

S. O. E. M. NKONYANA DISTRICT M. Konyana & Dingisi Luababa 2/2



MAN. Sibandze, ehee labaka sibandze  
sibandze, yes the sibandze people are now  
Kengibona tikhulu la, bakhandza tino  
the chiefs here, they found us  
la bakhandza bamkhulu la labaka  
they found our grand-fathers here, these  
Sibandze.

*Sibandze people*  
N.D. Yes Sibandze people found our grand-fathers  
here then they are now the chiefs but  
in reality they found our grand-fathers  
in this land.

C.H. When am-- the sibandze people came  
here, what area did the Nkonyane  
people leave in, where were they?

H.D. Lapha nakufika labaka sibandze - ke  
At the arrival of the sibandze people here, in which  
lapha e bakankonyane bebahlala  
area were the Nkonyane people settled?  
Kuyphi indzawo?

MAN. Baphi - ke?  
Which ones?

H.D. Baka Nkonyane nakufika labaka sibandze  
The Nkonyane people, when the sibandze people arrived.

30

C.H. Do the Nkonyane people say, <sup>that</sup> they are Bemdzabuko,  
Emakhandzambili? <sup>56</sup>

H.D. Ngabe baka Nkonyane batibita ngokutsei  
Do the Nkonyane people call themselves Bemdzabuko or they  
Bemdzabuko yini noma batibita  
call themselves  
ngokutsei bangemakhandzambili?  
Makhandzambili?

M.N. Cha Bemdzabuko la labaka Nkonyane

No, they dzabuko - it was the Nkonyane people  
N.D. They are of Bemdzabuko, they are not  
emakhandzambili.

M.N. Abesibo emakhandzambili, Bemdzabuko  
They are not Makhandzambili, they are Bemdzabuko.  
ngabevelo kulandzawo laba baka Nkonyane  
They are the originals of this place, these Nkonyane people.

N.D. They are the original found in this place  
the Nkonyane people

C.H. <sup>were</sup> The Nkonyane people ever indivuna to Sibandze  
people?

H.D. Laba baka Nkonyane babethielauna kulaba  
Were the Nkonyane people subordinate of the Sibandze  
baka Sibandze?  
people?



Interviewed at Ngwenyama / Zombodze

Date 31<sup>st</sup> Aug 1983

Informants: Mshangane Mkhonyane MN  
Sungili Mkhonyane D N

Interviewers: Carolyn Hamilton  
Hahlamchlo Mlamini  
Nellangamarella N.D.



M.N. <sup>Now</sup> Awu Embo angilat mine nyat amuti  
I don't know 'Embo', I only know the  
wenkhosi le Kallgwane

N.D. <sup>amuti</sup> I don't know it I only the Kings  
<sup>instead</sup> of the <sup>King</sup> at Kallgwane  
resides which up at loba mba

M.N. Mine nyat lomuti wenkhosi e Kallgwane  
I only know the Kings house that at  
Lupla ngakadamba Embo  
Kallgwane<sup>53</sup> near lobamba<sup>54</sup> Embo

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

M.N. Nyiyati-ke kena lapho  
I know it there

N.D. I real know the place

C.H. Does the gogo know anything

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

it anyhow?

D.N. No. angiyati <sup>26</sup> mufworami  
no I don't know it my child

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



26 Mntfwarrari - This word ~~can~~ means  
my young human being [Chulot]  
It could mean your son or a biological  
child.

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)

H.D. Laba baka M'Konyani bayatibita ngokuteri  
do the M'Konyani people call themselves that they  
banga Mantungwa yini?  
are the Mantungwa people

M.N. Konyani - ke M'Khosani?  
How is it M'Khosani?

H.D. Bayatibita yini baka M'Konyani kutai  
do the M'Konyani people call themselves Mantungwa?  
Mantungwa? Mantungwa

M.N. Baka M'Konyani?  
the M'Konyani people

H.D. Nhhii  
yes

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

H.D. No, they never call themselves M'Khosani

C.H. Can you ask them about the word Embo  
do either of know what the word  
Embo means?

H.D. Utei asengibuta kugogo nakumlandlolozi  
She says I should ask you gogo and you M'Khosani  
Kutsi b'gama leleti mhlawumbi nase  
that. It may be you have heard  
nativa kutsi leshi kutsini lokutsi  
of the word 'Embo' that what does  
Embo mean?  
it mean?

25 Embos =

see glossary

The known Embos is the King's Kraal  
near Lobamba royal residence

baka Shabangu kutiwa bachenika  
 the Shabangu people, is said they came from  
 le Ichontche ngesilulu  
 Ichontche in a shulu

W.D. I don't know but, I once heard of the  
 Shabangu, people say that they came  
 from Ichontche in the shulu.

D.N. Beta bagigika, Ichontche  
 they came rolling from Ichontche

H.D. E Lonto

D.N. Nthi.

N.D. Came rolling in shulu

D.N. Ngize ngwe - ke laba baka Shabangu  
 I used to hear that the Shabangu people  
 lafla badzabuka Khona beta ngesilulu  
 where they badzabuka d. they say by shulu

N.D. Where they originated they come rolling  
 in the shulu.

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

51 Tshontsho:

52 ntungwa : see glossary



D.N e - e -

H.D. Ubuta - ke kutai inkhosi kwakungubani?  
*The/He is asking a question who was the King?*

M.N. Lo Silele?  
*this Silele*

H.D. Ngosikhatai sa Silele inkhosi yayingubani  
*At the time of Silele who was the King*

D.N. Phela - lo Silele phela ngu - - -  
*this Silele*

M.N. e - - lo Silele ungemuva , ungemuva  
- - - the Silele is behind , is behind  
lo Silele?  
*this Silele?*

C.H. Can you ask from them where they hear  
the history from - - -

H.D. E - - utai - ke kulelenisitekela kona  
*Do/He say what you are telling to us Nkomane*  
Nkomane nawe gogo Lusshaba, utai  
and you <sup>62</sup>gogo Lusshaba, says  
sakuwaphi?  
*where did you get it [the told you those stories]*

M.N. Loko, Cha inkhosi anginawukhuluma  
that, No, <sup>64</sup>inkhosi is not going to tell  
nemanga ngoba ngangengakatalwa  
*lies because it was not told*  
mine ngokhanelgo sekukhona kophi loku  
*I found everything already existing*

N.D. I can't tell lies.

D N Umuntfwanem ruzuzana, wasilele  
the child of umuntfwane of Silele

M N Wo - -  
ye

C H What is that

N D The son to chief Silele

H D Silele

N D Silele

C H - Who was the Swazi King at that time?

H D Kwakunguboni Koolwa inkhosi yeMabwati  
who was the King of the Swazi people at that  
leso khatsi?  
time?

D N. Lo lona labamtsatsa?  
this, that one whom they look

H D Usho lesikhatsi saSilele, uyise  
you mean the time of Silele the father  
wa Phuhlaphi?  
of Phuhlaphi?

D N Angiseva kahle - ke mine kutsi utseni  
now I don't understand what you are saying

N D I don't quite get you

H D Lo Silele, ngumntfwana Silele lona  
this Silele is the child of Silele the one  
lowenolza ni labaka Mkomjane  
who married to the Mkomjane people



67 Ummimuzane. See glossary

68 Ailele: father of the late Narkandze chief  
Phullaphi.

69 Phullaphi: chief of the Narkandze people at  
Zombadze who died recently (sometime c. late  
1970s)

MAN Awe angisah

I now don't know

D.N Kwatsi Nkininin

I am stuck

N.D I don't know

D.N. Nguboni lowendza kaKanyane?

Who married the Kanyane man?

N.D. Nkininin, marrying Kanyane?

MAN e-e- angitai--

is it not

D.N. e-e- banteka

married her

MAN Iya

N.D. yes

D.N. Nangu pbela ulanduna lowenza kuSikoshi

There is the daughter of landuna<sup>57</sup> who married to Sikoshi

N.D. They married

MAN. ehe-

N.D. <sup>yes</sup> Landuna<sup>66</sup> who married to Sikoshi

MAN Ngulolanchina

It is Landuna<sup>66</sup>

D.N. e-e- ngulolanchina

It is the landuna<sup>57</sup> daughter

N.D. Landuna married to Sikoshi

65 Wks - man. It man is used when  
somebody is intellectually stuck, more  
especially when being questioned. In this  
context it could mean that the informant  
knew the thing but can't remember or fails  
to express herself because of the  
bombardment with questions.

66 Landura: the daughter of the wise

H.D. Laba bakallkomyane ukhona yini  
Is there any chief's daughter who married of the  
umntfwana walabo shifu labasibanteka  
Komyane people  
wabo shifu wabo?  
for the chiefs

M.N. Bakallkomyane?  
Do Komyane people

H.D. Nhlh  
yes

M.N. Banteka Kuphi-ke?  
Married where?

H.D. Ngisho kuti, angitshi bosca  
I mean that, as they <sup>are</sup> the indunas  
bangemandlouna ababakabandze  
for the bandze people

M.N. ehe nkho  
yes nkho

H.D. Kuthona yini labanteka umntfwana  
Have they ever married a child of a bandze  
waka bandze, loy<sup>umntfw</sup>ombatano?  
a lady

Bake banteka yini umntfw waka bandze  
Have they ever married a bandze  
bakallkomyane?  
person of the Komyane people

M.N. Bakallkomyane, waka bandze  
the Komyane of bandze

H.D. batika umntfwano awaka bandze  
married a bandze child  
Washifu?  
for chief?

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4

Ikhoon means a King  
It can also be used as a clan name for  
the Ilaamun.  
It can be used to refer to a Ilaamun person  
It can also be used in the way  
cont. as a national name because  
the belief that everybody in the country  
belongs to the King, for example if  
anybody gives you something are you or  
not sure of his/her clan name, you  
just say Ikhoon

N.D. They come from Lombuwako

C.H. Where is that?

N.D. Lombuwako is just down there

H.D. YaMbuwako, the place is called  
Yambuwako

M.N. Lentasi nye kuYambaroko, bakka la  
Loyon nye at Yambuwako arrived here

H.D. Ingakuphi, kelgema lalendzawo  
Where is it, the home of the place  
ingakuphi yona?

by which direction?

M.N. Sergentasi le Kulelabokubhika  
Seroni in the direction of  
e Singizini nye entasi impela

Singizini further down there

D.N. Dzingi sergatai nye Golela  
In the Golela<sup>62</sup> direction

N.D. Is next to Golela

M.N. Nkhi labakadibanzize

ye, the Libanzize people

N.D. Syabonga g-gi<sup>62</sup>

bank 100, 200

C.H. Did the Nkonyane people, exist. Was the

Nkonyane people many any of the Libanzize  
chief?

62 \* gogo literally means grand-mother, a biological grand-mother, but in this context is used as a respectful title for an old woman.

It is sometimes used to all old we saw of the age of the biological grand-mother. It is ~~always~~ <sup>also</sup> used to respect even young people males/females who are by virtue of birth <sup>the</sup> lineage of the biological grand-mother.

63 gobla: (variant: gobli) Dark-African town on the south-eastern border of Swaziland.

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63. gobin: various (spelled) East African trees on the south-eastern border of Swahili.



babakbandza bablala kuyishi indzawo ?  
By whom? Who settled in which area  
M.N. Lapha Omhlosheni lapha  
There at Omhlosheni

N.D. They were living up there at Omhlosheni  
mountain

M.N. Omhlosheni lapha lababahlala khona  
Omhlosheni they, the Nkonyane people were  
laba baka Nkonyane.

N.D. That is where the Nkonyane were found  
settled

C.H. And the Sibandze people where were  
they?

H.D. Bakasibandze-ke bona bakuphi-ke?  
Where the Sibandze people where were they?

M.N. Bachomuka lentasi la ku lombuwake.  
They came from down there at Lombuwake

N.D. They came from down Lombuwake, where  
they came up

M.N. Labaka Sibandze bakpa la, bachomuka  
The Sibandze people came up from down  
le lentasi kulala la ka lombuwake  
at the Lombuwake  
lentasi le labako Sibandze la  
now there the Sibandze people

C.H. Do they know any of the Nkanyane who are  
indunas <sup>57</sup> under Mvulo Stanim <sup>78?</sup>

H.D. Kukhona izini lembatiko bakankanyane  
do you know any Nkanyane people who are  
labalapha ku Mntfwanekhos' Mvulo?  
have with Mntfwanekhos' Mvulo?

M.N. Ku Mvulo?  
with Mvulo

H.D. e-e-

M.N. Ngale Mamponchweni, ngagag -- to Mhambi  
that side at Mamponchweni -- Mhambi

N.D. I only know Mhambi

D.N. Ngule Mthambi  
there at Mthambi <sup>79</sup>

M.N. Le Mthambi  
at Mthambi

D.N. e-e-

M.N. Lomunye ngula Gobhinyane angitsi  
Another one is Gobhinyane <sup>81</sup> sent her/his  
kholo wakhe ngu Mamponchweni  
great many - parent Mamponchweni <sup>80</sup>  
lezigibatho mine  
who I know

N.D. The ones I know

C.H. Either of them likely to tell us about

Mutpwanikhoh means prince or princess.  
But it is now used liberally to refer  
to o

79 Mutpwanikhoh - it means the child  
of the King, (prince or princess).  
But it is now used to refer to the  
lineage of the royal family.  
In Swaland it is also loosely used  
to refer to all the Mlamme people,  
daughters and sons of Chiefs.

78. Chief of an area north-east of present - day  
Duslene and east of Mlangano, known as Mthambet

79. River which runs in the Mthambet hills and  
flows northwards to join the Nsaramene  
river

80 Mampandweni

81 La Gobheyane, the daughter of Gdhuyal

M N Awu angisagondzi kwusho.  
I don't understand what you are saying  
D N ha - !

M N Mine nje ngikhuluma loku lengokwatko.  
I am talking about what I know  
N D I am only talking about what I know.

M N. Nyabona kube usakhona nje Gavu  
If Gavu<sup>3</sup> was still alive he would  
Gavu ngabe wati konkhe loku  
be knowing all this  
N D If only Gavu<sup>3</sup> was still around  
he would say a lot

M N Ngabe usayekhona nje, nokake  
he would be more precise, he would  
ngawuchacha kahle loku  
be explaining all this well  
ngalokusho umyeni wakho nje  
Even mentioning your husband

D N Awu lokuyahanjwa, awu kuyahanjwa  
We go away We go away  
emhlabeni nkosi yami  
on earth in my God [means we die]  
N D. We real die he on earth

CH Utsini ?  
What's he saying?

N D Say this think we real die on earth.

D.N. Waka Sibande ligama lakhe nge Mafanubi  
He is a Sibande he knows Mafanubi

N.D. The only --- the only Mone of Sibande  
who is a bit old  
you can get one at Nollunkhulu  
his name is Mafanubi

M.H. Lo --- Kulabaka Sibande  
This one amongst the Sibande

H.D. Wo --- Sinyabona

D.N. <sup>ye we see that one</sup> Molzala - ke loyo, konkhe lesikukhulomko  
that one is old all what we are talking about  
yena ukwati konkhe  
<sup>he knows it</sup>

N.D. He know very well that one.

C.H. What about someone who can tell us  
about the Nkonyane?

H.D. Longatshele ngebaka Nkonyane  
Where can we get someone to  
Sungamthofa ngakuphi - ke yena?  
tell us about the Nkonyane people?

D.N. Sewasaba yed. wa nje ntorayami  
He is left alone my God my child  
umntwanam lomolza. ho! nkx!  
He is the only old one



CH stories about Mkonjane and Sbandy  
or anything like that

H.D Mhlawumbi ukhona longasitekela  
may be there is somebody who can tell us  
waka Mkonjane, lem Matoko kuti  
arrange to Mkonjane people who you know that  
awu kungatei basibani anganchuba  
may be he and he could capture  
-ke amuxele nenywana ngoba yena  
telling us better than you because he was  
abesakhona asanje anje anje  
still there that he was like that and  
Ukhona yini, nomake waka Sbandy?

MIN Awu angama - ke mhlawumbi  
I don't know him may be  
ula dustaba yena, kumbi angambona  
lalushaba<sup>25</sup> knows may be she can  
yena  
See him

D.N. Lemunga, lemungaya kuye?  
to whom you can go to

ND the man you could possibly go to

DN Uti manje ukhona lesamotzola - kendinge  
I don't if there is any place he people you  
--- Khona le E Mphi Kalesi  
left a place where you could find at Comphakela

H.D Wakabani?  
which one

\* adulata. the daughter of a man of the  
Sulata mensio, see 126.

\* amphakata. scabrous form of amphakata,  
see glossary



H.D. Ligoma lalomyeni  
The name of the husband

MIN. Kwakungu Mbulawa.  
He was Mbulawa

N.D. It was Mbulawa

MIN. Mbulawa Nkonyane  
Mbulawa Nkonyane

N.D. Mbulawa Nkonyane

MIN. Eke. lotika lo

Who married this one

N.D. The one who got married to gogo<sup>62</sup>

CH What was his regiment?

H.D. Alibuthfo lini?  
What was his regiment? libuthfo<sup>70</sup>

MIN. Abengumloncholoji  
He was a Mloncholoji<sup>70</sup>

N.D. Mloncholoji

MIN. Juya ngumloncholoji  
go to Mloncholoji

CH Can they direct us to somebody who can  
tell us real about the Nkonyane people  
in the early days

H.D. Mhlawumbi ukhona -  
May be there is



M.N. Awuboni nje kuhupha nje ngoba  
you see the problem is that they are  
abasekhe labo Govu labadzala  
no more alive Govu and other the old  
naboko labangachacha.

N.D. Instead there was the Govu, the  
old ones are no more living  
and now dead

M.N. Sesibela nako-ke teine  
the ones we come after

N.D. The Govu are the people whom we  
come after

C.H. Who the gogo<sup>62</sup> married, what was his name?

H.D. Watekwa ngubani wena gogo,  
who is your husband gogo

M.N. Lo.  
this one

H.D. Abengubani ligama lakhe lo  
who was his name that one?

M.N. Lo  
his one

H.D. e-e-  
yes

M.N. ligama lakhe lo?  
the name of this



M.N. Ngobe mine ngingumlonoboloji mine  
Because I am Mlonoboloji<sup>20</sup> mine  
uyangath - ke wena. ye ngingumlonoboloji  
you also know me - I am Mlonoboloji  
mine

N.D. I am just Mlonoboloji<sup>20</sup>

M.N. Selama ligavu  
We come after ligavu<sup>21</sup>

N.D. I am Mlonoboloji who comes after  
ligavu

C.H. Who was the one who told him the  
Sibandze and the Mkonjane people?

H.D. Ngubani lebekutakela ngalabaka Sibandze  
who was telling about the Sibandze people  
bakhuluma nalabaka Mkonjane?

M.N. Shingatsi hawushonako kapha angemati  
Singing about Sibandze and Mkonjane people  
mine, ngobe buakumbwa ngalabaka  
mine, because it is unclear because of  
Sibandze and Mkonjane.

N.D. I really don't know I don't know  
even one

the history of Nkonyane?

H.D. Kambe banga - bona kambe abanga  
do you think this might be a reference to  
sitikela namalayela lebo.

M.N. Kambe bona, awu angati-ke  
May be but I don't know

N.D. Awu sometimes but I don't know

M.N. Awu koolowa nabo, abak labakitei  
But they also so don't know

N.D. Awu they don't know much

M.N. Ngisho ngaba phela, luse rotos phela  
I say that because they are a section of the class luse rotos  
Nkhosi, uyati wena luse rotos lotu  
Nkhosi, you know the luse rotos?

N.D. is just a family

C.H. Did gogo ever hear any stories  
from her husband about the <sup>history</sup> Nkonyane?

H.D. Utai lowakakho gogo wasewakutikela  
Did your husband ever tell you about the  
ngabaka Nkonyane luhambo lwabo  
Nkonyane people they possess of their common  
Kuchamuka kwabo, umizalaba  
their umizalaba  
wabo

0 0 7 84

pp. 15-19

Mfanyana. xx Then came the people of Sigizimuni  
 Khehla of Sigizimuni.

xx

DN. He is Ntsandzane.

M.N. Yes. He is Ntsandzane.

xx

I What was the ubongo of Mfanyana?

MN. Mfanyana - I don't remember his name, his ubongo.

xx They knew it, the father's of this one, the father of  
 this child. They knew it. xx Even "about" babe  
 Khehla, they knew it. They "said" Khehla belongs to us.  
 Khehla here - his mother died. xx there at kaNgware.  
 He was thrown away by his mother who was insane.

xx This Ntsandzane was thrown away by his mother  
 and found by Giyaguya, there at Mkhweni<sup>25</sup>, at kaNgware<sup>26</sup>.  
 He was thrown away by his mother who was insane.  
 He was brought up under Giyaguya. He got married  
 while he was staying here. xx This Ntsandzane.

xx

I In the time of Giyaguya, who was the iswazi  
inkhox?

MN. It was Mbandzeni.

xx

I "Were there any iswazi<sup>27</sup> told to you about the arrival  
 of the iswazi people?" xx An iswazi which the old  
 people " told you when you were young.

MN. Isimwe?

pp. 12-15

M.N. I don't know because I was still young. I only know that the Nkonyane people are the old people in this area. Then came the Sibandze<sup>16</sup> people, xx "who" ruled us, these Sibandze people.

xx

I v. When the Sibandze people came here, did they find the Nkonyane people here?

M.N. Yes, Nkholi<sup>17</sup>.

xx

I Who else were found "here" by the Sibandze with the Nkonyane people?

M.N. Whom did they find?

H.P. When the Sibandze people arrived, they found the Nkonyane people, and what other tibongo stayed with them here, xx people who were their neighbours.

M.N. The people who were their neighbours were the Nfanyana<sup>18</sup> people xx then to Khelela of Sigujimini<sup>20</sup>. I forget what his name is. There at Sigujimini, mkhulu<sup>21</sup>, they are the oldest people in this area. xx Who is he? Is he Mbuseni<sup>22</sup>? Who is he? They are the oldest here.

D.N. He is Ntsandzane<sup>23</sup>.

M.N. It means that the Sibandze people found the people of Giyagiyana here. Then came the people of



PP. 7-12

Dilakati,  
 a nephew.

And the Nkonyane people use 'Dilakati'.

xx

I. Perhaps you know where the Nkonyane people dzabuka'd  
 "Who heard this? xx of where?"

M.N. The Nkonyane people dzabuka'd there, at Mhlosheni<sup>15</sup>.  
 The mountain is there. Mhlosheni. Our grand-  
 parents, who begot our father, dzabuka'd there.

I Before the Nkonyane people came to Mhlosheni,  
 where did they come from.

M.N. Oh, my mother, my god - I was not "born" at that  
 time xx

I Was it heard ever heard that the Nkonyane  
 had someone ruling over them, ruling the Nkonyane  
 people; xx as a sikhulu?

M.N. There is!

xx

I I mean, did they ever have a sikhulu?

M.N. They did not have [one] because xx they are big people in  
 this place.

xx

I Who are the people who are under the Nkonyane people?  
 xx Those who were ruled by these Nkonyane people.

pp. 4-7

Mdluli<sup>5</sup>,  
Mphphetse<sup>6</sup>, xx  
That is ours!

xx

I "Who do you not marry"?

xx

M.N. We don't marry the Mdluli people, and the Dilakati<sup>7</sup> people.

xx

I Are the Nkhonyane people the relatives of the Mdluli and the Dilakati people?

M.N. They are born of [one] lusendvo<sup>8</sup>. xx They belong to us.

I How did they get separated?<sup>9</sup>

M.N. I did not "find this out" from the elders. They got separated<sup>10</sup> by tibongo, for we do not marry the Mdluli people, nor the Dilakati people. We do not marry. We are one lusendvo.

xx

I loggo<sup>11</sup>, maybe you can help. xx Is there anything that you heard that was said about the Nkhonyane people, what it was that happened to these tibongo? He is saying that they <sup>got</sup> separated<sup>12</sup>, yet they say they are one. xx What caused them to separate<sup>13</sup>?

D.N. I don't know. I only heard that they are one. They don't intermarry. Even now, they don't take<sup>14</sup> each other. An Nkhonyane person cannot marry a Dilakati person because they share where we say 'Dilak-

NkomyaneHamilton Series

date : 31.07.83

interviewed at: . . . . . Zombodze!

informants: Mshangane Nkomyane (M.N.)  
Dingili Nkomyane (D.N.)interviewed by: Carolyn Hamilton, (C.H.)  
Henry 'Hahlamehlo' Dlamini (H.D.) } (I)  
Ndlangamandla<sup>2</sup> (N)

pp. 1-4

xx

N They say that you should introduce yourself. Say I am  
so and so, born of so and so. xx Mention your parents

xx

M.N I am Mshangane, born of Tiba Nkomyane. Tiba's father  
was Giyaguya. Yes, they are here with us

xx

I Who was the father of Giyaguya<sup>3</sup>?M.N I don't know that one. xx I know Giyaguya who begot  
my father.

xx

I What are the tinanakele of the Nkomyane people,  
Mondoloxi<sup>4</sup>?

M.N. It says: Nkomyane,

H.D. E. Waseweva yini bana bakutekela  
Have you ever heard them telling you  
Kutsi wo teine, sibokuzabuke lo  
that we dabuka and <sup>57</sup> there  
baka dushaba gogo?  
the dushaba people, gogo <sup>62</sup>?

D.N. Angavanga  
I have never heard them.

M.D. I have never heard

Mengaloku ngufakazile nakulomkhulu  
know. As I have witnessed even to <sup>my</sup> grand-father  
N.D. That is the only thing I know.

D.N. wami kutzi pela labakabibandze  
<sup>that the sibandze people</sup>  
ba umcerge, umigwembe, base  
<sup>umcerge<sup>55</sup> umigwembe<sup>56</sup></sup>  
bayawina entkhesini abayachefa  
<sup>they were before the eyes of the King, that the ~~sibandze~~</sup>  
laba seabuyicela sebaba tindlouna  
<sup>Nkanyane people faded and as they lost recognition they</sup>  
upngoba naku bakhulu  
<sup>became the inclusions<sup>57</sup></sup>

N.D. That is the thing I know about  
Sibandze, they were very good  
in making umigwembe<sup>56</sup>

H.D. E -- labaka sibandze  
<sup>the sibandze people</sup>

D.N. Lengifakaza-ke nintshoizami lenthfo  
<sup>I am witnessing what I know my child</sup>  
lengiyatiko

N.D. That is the only thing I know

C.H. Does she ever hear where the Lushaba  
people originate?

36. uncoyo 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 specially skilled people.

40. unqwembe is a wooden dish made by the Swazis commonly used for dishing meat.

D.N. Awu cha Alamin

N.D. No Alamin

C.H. Does she know any of the history of Lushaba, while she was a young girl with the Lushaba?

H.D. Laphe nouseyintfombatona lo  
when you were still a young girl at home.  
ekhaya kubaka Lushaba, isimu  
with the Lushaba people do you know  
yakhona uyayati nje nabaKhubama  
any tale about the Lushaba, something  
nabashoko.

D.N. Khona Alamin kwakusuke kubhona  
There was Alamin, but it did  
nje umuntfu angetanaka.  
not have interest to grasp what is said

N.D. Of-course there is sometimes, but  
I do not take any interest.

D.N. Awubeni loku kwalabakasibandze lokutsi  
you see that the fact is bandze. They  
bona lapha ka Zombodze batsantsa  
here at Zombodze the woman's  
lo - - mkhulu nje inthle kugqahke  
grand-parent as something I

23. Blamere: the surname of the interviewee.

24. Lushaka: a Swazi abango. The Lushaka  
chiefdom lies south of present-day  
Aluti.





pp. 36-44

xx  
I Were the Nkonyane people tindvuna of the Sibandze people?

MN. Sibandze, yes. The Sibandze people are <sup>46.</sup> had the chiefs here. They found us. They found every <sup>46.</sup> no grandfathers here, these Sibandze people.

xx  
I At the "time" of the arrival of the Sibandze people here, in which area were the Nkonyane people settled?

xx  
MN. There at Mhlosheni.

xx  
I Then, the Sibandze people, where were they?

MN. They came from down there at LuMbuwako <sup>47</sup> xx These Sibandze people xx came from down there, at LuMbuwako.

xx  
I Where is it, that name of the place? In which direction?

MN. Down in the direction of estingiyini, <sup>48.</sup> further down there.

DN. In the Gdela <sup>49</sup> direction.

xx  
I "Where did you get this information?"

MN. No, Nkhosi, I am not going to tell lies, because I was not born. I found everything already existing xx for I am Mbondoloji <sup>50</sup>, me, you also know me. Yes, ?

pp. 33-36

I Do the Nkonyane people call themselves ~~the~~ amaNtungwa people?

MN. How is it, Nkhosi?

I Do the Nkonyane people call themselves 'Mantungwa'?

MN. The Nkonyane people?

I Yes.

M.N. No, they don't call themselves ~~that~~.

I Have you heard of the word 'Embo'? What does it mean?

M.N. Awe, I don't know 'Embo'. I only know ~~of~~ the umuti of the inkhosi, at Kangwane! ~~xx~~ near Sobamba? 'Embo'!

I 'Embo', gogo, have you heard the story of 'Embo'?

D.N. No, I don't know it, my child,

I Do the Nkonyane people call themselves 'bemdzabuko' or do they call themselves 'emakhandzambili'?

MN. They are ~~at~~ emakhandzambili. They are bemdzabuko. They are the originals<sup>45</sup> of this area, the Nkonyane people.

pp. 29-33

MN. xx It niso Mbandzeni. The arrival here in this place -  
it was Mbandzeni, not Mahlokehla.

xx  
I "Which was the first inkhosi known to the Nkonyane?"

MN. I don't know which one, here, at kaNgwane, truly.

xx  
I Do the Nkonyane people know of this thing "about" which  
it is said that there are people who came here,  
who chamuka'd<sup>33</sup> in a rolling silulu<sup>34</sup>.

MN. Who are those, where do they come from, sibali<sup>35</sup>?

H.D. These, enhla<sup>36</sup>.

MN These where?

H.D They chamuka'd in<sup>37</sup> a rolling silulu.

MN I don't know, Nkhosi, for I was not born at that  
time xx I am talking "about" a thing that I know.

xx  
I. What do you know, gogo? xx What do you know about  
the silulu which is said 'ngesilulu'<sup>38</sup>.

DN I don't know, because I am deceived by the  
Shabangu<sup>39</sup> people, "because it is said that the  
Shabangu people" came from Tshontsho<sup>40</sup> ngesilulu  
xx They came rolling from Tshontsho. xx I used  
to hear that the Shabangu people, there where they  
dizabuka'd, they say 'ngesilulu'.

49 Gdela: i Gdela, the name of the South African side of the border post in south-eastern Swaziland.

50 Mandlozi: a member of the Balandobzi libutfo, a unit largely made up of men born roughly between 1893 and 1904.

51 Liyavu: a libutfo largely made up of men born roughly between 1890 and 1899

- 39 Shabangu: a sibongo commonly found in Swaziland. According to Kupoi, the Shabangu are related to the Gweku, and are 'emakhandzambili' i.e. those found ahead in Swaziland. (African Aristocracy, p. 233).
- 40 Tsfontsho: we have been unable to locate this place.
- 41 umuti of the inkhosi at kaNgwane: i.e. Embo State House, built in 1968 by King Sobhuza II.
- 42 Lobamba: main residence of the late king, Sobhuza II, between Mbabane and Manzini in central Swaziland.
- 43 bemdzabuko: lit. those who dzabuka'd; used to refer to the groups who originated together with the Swazi royal house.
- 44 emakhandzambili: lit. those found ahead; used to refer to the peoples found in the Swaziland area by the immigrant Swazi royal house.
- 45 originals: the original has invelo.
- 46 chiefs: original has +ikhulu.
- 47 LoMbuwako: we have been unable to locate this place.
- 48 (e) Singizini:

28 inganekwane: another word for 'tale'

29. On the original tape-recording, the next few minutes are spent sorting out the confusion over isimwe (a field) and isimwe (a tale).

30 itolhija: a renowned inyanga, and the first chief of the Ntshandze to acknowledge <sup>the</sup> hegemony of the Swazi royal house, then under Ngwane.

31. Awe: a non-influencing interjective

32 umucenge: a cylindrical wooden milking vessel. made by specialists from thant (umugate) or African teak (umhume)

33 (ku)chamuka: to emerge, to appear, to come, to originate.

34 silulu: a large, plaited and tightly woven, rounded, grain basket made of grass.

35 sibali: lit: brother-in-law, although the term may be used in recognition of a less formal relationship between two non-related people.

36 enhlal: literally 'up-country'; often used to connote north.

37 ni: original has ngesilulu, which can mean by 'means of' or 'with' a silulu, as well.

38 See note 37.

- 16 Sibandze (variants: Sibande, Nsibandze, Nsibande) a subango commonly found in Swaziland. The Nsibandze chiefdom is located around Lambodye in southern Swaziland.
- 17 Nkholi: lit. king. A sinuatele of the Dlamini and other related clans, used as polite form of address.
- 18 Mfanyana: we have been unable to trace this name.
- 19 Kehla: " " " " " " " "
- 20 Sigijimini: " " " " " " " "
- 21 mkhulu: lit: grandfather, or any elderly man.
- 22 Mbuseni: we have been unable to trace this name.
- 23 Ntsandzane: " " " " " " " "
- 24 babe: lit. father; a polite form of address for an older man.
- 25 Mkhiweni: we have been unable to locate this place.
- 26 KaNgwane: lit. the place of Ngwane; the phrase can be used to refer either to the whole of Swaziland, or else to its very heart, the area in the immediate vicinity of the Swazi king's main residence.
- 27 isimu: story, a tale; a field.



orative or preventative purposes (Doke and Dilakazi Dictionary, p. 658).

7. Vilakati (variant: Dilakazi): a sibongo commonly found in Swaziland. A. Vilakati chiefdom lies near Mahamba on the south-western border of Swaziland, and another in central Swaziland. According to Richard Patrick, Vilakati people are also to be found around Piet Retief in South Africa. Kuper lists the Vilakati as 'labafiki'emuva' (late-comers, and describes them as an 'Nguni' group (African Aristocracy, p. 234)).

8 lusendo: clan or lineage section, a term with varying significance; can be used to refer to both small and large groups of paternal relatives.

9 get separated: original has (ku)hlukana.

10 got separated: " " " "

11 gogo: lit. grandmother; a polite term of address for an elderly woman, and, indeed, sometimes for an elderly man.

12 get separated: original has (ku)hlukana.

13 to separate: original has (ku)hlukanoa.

14 take: original has (ku)katsa, meaning to marry.

15 Mhlosheni: mission settlement in central southern Swaziland, abutting on the nearby Mhlosheni hills.

1. Zombodze: there are two sites with this name in modern Swaziland. The first is located in central Swaziland about east of Jobamba; the other, the location of this interview, lies about 10 km south-west of Mhlosheni in southern Swaziland.
2. Ndlangamandla: teacher of agriculture at Jansan Christian High School at Mhlosheni, in 1983. Mr. Ndlangamandla accompanied SWOHP on a number of interviews in 1983 as an additional interpreter.
3. Liyagiya:
4. Mlandolzi: the interviewer is addressing the informant by the name of his libutfo. The baMlandolzi libutfo, the oldest yet extant in Swaziland, is made up largely of men born roughly between the years 1901 and 1903.
5. Mdluli: a sibongo commonly found in Swaziland. The Mdluli chiefdoms are located in south-western Swaziland.
6. Mphephetse: according to Richard Patrick, the Vilakati (relations of the Nkanyane) do not eat the herb 'liphephetse'. The Vilakati <sup>(see note 7)</sup> people share the sinanateko 'Mphephetse', usually in the form 'Mphephetse wenduku nyabafu' (lit. mphephetse of/for the stick of the siblings). umlepeto: a small flowering wild plant whose roots are used for coughs (Bryant, Dictionary, p. 496). umPhephethi: one who blows medicinal powders for

pp 44-54

am Mlondlozi xx We came after ligavu<sup>51</sup> xx You see,  
the problem is that they are no longer alive, those of  
the ligavu and other old people who "should" be  
explaining such things.

xx

I Who is your husband, gogo?

xx

M.N. Her husband, was Mbulawa Nkonyane

xx

I What was his libutfo?

M.N. He was an Mlondlozi.

xx

D.N. The subandze people xx won before the inkhosi.  
Then the Nkonyane people failed and as they lost  
recognition, they became the tindvuna. xx I am  
testifying about what I know, my child,

xx

---

pp. 25-29

D.N. Awii<sup>31</sup>, can I still remember something?

xx

I Is there anything special that the Nkonyane people did for the inkhosi?

D.N. What was worked [done] by the Nkonyane people?

H.D. Yes, at the place of the inkhosi.

M.N. There is, of course. There was something. They worked! xx I don't know what it was, xx I can't remember. xx The calves, I don't know how they were. xx The Sibandze people were carving, making wooden meat dishes for the place of the inkhosi. xx They took this place, the Sibandze people took it because of that. I know that:

xx

D.N. The Sibandze people took this place because Sohhuya, they say, xx was making the umucenge<sup>32</sup>.

xx

M.N. Yes, and the umgwembe. xx They found a people eating the calves.

D.N. And then he won it.

M.N. Then he won the land. Then we became tindvuna, for the Sibandze people.

xx

I These Nkonyane people, were together with which inkhosi of the Swazi?

pp. 19-25

D.N. xx He does not know what an isimu is. Explain to him and say 'inganekwane'.<sup>128</sup>

xx

M.N. I don't understand there. xx Because I know about the isimu of Lamelosi, which was below our umuti. Lamelosi's isimu which was there, below our umuti.

xx

D.N. They mean inganekwane.<sup>28</sup>

M.N. I don't know the 'inganekwane'. I don't know that thing.

xx I don't know it. Lies are bad. I really don't know it, Dlamini, it is bad to lie.

xx

I Do you know anything "else" about the Sibandze and Nkonyane people.

M.N. No, I just know that they are the people of Sibandze, and that they are ruling over this place. xx The Sibandze people found Giyagiya here. xx The Sibandze people are ruling over us, but, they found us here.

xx

I What was the name of the leader of the Sibandze people who found Giyagiya? What was his name?

M.N. He was Lohuya.<sup>30</sup>

xx

I Gogo, maybe you can help. xx What do you know about the Sibandze and the Nkonyane people?

xx