesilulu
where they dzabuka - d they say by silulu

N/D Where they originated they come rolling
in the silulu²⁴.

C/H Do they know anything about the word
'Ntungwa'? do the Nkonyane people said
they were 'Ntungwa'?

25 Embo 7 [redacted] see glossary
the known Embo is the King's Kraal
near Lobamba royal residence

H-D Laba baka Mkonjane bayatibita ngakutsi
Do the Mkonjane people call themselves that they
bange Mantungwa yini ?

are the Mantungwa people

M.N. Kunjani - ke Mkhosi ?

How is it Mkhosi ?

H-D Bayatibita yini baka Mkonjane kutsi
Do the Mkonjane people call themselves Mantungwa ?
Mantungwa? , Mantungwa

M.N. Baka Mkonjane ?
the Mkonjane people

H-D. Nhh
yes

M.N. Awu abatibiti
No they don't call themselves

N.D. No, they never call themselves ntu--

C.H. Can you ask them about the word Embo²⁵

do either of know what the word

Embo²⁵ means ?

H-D Utsi asengibuta kugogo¹⁰ nakumlonololezi⁴
She says I should ask you gogo¹⁰ and you Mlonololezi⁴
kutsi ligama letisi mhlawembe nase
that. A may be you have heard
nativa kutsi lisho kutsini lokutsi
of the word 'Embo'. That what does
Embo²⁵ ?

it mean ?

26 Mntfwarami > this word ~~can~~ means
my young human being [Chulol]
It could mean your own or a biological
Chulol.

It could also be used to respect and
show responsibility as an old person
to younger people.

54. Lobamba; present-day Lobamba is situated
in central Swaziland between Mbabane - Manzini
(Lobamba was also the name of earlier royal
residences)

M.N. Awou Embo angulat mine ngati umuti
I don't know 'Embo', I only know the
wenkhosi le katgwane
^{umuti} homestead of the ^{wenkhozi} king at Katgwane

N.D. I don't know it I only the king's
residence which is at lobamba

M.N. Mine ngati lomuti wenkhosi e katgwane
I only know the king's home there at
lapla ngaka lobamba Embo
Katgwane ⁵³ near lobamba ⁵⁴ Embo

N.D. Which is called Embo, that is the only
thing I know.

M.N. Ngyati-ke kana lapho
I know it there

N.D. I really know the place

C.H. Does the gogo know anything

H.D. Embo-ke ²⁵gogo ¹⁰nyayiva lendzaba yakhona
Embo gogo have you heard the story of Embo
kutai Embo bebakutikela noma wase
being told to you or heard about
weva?

at anyhow?

D.N. No. angiyati ²⁶matfworami
no I don't know it my child

N.D. No, I don't know such ---