

(32) means he had married.
(33) Derived from hwedgen. It is a form of marriage whereby the would-be-wife is forced by her parents to marry the would-be husband. The parents of the would-be-wife usually do this when the would-be husband's family is wealthy. It also done to create some cordial relationships between the two families. The would-be-husband's family at times would desire the power of Widjela because of two main reasons: firstly, because they like the family of the would-be-wife. Secondly, also because their son would have been unsuccessful in counting ladies and that they would fear that the time for their son to get married would have been long and due.

HB Silele got one girl from Tigadu Khepe,
Mibadge.

MA Bekutitit lo Silele.
Silele had taken⁽³²⁾

HB Mibadge, Mib'ye, Silele got one girl from
from Tigadu Khepe.

C From Khepe Tigadu?

HB Ya, no, no, not Tigadu

C from him.

HB Just from him?

C Did the Mibadge give the girl to Ngwane
he got?

HB Abamandziwanga baka Mibadge Ngwane
didnt the Mibadge people Ngwane³³ Ngwane
Mifombatana?

MA girl?
~~MA~~ Ngwane?

HB Mm-m

36

110 Any thing like that a king can call them any time to bring them together to him.

c Okay, did the Nribardge people give gifts the sigodde. were there Nribardge girls in the sigodde under Ngorane?

115 Unknonn you know Nribardge lebe bawankote people give to the sigodde?
116 Yes

117 Baka Nribardge the "Nribardge" people?

118 Yes

119 No, father Silele had married a girl from sigodde (29) ka sigodde kwakutufwe lo, kwakutufwe be besutufwe lobabe Silele

120 ka sigodde?

At sigodde?

121 e-e ka Tihlebe
Yes

36

110 Any thing like that a boy can call them any time to bring them together to him.

c Okay, did the Mribardze people give gifts to the Sigodde. were there Mribardze girls in the Sigodde under Ngwame?

111 Unkhoum yem' amantfombelone boma loka
Are there any girls like the Mribardze
Mribardze lebe bawankote Sigodde?
people give to the Sigodde?

112 Baku Mribardze
the Mribardze people?

113 Ah - m
Yes

114 Ah
No, father. Silele kwakutufwe lo, kule
kutufwe besitred ne had mumen a girl
from (Sigodde) lobeke Silele
ka Sigodde

115 ka Sigodde?
At Sigodde?

116 e-e ka Tihleke
Yes

35

HB no, no, no, that just

C

HB Sigolle is just like what we come
from now, Zombodge?

C But what are all these?

HB These are the people

C - To give the gifts to the Sigolle?

HB who helps the Sigolle.

C He is in doing what?

gala ka Zomboge.

113 Nkhu

I understand.

114

Babambrene nyongba ulowa Eziheni
There he was on his way, as
my mate kochamba.

you all at Eziheni (3)

115 Igodun was a man just because of

living means the pephukatu, so he was a

person who was available all the time at

pephukatu, all the time

c What is it? I don't understand what you are
saying?

116 Now, this is pephukatu, itself, now

Igodun wanted this pephukatu first in order

this name is here all these people

(31) Ez there doxtho royal residence with a square,
housing the king's wives and daughters approx 2
kilometers east-east of Adanta

(3) Andale: let to play; to alternate

HS Nqubani? Tsigodwa Mlepha?

John is that? Tsigodwa Mlepha

C At this place?

MW Le e Shiselweni

HS ^{Shiselweni} Shiselweni, kutshela lilwana

C At Shiselweni, at that lilwana (27)

C Ya, bey

MW ^{11/11} Ayi'ho la Sombilele, luyala la Nqwane

Not for Sombilele, su it is for Nqwane

ngiyadlala, ngiyadlala ngathi ka

9 am mntandzi, yes I am mntandzi, at

la Nqwane

is for Nqwane

C Was Nqwane at Tsigodwa's place here. bey

When Nqwane was king, was ^{the} sigodwa ¹⁴⁰ at

Zombodze?

HS Nqubani Nqwane ngiyadlala, bekuyingodla

John Nqwane was king, was that any

place ka Zombodze?

sigodwa here at Zombodze?

MW ^{11/11} ekhwalidlelwa kumntsho ka stata ¹⁴⁰

Yes, the stata is stata here

HS Yes, that was sigodwa because they were

playing stata here

(26) Hlobo
(27) Hlobo

(28) Hlobo: lit. a place where things are burnt, as
Hlobo area

(29) Hlobo: Hlobo chief incorporated into the early Swazi
king Ngweni. (Kouss, 12) Hlobo is also the name of a
more recent Hlobo chief who died in the 1920s.

(30) Hlobo - area just north of Hlobo -
occupied by the Shaka people. (According to Kouss,
p. 14 Hlobo was Sonhlobo's administrative
capital near present-day Hlobo.) Hlobo is
also the name of the northern administrative
district of Swaziland.

31

MN
11/2

My cousin ^{Ngwa} E. Nwankwo
from Zomba⁽²⁵⁾ was built at Ukeshi (26)

11/3 Zomba there, Zomba but had my
love but, they brought it here.

C Okay, but when Zomba was the Ukeshi ¹⁴⁶

of Ngwa, there was a Ukeshi ⁽²⁷⁾ - Ukeshi ⁽²⁸⁾

near Ukeshi, do the lines that?

11/4 Ukeshi ^{ku} Ukeshi ^{ku} Ukeshi ^{ku} Ukeshi ^{ku}
During the time of Ngwa, there was
Ukeshi ^{Ukeshi} ^{Ukeshi} ^{Ukeshi} ^{Ukeshi} ^{Ukeshi}
Ukeshi ⁽²⁹⁾ ^{was} ^{called} Ukeshi ⁽³⁰⁾, ^{see}
Ukeshi?

at Ukeshi, ^{see} ^{was} ^{it}?

MN
11/4

to Ukeshi?

11/5 Ukeshi ^{Ukeshi}?

there was the Ukeshi ⁽³¹⁾

11/6 Ukeshi - Ukeshi, Ukeshi Ukeshi, Ukeshi
I don't know how Ukeshi ⁽³²⁾ of Ukeshi,
Ukeshi Ukeshi & Ukeshi, Ukeshi Ukeshi
I know Ukeshi as the King has
regard Ukeshi, Ukeshi Ukeshi Ukeshi
built Ukeshi ⁽³³⁾, the Ukeshi ⁽³⁴⁾ was under
Ukeshi Ukeshi - - -
Ukeshi ⁽³⁵⁾

ya nifombetema nhe nhe na nhe
gal.

123 Lokuthona
Where there ^{Madzimin?}
111 Ya ^{Madzimin?}
112 Yes

123 No, ^{Titiga?}
No, Titiga (21)
111 Ya

123 Nqiyambona ke e Mkekeleni
I see that one there at Mkekeleni
111 Ehe, nqulaphu kwakubutuli ⁴⁷
112 Yes, do that where ⁴⁰ had ¹⁵⁰ ^{indlaveli-ke}

123 En, Mkekeleni was the black where ^{malutfo}
Mkekeleni were living.

c Nkandla, were they fighting with the Zulu

123 Bebelwa rebaka Zulu
Where they fighting with the Zulus?

111 Inphi - Abangela ^{Ye Mshadza}
The ^{suphi} they fought in the one of Mshadza ⁽⁴⁷⁾
123 There they didn't fight the Zulus went and fought
in the republic collect U Mshadza

111 Ya
112 Yes

c Okay

(42) Mampandwana = probably 'Pondoland'.

(43)

(44) clan name for the Mampisi people.

(154) umoti: lit. residence. - This word umoti refers to a royal residence

41

ngimane nengubulu, nengemabutfo abalobhe-ke
there are the nebulufo⁽³⁹⁾ of my father, those
lawo labatela mine. Sewule-ke kwanti
who bought me the umati⁽¹⁵⁷⁾ - was there

HB ka Zombodze?
At Zombodze?

MIN
177 ka Zombodze
At Zombodze

HB Ya, Nane Ndzimba
Yes below Ndzimba⁽³⁷⁾

MIN
178 Ngobe fuba kwaba kwemati ka ngwane ngane
In fact the residence started with Ngwane

HB E Ndzimba, ka Zombodze?
At Ndzimba. at Zombodze⁽³⁷⁾

MIN
179 Nako Nyerheya
where all was

HB E Ndzimba
At Ndzimba
MIN
180 kwantona
At no and no

HB ka Zombodze?
At Zombodze⁽³⁾

MIN
181 Nyerheya ka Zombodze, lopha
all was Zombodze⁽³⁾

HB Ya, panuzi emanpoduveni?
Yes, there it is at Mampoduveni⁴²

MIN
182 Iya, kuma uya ke elowaneni
Yes, when you are going there

HB Ekhamang' E . . .
At Ekhamang'⁴³

MIN
183 lopha kuthona manitona indwodye

where there is the husband so the manne⁽⁴⁴⁾

- (39) See glossary
(40) Fore regiment ()
(41) Age regiment ()

libatpo bar between 1856 - 1866
libatpo bar between (1871 - 1886)

115 The Nibadge people, they were left behind
 to look for Julius, then waiting the
 Julius because they were following the
 images, so they remained in Jombaja
 they didn't go there

c Did the Nibadge people have malutje?

116 Baka bebarata malutje yini baka Nibadge?
 Were the malutje people left with malutje?
 117 Nqinzi ninali bebarata Julius
 It is us who prevented the Julius
 118 They were . . .

c Does he know the names of emalutje?

119 Nqinzi nqati kati kwakungemalutje lenjani,
 I wouldn't know what kind of malutje (39)
 kati nqati emalutje be^s the malutje
 because for us to know malutje (39) we
 should che here nqati nqinzi nqinzi
 should no, we malutje (40) like malutje (41),

(37) Ndimba: one of the Ndzumbe mountains in central Swazi-
land, lying halfway between the present-day towns
of Mbabane and Manzini

(38) mphu: a war or army

Z¹

Baka Nibandze
those of Nibandze

HS

O, baka Nibandze.

You mean those of Nibandze

MFMM

e-e, baka Nibandze

Yes those of the Nibandze

C

Okay, let us try another question, when Sombhlo

went up north to

north to Nwato

did the Nibandze people stay at Zombodze or

did they go with Sombhlo

HS

Lasha-ke in Sombhlo mambhupuka euka kopha

the, when Sombhlo was going up leaving

aya ke e Nidiba baka Nibandze take

from there, ^{going to} Nidiba (3¹), those of Nibandze then

Sebayarala ⁱⁿ before to Zombodze?

remained behind here at Zombodze (3)

MFMM

Baka Sebayarala phala nyabi nani kupa

They then remained because the air is (81)

nyabi nyabi kaba baka -

was burning them -

Law-khori

HS

Yes

Yes

MFMM

Baka babaya-ke Nidiba

They then left the Sinduru (83)

- (3) Ambuwato
- (34) (Derived from inluna - See glossary)
- (31) Ento - see glossary

28

HB Men - m
Yes

c Are the Kubandje Embo⁽¹⁵⁴⁾ people?

HB Bala Kubandje abaido yini labantu Embo, Embo?
Are the Kubandjes not the ones coming from

HB? Embo?
Embo (2)

HB Men - m
Yes

HB? Aban ngingele ngale ngale phela boliti
I do not know because our elderly people
ng'e labandje - ng'e ngamabhe lompho ku Lomvuwato
are here, there at Lomvuwato³⁵
Lophu.

HB Emvuwato le?

at the front of the
Yes, we have both, but not just there

HB Labaphethu ngini?
They were under you?

Uy. Lomvuwato, nebuduma bolimi bafu bula.
You see, the buduma⁽³⁰⁾

HB Bakaba: laba labama emvuwato
the ones there who are standing before you

11/11
11/11

Angati

I do not know

c Ekoy, does he know where Ngwane married,
Ngwane's wife?

HD Emakherikali a Ngwane kithelumbel arqawakumbula
May be you can remember the events,
lawashole kuti bolabambani bolabambani?

It was Ngwane's head, that it was so and so?
11/11 Angiwati a Ngwane, ngati loyie wa Sombile,
I don't know Ngwane's, I know there for
ngati lo ya loyie wa Sombile lo ndungwe.
Sombile's father, I know there for Sombile's father,
Ngwane ndungwe loyie kuti wabambani wa Sombile
ndungwe, it is ndungwe that I know that he
arivivini.

did when Sombile was still in the work

11/11 Mar-m
Yes

11/11 Ya
Yes

11/11 Ndungwe passed away while Sombile was - - -

c Ekoy

11/11 Ngule Simelane was ngale labeminkela ngoba
It was la Simelane who was holding
wanda ziminyaleni abengalay, holi newan
huri because he obtained through the entrance
pade of Stonis before he at was at

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PAGES
72
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SIZE A (287 x 210mm) GROOTTE

Name MS. SANDZIE
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Subject TAPE 3 (2)
Vak
Place MAIKUMULO
Plek

Faint Ruling with Margin
Dowwe Lineering met Kantlyn

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JD. 328

19

110 Have?
What do you say?

111 - - -

112 - - -

c Can we go on or do you think he is getting tired?

113 Hmm?
What?

c Can we go on or do you think he is getting tired?

114 Singakumbora babe?

Can we continue if babe?

115 ~~114~~ Moku ngelumbora?

Do you refer to talking?

116 Um m

Yes

117 ~~116~~ Mive ngitu sigali bantur laba kungine,
I am saying sigali are people who
laba bhidlumbulu nyena akusina kutawa
have been captured, those of Adlumbulu as
sigali, ngumudlumbulu nyé
it is not said they are sigali

118 Ngumudlumbulu etlangu.

It is Maddlumbulu, etlangu at home

Q11
A11 Qya, tiqiti (55) bantju labatferigine
Yes, tiqiti are people who have been captured.

A3 Tiqiti, they are the people who were found

stranded like young boys, they always collect them

to put them under the ^{the king} a amput _{no}

They must not be killed, as they belong to

the house.

C Of the king?

A3 Of the king

Q12
A12 Qya - m

Yes

C Did they become royal themselves, did they

become like a Glamini?

A3 Yes, because they are not grown up

because they are being called Glamini.

C And when they were grown up

A3 And when they grown up - - -

(55) Refers to slaves; captured or enforced dependants

c Translate?

HB Translating

c Did the sigade (45) make beer, give for the Wabulpa?

HB Bebanpina kupa skhaya
They were brewing beer at home
Bebanpina bahlala phala ngale phala kuban
They couldn't say without that because the
kubantpa ngako kupina
Lunary of people is brewing.

HB I hope they were

HB kumban wabantpa ngako kawa
The lunary of people is that one.
c Does he know anything about sigade?

HB Tiguli Tiguli Kuleo ikhulu
Tiguli (55) at that time what kind of
bekubantpa labanani?
people was they?
Tiguli bantpa labantpa
Tiguli (55) are people who have been captured
AB Labandzindzaki?
The needy?

46

H3 Um - m
Yes

H3 Um - m
Yes

c The mautje stayed here to fight the

Zulu, when did they get their food?

H3 Emantje aberadlan-ke ngalibhata nteraka
What were mautje (39) eating during the time
to, abakufolisi kulu?

H3 When they were here, where did they get food from
Zobabulima fields.

They were tilling the soil.

H3 Then, the time that was, the time when they
started blonging.

c The mautje or

H3 kwakelima ngayo emantje?
Were mautje tilling?

H3 kwakelima kulima emantje bhele ngokhe
The mautje (39) were tilling the soil because
inkhosi mangabe yabule, wela imantje

H3 When the mautje built his vendlu, he is
where the mautje was tilling the soil, the

mautje at here, so the mautje was

oh - - -

(53) See plonany

(54) exfola: to give tribute in the form of young
woman to labor for the king or for him to
dispose of in marriage and receive her lo'oda,
to give the first female child of a marriage to the
paternal uncle

45 Malaba baka Nibandze, sebepika, sebangem
 when the Nibandze people came to Ngwane
 ku Ngwane ngwa-ke ngale, sebangem Ngwa.
 they now came to Ngwane does it mean
 ku Ngwane ke kutu kuti baklanta now
 they khonta⁽⁵³⁾ or kfula⁽⁵⁴⁾
 ketfula ketfula nye?

117
 1/1

Lopha?
 Here

118

ku Ngwane.

119
 1/1

To Ngwane
 ku Sombile kambe?

To Sombile, is it?

120

ku Sombile

To Sombile

121
 1/1

um-m babhanni ku Sombile.

Yes, they were under Sombile

122

All the time they were under Sombile

123
 1/1

Sombile ngwa Sombile

One King is Sombile

124

And that the King was Sombile

c

Okay

125
 1/1

Banaphayaga inthoni ngale ibarling Lopha

They are the kids of the King because he left them

nye ngubona baphanathe, Lo Zombadze

here because they were under them, thus Zombadze

nguyana aphanerethoni

is the one under the King.

(52) Forbes speaks of a brother of Dombolo Ngwekazi who assumed control of the south after the withdrawal of Dombolo from the south. (see discussion in Conner, p. 28)

(53) According to Bryant and Long, Magwene, another of Dombolo's brothers, assumed Dombolo's position in the south. (see discussion in Conner, p. 28)

S.A. P.C.S. 115/14 'Notes on the history of Swaziland' by D. Honey, pp. 20-1

Leskhuzi took with him a small army of 100 men, leaving his people under the charge of his brother Magwene... On arriving back, he found that his brother Magwene had usurped the chieftainship and a fight ensued resulting in the defeat & death of the new young chief.

(54) ukwethula (Zulu); - Zulu, the term tends to be reserved for the act of giving gifts as a king, or of giving the first born girl of a marriage to the party who provided the bride for the marriage. kwethula (uSwati) according to Bryant, the word means to give food or drink to pay tribute.

14

c Okay, does he know anything about Sambalo's
brother Ngwckazi?

110 Ngwckazi wihuma yini umuntu Sambalo
Ngwckazi is there any brother of Sambalo
lebeti ngu Ngwckazi?
Who is called Ngwckazi?

111 Hawni kubi kubuluma emanga-nye, okati
It is bad to talk here, we don't know.

c And Mqweque?

112 Mqweque-ke?

What about Mqweque?

113 Awu may e ngoti myambhaga neluni, kubi
Even here, I cannot describe
kubuluma emanga
it is bad to talk here

114

c He does not know?

115 Hm-m

c Okay, when the Kibandze people joined
Ngwane, did they give tribute, did the
ethnics what happened?

(50) Age recipient born between 1956 and 1966.
of their name for the Mamba people

(51) The Mamba people inhabit a chiefdom in southern Swaziland north of the Ngwenyama R. Ennis describes the Mamba as the 'natural base to Sobhuza's power' (p 28) once the latter moved north.

25

43
44

Indlavela yalwa neberufu
Ndlvelu⁽⁵⁰⁾ fought with the Bantus.

45 They fought with beethus

c When Sombale went up to Adinda, the
Manta people also stayed here?

46 Lala lala manta lepha mabaga le lo Sombale
The Manta⁽⁵¹⁾ people, when Sombale was going
c Mdzimba bantuphi bantabala la
to Mdzimba, what did they remain here?

47 Bantus lala Manta, e-e
The Manta⁽⁵¹⁾ remained, yes

48 The Bantus remained here

49 Ya Zambu, shaganga
Yes, they remained, they did not go

c were they in charge were they making
own the Mubandze valley?

50 Babaphete bako kubandze yini boni?
Were they making the Mubandze⁽⁵²⁾ people?
51 Amanga rebabaphete

No, they did not make them.

52 They have never ruled the Mubandze. The
Manta have never ruled the Mubandze

- (47) clan name for the Nguni people.
 (48) Name of a person
 (49) Mkhuleni: Mkhuleni's capital establishment 8 km east of
 present day Mkhuleni
 (50) impi: war or army

(155) butseka: an embodied form of tendering allegiance to the king. Usually, an individual takes a decision to butseka which he then announces, saying 'I have come to butseka' i.e. declaring that he gives his complete loyalty to the king. This is not announced to the king personally but to other and other who have previously butseka'd. After a few days, the new one to butseka is allowed to wear a special type of headwear called umokhware. Only those who have butseka'd may wear it. Those who have butseka'd may be required to do service for the king at any time.

(49) According to Mkhuleni (Isakhamo Zama Sana p. 29) there were two wars known as the impi Yase Mkhuleni. The first, in 1864, against the Pedi (in which 'the British fell like the leaves in autumn and the country mourned the irreparable loss, poor and rich, noble and common, white and African'). The second, fought during the time of King Mkhuleni, was - since the Swazis ^{successfully} attacked the Pedi on behalf of the British. Impi in this case means war and according to Mkhuleni, the word 'Mkhuleni' is derived from the Pedi word 'mukh' apparently meaning the King's word.

50

WH
44

menyukai isterinya sebagai
Like children at home.

120

Kyieba koma kuta
I was crossing floor that

c Are peduli?

110

Ya

Yes

WH
44

Ya

Yes

110

All those were found, you know but are

found instead of killing them - - -

even boys and girls

c

110

c And then the girls when they were

up,

110

Yes

c

Who gets the ibola?

55

C When Ngwane first came here, he found the Mibadze here?

HB Angiti Ngwane mabela lefha wabobhondza Didit Ngwane, when he was coming towards here lefha baka Mibadze?

MM
+7 he found the Mibadze⁽³⁾ people
llm-su
Yes

HB Yes

C Who lived, who else was here, who was who was on this side

HB Lema baka Mibadze bebakhelene who the neighbour of the Mibadze nabophi? Lebe bakhelene nabe

MM
+7 people here, those who were their neighbour
Imiti Ku skute ye nkhosi
There were no residences

HB who

MM
+7 what?
Imiti Ku skute zom, zom nje residences wal scattered there babanyabanengi bantfu were not many people

HB They were very few kinds.

(62) Nam name for the Ngampholala.

According to Kuper, p. 227 the Ngampholala, together with the Mambo, Khumala and other remained at Shushuene when Lemilla retreated northwards.

Kuper (p. 233) notes that the Ngampholala were 'bemdza buto', related to the Shongwe, Matse, Kunene and Gamedze; while Matsembe, pp. 9-10 says that they were an Nko group who crossed the Tsekombe after the original Ngwone nucleus.

and now let us name for ourselves,
Kutli awei ngengabe ^{metu}
become we have just come, name of Tsekwane (61)
bereringati Niyandu Aitubulele, laba

baki Tsekwane-ke.

45 Laba baka Tsekwane
There of Tsekwane (61)
+111 Iya

c When Sombela went to the Nchamba
and then, the Nibandya stayed
here, and the Namba stayed here,
and the Kuvwalo stayed here and
here - Ngcamphulele, is that right?

45 Baka Ngcamphulele - ke bona?
There of Ngcamphulele (61)
+111 A, bakudze metu laba.
Those are far from us -
45 They are far away from us.

c alright

+111 Bane kudzeni metu
They are far away from us.

53

140 M hho

I see

141 Babaleka - ke boma, bali balilelo

They then ran away

142 The son of Sombile married La

Zwide

143 Ya

144 So that part of those Dlamini went
back to Zulu land

145 Babamba Nyaleni Nkomo kabe baka nkuni
The nkuni people left at that time
mye

146 Hhm, Hhm

I see, I see

147 ehne, sebangabanga akarekko lawakho

Yes they came back and the king

myde ababonanga kutya.

was not there because they didn't do anything wrong

148 Now, they came back and found

that - - -

149 Baze batabakela - nye nabe bewela

They went on their own

(60) Tsekwanz, a son of Semhlobo and a daughter of
Zwede, Samusa (an inhlanti of Zwede) who took
part in the Fokosi rebellion and fled to Zululand.
He returned to Zululand and settled in the Samusa
area in 1893.

61. La Zwede: the 'la' prefix gives the meaning of
'daughters' of Zwede. Two daughters of Zwede married
Semhlobo; Thandile and Samusa, her inhlanti
(so-called 'co-wife')

52
NH
47

Bethika ka Zulu
They went to Zululand

43

Nkhu
I see

NH
47

Bati kutawusela la Zidze
They thought la Zidze was going to attack.

48

What are known the Blamiris

uku branch away towards Zululand,
so as the time taken they become
la Zwide after that.

c Ya, ya, ya

48

Baberebeluya sekute la Zwide?
They leave when la Zwide had died?

NH

Sebalunya sebakambile laba sijengabo-sije
They leave when there had left, there
baka Nkhosi boninkama se enteni
Nkhosi (99) people

48

Bo Tsekwane?
Tsekwane (60)

NH
47

Bo Tsekwane. Iya ngulaba kamba-ke
Tsekwane (60) There are those who left when
ngexikbuti kwela se somkhosi atlatu.
Somkhosi appeared, sumanyany Nkhosi
Tala Zwide
la Zwide.

0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

(58) Literally, it means grandmother. However, in this context, it has been used to mean that the interviewer's mother has the same clan name as the interviewee (According to Swazi custom anybody who bears the same clan name as your grandmother is your grandmother)

(59) It is used here as an additional clan name (prefix) for the Bhelezi people. It is sometimes used to refer to an independent clan name (i.e. "Mhorit").

51

HO well all belong to the house.

butkhori
kingship.

C Okay, okay, does he know anything about Hhuli

HO Nga Hhuli-ke watum-ke gogo?

What do you know about Hhuli gogo (58)?
Nga bawika?

Who is that?

HO Hhuli.

HO Nga Akhumbi
about Akhumbi. (58)

HO Nango bese nyabalika yenu
the one who ran away.

HO Aha angati betha nyati budiaba
I don't know, I know the story of
nine lema galabaka Akhori laba
the Akhori⁵⁰ people who left when
labanka ngemhutu kubekwa lo Ngwane
Ngwane was installed.

HO sim.

I

HO E hhe

yes

HO Babhekaphu?

What did they go?

57 ilobola : cattle or goods handed over in a marriage transaction by the man's family to the father or guardian of the woman.

SD

WH
44

mengembangkan sebagai
Like children at home.

HB

Ya tentu saja
I am sure that

C

Are indulgent?

HB

Ya

Yes

WH

44

Ya

Yes

HB

Well there were found, you know but are

found instead of killing them - - -

even boys and girls

C

HB

C

And then the girls when they grow

up,

HB

Yes

C

And gets the idols⁵⁷⁷?

(56) ndlun khulu 1. hut of a king's or a chief's principal wife; the group of huts attached to it. 2. the family attached to it

(156) para 30 in this context, the word refers to the class-name,
not to the compound see glossary

(6) Mendolozzi: a tribe of men born c. 1901-1903.

(7) Sic glancing

(8) Nethovela: a tribe of men born c. 1936-1936

(9) Lykas: a tribe of men born c. 1965-1971

(66) Mondsche: a tribe of men born c. 1901-1903.

(67) See glomony

(68) Nalkemela: a tribe of men born c. 1856-1866

(69) Yikar: a tribe of men born c. 1866-1871

agadza tinfo la, bho kurberhe
but death quickly took him. I am
khanjwa. Mine sqingumondolozi, lutheni
Nlondolozi (61) the king began to - - -
kucala kwaya kutwala.

40 Libutfo maruthumulo, laba labadzo?
Libutfo (62) if you can remember, these old ones?
MNT Emalutfo?
Emalutfo (63)?

40 Laba bebulozi bhadzaba, ulalila-ke
those who were telling the story, they
were killed to by you?
MNT Yindlavela phela na Giba

It is Ndlavela (64) ana Giba (65)
C Indlavela:

40 Yindlavela
It is Ndlavela (66)

MNT Yindlavela na Giba, laba babala
they are Ndlavela (67) and Giba (68) those are fathers.

40 Yindlavela na Giba
It Ndlavela (69) and Giba (70)

MNT e-e, babe yindlavela, uyise wa, phuzi
Yes my father is Ndlavela, he belongs to
abatomshushela ngu Giba
He must you wanted to Giba

45 Iya Giba
Yes, Giba (71)

(5) *Cantharis*: *Magara leuco*, made up from
1898 - 1901

0 2 1 3 4

100W
107

Nqinyabona baka Ntloko, baka Ntloko naba
The Ntloko^(6a) people are here, they are our
bahlali nje, banyidole, balchweni vele nandla
neighbours

Phela subaka Ntloko
Even those of Ntloko^(6a)

108 Ntloko, the neighbours were Ntloko in those days

C Was that a Sibongo¹⁵⁶?

109 Ya, Ntloko^(6a) is a clan name
Yes, Ntloko^(6a) is a clan name

C I see, Can you ask him where did he

know all of the history, how does he know
all these things?

110 Uena-ke Ntloko^(6a) namafolopho, kwawubela
You Ntloko^(6a), where did you get it
Ntloko^(6a) name namafolopho Khoma,
you got it from the older people?

100W
107 Nqinyabona la kulabedzala.
I got it from the older people

113 Emathaklam?
From older people?

100W
107 Nqire muncane namafolopho
I am still young because my brother
nye we Gwini^(6b) your nyarqunyana
of Gwini^(6b), used to look after things

(14) clear name for the people.

people

58
44

e-e
Yes

45 Were *mbawoka* *Alhomyani*?
The *thun* become a *Alhomyani*?
46 in *Lokhija*.
L. *Alhomyani*

45 m-mh
Yes?

47 in *Lokhija* *Mhla* *ngayane* *akhi* *thata* *baka* *nkonyani*
Lokhija is the one the *surpased* the *nkonyani*

48 *Baka* *Alhomyani*?
The *Alhomyani*
49 *Alhomyani*
Yes

45 *Mhke*
Yes

47 *kwere* *kuta* *ngaye* *lulala*
Then he was the *leading* one

45 *Mhke*, *ya*
ya, *I* *see*

47 *Uhe-e*, *Kodusa* *nikhoni* *yangete* *lathu*
Yes, but he *big* *dict* *say* *that* *he* *was*
kuti *iyamashu* *le* *Lokhija* *ngaye* *wasabbona-nye*
despising *Lokhija* *he* *remains* *that*.

40 *Kutshawa-ke* *seboke* *Mhke*, *baka* *Mhke*
There are also the *Mhke* *people* in
ke *Ngwani* *Nikhawambe* *were* *ngwani-ke*
Ngwani, *may* *you* *ever* *heard* *of* *that* *one*?
Jayo.

(63) elabisi - (amatela): a designation 'demigrata' applied to a number of clans resident in No. 8 during the reign of Shaka, who were supposed to have spoken the sekela fashion, a dialect close to that of siSwati, and to have claimed to have a shared origin with the Swazi.

c Can you ask him if he knows anything
about Lala⁶³⁷

HB Labantfu Sibongolala tabo tingelaka
There people whose clan names are Lala
Lala kebakubani boma labe, bebakubani kophi?

Who were they, where were they coming from?

Answer, Angibati Mbani

I do not know them, Alhoni¹⁵⁴

HB No, I do not think I know them

HB Angibati

I don't know them

c Okay, then that story.

ask you about, can you hear about

that name, because that is what he told us

already, about the Alhoniave?

HB

c No

HB u Lokhija

Lokhija

ngunfane

the boy

u alhoni

of the king

56
+T Kqabe berifika nani mibandze jingane
Became one could come and
bere mizakhe - ke
jina some place for residence
H.D. there and there for

c Does he know the Mibongo - -

H.D. Kqinbongo mibandze mibandze
Did you hear about the other names
reunite gogo?

11/17
+T I your neighbor, gogo?
Bakheleane?
Neighbors

H.D. Serigaba mibandze labathelene sebaka
I am referring to - your neighbors and
Mibandze sayiya with labathelene
Mibandze (3) people that could and so had
kohanibani, labathelene bobani bani?

11/17
+T but up a residence here?
Allu, mibandze nye mibandze kqinboma
There were many residences which were
mibandze mibandze berifika qali, qali, qali,
here, because residence was here and
qali, nemadvodza labathelene ke
and elderly men - -

c I think I'm pleased you know.

11/17
+T Kwakwibani bon laba baka
I was them, this Mibandze (3) people
Mibandze