

S. O. H. P. MISTBANDS HISTORY, N. No. 1 band 90 3/6

PAGES
72
BLADSYE

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Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name MARLENE R. HENDRICKS & HELI NISBA

Naam

Subject

Vak

Place

Plak

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

INTERVIEW JD. 328

(169) Nkholo: one of the incantations of the Dlamini people, but
also used more widely as a polite address form for
other people

(170) Nasotja: a chant made up between both sides
1903 - 1910

163
C What is he talking about

HB No he is talking about

164
+¹⁶³ ngichandze Wagadawa Nukhoni Nya
& found the king still being looked after

HB - - -

165
+¹⁶⁴ Kwakumpunfana

He was just a boy
C Is he finished now?

HB Sewuedzile-ke bala?
Are you through ⁽¹⁶⁾ bala?

166
+¹⁶⁵ Kwakumpunfana Nukhoni
I am through, Nukhoni ⁽¹⁶⁾

HB Kwa arihonge
Well let us say, thank you

C - - -

167
+¹⁶⁶ Nyahe male ekunupeni, Kwangene
Because he started from Nukhoni ¹⁷⁰
And end - - -

- (160) ngjela: the meaning of this word is not clear. It could mean a tall person with uneven eyes; a member of a libutfo; and, according to Doko and Wakazi, in Tojela was a 'regiment'. (p. 302)
- (161) Mhlosheni: name of a present day mission settlement in southern Swaziland between the towns of Nhlanguano and Hluti. The mission may have taken its name from the nearby Mhlosheni hills.
- (162) The sibango of the interviewee, Henry 'Mahlomela' Dlamini.
- (163) Linanateko of the Nkandze people.
- (164) Malunge: was the name of one of Somhlolo's brothers assigned a chiefdom of his own in the closing years of Somhlolo's reign (Bonner, p. 33), and was appointed ^{as one of the} regents during the minority of Mswati (Bonner p. 51). Malunge son of Ndungunye was described as by Bonner as being one of Swaziland's veteran elder statesmen during the reign of Mbandzeni (p. 127). He died in c. 1874-5. (p. 160) According to Mafukula (table opposite p. 4), Malunge was also the name of one of Duku's sons.
- (165) Makhosikhona: son of Mahlokhona (Ehuni) and brother of the late King Sobhuza.
- (166) Mhumbi: son of Mahlokhona (Ehuni) and brother of the late King Sobhuza.
- (167) Ncindi (Nqudi): son of Mahlokhona (Ehuni) and a brother of the late King Sobhuza.
- (168) Mshengu: son of Mahlokhona (Ehuni) and a brother of the late King Sobhuza.

60

Alugakanda sebangayami
I found being of my age

HB HM

Hm.

HM HM
They are Makhorokho, Mlambe, and Mundi (167)

HB HM
Mundi

It is Mundi

HM HM
Yes, there are Mshengwa, I think they
are a little bit behind

HB HM

Hm

HM HM
e-e

Yes

HB Ya

Ya

HM HM
Mundoni nye lo mankana, mangu

Inform) You see this road is the boy who
is attached to the settlement scheme
le, Mangu love Mshengwa

HB O, Mshengwa?

Oh, Mshengwa

HM HM
Mshengwa, akhumbana-ke - - -

Mshengwa was just a boy - - -

akhumbana-ke akhumbana, nye akhumbani

It was just a real child, I found the
mine was Mshengwa Mshengwa
still being locked up.

(81) Name of person
(84) Carry (on head or shoulder or a load quipping
by the hands). It could also mean to get
strength from evil spirits.

(157) licici: the meaning of this word is not clear. In this
context, it probably means a combination formed
against a person for excluding him or her from
their company; it could also mean a concerted plan
arranged among a number of people (Bryant); it could be
a shortened form to fit the rhythm of the tibongo
of licici, the siSwati word for earring; it could
also be an adapted form of sici, the siSwati
word for a fault, misdemeanor or blemish.

(158) Kusonga: lit. to roll, fold or wrap up; also to
take revenge, threaten, to 'shut up' a person
with an unanswerable argument. According to
Bryant, it also has the meanings of 'begin to
form the foetus in the womb, as a cow...; show the first
signs, by a twisting of the sheath-leaves, of putting on
the ear, as Kaffir-corn, or the flower tuft, as
'milies' (p. 597).

(159) ndzindzi: the meaning of this word is not clear. It could
be derived from the siSwati word for an (uprooted)
tuft of grass (with clotted roots) sidzindzi (which
may link to the last meaning of kusonga in note 158
above); sidzindzi is also used to refer to a dull
or stupid person.

Lichile line Mklasheni Mgulu Keli Phuzwa
 The swamp which is at Mklasheni 161
 ngwanta k'phuzwa Olungu
 nobody drinks at it except the gase (81)
 ali phuzwa mangubambi yezinkomo, konye
 It is not being drunk by a herd
 mangezinyamazane. Inyoni lemanyama
 or cattle and game a black bird
 ledlaka emadunini ezintaba,
 which flies over the mountains, come
 yekha kanyikela - yepothanga
 down and they disappear about light...

44 W S enyathophom kwina, sekweta kunguqa,
 I have long forgotten them, this is because of
 nengondwe seyivane, kweta sekunguqa
 old age and my brain is now small, it
 olawini

45 is because of old age, olawini (162)
 kuyabonga Gopi
 Thank you very much Gopi (163)
 C I think we should stop here - - -

46 W Ngobe Ntse kutqala ngitqale
 Because I began to spwala (82)
 ekuthutheni kwemntfana wathu
 at the death of the child of the king

48 Malunge
 Malunge (83)
 Malunge, ya, ngalala kutqala - ke Ntse,
 Malunge, yes, I began to spwala (82), the
 bantfabaencosi linyibutikela ngu Makhonkhoni
 King's children I know are Makhonkhoni also

Lichile line Maloshini phezulu kaMphuzwa
 the swamp which is at Maloshini
 ngokwazi kufuneka olungu
 include since it except Yungu (B)
 akhona nangukuba yezincwadi, kanye
 eto pi out being done by a hand
 nangezinyamazane. Inyoni olungu
 a cattle and game a black bird
 ledlala emadimeni ezintaba,
 miniflies over the mountains, come
 yetha kanyikela - kanyikela
 down and they whisper about light...

100 Sengathobha kodwa, sekusela olungu,
 I have long forgotten them, this is because of
 mangelwe kumantla, kwela sekungu
 old age and my brain is now small, it
 olumini

101 because of old age, olumini (162)
 102 kuzabonga kasi
 Thank you very much kasi (163)
 103 I think we should stop there ---

104 Ngobe mize kutqala ngitqale
 Because I began to qala (B)
 ekubhutheni ku emutqana watho
 at the death of the child of the king

105 Malunge

106 Malunge

107 Malunge, ya, ngalala kutqala - ke mize
 Malunge, yes, I began to qala (B), the
 bantqabachoni lengibutakhe ngu Makhosini
 King's children I know are Makhosini

- (75) the one who washes on the mountain
- (76) the one who guya's. (to guya is a Zulu word, meaning to perform a (mens) isibongo manoeuvre, usually being a statement of identity and prowess; kugidza (the uSwati form of the same word) is the verb used in connection with the incwala, i.e. kugidza incwala (the celebration/dancing/performance of the incwala ceremony)).
- 77 ndaba (Zulu) means an affair, a matter; in this case however it appears to be a proper noun, Ndaba being both a common first name and sibongo in Swaziland. The 'ko' prefix suggests that it is 'at' or 'of' Ndaba.
- (78) Mayaha: unmarried young men in the late teens and early twenties; sometimes used to connote a peer-group, whatever their age.
- (79) Lobengula, son of Mzilikazi, became king of the Ndebele in 1870.
- (80) inhambela: washing in honour of the king's cult during the incwala by men of the emabutfo from wooden sticks.
- (81) Iyama: a Swazi sibongo. The Iyama referred to here was probably John Iyama, a Swazi raised in Natal who became one of Dr Theophilus Shepstone's retainers - and in that capacity came to reside at the court of Mbandzeni as an unofficial adviser to the king.

45 Iya
Yes

Ethe, 19de abeyibonga atiri abetu,
Yes, because he pointed him and said,

Ye gezintaba, atiri ye gezintaba
You gezintaba (35) and said you gezintaba (35)

Maqinya kandaba wathengia ijinkome
Maqinya (76) andaba (77) who sold the cattle to

wayathenga amajaha, amajaha ara,
buy amajaha (38), the men are recalcitrant
amadoda abhildile bikelakeke kinkhonti

indlozi 'umaligwa. Long Apesi, andista
indlozi who quicker comes when Apesi called, he was
called by Lobengula of

Maqinya (79) iyakutija u Lobengula
Maqinya (79) the " sayang (Hlovelo) (80)

kwabala kziphikazi, leti indlebe
Should be equipped with long
kuyiklome, iklome ngemabheke eabambile,
pointed poles for (ukhambel) (80)

ibhejane sayasumanta ifinyentegi.
skins will wipe away the fleas.

Mulwanyama tsani gama abetu.
You are buying, say gama (31). who will

ngawankwa ngubani ifindlebe. Lici
cut you your loss for you, Lici (52)

limarongwa kuyibonakela, maronga
songa (158) it is said songa (158)
ngendzindzi nange njijela
will (159) and will (160)

(74) kubonga: to claim praise; extd. to express gratitude

(72) Mapumala - Mibandje's father.

(71) Mbandzeni: Swazi king 1875-1883.

61

¹¹¹
bya, ee
Yes, yes

c Does he know any names - - -

110 Uku-ke, utu Sibongo sebaka Sibandze
He is saying how do the Sibandze
batibonga kansi?
bonga⁽²⁰⁾ thinsola?

¹¹¹
Nabalonga?
khen they bonga⁽²⁰⁾

113 e-e, Rogeti-ye nyetibongo ye, kutu wazika
Yes. Like say the that like this,
kappa wabanjani kwawaga nyaminyama nyani
that to end so stilled about, about.
yani - - -

¹¹²
wo, kare baboma kutshisi?
khen he from the long

114 Um-m
Yes

¹¹³
Nyate nyate nyola ibala kikhosi
I wouldn't believe one wouldn't know
nyoke nyate ibongo tayo kumland
the names of a king when one is young.
Nyat ye la Sibandze, nyate baba
I only know those of Sibandze⁽²¹⁾ because
abeyibonga-ke kikhosi Sibandze, lobhu
my father used to bring King Mbangwe
abebutshisi khona
where he⁽²²⁾ had butshisi⁽²³⁾

(B) Inyatsi: livings of King Mswati, made up of men born c.
1835 - 1846

MN Niyini wa Lohiya, anu Angwati
The father of Lohiya, I don't know him.
HN He can't know

MN Angwati ngobe phala aberuka le kulenge
I don't know because he was from another
ndzawo, lepho ebedzabuka thone, ngingele
phala, where he originated, I wouldn't know.
ngayati-ke yona le.

C who was the king here in Swaziland

when Lohiya came to his country

and khonto?

HN Ngabani abeyikhosi nangale, ngaleni sikhosini
who was king when Lohiya arrived?
Lophia ngawu u Lohiya?

MN Yinyati
It is inyati (83)

HN Angu Mswati
He was Mswati (134)

MN Iya
Yes

C Mswati

HN Iya
Yes

72

MA Marenjama atelwa ngu Lohinya
Marenjama is born of Lohinya

HA Yes

C And your father was?

HA Silele

C He was Silele.
C So Silele was the son of Marenjama
who was the son of Lohinya

HA Yes

MA Ya, Silele atelwa ngu

Yes, Silele is born of.

HA Silele atelwa ngu Marenjama

Silele is born of Marenjama.

MA atelwa ngu Marenjama, Marenjama atelwa
son of Marenjama, Marenjama is born
ngu Lohinya
Lohinya

HA Ya

Yes

C Do you know who was the father of
Lohinya?

HA Ngubani ngue wa Lohinya?

Who is the father of Lohinya?

71

C Is your grand father was, your grand father father?

HN Yes

C Was Lotbaya?

HN Yes

C So your great grand father.

HN Yes
Yes

C What was the name of your grandfather?

HN My grand father was Marenjane

C So, Marenjane was the father of Lotbaya

HN Marenjane Marenjane Indodjana ya Lotbaya?
Is Marenjane the son of Lotbaya?

HN Bani
Lotbaya?

HN Marenjane, Indodjana, stolon ngulsi Marenjane?
Marenjane, is son of Lotbaya, the Marenjane?

HN Marenjane
Marenjane?

HN e-e
Yes

71

C Is your grand father was, your grand father's father?

HN Yes

C Was Lotbija?

HN Yes

C So your great grand father.

HN Yes
Yes

C What was the name of your grandfather?

HN My grand father was Marjama⁵

C So, Marjama was the father of Lotbija

HN Marjama Indogana Indogana ya Lotbija?
Is Marjama the son of Lotbija?

HN Bani
Nhi?

HN Marjama, Indogana, utalini nyabani Marjama?
Marjama is born of Nhi, the Marjama?

HN Marjama?
Marjama?

HN e-e
Yes

(85) *M. magra*

70

HN Weta ku Ndzala Mkhonto
He came to Ndzala (S) Mkhonto (S)

MM Yebo
Yes

HN Amukeli?
Where did he come from?

MM Abuka ka le tibe ka Louis, Ungala
He was from at our place at Ngqoqo (S)
elokwaneni, e Ngqoqo

HN Abuka e Ngqoqo ya?
Coming from Ngqoqo, (S) of all

C I am sorry, what is he saying?

HS He came from Ngqoqo

MM Yes

C ———— What did he say

about Mkhonto?

HN Some grandfather's father came to Ndzala
Mkhonto

MM Abaya kungawabhe
He was going to his cousin

HN Mndzala was a cousin to my
grandfather

(84) Ikanda according to Magaloro, Nkondo et al, Ikanda was
an igbo and ... the first of the Ikanda
... in the Nigeria ... at Zomba (1944,
Lamella, 1944, ed. p. 3 ff.)

(85) Ikanda: a Suahi igbo; accord in paper. The Ikanda people provide a ritual specialist to visit the queen
mother ... during the incubation. (Africa and Society
p. 220)

09

C Is it possible he can tell

as like your father was, your grandfather like that, first?

Hu Mtu-ke Kungabokubile Mtu Kute Landzala
She is saying, it would be right if we can
Kulala Kungaba ngubani Kulabaka Mubandze
feel he who was the older in those Mubandze
pani here utalo panu, kulalala banu, kuge
Dede and say who was born who and who was
kupha kapha-ke
born of who until today

Mu Nyuni low spha Kulala phela ke, akunge
Iti mu Mtu low first place, it is
in kabhaya
not kabhaya

Mu Mtu, kumabubani, ka ngwane?

Mu, who was that, kabhaya?

Mu Ndzato, low eta ku Ndzato
Ndzato, who low to Ndzato

Mu Ndza - la?
Ndza - la (C)

Mu Mkhonta
Mkhonta (C)

Mu e la low buya shuge atfelse yikhwi
he that kabhaya lowa he gotten by the king

Mu e-e
Yes

66

this.

C I am sorry, I don't understand?

HD He wants to know, what did they do.

C I can't remember, can you remember?

HD No

HD He put other people in front of him?

C No, this is a new tape completely, the other one is there. What happened with the last time, I got confused and I didn't follow the story exactly, so I would like to go over it all again, if we can.

HD Utuka lappa manirokkanu kusobham
She saying that whole you were talking,
lappa abhika khona, maye abengalela
She got confused somewhere, now she should like
kuli Humphredge.
you to start again.

C Today is Wednesday 13th, we are at Zwabode. (129)
We are going to interview Mophumule Mubande (130)
again together with ^{two} brother Heli. Mophumule (171)
is about 36 having been a small
child at the Ngole - but was Heli Huntly
about? 56. Heli is 56

C Okay, I think so, okay

HN uti-ke Moyaalala lepha kulendzaba
She is saying you can start recording the story you
lerranithuluma. Moyaalala lepha lemo lomkhe
was talking about and say the whole picture
sekuti baka Mubande kuge babe tindwana,
about the Mubande people and how they became
bathamuka kaphaw utakutika kanyini?
Tindwana (133) And how they came?

H2 Noma-ke babe abelobanga kuti anele
May be, ⁽⁹⁾ babe was thinking to come
atolulela here supanka?
and listen them name again?

H40 kuyabonakala ke Mubandume lo
It would be better if this one can tell.

H5 Dya sekuthulume lo, ke will start with this
Yes, talk this one,
where he sits on there another start

INTERVIEWED AT 1 ZOMBOZE

DATE

13TH JULY, 1983

INFORMANTS

1 MAPHUMULO NSISANBZE (HN)

HELI NSISANBZE (HN)
also present S. Similane, indivisa of
the trunkula at Zombodze

(84) See glening

he has to make, he has to craft and the king was surprised to see somebody who can do such, then he killed a bull and took it and put it in there, that barn.

C Barn that he crafted?

Hu And the king was surprised to see a clever person who can do that, and the Alhomyans were killing calves for the king and so they were devoted by that and given the surname that were Alhomyans.

C And that is why they are called Alhomyans meaning the calves.

Hu Ya

I see, I see. This was all in the time

of King Miswati?

Hu Yes

MN Che, Wafika le wakhandzo phala baka Nkhonyane
no, he came and found the Nkhonyane
ani nyati loko?
people, don't you know that?

HN O, iya
Oh, yes

MN Kutu le Lohiya wakhandzo baka Nkhonyane
that Lohiya found the Nkhonyane people,
banyika labhleti laphu, kwad kuyabankela-ke
they were the one who were resident here, it is
baka Nkhonyane nyanda nyati ke mase kutu
was seen that the Nkhonyane people, as you
baka Nkhonyane inkhosi banyika, babayibhleti
know about Nkhonyane people did to the king
Emankhonyane, loko ke nyika wawwa inkhosi
they said to straighten Calves for him, that is
wawwa nyabankela, aya kinyankela,
why he cut them before the king, Ma puma
aya nyika kutu wabankela inkhosi wawwa
the wooden spoons and ^{the things} every thing. Also killed a
cubrine

game and brought it to the king
HN He was not advised, what he did, he found
the people who were called Nkhonyanes, those
who were staying with the king as igindunas¹³³
by that time and his one, when he came
there

(138), inakeu: attendants in a king or a chief's household responsible
for the performance of certain domestic duties

78

HN Yes

C Was a doctor?

HN Akurebestanga yona, Motu kuba avete yona
It is not him like worked, after he had
kutu Mogunwa konge konge,
Mogunwa that he was like this and that and
Amrebesta yoke pyethize he kuba -
his job has been left to his cousin, then
pyawaphe, kwere kulandowa he Ndzota
Ndzota was brought.

HN Akurebestanga yona. He did not do a
He did not work.

thing himself to the king, he left all

the chemicals with the cousin and

because he couldn't take them to the

king and

C What did he do in the middle?

HN He was just Induna¹³³.

C Induna, not an induna¹³⁴?

HN I don't know,

Abeyinduna
Was he a King's

name Abeyinduna?
attendant of Induna¹³⁵?

(87) see glossary

77

The Miklontas, the one that they had in
the royal king's place, it belongs to the
Mikbendes and the Mikbendes took it and
gave it to the guy

C Why?

MH Because he couldn't take it with him
to the king.

C When he was going to visit?

MH He was taken to stay with the
king.

C Why did the king take him?

MH Yambrotelami jukhoni?

Why did the king take him?

MH Yambrotela kuribenti

He was taken because of his job -

MH Yambrotela kuribenti khona Sigodhewen

He was taken so that he could work at

C To work in the Sigodhewen?

Sigodhewen (87)

C Oh, I see, he came for a visit?

HM Yes for a visit

C When what happened?

HM There was a certain Vele manjula Gopu,
 what happened when he had arrived here, and
 he was brought to the king's court, and
 made him not to go back home?
 Ahaya!

HM He was made to stay in the court.

In fact, he then went to the king

HM And he was taken to the king

HM He was made to stay in the court, and
 he then left his job here to his
 cousin, to the king.

HM And he was taken by the king and

left all his work and to his

cousin, all the chemicals that

C That Mithras?

HM Yes, with the Mithras. The

chemicals were not for

(137) See n. 85 above.

7

5

C I see, okay, so they left there, why did they leave there, why they leave the Lubombo

Hu He came for a visit to his
Cousin

C Mkhonta?

Hu Mkhonta,
Mkhonta

C What was the first name of Mkhonta?

Hu Ndzala
Ndzala

C Ndzala?

Hu The very person that I have been talking about, the one that was buyanga for the king¹³

C Ndzala, himself, was an buyanga for the king?

Hu Yes

C I see, okay, so they left there, why did they leave there, why they leave the Cumbria

Hu He came for a visit to his cousin

C Mkharta?

Hu Mkharta.
Mkharta

C What was the first name of Mkharta?

Hu Adzala
Adzala

C Adzala?

Hu The very person that I would have been talking about, the one that was panyanga for the king¹⁵

C Adzala, himself, was an panyanga for the king?

Hu Yes

12c Thungaland - the area east of Swaziland between
the Subania mountains and the sea.

13a A mountain range running north-south along the
eastern border of Swaziland.

MA Gungati ngde phala loyaga wotfo Myingati
It is Myingati⁸³ because our grandfathers is Myingati

MA He Myingati yabentfwa ngu Kwoti
Even the Myingati was organized by Kwoti

MA Ma, Myingati yabentfwa ngu Kwoti
Yes, Myingati was organized by Kwoti

C What Chabinga was of the Myingati?

C So Chabinga came here?

MA Yes, he was a foreigner

C He was a foreigner?

MA Foreigner yes, from Thailand⁸⁵

C From Thailand?

MA Yes

C I see, where in Thailand?

MA At Ayeyar

MA Subambo e Subambo phala tui
We went at Subambo⁸⁶

C Where is that?

MA Down Mbonbo, beyond

Call them both the Vilakazi, Mkhonyane and Vilakazi
are the same.

C Do the Mibandze people mean the Vilakazi?

HN Yes, we do very there.

C You do?

C So you mean, what the Simantle¹³⁵ of the
Mkhonyane people?

HN Mkhonyane,

HN Jete Simantle Sika Mkhonyane Katsiwa
He is saying what is the Simantle¹³⁵ of Mkhonyane

HN nga Mdluli, Mkhonyane, Mdluli, Mibhephete, mawela
It is Mdluli¹³², Mkhonyane, Mdluli, Mibhephete, mawela
i Nqwedge ne Nyawuma
Nqwedge¹³⁵ and Nyawuma¹³³

C Nqwe?

HN Nqwedge ne Nyawuma
Nqwedge and Nyawuma

C Nyawuma

HN e-e
Yes

(142) Mdluli is also the siwasa or group of people -
Swaziland, based to the south. According to Kuper (p. 233)
the Mdluli are benzabwisa, related to the
Lukhale and Nkhonyane peoples.

143 Mphophetse

144 Maweta: one descent

145 The Ngwedze is a tributary of the Ngwavuma river,
flowing ~~to~~ from the south northwards, roughly
parallel to the Mhlabeni - Hlatikulu road

146 The Ngwavuma river rises north of Nkhlangano and
flows due east draining much of southern Swaziland.
It breaches the Lubombo mountains at
Ingwavumaport to join the Pongola R. in Natal

et de you many each other? can

Althony are you many a Kibridge man?

140 No, for during as we live now, they cannot

do it, I don't know when we are

old, they can do because they are trying

to keep friendships, they, I mean

the Althonys are the very people who goes

in and out to the Pribades families,

they are all handling the home, I mean like at

Zombodge⁽¹²⁷⁾, the pidman¹²⁸ is Althony are

141 althony are you many, wavelle suba senthin

However, he was not rejected by the King, he still

SS I quite agree Kibridge there are

Vidukazi because of my wife, I mean the

Vidukazi, so we always call the Althonys

brothers, so I agree very much because I

know it from my wife

(39) sibongo: see glossary.

(140) Hwanya: a Susu sibongo. According to Kuper (p. 30) the Hwanya were a Susu group based west of Mahlangatja who subordinated themselves to Sombolo when he moved to the Ndumba mountains. Matsibula (s.o.) says that the Hwanya were bendzabuko (so-called 'true' Susuis) who joined Sombolo at Shushweni i.e. before he moved to Ndumba.

(141) Vilakazi (variant: Vilakati) - according to Kuper (p. 230) the Vilakazi were faka-fk'emuva, late-comers to Susuland. She describes them as being an 'Hwanya' group.

HN There is no one around, all dead

HN Agubara how many people were there?
HN Who is alive in the Kibungu people?

HN No one left.
HN Well, there is nobody

HN Kute
Nothing

HN One, the last one who was old died in
October

HN Sekuphuka were you a teacher?
SS It is me who is in trouble because I am around
Mungubhela?

HN Was he a teacher?
HN Yes, he was a lyaha lyantfu and
nga skutaba
He died in October.

HN O, baba Luthani
HN Oh, they were Luthani

HN E-e, amu kute
Yes, there is nothing

HN Sekule, here kute you had
He was the one on left

HN Kute, kute
Nothing, nothing

C Was induna himself?

87

Hu No, si the hell

Mu Ngulapin paplaron khona

C It is when we came from.
Is the hell you came from

Hu Yes

Mu Nalunato yaku nyate.

C Even last time I heard that
did the Althonyan people come from?

Do you know?

Hu Bawulapin?

Where do they come from?

Mu Ahu, nyingale nyate

I wouldn't know.

Hu No, the Althonyans, we can't tell you

the truth because there were the Yindlun

for the king and we are the foreigners,

we come from outside and overtake them

C Do you know any Althonyan people who we

can go to, to ask questions, today,

tomorrow?

(147) ~~Wakapaka~~ ~~the name of the lake~~

(149) Dokhala: this could be the name of a person; kutkala means to cry;

(150) Hgagau place of origin of the islanders

(151) Tajya a: could be the name of a person or place

(148) kuvurdla: means to ascend using the least arduous route; mvila - a livestock path

W Yes, they don't.

C What are the divisions of the Kubandze?

HW Kubandze, Gogje, Mdzangola, mbevundla mbe, mbe vundla mbe, Gogje, Mdzangola, that's vundla mbe, mbe vundla mbe, Kunkelle, Ngcage, Zayema, that of Sile, Sile, Ngcage, Zayema, mbe, Sile, mbe.

MW (Laughing) Awa-ke mbevundla mbevundla
Do you understand as I am telling you
that it is said Ngcage, it is where we
came from here at Ngcage.

W Eke.
Yes

MW Eke, mbevundla mbevundla e Ngcage
Yes, we came from Ngcage.
W We came from Ngcage

C You came from Ngcage?

MW Yes, mbevundla mbevundla
Yes, we came from

C And Ngcage are there?

MN: Sya, ^{Ngona} Maphhethe
 Yes, they are Mkhazhe people.
 HN: They are all the phetle, Vilokazi, Mkhonyane

Maphhethe

MN: Njengoba naba baka abatravani - nye
 Is they don't marry the Vilokazi
 naba Vilokazi.

HN: (acknowledging)
 people

MN: Ngobe banye bashintzisa Nyabona laba
 Because they are one, they was changed
 kuti baka Mkhonyane nye ngobe ngilidze - nye,
 purposely because Mkhonyane as I relate it, it
 bekusho laba kuti kani baka Mkhonyane
 was said by those that the Mkhonyane
 nguloba inklabela kkhoni emakhonyane
 people slaughter calves for the king, they don't
 abatravani vele baka Vilokazi.

MN: Many the Vilokazi
 HN: They don't marry the Vilokazi's

C: And they don't marry the Mkhondzo's

HN: The Mkhonyane don't marry the Mkhondzo's

C: And they don't marry the Vilokazi's?

C But then, when the story happened, they became Akhomyans?

HU Akhomyans.

HU Kwere kutinaka baka Akhomyane nyde luhoni
 It was said there are the Akhomyane
 kebonyakhabele luhoni
 people because they used to slaughter
 HU Because they killing a calf for the king ^{Colony for the}

C What did your brother know for story?
 How does he know this?

HU He knows this because from the junior people
 who were present before, now dead, we are related
 to Akhomyans I mean, as we are working
 together, the Akhomyans were ¹³igindunas, now they
 are in name for the king, they are ours,
 they are for the rulers

C When you say related, do you mean
 related because you work together

Mr Ware ngala, wo soyawawa ke Lokotho
There are great-grand parents

HW Lokotho

Yes Great-Grand parents

Mr Ya, laba baka Athonyane jikhoni banyikhibile
Yes, these Athonyane people, the king, as
kute bafikwe sibongo nye, awi laba ngwanya¹¹⁰
that their ^{sibongo} ~~names~~ were changed, don't you
sigandi sibongo saba, baka Athonyane bababhibile
know the Kwanya ^{sibongo} ~~names~~, the Athonyane
bakhoni la

people used to slaughter for the king, the calves.

HW Emaphole

Calves

Mr Emaphonyane, eke, labute bafikwe-ke sibongo
calves, yes, that's why they were changed, then
saba baka namakani
real woman

HW baka vikatati?

They are the vikatati⁽¹⁾ people

Mr Hhe? Baka vikatati. amava-ke, baka vikatati

what? They are vikatati people, amava-ke, they are vikatati

HW amava for the Athonyane are vikatati

Mr Iya, baka vikatati.

Yes, they are vikatati?

C vikatati before?

HW before.

21

M: Wane nyaba, wo nyawana ke loKholo
There are great grand point

W: LoKholo

There great - grand point

M: Ya, laba baka Athonyane phansi bayikhibela
Yes these Athonyane people, the king, so
laba bafike sibongo nye, ¹⁴⁰ An baka Nywanya
that their ^{names} are changed, don't you
muyandi sibongo, laba baka Athonyane babakhibela
from the Nywanya ^{Sibonyi} name, the Athonyane
babanu la
people used to slay for the king, the Calves.

W: Emaphole

Calves

M: Emaphonyane, ekhe, loKholo bafike-ke sibongo
Calves, yes, that's why they were changed, their
laba baka minkani
real name

W: baka vilakati?

They are the Vilakati people

M: Hhe? laba vilakati. Anuwa-ke, laba vilakati
What? They are Vilakati people, some of them. They are called

M: Sumane for the Athonyane are Vilakati

M: Iya, laba vilakati.
Yes, they are Vilakati?

C Vilakati before?

M: Befor.

HN Oh, Lohyia could not stay with the
king, he came back here and at Zambode
where Sombale, the king built his
house

C This is after Sombale had died, in that
night, Sombale himself

HN
HN Lomzala ngupin, ngu Sombale noma ngu
Mbe is the eldest Sombale or Mkwati
Mkwati?

HN Mkwati ngu Mkwati, Mkwati, Sombale Mkwati
He is born of Mkwati. Sombale Mkwati
Mkwati Mkwati
Mkwati Mkwati

HN Mkwati
g see

HN Ta
Yes

HN Sombale was before and Mkwati a little
bit later and re-built the house of
Sombale.

92

C At Zombidze ?

M At Zombidze - the one built.

C Oh, I see, I heard a story

M Njane nyitwabe kabe yasa
Njane nyitwabe kabe

Hn e-e
Yes

M Njane nyitwabe ku Ndoungwe, ngawela ku
Because I started from Ndoungwe⁽¹⁵¹⁾
Ndoungwe
I started from Ndoungwe

Hn e-e
Yes

M Iya, Ndoungwe letaba ku Sombidze ngawela nyitwabe
Yes, Ndoungwe kabe begets Sombidze, I had
kanye kabo, ngawela kaba kaba
passed all that and said the one

Hn Ndoungwe ku Ngwane.

The residence is one for Ngwane⁽¹²⁹⁾

M Iya, ngawela kaba ku Ndoungwe ya
Yes, you see, this Ndoungwe is Ndoungwe
Ndoungwe ku Ngwane, ngawela Ndoungwe
is for Ngwane, it shows Ndoungwe is born
ntalwa, ku Sombidze ngawela ngawela
A Sombidze, ku it shows kanye begets
Ndoungwe, kabe, ku Ndoungwe ku abe
Ndoungwe, yes, this Ndoungwe kabe begets
ntalwa

MW: *Uhu bani-ke?*

Uhu de yan man?

MW: He stayed in, with the King.

C: at the rigodle?

MW: Whether not inside the rigodle²⁹ but in

the place, in the house.

MW: *Uhu de Lokhuya wabalelwa thoma ke abharon*
He is saying, did Lokhuya stay with the
yini
king?

MW: *Uhu*

No

MW: *Ngiti-ke pwe, akabulanya?*

But I am saying he didn't.

MW: *Lo Lokhuya?*

There Lokhuya?

MW: *E-e*

Yes

MW: *Phela u Lokhuya kuti abeyindwana nye*
As Lokhuya was an indwana¹⁰³ how
abeyindwana Kanyane *abeyindwana* could
could he stay with the King
abeyindwana before it was *abeyindwana*
abeyindwana in *abeyindwana*

29

AN The old

AN On *Amomum*
no, he was a child

AN *Bupleurum*
those are dead

AN *Urtica*
What do you mean?

AN *Urtica* *adunata*, *peruana*
She is asking about an *indiana* ³³ even *peruana* died

AN And the one that is *indiana* ³³ now,

but, he is still young, younger than

AN

AN *Loranthus* *peruana*
The one who is alive is very young.

AN *Amomum* *colubata*
A very young child

AN *Urtica* *peruana*
He does not know anything

C After looking went to the king, did he

stay with the king or what happened to

him after that?

AN *Urtica* *peruana*
He lived with the king

90 Hhoko is the name for a small part north west of Mhloboeni
in northern Swaziland. According to Kover (p 10)
Hhoko was Dombolo's administrative capital
near present day Mhloboeni. Hhoko is also
the name of the northern administrative
district of present-day Swaziland.
According to Matsekula (p 12) Hhoko was also
the name of Muzati's capital on the north
bank of the Komati river in northern Swaziland.

Mr Wo - wo

I - see

Mr E-e, Muzi - ke iutfo lekhulu ufuwa

Yes, the great thing he wants to know is
 lkwati lokuta Wokhela le. No he never
 that he stayed there?

Stayed with the king, I amlan Likhuya

he returned here by the call, by the

permit of the king Mswati to re-build

c Zombodze?

Mr his father's Mtho⁹⁰

c I see, was he the first Mtho?

Mr Yes

c to be Mtho¹³³ of Zombodze?

Mr Yes he was the first

c he was the first?

Mr Yes

Mr Amanganyo induna yale, wabe yinduna
 He was not an induna¹³³ for there, he
 yalesikhole
 was an induna¹³³ for his complaint.

eloku e Shindwani

HN Shindwani - thoma nye e Shindwani
I also mean Shindwani

Mr Iya, kumbi kufin-ke Sabudu
Yes, we have written all that
C Sorry -

HD The tower should be said Entongwe ka Ngwane
and let's take Ngwane place is now

C What is he saying about this place?

HN He said - up

more

Mr Sabudu nye Sabudu nye nyika nye ke abesha
We write it, we write it, that is why the
Kobbe kuti pangati ngokubona kofha,
said one should have here, then go gradually.
Ukuchangwa, Ukuchangwa

HN kuti abukho koku emshini, ngokubona
He is saying the machine is not here,
koku
this is a new one

Steps to the daughter of Holm (name of a person)
C. H. Richardson

93

La gogo la peleni

Abi Grandmother La Nicheu (8)

Mr Lotala ho Sombilele?

The one who begets Sombilele?

Mr Iya.

Yes

Mr Iya, Sombilele utala Kluwale

Yes, Sombilele begets Kluwale

c So he is saying that Sombilele is the son

of Mdomungwe

Mr

Sombilele ye

we have written that

like

Mr Ekte.

Yes

Mr Iya, Sombilele, Abi Mwalongo Kluwale

Yes we have written it don't remember

Ukhi Sombilele e tpevi la Ngwane?

premise that we started from the stone of Ngwane?

Mr Iya

Yes

Mr Smbile, Angati e Mfongeni parinya e tpevi

No from Mfongeni, then we went to

la Ngwane, Sanya,

the stone of Ngwane

Mr Emchinwen

at Mchinwen 89

Mr Emchinwen

at Mchinwen at Shubwen 150

MW kaku bami-ke?

Who do you mean?

MW He stayed in, with the king

C at the sigodli?

MW Whether not inside the sigodli but in
the blee, in the knad.

MW pta to Lokhaya wablen thoro to pthoron
He is saying, did Lokhaya stay with the
king?

MW No

MW Ngita-ke pwe, akabulenga?
But I am saying he didn't.

MW Lo Lokhaya?
Where Lokhaya?

MW e-e
Yes

MW Phele to Lokhaya kuta abeyindomun nye
As Lokhaya was an pedurama house
abengibhala Kanjane suburum road
could be seen with the king
bata wala pwevhu una, shala ngarawa
because it was Sombale's residence
Mwete na Sombale

(152) h. 108a h. 108a is a young man with a 'traditional'
 v: menstrated at 12 and who adheres to Swiss customs

(153) The name of a person

86

W There is no one around, all dead.

M Agubari how many people Alkoyani?
W Who is alive in the Alkoyani people?

M W Awa Kute.
W Well, there is nobody.

M Kute
Nothing

M One, the last one who was old died in
October

M W *bekekeke* *mini* *nye* *ngilele* *keple*
It is me who is in trouble because I am around
SS *bekekeke*?
Was he a teacher?

M W *bekekeke* *nye* *keintye*, *nye*
No, he was a *keintye* *keintye* and
nye *keintye*
he died in October.

M W O, *bekekeke* *keintye*
Oh, they *keintye* *keintye*

M W E-e, *nye* *keintye*
Yes, there is nothing

M W *bekekeke*, *keintye* *keintye* *nye* *keintye*
He was the only one left

M W Kute, Kute
Nothing, nothing

C Was *keintye* himself?