

S. O. H. P. NKONTYANA HISTORY NM. Nkontyana & Dlangi 1.1 Luabala 1/2

Ngu Siyagiya, ehee naboke balapha
as Siyagiya - yes then one here with
Kutar
us

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

H.D. yes

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

H.D. Uyise wa Siya uyamkhumbula yini?
do you remember the father of Siya
Uyise wa Siya uyamkhumbula legama
Do you remember the name of the father of
lakhe?

M.N. Wa Siya?
of Siya

H.D. ehee
yes

M.N. Siya wakabasi?
Siya who?
Siyagiya phela
Siyagiya

H.D. Wo Siyagiya
oh, Siyagiya!

M.N. Wo phela ngu ye phela lowo, lowo ngubabane
Oh he is that one not one begot
babe lowo, wo ngumkhulu
my father he is my grand father

2

uthe wena ungubani ozalwa ubani
 Say who are you and who is your father
 H-D Ngobe nangabe uyakufutka - uje utci mine
 Because if you go up and say I am
 ngungubani bani, wakabani basi lotalwa
 so and so of whom who is born by whom
 ngubambani, atalwa ngubambani
 so and so so and born by
 lobambani.

3
 Nasabalindzile

when they have waited [when they are ready]
 H-D Sewuyabalindza - ke
 then wait for them

M-N Hgusho - ke
 Can I say?

H-D Cha

no

1 Uzakuzwa nasebafuna
 you will hear when they want [You will tell you when they are ready]

H-D Can we start?

CH yes

H-D Sewungasho - ke

you can tell now.

Ubohle ungibuka nangitshi

keep watch when I do this.

M-N Mine igiMgumshangane mine, ngitalwa nga
 I am Mshangane, born by Jiba Mkonyane,
 Jiba wakaMkonyane, Jiba ulalwa
 Jiba = father

H D Ukhulumé lapho
You talk there

I Uyarizwa-, uyizwa Mkhulu

Can you hear yourself, do you hear yourself, grand-father?

M N Hhh

I Bathi' uzishe, uzithwe, uthi' wena bani

then say introduce yourself, say I am so and so

ozalwa ngubani uzishe wena

born by so and so, say yourself [introduce yourself]

M N Wena

you

I ehee usho nalebakuzalayo

yes mention your parents

M N Hu! labatala mine

who begot me

I ehee Masewukhuluma

yes when you are talking,

uyeva-ke Mkhulu?

do you understand, Mkhulu?

M N ehee

yes

I Bastronzals-ke

they say so

M N Ngizababali laba boyihlo?

Shouldn't I mention your father

I Ubale bobaba bakho, uthi' Mgogo - -

Mention your father, say M ...

Ubale bobaba bakho Mkhulu

mention your father grand-father

Ubale ubaba wakho okuzalayo

mention mention, your father

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1. The circumstances were ...
has it been a difficult task
2. Whisper - means conversation.
but it is also used to refer to the
people who are at the edge of your
ear - father as a secret



ook Spring
Springbok
k Springbok
ringbok Spr
Springbok
gbook Spring
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Interviewed at Ngwanamasi / Zumboko

Date 31st Aug. 1983

Informants Mshangane Mfomyane : MN
Dingile Mfomyane : DN

Interviewees Carolyn Hamilton
Hlabanihlo Mlamini
Nellangamandla

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31 August 1983

Nkonyane History
MSHANGANE NKONYANE
of DINGILI LUSHABA

TRANSCRIBED AND TRANSLATED
BY JOHN DLAMINI (1985)
ANNOTATED BY JOHN DLAMINI
~~AND~~ AND CAROLYN HAMILTON
(1985)
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(1986).

Nkonyane
History

- ②
- HAMILTON SERIES, INTERVIEW WITH Ezrom Ndlela,
6.10.83.

1 (4) NHLEKO HISTORY

- HAMILTON SERIES, INTERVIEW WITH Johane Nhleko et al,
21.03.86.
- HAMILTON SERIES, INTERVIEW WITH Mandanda Nhleko
et al, 14.10.85.
- MAMBA SERIES, INTERVIEW WITH Khushwa Nhleko and
Dibhi Nhleko, 13.04.86.

(5) NKONYANE HISTORY

- HAMILTON SERIES, INTERVIEW WITH Mshange Nkonyane and
Dumeli Nkonyane, 31.08.83

6. NSIBANDZE HISTORY

- Swaziland BROADCASTING SERVICES SERIES, INTERVIEW WITH
Mhlabha Nsibandze, (n.d.).
- Royal Series, INTERVIEW WITH Phuthlaphi Nsibandze,
(n.d.).
- HAMILTON SERIES; 2 INTERVIEWS WITH Maphumulo Nsibandze,
8.07.83 and 13.07.83.

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Section One

(1) MAMBA HISTORY

- BONNER SERIES; INTERVIEW WITH Logwaja Mamba, 15.07.1970.
- HAMILTON SERIES; 2 INTERVIEWS WITH Logwaja Mamba, 25.08.83 and 14.10.86.
- Article by B. Sikhondze, 'The Mamba Clan of Swaziland: An Oral History', from Ngadla, vol.1, no.1 (1976).
- DISSERTATION BY R.S. Mamba (filmed under Section Two)

(2) MKHONTA HISTORY

- HAMILTON SERIES; INTERVIEW WITH Mkhaurikelwa Sam Mkhonta; 4.07.83.
- HAMILTON SERIES; INTERVIEW WITH Magoloza Mkhonta, et al, 31.08.83.

(3) NDLELA HISTORY

- ROYAL SERIES, INTERVIEW WITH Sumbimba Ndlela. c. 1968.
- HAMILTON SERIES, 2 INTERVIEWS WITH Sumbimba Ndlela, 27.07.83 and 17.08.83.
- HAMILTON SERIES, INTERVIEW WITH Mlungana Ndlela, 14.10.83.

Swazi land
Oral History Project

Section One

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 bakaNkonyane bangakefiki before the Nkonyans people came to Emhlosheni Emhlosheni babeChamuka ngakuphi- where did they come from, my brother Ke Sibali? in-law.⁴³

H.N. Awe maye make nkesiyani! manje Oh, my mother my girl, because I was also ngobe nami ngangungakatalwa, nami not born, it was also not born ngangungakatalwa-ke loko.

N.D. I don't know because I wasn't born by then, I wasn't born by then

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

43. A form of address, not a literal relationship

8

Nkonyane and Ulakati, 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, upengola Sibuta
She says can ask a question, as is asking to
mine nobabili, kutai Mhlawumbi
questions from you too, that may be
nganyati kutai laba baka Nkonyane - ke
you know that where that the Nkonyane people
bachabuka¹ Kupti - ke bora, loweva
bachabuka² who heard will
utitshela naloweva njenga Nkonyane¹²
tell us, and who heard, like Nkonyane,
asitshela atai cha naku kutai
will tell us and say where that
bachabuka Kupti - ke bora?
they bachabuka¹ at where?

H.N. Chake lababaka Nkonyane bachabuka
the Nkonyane people bachabuka¹ at there, at Mhlosheni
lapla EMhlosheni lapla, Intsaba lapla
the mountain as the Mhlosheni, our grand-
EMhlosheni lapla, la lababaka Mhlosheni
parents bachabuka¹ at there, who legit
bachabuka Khona, labalala
over fathers
bababe.

11 Izaluka - 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.

H.D. yes

Go go mhlawumbi ungamlekelele wena kuti
Go go, maybe you can help if there is something you
kukhona yini nawe kwase wakuva
heard

lokukhuluma ngalaba bakakKonyane kuti
said about the Kkonyane people that

Kwentika njani lapha kulethongo
what happened to those thongo

latshoko babesebayehlukana kati
he is saying they separated yet

bati bakanykanye, kuti loku
they say they are one, that what caused them

lokwabehlukanisa yini?
to separate?

D N Angati ngera ny kona kuti bakanye
I don't know I don't know that they are one they

abatsatsani, namanjera nje ngiloku
don't inter-marry, even now still they don't

abatsatsani, wakakKonyane nje
marry each other, the Kkonyane person

angtamtsatsa waka Ulokati, ngobe
cannot marry a Ulokati person because

bahlungana lapha ekutweni Ulokati
they share where we say Ulokati Mphaphetsa

Mphaphetsa, nalaba bakakKonyane
and the Kkonyane people use

Mphaphetsa.

N.D They all have Mphaphetsa both the

10 Grig. - 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

M.N. Bakita labo

They belong to us

H.D. Babe sibhlukana njani

How did they separate?

M.N. Arigah-ke kulabadzala behlukana

I don't know from elders, they separated by Ubar no
ngeti bongo, ngobe laba baka Molluli
for we do not marry the Molluli people, nor the
asitakani nabo ne baka Dilakat.

asitakani nabo, lusendvo lwakita

we don't marry the [any] tusendvo⁸

M.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 to 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?

H.D. Le i gabateki

Whom you don't marry.

M.N. Abateki bakamelluli, nebakawilakati

We don't marry the Molluli⁶ people and the wilakati⁵ people.

H.D. We don't marry the Molluli and Wilakati

M.N. Bakamelluli bakawilakati

The molluli people and the Wilakati people

H.D. Molluli and Wilakati

M.N. Asibatsatai labo

We don't marry those

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

C.H. Are the Nkonyans people related to Mollulis and Wilakati people?

H.D. Batahlo gin bakaNkonyans kulabakamelluli

Are the Nkonyans people relatives of the molluli and Wilakati people?

M.N. Batawa lusendros

They are sons of one Lusendros⁸.

H.D. They are one family.

They come from the one family.

C.H. How did they split to have different libangs?

8 Lusunhvo > It is a section of a clan.
The definition of the word varies according to circumstances
referring sometimes to a small group, and sometimes to a
group. (variant: Dilakazi.)

5 Dilakati, a Swazi subongo. According to
Richard Patrick, the Dilakati people are to be
found around Piet Retief in South Africa, and at
Mastobeni, south-east of Ntlangano.
Kuper (p. 234) lists the Dilakazi as being 'labafik'emva'
(late-comers) and as being an 'Nguni' group.

9 Sibongo: see glossary

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

H.D. Molluli, Nkonyane, Mphaphetse

C.H. What did he say after that ?

M.D. That is all.

M.N. Molluli, Mphaphetse, Nkonyane

M.D. Molluli, Mphaphetse, Nkonyane

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

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

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

H.D. Lemngabatiki mine baka Nkonyane bantfu
Does you don't marry, you Nkonyane other people
labanyo ngabaphi, lesuntimira kutetsa
who are they? you don't marry each other, don't
mentano bafati?
take them as wives?

M.N. Lemngabatiki ?
Whom we don't marry ?

N.D My grand-father

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

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

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

N.D. I would not know

M.N. Ngati lo Giyagiya letala babe I know Giyagiya who begot my father

N.D. Giyagiya is the father of my father

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

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

H.D. Translato takalNkonyane tseini-ke What are translato³ of the Nkonyane people mlonololoji? mlonololoji⁴?

M.N. Setai Nkonyane, Molluli, Mphelatsi It says Nkonyane, Molluli, Mphelatsi² Setai Molluli, Mphelatsi, Nkonyane I say Molluli - Mphelatsi Nkonyane Naso-ke Sakitai That is our translato⁵

3. Linenatelo > See glossary
4. Mlonololozi > It is a Swazi 'tribe' in
between the years 1901-1903. People of the
age of a lebutlo can be addressed by its name.

6. Ndlubi is also a Swazi sibango in its own right. The
Ndlubi chiefdoms are to be found around
present-day Nkhangana, and there are also some
Ndlubis at entfongine, kaHohlo & the north.

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

Sibongo Sake.
his Sibongo [clan name]

N.D. I am not aware of his surname

M.N. Babesati - nye boyise walo, walomthwena
they know it, the fathers¹⁵ of this one, the father of this
to babesati
child, they know it

N.D. Father of this child knew it.

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

Khehla lapha, wafelwa ngumiso
Khehla here, his mother died
afelwe ngumiso lemko - leKalgwane
his mother died there at Mko - ⁴⁷ there at
alahwe ngumisa ahlanga
Kalgwane, ...

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

C.H. Who is Khehla?

N.D. Khehla is just someone else who

1. Boyse means his biological father
and others.
It could also mean people of his father's
age [males]

47 Probably Mkhweni (see p. 17)

1. Boyse means his biological father
and others.
It could also mean people of his father's
age [males]

47 Probably Mkhweni (see p. 17)

- 2 Ngantse ndzane
He is Ntsandzane
- 17.11 Sekusho kutci la baka sibandze
It means that the sibandze people found the
bakhandza bakalinyaginya la, sekupika
inyaginya people here the came to
bakamfanyana
Mfanyana people
- N.D. The sibandze found Inyaginya people.
- 14.11 sekupika Be Sigimur, khehla
They came to people of Sigimur. khehla
we Sigimur
of Sigimur
- N.D. the Mfanyana, then comes Sigimur
khehla
- 3 Ngu Ntsandzane phela
He is Ntsandzane
- 11.11 Eya Ngu Ntsandzane, ya into-ko
yes he is Ntsandzane yes [incomplete word]
- labadzala lafha
the old people here
- H.D. Akubukeke
Have a look they
- C.H. What is a Sibongo for Mfanyana?
- H.D. Wabe wakabani la Mfanyana
What was the Sibongo of Mfanyana?
- 11.11 Lomfanyana angisogondzi ligama--
Mfanyana I dont remember his name

- H.D. Nkhi - bantfu labebakhelene siabo?
 the people who were their neighbours?
- M.N. Bantfu labebakhelene siabo lapha
 the people who were their neighbours were the
 bakaMfanyana, bantfu labebakhelene
 Mfanyana people, people who were their
 siabo lapha.
 neighbours here
- N.D. People who were neighbours to Mkonzana
 were the people of Mfanyana.
- M.N. BakaMfanyana, sekuta Khehla⁴⁶
 they were the Mfanyana people then to Khehla
 we Sigijimiri, Kutsiwa ngubani
 of Sigijimiri. I forget what his name
 ligama lapha babe? le Sigijimiri, Mkhulu,
 the father, I think at Sigijimiri
 langibona labadzala le Kulendzawo
 grand-father, they are the oldest people in
 le
 this place
- N.D. The oldest people in this place
- M.N. Ngubani Koshwa nguMbuseni ngubani
 who is he, no he Mbuseni, who is he
 langibona labadzala lapha, utsi ngubani
 they are the oldest people here, who is he grand
 Mfombi?
- N.D. Khusuma kakhulu phela
 talk loudly grand-father

45 Mfanyana; the name of a person.

46 Khehla; the name of a person.

50 Sigyemini; probably a place.

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

H.D. Nabefikako laba baka Sibandze bakhandza
When the Sibandze people came here did they
baka Nkonyane bavelo bala?

M.N. first the Nkonyane people here already?
shee nkhozi¹⁵
yes nkhozi¹³

H.D. yes

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

A.D. Labonye labathfolakala banalaba
Who else were found with the Nkonyane people here?
baka Nkonyane bantfu, bathfolwa

people found by
ngulabakabandze ngubaphi?
The Sibandze people who are they?

M.N. Bathfolo bantfu ke
When did they find?

H.D. Nabefikako laba bakabandze
When the Sibandze people arrived, they found the
bathfolo laba baka Nkonyane babakhandza
Nkonyane people and what other tbongo
babaratiphi tbongo let tathlala
stayed with them here?
nabo lapha?

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

M. N. Lababephethwe ngulaba bakaMkomyane?
 those who were ruled by the Mkomyane people?

H. D. Nkhi laba lababephethwe ngulaba
 yes those who were ruled by these Mkomyane
 bakaMkomyane
 people

M. N. Angisati-ke lapho ngaba nam
 I don't know then because I was still
 ngangisemane-ke, mine ngatshye kuti
 young I only knew that the

lababakaMkomyane ngibona babadzala
 Mkomyane people, are the old people in this
 kulendzwe, kwasekuka labaka Sibandze
 place then came the Sibandze people

we nkhozi, kwesikupika labaka Sibandze
 understand nkhozi¹³ then came the Sibandze
 seabaphatsa tene, labaka Sibandze
 and ruled us these Sibandze people

Kodowa sigtisi labadzala la, nkhozi
 but I say the old people here, nkhozi¹³

uyeva Dlamini
 you understand Dlamini¹⁴

V. 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

13 Nkhosi - means a King but here
it is used to refer to a person with
a Blamini clan name as a respect.
It is sometimes even used to ^{other} ~~other~~
clan names who are not the Blamini,
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.

the Blamini is a clan name for H.D.
but in this context is used as a
specific name for H.D.

Lophetse bakaKkomyane
meaning the Kkomyane people

M.N. Sikhulu
Chief

H.D. ehe

M.N. Sikhona
there is

H.D. chief, we do have a chief

Sengishe kuti babenase yini Sikhulu?
I mean did they ever had a chief?

M.N. Babate, ngabo labakhulu Kulendzawo
they did not have because the Baso people in this
le, ngabo labakhulu Kulendzawo le.
place, there are no people in this place

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

the ones who are superior in this place.

to this place they are superior people

they never had a chief.

C.H. Who did they have under them, who
are the people under the Kkomyane

H.D. Ngubaphi labantfu bebaphethwe
Who are the people who were under the Kkomyane
ngulaba bakaKkomyane?
people?

!Komyane people come from?

H.D. SiPhindzo sibute gogo kuti mkhawumbi
w. ask again gogo that may be
wena ngawera. 'Kuti laba bakaMkomyane
you heard that the Mkomyane people
Lona kuvakala kungatai bachamuka
is said they come from which place?
enobaweni kugikutai?

D.N. Awu. Cha.

H.D. No

D.N. Nhh. angivaMga
I have never heard

H.D. I don't know

C.H. Have e -- Mkomyane people have they even
been included to any other people?
or I think ^{in fact} just ask them if they have
ever have a chief?

H.D. BakaMkomyane basebaba -- e
the Mkomyane people
Kwewakale yini kuti base babanaco
was at hand but you see head
yini sikhulu, umuntu lobaphata
Just show the picture over there

41 iduna (cf. idvna) : see glossary

lowakhandza Kuyaziya la abergubani?

M.N. Kwakungu Lohliya
He was Lohliya

N.D. It was Lohliya⁵⁹

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
Nkompane and Sibandze people?

H.D. Gogo¹⁰ mhlawumbi ungaselekelela nawe
Gogo¹⁰ may be you can help by explaining that
umelikelele kutai kulaba bakasibandze
what do you know about the Sibandze
nebakalNkompane lowukwatko wena
and the Nkompane people, just what you
lowakuru ngulokutani?
I want being told about them.

D.N. Awu utai ngaseyakhumbela mine.
Can you still remember something?

N.D. There is none I am in

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

48 Lohiya Zambade, a renowned inyanga,
was the first chief of the Sibanda, and
father of Masenyana, Sambles intuna of
Zambade

- bakhenotze Geyagiza lafha.
found Geyagiza here
- N.D. The Sibandze found Geyagiza in this place.
- M.N. Labaka Sibandze
is Sibandze people
- M.D. The very Sibandze
- M.N. Koolwo - ke Siphethwe ngabo ¹³ nkholo
But we are under their rule nkholo
upou yini
do you understand?
- M.D. And now we are ruled by them
- M.N. Siphethwe ngabo, labaka Sibandze
the Sibandze people are ruling over us but
Koolwo bakhenotza tsine la.
they found us here
- M.D. But originally they found us here
though they are now superior to us.
- C.H. Which Sibandze found Geyagiza here
what is his name?
- H.D. Ligama lakhe lo Sibandze lowabe
What is the name of the leader of the Sibandze
ngumholi walabaka Sibandze
people who found Geyagiza.

Sibandze?

M.N. Uyyat wena uyyat sanu wena?
Do you know any talk?

H.D. Asutsi naku babe
Just wait, here is it, father

N.D. I think we need to be specific instead
of saying - - -

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

H.D. Kulaba bakasibandze nebakinkonyane
do you know anything about the Sibandze and
Kukhona yini lowukwatiko ngabo.
the Nkonyane people

M.N. Cha - ke ngibati nje kutsi bakasibandze
ithe ho I just know that they are Sibandze people
ngibona baphetse lenzawo.
and they are ruling over this place

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

place

M.N. Bakasibandze, bakasibandze
the Sibandze people, the Sibandze people

H.C. is a story

C.H. a story about the old days

H.D. yes isimu, ingarekware, is what we call

C.H. Anyway does he know any?

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

M.N. isimu
a tale

H.D. ehee nomu ingarekware-ke Mawati
yes or ingarekware [tale] if you know
ingarekware

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

N.D. I don't know any

M.N. Angiyati futii mabi emanga
I don't know it has one bad
Awu angiyati Alimini mabi emanga
I really don't know it Alimini is bad to see

N.D. Awu I don't know

C.H. Does he know any story about the

19 Aw! It is an exclamatory word

Handwritten marginal notes on the left side of the page, including the number 19 and various symbols and characters.

H.D. Kuzsimu bayayati laba, ukhokhwa lokutai
It is tale they know it, he forgets to say

lokutai: — — — [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 one ^{that} 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 this.

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

H.D. Oh isimu, isimu
tale tale

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

H.D. is isimu

C.H. What is it?

- mchazeleni wata ingane kwane¹⁸
 explain to him and say ingane kwane¹⁸
- H.D. ingane kwane
 uncle
- M.N. Awon angawa-ke lapho-ke
 I don't understand there
- 2 I-ye--yemkhulu!
 you grand-father
- M.N. Loku sengati lesimu yakala Mlilosi
 Because I know the plot of Lumlilosi
 leyayilo entasemuti kiti,
 which was there below our homestead
 yakala Mlilosi isimu yoylentasemuti kiti
 Lumlilosi's field which was there below our
 homestead
- 2 yemkhulu basho ingane kwane¹⁸
 you grand-father they mean ingane kwane¹⁸
- 3 Basho ingane kwane
 they mean ingane kwane¹⁸
- M.N. Angiyati mine ingane kwane, ingiyati
 I don't know the ingane kwane [tale]
 lentfo luyo
 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
 take note of problems - understand
 But the story pertaining to --- could not hear him

people come here and found the Nkomyere here? stories don't say umlandwe, say stories.

H-D. Kukhona yini isimu labaseborosca
do there any tale which was told to you
banxoscela ngayo nakufika baka Libandy
telling you about, the arrival of the Libandy
nomu kusini ngutphi klotikhlati
people at any time period
isimu lebebayisocsa.

M.N. tale which was told [the old people must have ^{told} that]
Lebateka?
Whither they told?

H-D. isimu rye, lebayisocsa nje lokoo
just a tale, which they told to your
kusebantwana?
where you were still young?

M.N. awu angasekwa ollu lapho-ke
[possibly meaning that he doesn't understand it]

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

M.N. isimu
tale

H-D. nhh
yes

N.D. The story

2 akakwate mkhulu kuta isimu
Grand-father does not know what an isimu [tale] is.

16 unlabeled - history
17(a) Isimu means a tale but here they
mean that grand-father did not know the
Swazi word isimu, which might mean
that in that area they use another
word instead of isimu for example
ingankwane

(b) Isimu also means a pile.

18 ingankwane - another word for
isimu [tale]

N.D. Khehla

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

Wathfolwa Nge Ginyagira lementwana ?
Ginyagira found the child ?

M.N. ehe

yes

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

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

H.D. Ngesikhlati sa Ginyagira inkhosi Kwakungubasi
At the time of Ginyagira who was the King of Yemadwati ?

the Swazi

M.N. Kwisikungu Mbandzeni

It was Mbandzeni

N.D. It was Mbandzeni

M.N. Kwakungu Mbandzeni

It was Mbandzeni

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

telling how, about the time the Mbandzeni

followed Mfanyana - - - -

M I Akahle ¹³ nkhozi ngoba uyava wena
- - - nkhozi¹³ because you understand

N.D Mfanyana the first man came

M N Lo Mtsandzane walahlwa ngumama
Mtsandzane was thrown away by his mother
Wathfolwe ngu Buzagiza le ngu Mkhawane
and was found by Buzagiza there at Mkhawane
le ngaka Ngwase, alahlwe ngumama
at Ngwase, thrown away by his mother
ahlanya umama, wakhulile lapta
who was thrown away by his mother, his was brought up
ku Buzagiza, wathatwa bafati
under Buzagiza, he got married there his was
wathatsela la.

N.D. He was thrown away mother up the
North and then first time

M N Lo Mtsandzane
This Mtsandzane

N.D. Took up Mtsandzane

C.H. Who was thrown away?

N D It was Mtsandzane

C.H. Who is Mtsandzane?

23, Uroluna 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
chiefdom or kingdom matters.
see glossary.

H.D. Le lenhla
them in the North

M.N. Le Kuphi
them where?

H.D. Buchumka ngesulu sigichika
they came in a rolling Silulu
Sogichika.
rolling

M.N. Awu angati ¹³nkhozi ngobe nemi nganyabata
I don't know ¹³nkhozi because I was
lwa
also not born at that time

N.D. I don't know since I was not born

M.N. Ngobe ngikhuluma intofo lengiyathko
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. Utami - ke gogo yena na ungabeka
what do you say gogo, can't you say what
awukwati nawe lokwe silulu, lokukhuluma
you know about the Silulu, which is said
ngesilulu?
Silulu

D.N. Angati mine phela ngiyengwe mine
I don't know because I am deceived
nje baka Shabanga, ngenoba
by the Shabanga ⁴⁹people because

49 Shabangu - a Swazi sibongo.

Handwritten notes in the left margin, including the number 49 and various symbols and characters.

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

M.N. Khona leka Ngwane Mahlokobla nawe
There is here at Kallwane, Mahlokobla even you
nkhozi uyamati Mahloko^{the}lla bekakulo
nkhozi you you know him Mahlokobla was
leka Ngwane
here in the Kallwane

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

M.N. 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. Bakakomane bayakwati yini loku, entfo
Do the Nkonyane people know this thing which
lifu khulunywa ngayo. Kutsiwa kukhona
is said that there are people who came
bawthfu labeta bachamuka li beta
here in appearing in a rolling
Ngesilulu²⁴?

M.N. Ngabakuphi, bachamukaphi - ke sbali?
Who are those, they came from where my brother in law?

24 Silulu is a container made out of
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 ka 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. a present-day
Swaziland the name refers to the area
around the capital and royal residence at
Johamba (see n.54).

Kufika kwa Khonala Kule Ndzawo lo
Arrival here in this place

Kwa Kungu Mbandzeni aye Mahlokohla
It was Mbandzeni not Mahlokohla

N.D. It was Mbandzeni, it was Mbandzeni
not Mahlokohla

M.N. Kwakungu Mbandzeni,
it was Mbandzeni

N.D. It was Mbandzeni

M.N. Akusiyi Mahlokohla
It is no Mahlokohla

N.D. Not Mahlokohla

S.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
lebezatuwa ngulaba baka Nkonyane, inkhosi
was known by the Nkonyane people; which was the
ke yokungala yaykufhi?
first King

M.N. Angati-ke noma yaykhona laKakwano
I don't know which one here in Kakwano
phela.

MN Kwentwa bakalKomyane?
Done by the Nkomyane people?

H.D. nkh
yes

MN Awu cha-ke ilamin banyane
No ilamin I just had
ngukukhokhwili koma ngiyakwate koma
forgotten but I know
Ngobe sise phatei phela, sekhatse bikhulu.
because it is long time ago

VD I have forgotten, but there is one

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

VD I wasn't even born

C.H. What is he talking about?

VD I don't think so because he said he
wasn't born

C.H. Who was the first Swazi King the
Nkomyane people were together there?

H.D. Laba baka Nkomyane bebatayiphi inkosi
these Nkomyane people, were with which
yeMaSwati
king of the Swazis?

MN Laba baka Nkomyane kwaKungu Mbandzeni
the Nkomyane people? It was Mbandzeni

CA

H.N. Bakhondya laba bakitu badla
the founder our people eating the calves.
emankonyane,

D.N. Wase uyahwinake
Then he won it

H.N. Wase uyahwinake labwe, tairi seiba
then he won the land, then we became
tindovura-ke tairi, tabo labaka Sibandze
prohunas²³ for the Sibandze people

N.D. The Sibandzes were very good in making
ungwembwe²¹ as a result they happened to
win that land.

C.H. What is ungwembwe?

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 it

M.N. Sekuka baka Sibandze ababata
 The Sibandze people then were coming / making
 umgwembi says e Mkhosini
 meat wooden tables for the King

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

M.N. Sebatsatu bendzawo baka Sibandze
 They took this place the Sibandze people
 batsatu ngakona loko ne 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 labakabandze
 The Sibandze people took the place because
 Angutsi u lokhuya batari ababata
 Lokhuya they say he was making the
 umugcenge
 umugcenge

M.N. ee dya

2 Ngyakwath lokutsi ababata loku...
 I know that he was making that
 lokushoko

M.N. Ica, nemgwembi
 Yes, and the ngwembi
 Nemgwembi amkasa entkhosini
 and the wooden meat table and sent it to the King

20 Umucenge. 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 Umqwembe is a wooden dish used for chinking meat.

- H.D. Kukhona yini bakaMkanyane lebaka
do they anything special that the Mkanyane people
bakusebenta bakusebentela inkhosi
did for the King, besides the
ngaphandle kusebakaSibandze?
Sibandze people?
- D.N. Le kwakusentshentsha ngabe bakaMkanyane?
What was done/created 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 bebekusabenta
there was something. They worked ^{hard}.
- N.D. Yes there is something they, did
- M.N. Angati -- angati Kukhona, angakukhokha
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 Nyagunya
bo Gagiya, angabe babentamini?
What was Nyagunya doing?
- N.D. Sibandze found the Gagiyas
- M.N. Emathole yini angati abenjani
The calves what, I don't know how were they
- N.D. I don't know - - -

lowakhandza Kwagiyu la abengubani?

M.N. Kwakungu Lohliya
He was Lohliya

N.D. It was Lohliya⁴⁹

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
Mkompane and Sibandze people

H.D. Gogo¹⁰ Mhlawumbi ungasikelela nawo
Gogo may be you can help by explaining that
unelikelele kuti kulaba bakasibandze
what do you know about the Sibandze
nebakaMkompane lowakwathko wena
and the Mkompane people, just what you
lowakwathko ngulokutani?
heard being said about them.

D.N. Awu utai ngereyakhumbula mine.

Ans can I still remember something?

N.D. There is none I mean

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