

S.O.H.P. NYAWO HISTORY: S1 pho John Nyawo 1/1

fighting those two Manaba  
and Sambaue

J Hsini → what is she saying

H Uzi uyati kuti hebabangani  
J Do they say why were quarreling?

H Habacabanako  
J When they fought

C When, what were the Nyawo  
people doing on top of the  
Mubenko, were they growing  
crop

J On ya, bayalima, bafuze  
is, they farm they keep  
inkomo nyimbuji.  
cattle and goats.

H They are ploughing, <sup>cattle</sup> ~~cropping~~  
and goats

C And making medicine, imisi

J Well ya, not all of them  
of course

the Ninyangas,

C were they famous Nyangas,  
the Nyawo were they famous  
Nyanga.

J O - ya - they do it

C Did they sell the medicine  
to other people

J very, very few  
especially, they sell  
the medicine called Sibiba

H They sell snake bite one

C One to top the poison and  
today

H + J Ya

C In the old days also, emndvula

J# what is that

H In the olden days they were  
using Sibiba

J# Ya Sibiba

C In the old days, before

H Yes they were using it

C Did the Swazi king ever go

sentosi yaiwaMngomezulu abathi  
the Mngomezulu king called  
uhubelo, ngoba uhubelo wayeno  
Lubelo, because Lubelo was  
laka baka, & wasute wayohk  
quarrelsome, he attacked the Nyawos  
sela kuNyawo. Lubelo manje  
so the Nyawos also attacked  
ke bakNyawo base bembhazela  
liini. ~~abo~~  
ke fidi.

H E - they began to quarrel <sup>with</sup> the  
Nyawos, chief, - intosi yata  
Mngomezulu

C Lubelo, fought against Sambane

J Ye --

C Was Lubelo against Sambane  
fighting.

J Ya - manjua nke, kwapheta  
But that was settled and  
ko nokho loko sebayizilobo  
they became friends

abakwaNyawo nabakwa Matsenjwa  
The Nyawos and the Matsenjwas  
and then became

H friends

C uhu - what were they  
fighting about, why were  
they fighting.

J Because the chiefs used to  
fight

C Did the Nyawo ever used  
to fight the Tsonga

J eh.

C Did the Nyawo, Nyawo people  
did they ever fight the  
Tsonga people.

J Oh ya, they tell me that  
there was Manaba down  
there, they said he was killed  
by Sambane

C Do you know why they were

the Swazis plotted together  
with the Nyawo people, I mean  
Swazis killing, to kill Dingane  
that's what I heard

C Did \_\_\_\_\_ come to kill  
Dingane from Lobamba

J I don't know really, I  
can't tell, I can't tell.

C Mhm, can you tell us  
the izithakazelo of Nyawo

J Wo, izithakazelo zakwaNyawo  
ne Nyawo izithakazelo

kuthiwa Nyawo, Mlaba, Dumatide  
we say Nyawo, Mlaba, Dumatide,  
Mthandiwabantu bengakuthandi.

Mthandiwabantu bengakuthandi  
Njokweni, Nximba, laba<sup>ke</sup> abasho

Njokweni, Nximba, those who  
njalo abathi Nximba ngilaba

say Nximba do those in  
abaseningizimu. laba bebaningi  
the southern regions. That's where

ngakhona kodwa kuseyibo  
there is lots of them. They are  
abakwaNyawo.

still Nyawo

C Mhm, I see,

C Do the Nyawo people call  
themselves be mdzabuko

J What, do they

H Batikita nyekutsi be mdzabuko  
Do the Nyawo call themselves  
yini bakwaNyawo  
be mdzabuko.

J Oh - ya

C eh - are the Nyawo people  
related to the Mngomezulu  
or Matsenjwa.

J Em - a - ayikhona, ba-  
No, they were just neighbours  
khelene nje, nabakwaMngomezulu  
with the Mngomezulu, but at  
khayi todwa, todwa ngesithathu  
the time of

J Um. mi they many nearly every nation here of people

C Can you tell us again those emantelo of Nyawo

J ~~E~~ Well, e - ekunye ke Another thing I <sup>ngakuzwayo, ngakuzwa nje ke</sup> also heard. I heard about the magordua nentso u Dingane King Dingane

H Another thing that I heard according to the king Dingane

C Um.

J Ukuthi ke wafeta khona le That he died over the kwaNyawo, kwathlatkulu, place of kwaNyawo

H That he died at Nyawo, near Hlatikulu

C Which is it, Dingane

J Ya,

C Um.

J uayebaleka ke ebaleka ke. He was fleeing, fleeing from ebalekela u - inkosi enye - u the other king, - his brother - umfowabo - u - u Mpaude Mpaude, jointly with the ehlangene namabulumu, aye Boers, so he was fleeing until baleka ke aye aye teta lapha he died here at kwaNyawo kwaNyawo wayecashile nje he was kidding, here

H Dingane was staying

C Ya I understand when ~~and~~ Dingane arrive at Lubambo who was the Swazi ~~king~~ king.

J <sup>E</sup> Angazi kahle ke lapho I really <sup>really</sup> don't know who was the king of Swaziland. at that time. I don't know

C Did

J Only what I heard is that

bayisizwe  
nation.

H Oh the Sibiya people

C Who told you this story

J What told me, e-e-u

Sigodo indoda endala  
Sigodo and old Nyawo  
yatwa Nyawo  
man.

H Sigodo an old man of Nyawo

C Mhm

J Nanje, yileko ke engilwaziyo  
Now is that which I  
ngabakwa Nyawo

know about the Nyawos

H That's all I know about Nyawo

C Did <sup>the</sup> Nyawo and the Sibiya  
people, did they split

J Well, abakwa Sibiya bakwa Zulu

The Sibiya are in Kwazulu

lapha bathona.

That's here they are.

C Did the Nyawo people, they left  
the Sibiya people in <sup>Zulu</sup>land  
and then they came and then  
they stay at the Lubombo

J Ya, ya.

C Why did they stay there.

J What

C Why, did they stay, ~~there~~ <sup>why</sup>  
did they leave Sibiya  
and go and stay there  
at Lubombo

J Well, I can't tell you why  
but you see nations were  
moving from place to place,  
I can't tell you the reason

C Eham, did the Nyawo people  
marry Sibiya,

J Oh ya, oh ya,

C you do

J They do

C Is there anyone who the  
Nyawo people don't marry

kulaba abalamba baxebula  
others to these that go up  
imithi, awu nine nitambela  
and down so you are of  
futhe ningabaka Lunyawana  
Lunyawana.

H The part of Sibiya people started  
complaining about these people  
that they move and come back

C ~~He~~ Mhm uh. searching the  
medicine

H Searching the medicine up and  
down.

J Bati ke laba ke asisibo baka  
to these said we are not of  
Lunyawana sine singabakwa Nyawo  
Lunyawana we are Nyawos

H S- the others said we are  
not of Lunyawana we are  
Nyawos

C Because they were moving the

whole time.

H Ngeba ke bahamba soukhe losi  
because they ~~would~~ were  
thatsi baphe kuhamba  
~~walking~~ moving all the time

J Ya

H Yes -

J Bashe njalo ke abanye, engatuzwa  
others say so, that's what I  
yo ke loto engatuzwa ngendaba  
hear, I heard this from an  
endala yakwawo,  
old Nyawo man

H That I got -

J Basuka balilephika kwabaka Sibiya  
They split from the Sibiya

H I got it from an old man

C what is his name

H Ligama lakhe kwatunyobani

E Sibiya

C The old man called Sibiya

J Sibiya, abakwa Sibiya phela  
Sibiya, the Sibiya are a

kulaba abahamba baxebula  
others to these that go up  
imithi, awu nine nitambela  
and down so you are of  
futhi ningabakalunyawana  
Lunyawana.

H The part of Sibiya people started  
complaining about these people  
that they move and come back

C ~~He~~ Mhu uh... searching the  
medicine

H Searching for medicine up and  
down.

J Bati ke laba ke usisibo baka  
to these said we are not of  
Lunyawana sine singabakwalyawo  
Lunyawana we are Nyawos

H E - the others said we are  
not of Lunyawana we are  
Nyawos

C Because they were moving the

whole time.

H Ngeba ke bahamba soukhe lasi  
Because they ~~would~~ were  
thatsi bapho kuhamba  
~~walking~~ moving all the time

J Ya

H Yes -

J Bashe njalo ke abanye, engatuzwa  
Others say so, thats what I  
yo ke loko engatuzwa ngendab  
hear, I heard this from an  
endala yatwalyawo,  
old Nyawo man

H That I got -

J Basuka balilephuka fya baka Sibiya  
They split from the Sibiya

H I got it from an old man

C what is his name

H Ligama lakhe kwatunyabani

E Sibiya

C The old man called Sibiya

J Sibiya, abakwa Sibiya phela  
Sibiya, the Sibiya are a



lapha o Boyeni - mm - kuge  
and settled in the Lubombo  
kuba manje. until today.

I  
abanye ke batli abaini Nyawo  
Others say the Nyawos, came  
laba baghembuka kwabaka Sibiyas  
from the Sibiyas

H Other people say these Nyawo  
people came from Sibiyas

J Ya batli kwasuka laba abanye  
They say the others were  
behamba bexei la "ithi yotwe  
moving eating medicine for  
lapha ngaba phe's le - kwa, kuku  
healing because, at my place  
kwalyawo kuno hlathi elikhulu  
at the Nyawos place there is a big <sup>wild</sup>  
lasendle behamba basebula  
bush of. They would go about  
inithi ke bahambe bayokugidayisa  
piercing medicine and sell

H At our forest is a <sup>wild</sup> white forest  
which the people were collecting  
medicine.

C Where is the Hlatikulu,

I  
C where is it

J On top, on top of Lubombo

C On top of Lubombo near  
what place

J What

C Near what place

J It's around the long wild  
forest in the Ngwavuma  
district.

C Eh - on the other side  
the \_\_\_\_\_ of Lubombo

J Ya, ya - ya, ya outside  
Swaziland

C Mhm - mhm -

J Manjeke base bathi ke  
Now these others, say these  
le'oa abanye batwasibiyas  
the Sibiyas said

kwakungu Moses. nempela ke  
was Moses. so they came  
fite bashaye ke abanye abantu  
and beat the other people but  
laba todwa yena bangantshinti  
they did not touch him because  
ngoba intosi yayibatshele ukuthi  
the king had told them that  
bangomhanyi ngoba yayimthanda  
they should not beat him because  
kakhulu manjona ke aji ke  
he loved him so much. So the  
ivangeli ke laqhubeka ke kuzo  
gospel progressed until today  
kuba manje,

I mina ke ngazalwa ubaba  
I was born when my father  
eseyikhulwa nomama eseyikhulwa a  
was a christian, even my mother  
noko ke indaba yeyikolwe yayi  
too was a christian but the schools  
ngakabikho ngalezo ntathu giseyincw  
were still ~~there~~ there at those times

soma impela zizinge — iyinkolo  
they were very few, my father  
ngoba ubaba uthe ngazalwa  
says I was born after the  
emva kwempi yama blume  
war of ~~Abaka~~ the Boers  
ngo 1902

in 1902

C M.

I isikhathu engazalwa ngaso  
The time I was born  
ihayi ke magondana nesigwe  
Anyway about the Nyawo people  
sakwa Nyawo, kuthi ke abadala  
the old people say, what I  
ke engatuzwayo, abanye bathi  
heard, what I heard some say  
baqhamuka euhla beging'ka  
they came <sup>from</sup> way up came  
ngesilulu kaphuma esikhatheni  
rolling in lululu from the  
Sothaka, behla ke baze bayawath  
place called Sothaka so they came

abantu beqhuba inkomo  
people with a cow to feed  
yokumondla waze wabuya  
liim. He came, my father, when  
ke ubaba e ekumbile, ebuyela  
he was old, he returned to  
KwaNyawo oBonjeni.

1. The Nyawo of Lubombo  
kwase kuvela impi 2- yaMangosi  
there were a no of the English  
rabasi <sup>Bechuanaland</sup> ~~Shanganaland~~ wayese ke  
and Baromas, my father then joined  
ubaba "rojyina eseba yishu  
and became a soldier, he went  
ehamba ramosha, uma epta  
with the soldiers, when he came  
le eBechuanaland e - kwase  
to Bechuanaland there came some  
kupika abafundisi, angibazi ke  
preachers, I don't <sup>know</sup> ~~who~~ which ones  
mina ukuthi ngibaphi labafundisi  
were they but he then

wase uyakhidwa ke kanye  
became a christian with others  
nabanye, emva kwempi ke  
after the war then they  
wabuya ke wayowushumayela  
returned, he preached the gospel  
ivangeli ubaba e Ngwavuma, ~~ke~~  
at Ngwavuma, the gospel was  
yevangeli yayingavunywa ke.  
not accepted at that time  
ngateso sikhathi. E-

1  
E- uSambane ke wayese llupha  
Sambane then sent out  
amabutho ukuthi ayoshaya laba  
emabutho, to go and beat these  
abakhohlwayo. Kodwa wathi bangamthuti  
christians, but he said they should  
ubala lo, igama lathu kwatungu  
not touch my father his name is  
Msolo. e - igama ke lokutholwa  
called Msolo his christian name

Interview

Sipho John Nyawo at: MPATHENI  
DN: 28-07-83

J - John

C - Caroline

H - Henry

C You can speak in isiwa  
or in isiZulu whatever you  
prefer

J Mine ngingu Johane Nyawo  
I am Johan Nyawo  
ngazalelwa obonyeni endaweni  
I was born at Lubombo  
yase Ngwavuma  
the Ngwavuma area

H I am John

C I understand

J uBaba uzalwa ngo yinkosi  
My father is born of the king  
yakwa Nyawo uSambane ento  
of the Nyawos, Sambane, from  
yakwa Dlamini eNtandozi e  
a Dlamini lady of Ntandozi  
wazalelwa eNtandozi ubaba  
he was born at Ntandozi, u  
ngise uSambane wase Thum  
father's father Sambane sent

Section One

Nyawo History

Hamilton series

28.07.83

Sipho John Nyawo

wena uphambisa ngezazi

zamadoda. Uxa - uxamalaza.

longadima ukugqiza - gqiza -

O - uxamalaza (longadima)

~~ba~~ kungqiza ngodaka. Zona

bezilima beziphangalazela

usilo, usilo sinameva nase

shobeni, kade ngikutshela, tshela

lingqiza ngithi inkomo naban tu

uzizondeleni lokuzingqiza zondweni

uthe inkosi yabangqiza. Umenzi

wacabo limvume uSambaue, unafu  
clouds

ukulandelaya elikaNtini nelika  
that follow each other that  
Mbelo.

one of Ntini & Mbelo.

C Oh fantastic, fantastic. Did you  
miss out some of the king people

J What

C The one who was before  
Sambaue; what was his  
name

J Oh before Sambaue

C Ya

J Oh

C That was - I think it  
was at the bottom of the page,  
I mean the igibango that you  
were reading just before Sambaue

J Was?

J Sambaue, Sambaue.

C No, you just, I mean, you

engasa ———. Odidi luma  
 thatha ngezinyembezi, unduku  
 a stick  
 yambulazwe eyatsulekwa ku  
 of destroying the nations borrowed  
 Nquduma kwaMashabane  
 from Nquduma at Mashabane  
 Izipongo zika Nhlungaluvale  
 Izipongo of Nhlungaluvale  
 uSondlalose, untamo kayidinwa  
 Sondlalose, whose neck never  
 ukutsheka. Usono sebe  
 lies to bend.  
 asithandi. (Angisaboni,)

I can't see well  
 Izipongo zika Sambaue, unkwata  
 Izipongo of Sambaue, one who  
 Nkuuzi-uzi - unkuuzi zimibili  
 holds two bulls, elizwe  
 ziyabonakala. inge elidle  
 a vulture that

ngomoya ukullu kuyadliwa  
 heard from the air that they are  
 eryatatho, unkuuzi eshaywe ezinge  
 eating in the south. A bull that has  
 kanti uyazicijela. Unkwawo kawediniwa  
 been beaten by the others yet he is  
 ku - ku - (kuyintshikisi) -  
 sharpening his horns -  
 unkwawo kawediniwa kuyibinga  
 - An arm does not tie to move 2  
 Sambaue bayafwala kwa Nkunjika  
 Sambaue, they refuse at Nkunjika  
 ushiya abaNquni nango kweloku  
 He left abaNquni by moving fast  
 zela. Ipluva elindlebende  
 elingezwandaba. libatshehwa  
 izidaba libange ehawini.  
 Unhluphe ophaul'langa, uthandi  
 itanga. liphaula ngemseke

C please, please, \$

J Izibongo zika Dlammbula. uDlammbula

Izibongo of Dlammbula.

Dlozobe, umfuyezgi wemuliba

shortness of branches

emide nemifushane uDlammbula

long and short, I found

ngumfumele egeza, angisaboni

Dlammbula washing, - I can't see

kabile - egeza uNgwane am

well - washing Ngwane, the

Kotuximilezenzi, Ngumfumele, angisa

legs, I found, - I can't see

boni kabile ~~emhlabeni~~, wehla,

properly, my eyes, gony

egeza, ephagula o - kuNgwane

down, rubbing - Ngwane

→ wayetwehla nokuse - nokuse

umahloloba ngeqwa

→ ice

lumbethe intaba. Umpunzi vuka

covering a mountain, Buck take

vuka ngomkhonto ekweneni, aba  
off from the spear,

zu, abazingeli bazigodla

- the hunters got hold of

izinduku. Umthika, umtshekatshe

steeer sticks. Our Mtshikatshe

wakithi, endabeni, Umazinyo

at Ndabeni, Teeth that

ampempe ijengawentombi. Ushlala

"ampempe" like that of a lady,

esilapha eshlalwa zintombi

A tree that is there, that is

ramasoka, Mtshani buyasha um

sat by the ladies. The grass

ewethu, Kazi koya kusho noba

that buras my brother, I

mageza. Iuto - iutohoviyaue elapha

engasibazini, i-i-geje ngijiphathe

yangimkela. Umahlafuna umlamba



Yimiphundumane, amahhansi, notha  
zimba, yinembe, yimuggiki, izipozza,  
uThulwana, Yinjinji, awu

C Its fantastic what you have  
fantastic

J Haujeke

I  
Izibongo ke zamakhosi, izibongo  
Izibongo of kings, those of  
ke zika Mgabadelu, Mgabadelu  
Mgabadelu, Mgabadelu of  
watabame, wasonkambile  
Labashe, of Nkambile  
angalozophu-awasi ngenombelebele  
whose fingers ooze "awasi" like  
ushulubeza-ngomkhonto bamphosile  
embelebele. ngenomkhonto bam  
Izibongo zika Mushokaphatawa  
phosile, Izibongo of Mushokaphatawa

uNjonyo wasemhlangeni, usibanywa  
Njonyo of mhlangueni, ↑  
ngamagoda ziwadabulela entuobleni

Kotandala, uijolo bambophe ngama

goda, kamambophu ngamashoba  
They don't tie <sup>him</sup> with "amashoba"  
ezinkomo. Mabonabulawe. Au-  
of cattle. One who is seen and  
awu ungamkhini  
killed.

C What else do you have there Mr  
Nyawo

J Au — izibongo zamakhosi

C Please, I must get —  
can you read the Izibongo  
Mr Nyawo as loud as you can  
to the tape recorder. As though you  
were speaking

J You still want the Izibongo

Lika laso Bonjeni base bayatha  
of Lubombo, they build in  
phakathi kwezindlovu namna  
the midst of elephants and  
bhubesi. nezimpisi zokwe izilwane  
lions, and hyenas and all the  
kugawele izilwane zokwe obonjeni  
animals. There is lots of animals  
Hlathikhulu. in Lubombo at  
kwaHlathikhulu.

C When did you ~~write~~ write  
that

J E-, I wrote this in 1938

C It was a very good thing  
that you did that

J Well ke, amagama  
The name of the  
amabutho, kabesutha amabutho  
amabutho, they would "butha" amabutho

H E-

J Ya, amagama awo <sup>ke</sup> nantaka ke  
Here are their names

utomdayi, amabutho ka Mushoka  
Lomdayi, Mabutho of Mushoka phakathi  
phathwa, Umange amabutho ka  
is Umange. Mabutho of Mushoka phakathi  
Mushoka phathwa, Izingaba, Izingqoba  
is Izingaba, Izingqoba, The  
amabutho ka Dlambela, uNomanda  
mabutho of Dlambela or Nomanda  
amabutho ka Dlambela. Amabutho  
amabutho of Dlambela. are Amabutho  
~~amabutho~~, Izindlovu, Izikhova, Izimpisi,  
Izindlovu, Izikhova, Izimpisi  
Amahashi, Izinsunpa, Izotha, Izingqoba  
Amahashi, Izinsunpa, Izotha, Izingqoba  
Amapopodo, Indinda, & - - - - - gama  
Amapopodo, Indinda  
butho ~~into~~ intomokayiphela

E What the name of  
H Amabutho, intomo-kayipheli

J Amabutho ka Samba ke

lika Mushokaphatlwana uyona  
was "ikhohlwana", it is he who  
awanikwa yente mitshi  
was gives all the Nyawo  
yakwa Nyawo.  
medicines

CM

J Sengikushilo<sup>ke</sup> lapha bavela  
I have said where the Nyawo  
khona laba bakwa Nyawo  
people came from, I have said  
sengikushilo. ate ngibone ukuthi  
it, let me check if I have said  
ngikushilo kalile yini. Abakwa  
it properly. The Nyawo; ~~the~~  
Nyawo lapha bavela khona  
came from the north  
ngathusa bavela ehlala

J Da- babehamba ngezinyawo  
They were footing

okudabukeni kwabo, babengabaka  
~~At first they~~  
~~from the north~~, were Sibiyas, that  
Sibiya ukuzi kube abakwa Nyawo  
they became the Nyawo, the  
kwasuka oyise kaDokolwana  
father of Dvokolwana and NoMandla  
noNomandla bahluka lapha  
the split from the Sibiyas, they  
kwabako Sibiya badlulela  
went further ahead so the  
phambili base hetu ke laba  
Sibiya, said you move all  
bakwa Sibiyas, awu, nikhambela  
the line so you are of Nyawo  
futshi ningabaka Nyawo. yasesayi  
The ~~men~~ <sup>men</sup> said, we are  
thi ke lamadod, qha asisibo  
not of Nyawo but we are  
thina abaka Nyawo singabaka  
of Nyawo. So when they  
Nyawo nxa befika lapha kukhuzwe  
came to this place

hlanga <sup>ng'u</sup> uNgungunya, nempela  
- so he  
wayesekeweza loko uGasa  
did that and came back  
sebekuya naye <sup>ng'u</sup> uNgungunya  
with Ngungunya. Mushoka  
uMushokaphathwa sevuuka  
phathwa gave Ngungunya  
uNgungunya igobongo lo  
a Tjwala container (igobongo)  
tshwala utuba ahaube  
so that he would drink  
ephuzza endleleni, wayesithi  
along the way, then Mushoka  
ke uMushokaphathwa nibo fike  
phathi said that they should  
nitshela uGasa <sup>Direct</sup> ukuthi ngizofita  
tell Gasa that <sup>3rd person</sup> he will come  
emva kweziinku eZimbili ngizo  
after 2 days and see his brother  
bona umfowethu uMbaba". Uthe  
uMbaba: so when Gasa heard

utuba ezwe loko uGasa wathi  
tho, he said <sup>(Mushoka Phathwa)</sup> he has finished  
awu loku impi yami yonke  
all my impi, how will I  
uyigedile, uMushokaphathwa njizolwa  
withstand or fight him. as he will  
sela ngani loku utlu uzofita  
come. He will kill me. So he  
nye, uzongibulala, wawuyakhutha  
took off with Mbaba  
la njalo uGasa nonbaba  
with their cattle, they went  
rezinkomo, zabo bagonda kwa  
to Mabelemade, they went to  
Mabelemade. Bagonda twaMabele  
Mabelemade, now its about  
made - e - o - ya - sengomunye  
somebody else here..  
la. kusho <sup>ngayikuhlwa</sup> le ka  
The "imbuthu"  
Dlambula imbuthu yakhe usi  
of Dlambula ~~was~~ uLufu  
gangi utlufu ikhohlwa

eswazini  
in Swaziland  
right, that is Samba's  
mother — unina kaMshakela  
Mother of Mshakela  
yintombi yakwa Sumbi, unina  
is a lady of Sumbi. Mother  
kaMshakela waye yintombi  
of Mshakela is also a lady  
yakwa Sumbi uNomaghaba.  
lady uNomaghaba,  
unina kaMushokaphathwa yintombi  
Mother of Mushokaphathwa a  
yintombi igama ukongabe,  
lady of Mafulela name Langabe  
unina kaMhlongelwalo yintombi  
mother of Mhlongelwalo a Mafulela  
yakwa Mafulela uCekazi; abafu  
lady Cekazi; brothers of  
wabo kaDokolwane uNomandla  
of Dokolwane are uNomandla  
uNkonyuzwayo, uKholhwa  
uNkonyuzwayo, uKholhwa

pronounced as "la"  
uMgabadele, uMbaba, (imbulu)  
Mgabadele, Mbaba  
-in iguadi. Umbaba wayebonga  
Mbaba was quarrelling  
no ~~the~~ Mushokaphathwa, uMbaba  
with Mushokaphathwa, Mbaba then  
wayesebaleka eya kwazulu  
flee to kwazulu at Gasa.  
kwa Gasa esebuya nempu  
then came back with impi  
ezohlazela uMushokaphathwa  
to fight Mushokaphathwa  
kodwa impi yathu yahlukwa  
but his impi was defeated by  
ngeMushokaphathwa. UNgunyane  
Mushokaphathwa. Ngunyane of  
Gasa wathunjwa ngenye  
Gasa was ~~stolen~~ kidnapped by another  
indoda, uMushokaphathwa wase  
man. Mushokaphathwa sent this  
eyithuna lendoda ukuyofihla  
man to go tell Gasa to come with  
uGasa mafeze uziutomo ago  
cattle to free Ngunyane

C where did you hear the names of those chiefs

J From old people of my place. o

C Ehm.

J And, khayi letunye nje

se -

C It's very good that you wrote it down like that very good

J Ehm

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J Oh sengitushilo lokus sengile  
khulumile loku <sup>have already read</sup>  
this

J Ngingake ngifunde nje loku angaz  
Maybe I can read this, I don't know

nona tulungile yini,  
if its okay.

H Ungakutindza babe \_\_\_\_\_  
You can read it

J uSilevana ngumfowabo, ngu  
Silevana is brother of, brother of  
umfowabo ka Nhlongaluvale uyena  
Nhlongaluvale, its his wife  
awazala uSambane. kuntam  
~~base Sambane~~ from his brother's wife  
fowabo uNhlongaluvale (esefite).  
uNhlongaluvale, after he had died  
\_\_\_\_\_ ngeengane zathe  
his two children

ezimbili zibafana, wayesethi  
boys, and then Dlambula said  
ke ku Dlambula, ~~ku~~ uSilevana  
to Silevana should ~~give~~ <sup>give</sup> children  
matazalele umfowabo uNhlonga-  
for brother Nhlongaluvale - the mother  
Luvale - unina ka Sambane uZikhe  
of Sambane Zikhubase a Nkosi  
- Base intombi yakwa Nkosi  
lady

C F Sikhulu not inkosi

H Abe argu chief

J I dont know really, maybe he was a chief, he was chief of his area anyway

C Mm

J You see izwe labo abatwa the land of the

M... i-i- li kusuka o  
Phonyolo kuya eNgwavuma  
Phonyolo up till Ngwavuma

That place between Phonyola river and Ingwavuma river belong to Nyawo people.

C Mm who was the king of the Nyawo before Sambane

J I dont know, I think there was no king

C or who was a chief.

J He was a chief.

C Do you know the name of the chief before Sambane who was his father

J Oh before

C who his father

J Lets have a look

C Can I get something for you

J Amathosi, atwaNyawo, Dvokobashe, one, Njokweni 2, Mabaso 3, uMgabadele 4, uMsho kaphathwa 5, uDlambula 6, uNhlanguvelu 7, uSambane 8 and uMshiselwa

no Mtshakela ozala ke, ozalaka

Mtshakela bore the inkosi ethova ke kwaNyawo present head of Nyawo's Mbabane uMbabane.

C \_\_\_\_\_, I see, where did you hear the names of those

C F Sikhulu not inkhosi

H Abe angu chief

J I don't know really, maybe  
he was a chief, he was  
chief of his area anyway

C Mm

J You see izwe labo abatwa  
the land of the

Nyawo, i-i-li kusuka o  
Nyawo starts from the  
Phonyolo kuya eNgwavuma  
Phonyolo up till Ngwavuma

That place between Phonyolo river  
and Ingwavuma river belong  
to Nyawo people.

C Mm who was the king  
of the Nyawo before Samba

J I don't know, I think there  
was no king

C or who was a chief.

J He was a chief.

C Do you know the name of  
the chief before Samba  
who was his father

J Oh, before

C who his father

J Let's have a look

C Can I get something for you

J Amathosi, atwa Nyawo, Dvokobato  
one, Njokweni 2, Mabaso 3,  
uMgabadelo 4, uMsho kaphathwa 5  
uLambula 6, uNhlanguvelu 7  
uSamba 8 and uMshiselwa

no Mtshakela ozala ke, ozalake

Mtshakela bore the  
inkhosi ethova ke kwa Nyawo  
present head of Nyawo's Mbabane  
uMbabane.

C ———, I see, where did  
you hear the names of those

J Eh



to the Nyawo people to get  
the medicine

H Inkhosi yakaNgwane, kuleto  
The Ngwane king, during those  
times who was it. did he  
ya yini kaNyawo yafuna  
ever go to ask for medicine  
umkosi, from Nyawo

J Angizaye njizwe ke loto  
I never heard about that.

C Did the Nyawo people, did  
they dance incwala

H Bebayigidza yini rebakaNyawo  
Did they dance incwala  
incwala kuleso sithatsi.  
at that time

J Mm m

H No, they did not dance

C Mm. did they have umkosi?

J Umkosi, what is that.

H E-m

C In Zululani, instead of having  
incwala they have something  
nearly the same, they call it  
umkosi

J Ya, they didn't have it.

C Mm; do they, the Nyawo people  
have a sigodlo

J Ya

C They have a sigodlo

J Ya

C Tell me about it.

J Ya well, you see, abakwaNyawo  
babene Nkosi namabutho

H The Nyawos had mabutho and a  
king

C Mm

J Ya,

C Was Saubane chief or king

H Saubane abeyintosi woma.  
Was Saubane king or chief  
abeyintosi chief.

J. Emahluya.  
 C What was the emahluya made of, is it like this the material.  
 J Ya, clothes like that.  
 C And before the whites  
 J Oh before, before, they ~~were~~ <sup>wear</sup> what you call skins.  
 C Mabheshu or long skins  
 J No - baphala <sup>utlumba</sup> they "phala" → tanning skins zeyinyamazane. of wild game  
 H They were wearing skins of bucks  
 C Mh but what, you know, the mabheshu is short, \_\_\_\_\_ small things were the Swazi people wearing short or longer skins  
 H Utsi te lamaSwati abe <sup>bopha</sup> ~~to be~~ she said the Swazis were

sikhumba sijike nargala.  
 tying the skins like this / point  
 J E-e. Yes.  
 H Swale.  
 J Angazi kahle. I don't know well.  
 C Do you know anything about this word Embo.  
 J Embo.  
 C Mh  
 J Mh - no.  
 C Mutungwa  
 J Embo, where was that, that is in  
 C We don't know, some people say we are Embo people.  
 H Labanye baye batsi sibobela  
 J Oh ya - em well you mean in the Republic - abasEmbo, angazi kumbi lapha eSwazini.  
 C Do you know of any people

yini

J Akusikho.

Nothing

Kuphelile.

C Ma Nyawo, the Nyawo people did they have a libandla in the old days, did the Nyawo people, did they have a libandla.

J Ya

C They had a libandla

J Ya, when they want to deal with their matters

C And do you know what they before the whites came what did the Nyawo people wear.

J You mean, wo - you mean on their bodies.

C Ya

J Awu, ya, e. abakwa Nyawo they used to wear like the bebenqota njenga Maswazi Swazi.

kanti futhi abanye njengesizulu and others like the Zulus.

bebhunca amabheshe, they would tie "amabheshe"

H The Nyawo people were dressing like Swazis, some like the Zulus

C So what did they wear, what sort of things.

H Lebebatufaka nyutamabheshe / abanye They used to wear the amabheshe what about others.

J Ya,

H Kanye na / kwase hwalini

J Ya.

H As well as the Swazi dress

C What was the Swazi dress in those days

H Koduwa bebqota bebanunula What ~~were~~ would they wear at that time, the Swazis Swati

Wadli udlondlo ya ngikutshile  
And Ndlondlo said I told  
awu, manje ke sekhwile  
you. It was night at that  
kodwa ke luyabonakala itlungi  
time, but it was still possible  
manje anabhekese afuna uku  
to see some shades. The lions  
benuka lenyama. UMathonga kade  
wanted the meat. Mathonga was  
ayosala, uyosa ke. Sebezwa  
roasting, and they heard the  
atubhonga kwabhekese uyo  
roaring of the lions and then  
usethula emkhini. Kunjalo nje  
he also climbed the tree. And so  
sebaya, sewuyayibona ke udlondlo  
Ndlondlo saw it, and he  
ke lelibhekese lapha ke, ngoba  
shot it and killed it  
afuna nansi inyama. Awu sawu

yishaya ke uyayibulala leenyane  
- the female one.  
esitazi. Balala khona lapho.  
They slept there.  
Ngakusasa ke wayawabulaba  
In the morning, they went to  
umkhosi ethaya ke udlondlo  
report at home. Ndlondlo went but  
wayala uMathonga la base  
Mathonga remained. So they  
bayalibhaka ke lelibhekese aliso  
rounded the lion he had  
yile kodwa — laphuma labaleka  
shot. They defeated it — that's  
balabulala, ipheba lapho udaba  
lion the story of Ndlondlo ends  
kaNdlondlo.

- C To Mr. Nyawo what else did you  
write in your book.  
J Angisamuzwa  
I don't know.  
H Uti lokunge lowakubhala babe  
she said what else did you write

zimbili mina ngizothudala izi  
I will carry the stirs. and  
klumka ~~mina~~ simuke. Wayesethi  
let us go. Mathonga said  
uMathonga suta kanti uyesaba  
"You are afraid, you are a coward  
kanti uligwala. Ngase ngithutela  
so I got angry and then said  
ke nami sengathi yebo ke kinyika  
okay then go and collect firewood  
hamba ke uyothiza. Well

- The story  
ijudi indaba le, balala khona  
is long. - so they slept there  
lapho ehlazeni babusale impoti  
in the veld. They had killed "impoti"  
Amabhukesi ke afuna ukubonuka  
The lions wanted to take away  
lanyama e - manje ke base ke  
from them the meat, so the sun  
nanti ilanga seliyawushona xba the  
went down. They collected

za yinkuni ke bayabasa manje  
firewood and made fire ~~so~~ and  
ke bayasa ke la - uNdlondlo  
~~wase~~ <sup>wase</sup> roasting meat. Ndlondlo  
ke yona wase uliatha isintu  
then took the skin and climbed  
ukhwele phuzulu, usiphela  
a tree to tie it up the tree.  
phuzulu emthini, ayekhwele.  
so he climbed. Now Mathonga  
Manje ke uMathonga lona aha  
was busy roasting the  
nba naye ulibela ukosa  
meat. The lion <sup>had</sup> come back  
inyana la, asabuyile  
so when they had come back  
amabhukesi, buya amabhuya  
ere wade the sound.  
blu, awu zesuka izinja  
Blu! The dogs took off  
zabalata, wase uyekhwele  
and Mathonga also climbed  
naye uMathonga labha emthini  
the tree

ngase ngithihibala ke nge  
so I just stood. My dogs  
izinga zani gangena phansi  
hiding underneath me. It showed  
kwani. Yase iugisimazela itkhipha  
me its teeth. and then it  
namagipho yase isuta lapho  
~~opened~~ roared and look off  
ihamba iancane ithe ilapho  
slowly, from a short distance  
yabuya yafike yenza sona  
it came back and did the  
leso sakugala. isihamba  
same; and then went off.  
~~leso ang~~ isibhamu leso angka  
my gun was unfired. After  
sibohli, ithe lapha isifubhile  
it had turned do back I  
ngase ngiyasivula isibhamu  
opened the gun, it ~~charged~~<sup>made</sup>  
sahlala isibhamu sathu nge  
a sound and said nge.

nge. yase ibuyile yabhodla  
it came back and roared  
yasinaga ngase ngisikhombisa  
and sneered. and then it  
embonyeni, isihamba ngelinta  
went, I touched the pan  
ngaphansi lagadla upami  
and it made a sound  
lathi nge, yasuta lapho  
nge! it took one leap and  
yasuta lapha labalinge  
got into the nearby bush  
yaye yangena esibhalileni kwazi  
so that was when I got  
lapho. To name ngithola netheka  
a chance to \_\_\_\_\_  
okuyithuzo. Ulefito ke uoma Thoga  
to Mathonga came  
nempuzikazi yatho. Ngase ngithi  
with a female back. So I said  
nina kuye, kithwale ize usonyama  
to him he must carry the  
meat

seti hambaile ngithe lapha  
the sun had really gone, when I  
ngethula isixanti engwabeni  
came to the heap. I put down  
kanti yimbube segi bonile  
(isixanti); The lions had seen  
lapha sibeka khona. Sesibuyela  
where <sup>we</sup> were putting up the meat  
emva ngilanda isikhumba  
so I went back going to fetel  
ngithe lapha sengiseduze ne  
the skin, when I came  
ngwaba rpezwa unfuthe  
closer to the heap, I heard loud  
ngoba phefa kwakusobabeni  
noises, it was at "obabeni", it  
kusehlobo, kanti kwenza  
was summer. The noise was made  
amathala ago yimbube segi  
by the noses of the lions, eating  
yadla. Ngasuta ngabeka, ngabhe  
I looked up, I looked

phuzulu ngithi kumbel kwenza  
up thinking that it were  
amange, asethathe athamela  
vultures, maybe they had found  
lapha besihluzela khona, ngithe  
the place we were keeping the meat  
lapha ngithe ngiyasodela lapha  
so when I came close to the  
engwabeni zage sisutile izi  
heap, the lions flee, One ~~took~~  
imbube, enye yasuta nesixanti  
"isixanti" another took the chest  
enye yasuta nesifuba zithe  
when they were distance away  
zilaphaya yase ikhodla enye  
one of them roared, a female  
inkomazi isiza kani. Ngasitakha  
are coming to me. I threw  
phansi isikhumba ngithe lapha  
the skin down. when I turned  
ngithe ngiyafutakela ngayibona  
my back. I found it in front  
sinyaphambi kwami  
of me

izikhumba segadlwa yzi  
the hides had been eaten by  
ubube amablubes, the  
lions, so when we couldn't  
utuba zizwela izikhumba  
find the hides, then we saw  
sase sibona izintontoni, ngase  
the "izinkonkoni". Then I said  
ngathi mna kuthonga kathathe  
to Mathonga he must take  
isikhumba samu ayosi — o  
my — he must take my  
kathathe sibhamu samu ayosi  
gun and go kill them. So  
dubula, nempela ke wasithatha  
he took it and went across  
wayesevela esibosheni usefama  
a ditch where he saw an  
impunzi, useyidubula. eyilalwa  
saw buck, he shot it and killed  
plausi, wase ubuya nayo  
it then came back with

time, angithi ke mna yini  
it. So I said to him why did  
utuba ushaye impunzi uyeka  
he kill a buck and leave the  
izinkonkoni kanti sizofuna izikhumba  
"izinkonkoni" yet we have come  
na - ses - izikhumba na - case  
here to find their hides. So we  
susuka ke lapho sibona izimpofu  
moved from there and we saw  
senqushaya enye kuzo uqulolwa  
izimpofu so I killed one  
plausi. E - impunzi, sase siyi  
of them. And we unskinned  
hlinza ke sathu ukuba engede  
the - back. After we had  
sigede - ukuzihlinza sase siyithi  
finished unskinning it then  
ukha siyiywa (enanzini) sesigoni  
we carried them to the  
etulala lapho ngoba nant lonyo  
(water). We had thought of sleeping  
stream  
there



izikhumbano sezadlulwa yezi  
the hides had been eaten by  
ubube amabhubhesi, eke  
lions, so when we couldn't  
utuba sigisele izikhumbano  
find the hides, then we saw  
sase sibona izinkontou ngase  
the "izinkontou". then I said  
ngathi muna kuthonga bathathe  
to Makhonga he must take  
isikhumba samu ayosi — o  
my — he must take my  
bathathe sibhamu samu ayosi  
gun and go kill men. So  
dubula, nempela ke wasithatha  
he took it and went across  
wayesevela esibosheni usefumanisa  
a ditch where he saw an  
impunzi, useyidubula. eyilalala  
saw buck, he shot it and killed  
plausi, wase ubuya nayo  
then came back with

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tina, sangithi ke muna yini  
it, so I said to him why did  
utuba usaye unpunzi uyeka  
he kill a buck and leave the  
izinkontou kanti sigohona izikhumbano  
"izinkontou" yet we have come  
na - ses - izikhumbano na - case  
here to find their hides. So we  
susuka ke lapho sibona izimpofu  
moved from there and we saw  
serqushaya euye izo igqibela  
izimpofu so I killed one  
plausi. E - unpunzi, sase siyi  
o, thina. And we unskinned  
hlinza ke sathu utuba sigede  
the back. After we had  
sigede - utuzihlinza sase siyi  
finished unskinning it then  
utha siyisa (emanzini) sesigonda  
we carried them to the  
etulala lapho ngoba nanti ilanga  
(water). We had thought of sleeping  
stream there

c I am sure it is not, tell me what is there, please I could be so valuable you can't believe

J Ezika Ndlondlo Msane, there was an old man called Ndlondlo. Msane, ya I'll just read this about him. Ezika Ndlondlo Msane Ndlondlo Msane son unfoka Melilwane, oyisenthulu of Melilwane, his grandfather's baqhawuka eMhekweni, ukosi came from Mhekweni, their king yabo kwakuseNgaba. Ka Mbekwana was at Ngaba, Mbekwana ikutho lika Ndlondlo yindinda his ikutho was Ndinda uNdlondlo kwakuliphisi elitshulu Ndlondlo was a great hunter He was a great hunter

U Ndlondlo ukulala ibhubesi Ndlondlo killed a lion ukho ke kwafika umhango he says a certain white man igama lakhe kwuShali efuna came, his name was Shali izikhumba zezinkontoni, nezinyathi he wanted the skins of Nkontoni namaduka, nezi, nezitshwebhu the izinyathi, and zebras and zemiklombe, sesisuka ke uoma izitshwebhu, and imiklombe. Thonga Nyawo siya ehangeni- so we moved, I and uathonga in the lowveld, sigonda lapha Nyawo went to the lowveld, we ngangibeki khona izikhumba went to where I had placed the ezimbili zezinkontoni, nxa skins of izinkontoni, so when sifike ke lapho safumana we came here we find

C what have <sup>you</sup> got there.  
J Ah I don't think this is necessary

C what is it

J Now, I just wrote here Sigodo

Nyawo the one who told me a little bit of Nyawo history, Sigodo Nyawo uzalisa uDokotwane

KaMushokaPhathwa, ka Mgabadeli of MushokaPhathwa, of Mgabadeli ka Labashe, ka Njokweni, ka Do of Labashe, of Njokweni with Kolwane, wabuthwa ngu Sabane, Dokotwane. he was "buthwa" by ibutho lakhe @ Maphophopho, Sambane. His ibutho was amankentshane, izindatsha. Amaphophopho, amankentsane, Izinduna ezinkulu, Qedeya senior chiefs. Qedeya of

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wase Kaliweni, \_\_\_\_\_  
Kaliweni

awu, uVimbela wase Ndabeni  
Vimbela of Ndabeni

C What else did you write

J Bese kuba Ngu tshamini umfoka  
And then Ntshamini of  
Qedeya wase Kaliweni, u Chobeya  
Qedeya of Kaliweni, Chobeya  
ya wakhe, Shiyabali, u Kwabu  
of Shiyabali, Kwabu son of  
umfoka @ Chobeka, uMkhushwa  
Chobeka, uMkhushwa induna  
induna yase Msizini  
of Msizini

C He Nyawo, this is fantastic

J Well anything more.

C What else have got in your book.

J some of this is useless

C I think you did read that. ~~Should~~

J Should I repeat that

C No - no that one I got, what else have you got in your book what else did you write down.

C This book you must keep very safely

J Iuzi kamushokaphakusa, iuzi

C Yes

J his kraals, e - eMdlangweni,

do only that eMdlangweni, eMdlangweni,

euzi, Iuzi kaDlaumbula, eNdtabeni kraals of Dlaumbula ↑

Iuzi kaSambane, eKwaliweni. e

eKwaliweni, they call it because

they fail to say eKwaliweni, Kwaliweni.

Ja

J eKwaliweni, iuzi kaSambane

ke leyo, eMsizini, kwaShiyabanye

eNditshane, eMchintsweni, eSihla-

ngweni, eNgazini, eKutlupheke, kwa

Hlaka ngabanye, eTandweni, owaletli

ke leyo

H eTandweni

J e - eTandweni,

side 2 C Okay

J kwaCingabanye, eNkongeni, eMkhoutweni, eNshingweni, eMbekanyuzi, eMante ngamuni, those are the chief Sambane's kraals.

C Mhm

just read to us the izibongo  
of Sambaue and before  
Sambaue you read the  
izibongo of, just before, just  
before it was also izibongo  
J Izibongo zika Nhlougaluvalo, kuthon

la, izibongo zika Dlambula

kahle - ke.

C So I seen one of them  
you seen to have missed  
out a <sup>piece</sup> ~~part~~ because it was  
difficult to read.

J I read amabutho.

C What were you reading  
before Sambaue, before izibongo  
of Sambaue was izibongo

J Oh izibongo zika Nhlougaluvalo

C Oh is that some of that  
difficult to read is that right?

Can we try it again  
J Izibongo zika Nhlougaluvalo. uSo  
Izibongo of Nhlougaluvalo, soundaba  
ndlelose untamo kayidimua  
whose neck never lie to  
kutheta, e - u Sando sebetho  
bend

sika Dlambula esi'tamagadlalala  
of Dlambula of Magadlalala.

- angikafundi ke la - esika Magadla  
I hadn't read this - of Magadlalala  
lala, akusalalwa nga, akusavakwa

- we don't  
ngamvalo endabeni, kuvakwa  
close with "imivalo" but we close  
ngamakhauda amadoda, untopa  
with men's heads, A rod of  
yethusi ka Dlambula - I think I  
silver of Dlambula  
did not read this.

Izibongo zika Dlambula. Ngoku

fundile loto izibongo zika Dla  
read about that - ambula

10/08/83	6 hrs.
11/08/83	4 hrs.
12/08/83	<u>4 hrs.</u>
	<u>14 hrs</u>

I - John	-
C - Caroline	-
H - Henry	-

Interview  
 Siphon John Nyawo at MPATHENI  
 ON 28-07-83

dig a hole in the ground  
and then make the back  
run towards the hole and  
see it fall in the hole

J No, they did not do that  
all what they did was they  
had 'izingibe ya.

H Snares

J Besekeki laykamba kova  
so when they go into it  
umyaganane zibhaye  
the game would be caught  
nyeke nayibayive ke bayke  
and when it is caught then  
bayibulale.

they would come and kill  
it

~ " ~

make shields for all the men  
J Eka, there were specialist  
for doing that

C How did they learn

J Everyman must have his  
shield.

C How did the specialists  
learn

J Ah.

C Where did the specialists  
learn how to make shields

J Oh they learnt from their  
ancestors, from their old  
people.

C Mm, did the king control  
it, control the shield and  
control the assegai, did he  
give them to the men

J No, ya, sometimes. but  
e - you see, when they kill  
I mean when they slaughter a  
beast or cow, or a bull, they

make shields, for every man, every  
man must have a shield and  
~~man~~ an assegai - everyone, if  
you don't have a shield you are  
not a man. You must have  
a shield and an Assegai.

C Did the Nyawo people have  
any special tricks for hunting  
~~any~~ special way of hunting

J Oh for hunting. Ah they  
go around, around like  
this,

C Around the animal

J Ya and circle the place  
where they know there is  
a lot of bucks. then when  
the bucks - they stab  
it, stab it! with the Assegai  
and the others are caught  
by dogs

C Did they ever dig little  
holes in the ground



whole week there, killing  
bucks. Then come back  
with meat at home.  
and I was  
also very fond of hunting  
so I lost my leg.

H how.

J I shot myself from a  
shotgun. I was handling  
it like this, <sup>ngakholive</sup>  
(ukusigugisa), <sup>I had forgotten</sup> nguyathela tshe  
to ( ). so I stepped on  
ngoba utaba yakithi oBanyeni  
a rock because our lill  
inamatshe, ngangitshuphuka  
in Lubombo has many stones.

kumnyama, nginyathela

I was dark. so I stepped a  
stone and <sup>Blue</sup> went off the shotgun.

C where did the Nyavo  
people get their assegais.

J Ah, well. very few have

assegais now.

C And in the old days

J Ya, they don't have, but  
some still have them

C And before.

J Before

C Long ago, the time of Saubou

J Oh they had assegai

C where did they get them

J Oh, they do them themselves  
if they get iron.

C forge.

J Ya

C where did they get the iron

J I don't know, where they  
get the iron.

C And shield, did they make  
their own shields.

J Ya, for an ast, the shield  
made out of cow's skin

C could every man make  
shields or did one man

leopards, bucks, and elephants

J And then you see they had no guns so they had to kill these with their spears

C Was it difficult?

J Ya, they were really brave the Nyaino people, you see they, you know, they could kill a lion with a spear not with a gun. You know what they do. They have many spears this side, with their shields you see, and their spears were very good for throwing at the lion. They saw that the lion when you stab it with an assegai it does come with it to you, it tries to take away the spear first then after taking the spear <sup>out</sup> away it comes. And so they get a chance when the lion tries to take the

spear out of its body, they put another one put another one and then they kill it.

C An elephant.

J They did the same anyway they killed the elephants with the spears.

C Why did they kill elephants

J Who

C Why, why did they kill elephants

J Well they eat it

C And for the tasks

H Lamaliny, neumboto

J Ya they kill it for its tasks

C What did they do with tasks.

J They didn't do anything with them. ————— they were very fond of hunting, very fond of hunting. They go and into the hunting fields and they spend the

in the Republic who say  
we are BeEmbo. AbasEmbo

J AbasEmbo, I just heard  
about that.

C Did you ever hear of  
Mutungwa

J Mutungwa, Mutungwa, o-ya

the Kluunalo people. isithakazelo  
— their isithaka

yes  
sabo ngabakwa Mutungwa,  
is Mutungwa

C Mutungwa

J Ngabakwa Mutungwa, isithakazelo

C Ya, anything else

H Lokunye babe

J nothing

C Do you know the stories of  
any Nyawa heroes, izilomo

H Emagama etlomo kwamabutho

The names of heroes in the  
ataNyawa labaketilomo, kubakwa  
mabutho f Nyawas, heroes

yini labatiko.

do you know any.

J Ya, abethona, kakulu labatiko

Yes, there were some among  
Nyawa bebelwa neyilwane  
these Nyawas. They mainly fought against  
~~the~~ animals.

H Most of the Nyawas, fight against

Lions.

J Ya, nje ngoba uye bathe uma

Because when they arrived  
befta lapha oBonjeni bathe  
at LuBombo they found many  
kuneqilwane eyimngi, kubakwa  
animals, leopards, lions  
izingwe, naniabhukesi, nezingolwane  
elephants and hippotamus.  
neydyathi.

H When they arrive at the LuBombo

they find that there ~~was~~ were lions