

S. O. H. P. KUNEN

HT STORY

Mpendi ana

Kunena

1/2

They came here with Dvaba
 abutthuli
 He was king of who
 lo Dvabaziluthuli abeyintthosi
 Dvabaziluthuli was king of
 yalaphu
 who
 Abeyintthosi yemalangeni, bala
 He was king of Emalangeni, he
 when, okungqweva seve ngaye
 ukhosi, it's about whom we
 went ke ngumbile lomunye,
 what in the older days,
 Dvabaziluthuli
 Dvabaziluthuli
 He is only the first king that
 we told about him, it was
 the first king Dvabaziluthuli
 The first King of the Swazi
 in the emalangeni
 Dvabaziluthuli

C What is the difference between
 Swazi and emalangeni
 H E -
 C I have never heard of that
 king before
 H lo Dvabaziluthuli
 C Ya, if he came before Dlamini
 H ~~lo~~ Dvabaziluthuli yena wafika
 Dvabaziluthuli came first
 Kugala emubata Dlamini
 before the Dlamini's
 M Dvabaziluthuli nguye lo Dlamini
 Dvabaziluthuli is Dlamini I
 wetugala, baqhamuka embo
 they came from Embo
 nasivako Embo
 as we are told, Embo
 H it's that Dlamini who came
 first, coming from Embo.
 C Who was his son
 H Umntwanakwe abe kungubani
 who was his son

How did the Kumene people
come to Swaziland.

H Laba bakakunene ^{ke} baph. maphi
From where do the Kumene come
babe phumaphi nabeta e Swahni
from, where were they from

M Laba bakakunene abetanga,
The Kumenes did not arrive here
l'okMadousela abehamba

This Madousela was travelling
nemakhozi, mandulo, ligama
with the Kings, in the early days,
Kungu Madousela l'okwabe

Madousela is a name from which
setuqlamuka seku Sibongo
then came out the surname
abengumholi [?] webuthosi

He was one of the ^{leader} authorities in
Kingships
Madousela use to be among

the sigodlo all the time.

C Which sigodlo?

H E. sebuthosi, bukhozi, kings

C Which king

H Nana, Sombulolo.

M Ngunibili, ngumbili ekhokhokhi
Even before king
u Sombulolo, kute lapha baph

Sombulolo, they did not come
-anuka khona encenye ngulapha
from anywhere else, its from

lapha baphanuka khona ngulapha
where come from, is where
kwaghamuka eMalangeni khona
se eMalangeni also come

H There is no other place that they
came from but they came with
the Malayeni

C Before Sombulolo.

H Beta na Sombulolo?

They came with Sombulolo

M Beta na Dwabaziluthuli

They came with Dwabaziluthuli

Discuss with Esht -
suggest that the words
for Madousela

Sheni,
 C At Singeni
 H At Singeni
 M Lapho ke deligama lawo livela
 so the name was established
 khona ke kutsi kuse Singeni
 that it is at Singeni
 la isingisa sonkhosi
 here is the (looking place) of the king
 H He is saying its when they
 kept something lets say
 goats for the king

M Laba bakakunene, ngqisi
 These Kunene, I say the Kunene
 bakakunene nje, baka Madousela
 yet they are Madouselas
 bona, sinanatelo lesitsi
 in reality, its "sinanatelo" to
 Kunene.
 say Kunene
 H These people Kunene, they are
 Madousela
 C That's sinanatelo
 H That's, sinanatelo lesi saka

Madousela?
 M Saka Kunene
 of Kunene.
 H Saka Kunene, sinanatelo, Kunene
 This Kunene is sinanatelo,
 is sinanatelo Kunene, Madousela
 C What is the Sibongo?
 MH Sibongo is Madousela
 C sinanatelo is Kunene
 M Kunene
 C and the other sinanatelo
 H lesinye?
 M Lesibongo saka Madousela sita
 Madousela, Kunene, ^{MNTIMANDE} Mutamadze,
 Lubhambolunye, tingaba timbini
 deta nenina ekhabonina, Vusama-
 ti wa uhlopho, wa Mayeyana
 Losa Qnduna le Sematibutweni
 nabamalima kancane asuyele
 unina, wenu wasezile.
 C can we ask a question for

"List of sinanatelo"
 Madousela.

I
Njengaloku - ke sibantfwanu
As we are children
nine bekunene bunene
(salute) ~~the~~ this Mpandlana
balMpandlana ngulapho ati
is young so that's where
khona, aphelela khona mazondzane
he ends, with regards to
nataba labadzala. lapha - ke
the old people, in this
kulikhaya latakunene, kuse
home of Kunene, its at Sisingeni
Singeni, eSisingeni at Sisingeni

C

H eSisingeni, the name of this
kosaal.

C Where, here. Ah

M Lelikhaya laganywa ngekwebukhosi
This home was named by the kings
kutsi kuseSingeni ngoba kadzeni
that it be Sisingeni because in the old en
Licama lalikhuluma kuse lingo by ~~the~~
day the name would have meaning as

to what it means.

H Some time back in the earlier
times, the name takes itself
about the meaning of the
utsi todawa lapha ngokuphila

M eSisingeni

H The name eSisingeni
utsi ke - sisinga

M Sisinga; lapha kee kutsi
"Sisinga" (hook) this ~~means~~
kuseSisingeni kusho kutsi
~~that~~ Sisingeni means that
kwatusisinga senthosi uSambhlo
it was at the Sisingeni of the king
kuakukhungwa imbuti lapha
Sambhlo, they use to tie goats here;
tibutho kulikhaya labalMjenuza
of the royal family, this home of Mjenuza
H They use to bring the goats for
king Sambhlo, they keep them
here being tied not to lose

Interview

MPANDLANA KUNENE? AT: SISINGENI near Gogol
ON: MONDAY - 18/7/83

M (Nkhosi, nine betu vane) lalukhulimako
Salute" This one who is
lapha ngu MPANDLANA KUNENE
speaking here is Mpandlana Kunene
lo Mpandlana utalwa ngu
this Mpandlana is born of
Lukhuni, chief Lukhuni Kunene
Lukhuni, chief Lukhuni Kunene
E- chief Lukhuni, utalwa
E- chief Lukhuni is born of
ngu (Baleni) Kunene, Chief
Baleni Kunene, chief Baleni
Baleni utalwa ngu Bhulane
is born of Bhulane. Kunene
Kunene. Chief Bhulane utalwa
chief Bhulane is born of
chief Bhulane utalwa ngu Si-
~~ta~~ Siziba Kunene
Siziba Kunene, Siziba utalwa
Siziba is born of Mjeruza
ngu Mjeruza Kunene
Kunene

C Do they mix anything with it

H Kuhlana ^{you} labakufakako
^{is there something they mix}
balibhoka ngani
it with

L Kutselwa emafushana nje
They put in a little fat

H Anis (of what?)

L Noma nguwengulube
Even those of a pig

H They use pig fat to mix it up.

L Bayaku hucabhuca nje
Then they mix,

H They mix the libovu with fat

L Bele bayalibobisa ke
then they smear it on her.

C How long can you keep it

H Kuhlala zikhatali lesingamini
For how long does ^{it stay} on her
ke wente njalo

L Kungahlwa nyakamba ayelesula
After sunset, she goes to wash it away

H When its dark, then she goes and clean it

C She does what?

H She goes and clean it
she cleans the libovu

C Okay, what is her name

H Ligama lakho ngubani yemakho
What is your name

L Ngu _____ lelinye ngu
Lontoumbi Gani Lontoumbi

H Lontoumbi - ohm

C Lontoumbi, sibongo

H Sibongo sakho Lontoumbi
Your surname noutoumbi

L Saka Vilakati; saka ntuli langa
Vilakati, I am married to
gane khona Ntuli.

C Okay.

~||~

mine angati kodwa ngiyati
but I personally I don't know where
letutei likhona kodwa angilati
but I know its there, I don't know
letutei likuphi.
where that is.

H I only heard from other women
that there is a place where
they get lobola but I have
never gone to the place

C She has never gone there
herself. Ahm, when they
~~get~~ get it out of the ground
what do they do with it
can

when they get it from the
ground what do they do
with it

H Lapha nase balisetse lapha
After they have taken it from
emhlabeni yemake baye, balenta
the soil what do they do with

njami it.

L Bayalicephula nje imbizana
They take small parts, just a little
bahambe nalo
and go with

H They take just a little bit

L Baye emakhaya abo uma
Nad go to their homes if there
kuthona unakoti loganako
is a young woman who is wedded
bomkhiphe bahambe bayom
they take her out swear her
mekizisa esibayeni
at the kraal.

H And then if a certain woman
is coming to get married
they take her to the kraal

L Asalotsholiwe Nkhosi
After lobola has been paid

H After they have paid lobola

about brass and the cattle
about any information.
about what we've been talking
about.

H Nyeingaloku benlalele nime
As you have been listening you
be kuvone kukhona yini leni
of Kuvone is there anything
kukhona kuisi ngabe lotenze
you want to add, say you
kungukutsi, kungukutsi. lewaga
want to say this or that.

kusho

C About brass or shield.

H Enakhawu, Enajiva, liborce

M Besitso lomale utai ukhuluma
I had said the woman wants
- ekutteni make kukhona
to say something. Make is there
yini longakukhuluma ngemlando
something you want to say about
wabalazala
the history of the old people

C Shall we ask here anything
about Liboru.

H Ngelibovu watini - ke make
About Liboru what do you know

L Libovu ngiyalati kuisi licobika
I know libovu its sweared
emakhosikoti - ~~is~~ libovu
by the words, I know libovu
ngiyalati kuisi lehlukana isafati
I know that it marks the
agamble
young woman who is married.

H Liboru, I know that the
importance of it is when
they marry a woman, that
is now a married woman
this one.

C Does she know where did
the ladies get it.

H La - nizenidi + fivole phi yonake
Where do you get the Liboru into

L Kunetindzaba nje talo laye
There are some hills from where it
lits, we likhona lapha bakambe
is obtained, they go and take
baye ligebhuta khona dodwe
& from there

M enkhosini ngibe namnyaka
 I have stayed with the
 lesikhombisa ngiphose ngikwazi
 king for seven years, I nearly
 lokinye njengaladalangen
 know about the Malungeni
 lebhukhosini nabetibongo ngingapho
 of the royal family, even the
 ngiyatentayeni inkhosi ayice
 other languages I can do some
 about them.
 H He has been with the king
 for eight years

C Can he tell us his name
 H Utsi sitsheli ligama labo
 babe I'll tell you name

M ligama lami ngingumPandlana
 My name is Mpandlane
 Kunene bam ligama lami
 Kunene, my other name is
 lelunge, ngulogidza lelunge
 logidza, another one is

ngulogidza Kunene.

H Pawulose,
 C Logidza, Logidza
 C Logidza Kunene, of which
 regiment
 H Ubuthwa liphi
 of which regiment.
 M ngingulindimpi
 Lindimpi
 C Does he know when he was
 born
 H Ekutalweni batsi watalwa
 when do they say you were born
 nini.
 M Batsi ngatalwa ngo 1924
 I was born at 1924 April 14
 April 14
 C Do any of the people want
 to add
 C Do any of the people want to
 add about these questions

nyata even takan gwano
Kunene, wena wa Fusani,
Kunene.

C Shall we as him ~~from~~
where did he hear the
history, how did does he
know all these things?

H utai wawukufundya wa
ngube u wena sinu landvo

M Ngarqithi la kabadzala
I got it from the old
nab-chu! uko ngingulomwano
people when they were talking
kakhulu, kaja ke kulalela nje
I am young but listening for
labadzala njengaloku bahili
the old people, as they are
nje naba babadzala mabaxoxo
seated here they are old

to ke midlebe itsatsa, e-lotung
when they tell stories, the stories
nje kutawuthulungwa ngunangwa
something will be said by that
ya make labha, kulabadzala
woman there, among the old
labakhona njengaloku bokho
one that are there as you
nje labalapha badzala, labaku
can these that are here, they
roxako uyatrata kuti awu
are old so what they say
bani utalwa ngubani, bani
you take so you get to know
utalwa ngubani, kulaba baka
that so, so is born of who, hae
yikhaya bengilalela kulaba ba
of my family, as you
bajikhaya, njengaloku

H He get it from -

MFANDLANA KUNENE (cont)

N sitshulama kuwe mncanane
lobovu ngentamo, wlokanda
bat'eth' emzini yamadoda
ii unzi bayibetile batatunwa
bayayihlaba bayayikhuphuka
nalamukha solo bahlezimqwa
qwava bayayiciza bayiciza
izimpoundo. Lusongo lwakho
lube ke Kunene ngobawongela
imizi yamadoda wayihliza
ngisho kulelibhaduza latitei
~~lelongu~~ lelibhaduza izwe
ngezinyawo, uwele nase nawela
ma wela um'uya khona
eShiselweni, Muvumi wezindaba
ngoba indaba zakho zikuvumele
zikuvume kakhavane zakuvuma
nase Shiselweni, Ngokhulona
kuwe no gangadwane imine
la — esicintini kwaze kwaze
Ngisho kuwe seleni, ukhonto
kashaka, wayidala inyaka

2. Kuvuvu
books

Section One

Kunene History

Hamilton series

18/07/83
Mpandlang Kunene

H se lolladvansela abeyincetu
Madonsela was a ^{INCEBU} servant

M Abeyincetu yekhosi
He was ^{INCEBU} servant of the King

H Yes

C Can you tell us more
about Madonsela

H Ungatsi uphinda usitjelo
can you tell us the
Indzaba yakhe lolladvansela
story of Madonsela

M Awu indzaba lesiyivako
The story we hear because
ngoba siva ngabo labadzala
we hear from the old ones
sibantwana, na - Madonsela
we are young with Madonsela
bukhamba bughabeka, bughabeka
it went & went and when
batsi kube befike, but those
when they arrived, The royalty
bafike la y Shiselweni
arrived here at Shiselweni

na bukhosi sebuse Shiselweni, ngila
the royal family was at Shiselweni, that

H 2- when they arrived, Kingship
arrived in Shiselweni, yes the
king

M Besetungitanye emakhosi aza
It was other kings, Dlamini
Khotseme Drwabajulukuli. Sekubo
was dead, it was Ngwane.
Ngwane nase befika la Shiselweni
when they arrived here at Shiselweni
nabo Ndvungunye kuzo kutofika
and Ndvungunya until ~~at~~ we
enkhosi uSombhlole beyabe seghu-
comes to King Sombhlole, who
bekela le kaNgwane, siva ke
then moved forward to kaNgwane.
kutsi laba baka Madonsela yabo
we hear that the Madonselas
segyabashya ke inkhosi uSombhlole
were then left behind by King

the king at the time

C. In what way.

H. BabuA njani, Ba-Ba-BaTinceku
What did they do, they are ^{TINCEKU} servants.

M. Bati-tinceku tekhozi
They are ^{TINCEKU} servants of the king

H. Tinceku

↳ Servants

M. Batinceku tekhozi

They are servants of the king

C. Tinceku ni.

M. Babafana bekhosi lengibona
They are (handy boys) of the king whom
ba - bebatfunywa kutsuwa

- they were sent so they say.

ngumadonsela nye abehamba

↳ Madonsela because he would

embili lapha buthosi bughubite la

go forward ^{to} wherever the king

khona

~~forward~~ would move.

H. Madonsela was the person who
goes in the front when they
are moving

C. Was he also a "nceku"

H. Naye abeyinaku

H. ~~Abeyinaku~~ Was he also "inceku"

M. Abengumfana wenthosi yona

He was the king's (handy boy)

^{lowo} Madonsela ^{gwa} ngoba inceku vele

↳ the Madonsela, the servants

bafana bekhosi njengalo nalomida

are the king's (handy boy), ~~and~~ even

setoku sebafana bekhosi njena

today we are still servants of

lethema bona

of the king whom he sends.

H. Ya - "inceku" is the person that

the king usually find him close

to him to send and do this, go

and do this

C. So Madonsela was inceku

ngulaba baka Nkhosi,
one of the Nkhosis.

H I am not sure of the
cause of them to move from
Tembe again to move this
way but I understand
that Tembe is relative to
this Dlamini's.

C Mhu does he know
anything more those Tembe
Dlamini being relatives.

H Ngafembe ke watini, bukhabe
About Tembe what do you know
bake kuti Malangeni
about his relation to the Malangeni

M Ngati kuti Tembe solo
What I know is that Tembe
ukanye nalaba la Malangeni
is still one with Malangeni

H Since I heard that, always
that Tembe is always with

the malangeni

C What were the Kwenes people
doing for Dlamini, what sort
of job, were they in the
mabutho, what was the
relationship.

H Lababakawene & Unisebenti
These Kwenes, their duty
wabo wawuyini kapha ebukh-
was what, what was it
osini
in the royal family.

M Unisebenti walaba baka Kwenes
The work of the Kwenes in the royal
ebukhosi, kwakubafana bentkosi
family was, they were servants
njengaleka nanamuhla selokuba
of the king since even today they
bayana bebukhosi
are still servants of the kings

H The people who were serving

enwa kwesithatai ngete, banga
the royal family could settle but after
qhubeka, baqhubeka nyengoba
sometimes, they find they must move.
baqhubeka nje kwaze kwafika
so they moved until they
le eMdzimba nyengoba abu
reached Mdzimba as it is
hleli nje seloku kuhamba
now stationed, they had
Kughutshekwa kungafiki lapho
moved not finding a
kubi lapha bukhosi, sebengahlala
place where the royal family
ba kulendzawo
could stay in the place.

H All along the people the

came to an end ^{that} they suggested
that we can settle here, so
they kept on moving all the
time until they went

as far as Mdzimba where they
are now

C. Daso he knew why they left
Tembe, why did they cross
the kubambe to come here.

H. Uti kamba ^{ungase} ukumbule
Can you remember from those
kulo labecoca kutse base badzinwa
that were narrating the story, what
yini lokusuka li.
Irritated them to move.

M. Nani angukumbule kutse ba
No I don't remember what
dzinwa yini ngoma angiva nona
irritated them. because I don't hear
bake balwa yini lapho
if they ever fought at that place
ngoma ngwa kubi basala
what I hear is that some
labanye khona le balamalanyen
were left over that side, some
le Tembe njena abekanye solo
of these Malanyenis. Tembe is also

M Wafike wahlala Pitukuzi
He came and stayed in

^{ravivato, miyaka}
AT THE PLACE OF THE PORTUGUESE
Mozambique, as to hear, years

H I understand He stayed at
Portuguese for some years

M Wesula lapho waya ka
He moved from there to
Tembe Tembe.

H and from there he went
to Tembe

M Wesuka lapho waqhamuka
He moved from there and He
etulu kubonjwa, asaghamuka
appeared up in Lubombo, appearing
asayaluke ndive seloku, kufunika
after moving up down the land.

bukhosi lapho kuyatola kumanta
they were searching for a place
where the royal home could

thona, butigattolakali kabile
he built, they couldn't easily get it.

H Eventually he was coming from
Lubombo, looking for a place
where he could sit and
rest and look for a place
where he can build.

C Why did he leave Tembe

H Abresuke lani la katembe
why did he move from Tembe
mbhlayimbe bayasho
perhaps they say.

M kwakuhanjwa, nje emakhosi,
They were moving, the kings
kucitsekile, kuhanjwa, kuhanjwa
all spread through, travelling,
selo kubukwa kuti bukhasi
searching for a place where
bungahlala yini la - kutfolakala
the royal family could build
kukh bukhasi bungahlala kodwa
sometimes they would find that

by hands

M. lekufakwa kudla kuso nona.

On it is ^{kwakutela} stored food
kubekelwe, tikhukhu kuso
also is put for chickens

H. Ekhese they put grains,
mealies & mabele and the
chickens

C. But did he hear the story
of the people who came
in the "silulu" to Swaziland

H. lapha, kute yini kwakutela
Have you ever heard that
yini, ngabwababa, kukhona
some people came with
bantfu laba camuka beta
"silulu" rolling,
ngasilulu zigqika.

M. Kute ngaphandle kwalo,
Nothing except that

kwalo Dwaabasituthali, kutai
king Dwaabasituthali ~~of~~
ukhosi Dwaabasituthali yaMabuthi

the Swazis came camping
yeta yetfwela umfuma, nina
"umfuma", they walked through
naghedza Lubombo ngokuhleketela
the Lubombo "ngokuhleketela"
yettfwela umfuma
camping umfuma.

H. Only Dwaabasituthali we
heard about that he they
were coming along the Lubombo
range where they were
camping something which
they call Mfuma, they call
it umfuma.

C. Did Dlamini stop anywhere
in the Lubombo, King Dlamini

H. Dlamini, wa - kukhona yini
Dlamini, is there a place
lapha apha abhala khona
where he came to stay

by hands

M lekufakug kudla kuso noma
An it is ^{kwabekelwe} stored food.
kubekelwe, tukhukhu kuse
also is put for chickens

H. ^{kwabekelwe} where they put grains,
mealies & mabele and the
chickens

C But did he hear the story
of the people who came
in the "silulu" to Swaziland

H lapha, kute yini lwukwato
Have you ever heard that
yini, ngabwubeva, kukhona
some people came with
bantfu laba camuka beta
"silulu" rolling,
ngasilulu zigqika

M Kute ngaphandle kwal,
Nothing except that

kwalo Dwabasiluthuli, kutai
king Dwabasiluthuli ~~kwalo~~ of
inkhosi Dwabasiluthuli yalobamb

the Swazis came camping
yeta yetfwile umfuma, nina
"umfuma", they walked through
naghedza Lubombo ngokuhleketela
the Lubombo "ngokuhleketela"
yettfwile umfuma
camping umfuma.

H Only Dwabo seluthuli we
heard about that he, they
were coming along the Lubombo
range where they were
camping something which
they call Mfunta, they call
it Mfunta

C Did Dlawini stop anywhere
in the Lubombo, King Dlawini

H Dlawini, wa - kukhona yini
Dlawini, is there a place
lapha qita ahilala khona
where he came to stay

also difficult was
"boys" "into work"

ashamba, "i- fana nethere
we were traveling, being servants
embili. BOYS.

of the kings.

H We only find that were the
people going with the Malagasy.
we were the people, H say,
working for the king.

C So he doesn't know if they
come from Embi.

H Her says they are likely
to come from Embi because he
of + people we understand
that they come from Embi.
they come from places from
where say they came from
but ourselves you say that
all the time we had been
with Nguni kings.

C you ask him if he knows

(1) Lush notes "umfuma" is the name of a ~~type~~ fat preserve
used to preserve meat for up to a ~~year~~ animal
year (or more). Cook meat 1st! also used for chisel collar!
of small navy, left aside

H Lokwetululu kona nyatewati

Do you any thing about the
yini.

tell "lilulu" story

H Aare angikwati ke kwet'lulu
No I don't know about lilulu
ngati ije kuti batakhoi
what I know is that the Nkhosie
is beke + fwise umfuma (1)
were camping "umfuma"

H I don't know about lilulu
but I only know that the
na Dlamini, Nkhosie Panini
were camping something which
they always camped.

H Lilulu sona ngiyasati lesi
I know "lilulu" this
lesontwato ngetandla la
one which is made by hand

H ^{know} ngiyasati lilulu which is made

H utsi ungaba nako kusho
He said, can you be able to
kutsi kodwa ngabe
say what was it,
kwakuyini

M Babaphete kubuklon baka
They were carrying something of
Nzwane, bahlle bakadzwane

H ^{the kingship of kaNzwane, the beauty}
E^o ^{they were carrying something}
very important to the king, king
ship

C kingship

H Kingship, yes

C It's not something like an
"inkatha"

H ukungesiyo inkatha
Was it not "inkatha"

M Kutsiwa neta netfulele nini
It is said that they can
um- umfuma
carrying "umfuma"

H The some of that was, were
pulled by something enclosed
that you can't see.

C Did the Kunene people come
from Embo

H Batakunene nabo bebatlona
The Kunene people were also
lapho
there.

M Batakunene solo batlona lapho
The Kunenes were still there
ngaba asiva kutsi kubuklon lapho
because we don't hear that there
baghamuka khona ngaba ^{siyera}
is place from which they came, As
tibongo, tibongo siyera kutsi
with the other "tibongo" we hear where
laba baghamuka kaZulu laba
they come from, some from Zululand
labanye beSuthu. Kodwa tsine
some from Suthu, but what we
sati kutsi sibaka Madvonselale
know is that we are Madvonselale

M Umotfwanakhle abe kurigye Ngwane
His son was Ngwane

H His son is Ngwane

C And they came from

H Embo

C where is Embo

H Embo ^{where} is ^{Ikuphi} Embo

M embla nesigwazi se Afrika

North of the African Island
lapho ^{we} tadzabuta khona
from there all the nations
tounkhe

± came.

H ±

M ngulapho kwadzawuka loku
That's where this Duvabaziluth
Duvabaziluthuli
came from.

H ± in north Africa

C Did he hear anything else
about Embo

H Kuthon gona lokinye lo ase
Is there any other thing that you
wakuva ngokhobo Kemene
heard about Embo, Kemene.

M kute ngeva nje e tsi laba
Nothing, I only heard that
baka Nkhosi baczab- ba jamuka
the Nkhosi came from
Embo lapho ^{dzabuta} baqamuka khona
Embo where they originate they
bebata befwete umfuma,
can carrying "umfuma"

Kukhona babe kwetfu ele bagxandu
there was something they were
ka Embo

carrying when they came from Embo

H Duly — that the Dlamini
came from Embo, but they had
something carried I don't know
what it was

C something like what, Is there
some idea

H They came here with Dvaba
ziluthuli

C He was king of who?

H Lo Dvabaziluthuli abeyintso
Dvabaziluthuli was king of
yabaphi.

I who.

M Abeyintso yemalangeni, baka
He was king of Emalangeni, the
Nkhasi, Okungqina zwa ngay
Nkhasi, its about whom we
asat Ke ngumbile laminye,

^{NEAR?}
liecer in the older days,
ngu Dvabaziluthuli

Dvabaziluthuli

H Its only the first king that
we told about here, it was
the first king Dvabaziluthuli

C The first King of the Swazi
or the emalangeni

H emalangeni

C what is the difference between
Dvaba and Dvabaziluthuli

H E-

C I have never heard of that
king before

H lo Dvabaziluthuli

C Ya, if he came before Dlamini

H ~~to~~ Dvabaziluthuli yena wafta
Dvabaziluthuli came first
Kugala tumbata Dlamini
before the Dlamini

M Dvabaziluthuli nguye lo Dlamini
Dvabaziluthuli is Dlamini I
wetuzala, baghamuka embo
they came from Embo
nasivako Embo

H its that Dlamini who came
first, coming from Embo.

C. Who was his son

H Dvabafwanakwe abe kingubani
who was his son

H They came here with Dzwaba
zibuthuli

C He was king of who?

H Lo Dzwabazibuthuli abeyintkasi
Dzwabazibuthuli was king of
yabaphi.

I who.

M Abeyintkasi yemalangeni, baka
He was king of Emalangeni, the
Nkosi, lokungqiswa siva ngay
Nkosi, its about whom we
asati ke ngumbi lamunye,
^{NEAR} ~~NEAR~~ in the older days,
nguDzwabazibuthuli

Dzwabazibuthuli

H Its only the first king that
we told about him, it was
the first king Dzwabazibuthuli

C The first King of the Swazi
or the emalangeni

H emalangeni

C what is the difference between
Swazi and emalangeni

H E-

C I have never heard of that
king before

H lo Dzwabazibuthuli

C Ya, if he came before Dlamini

H ~~lo~~ Dzwabazibuthuli yena wafika
Dzwabazibuthuli came first
Kugala kunobaka Dlamini
before the Dlamini

M Dzwabazibuthuli nguye lo Dlamini
Dzwabazibuthuli is Dlamini I
wekugala, baqhamuka embo
they came from Embo
nasivako Embo
as we are told, Embo

H its that Dlamini who came
first, coming from Embo.

C. Who was his son

H Umantfanalwa abe Kingubani
who was his son

C What is the story with

Gamedze

H Gamedze ke.

H. Awa angibati ke laba bela

Gamedze kutse kungenelano hangani

With Gamedze how it connects

banengi ^{nyoma} bana nani nyabale angiba

because, I counted only those

khumbucako, banengi bana lesinga

that I know, ~~the~~ these are

tikani nabo.

several of them with whom work

H I ^{about} ^{namy.} just close that I heard

about them and the ones that

I know; but there are so many

that we don't name each other.

C. But why don't they name

Gamedze?

M Ku - bulangana lesibongo,

The sibongo gets together along

kesonama belo

the "sinanatele."

H The surname come together

C In Kune.

H Kuni

^{many} Wike you

M Madansela letutina Kune tubo

With us its Madansela then Kune with

ke base kugala Gamedze Kune

then they start with Gamedze ~~then Kune~~

H Oh they start Gamedze Kune

so Kune comes in there

C But how did the Gamedze

get Kune, were they once

related

H Bava bulangana batubona yini

Did they meet and bear

nyaba laba sebonukana, sebonuka

children so they shared the

kesibongo sala Kune njani?

"Sibongo" & Kune now?

sewudibana
~~sewudibana~~ uabomfati wa Shongwe
met with the wife of Shongwe.

H Mhm

M Wa, wa, wusa lendlu ye
He, He raised the house
matabo ke sebale ke #to
of his brother so they say
Shongwe Madousela Shongwe.

Madousela, Shongwe,
Madousela, kanjalo ke wava
Madousela so as it goes.

sa indlu, batsi wavusa
so he raised the house or
umuti wa Shongwe

house so that why they say he
raised the house of Shongwe

H The story comes in this
way, e - ngu Shongwe.

M Ngu Shongwe lokwavusa
Its Shongwe's house which
indlu yakho.
was raised

H Shongwe and Madousela, the name
Madousela e, Madousela happen
to speak to Shongwe's
wife because it seemed they
went having a child, so
Madousela bear a child to
Shongwe's wife.

C When did this happen

H Kwetake nini thona kuloko
When did that happen
tikhatsi

during those times

M ~~Kw~~ Kuloko dikhatsi tasembili
In the older times

H in those ^{old} days.

C Etay

M Sekutsiwa ke ngu Vasamuti, louse
so its said, Vasamuti, who
indlu yematabo, ye Shongwe. Shongwe
raised the house of his brother.

H He helped the house of Shongwe
(N) Henry notes retro-spectively

(1) NOTE: SEYAMA'S FND. MANIKAYANG DISTRICT TODAY

baka Shongwe le ka Hhohho.

The Shongwe in Hhohho.

H The Shongwe, Hhohho district

C Mm

M Nedaka Nqwenya

H The Nqwenya and Nqwenya

C Mm

M Nedaka Gamedze

H And the Gamedze and Gamedze

M Nedaka Seyama

H and the Seyamas and Seyama

C Why are they related to Gamedze and Shongwe

H Laba baka Shongwe ni Hhohho

The Shongwe are your relatives yini lapha kulaba baka Gamedze to them and what about the Gamedze

M Angati-ke laba baka Shongwe I don't know, but if the Shongwe kubi sebatilobho yini kulaba ~~are~~ are relatives to the Gamedze baka Gamedze, lingakwazi kubi what I know

laba baka Shongwe bati Hhohho s that with Shongwe, they are lapha kulaba baka Kune bati relatives to the Kune s they lo Shongwe be kusoko kunzumnatobo say Shongwe is a brother of lo Madonsela

H Oh - lo Kune

K This Kune.

M lo Kune, lo Shongwe.

H lo Shongwe.

M Wabe ke lo Shongwe lewa natka Then Shongwe, took a wife umfati wa-wangaphumeleli he couldn't get a child kubi affole umntfuzana kumfati with the wife then wabe ke - lo Madonsela this Madonsela

(1) Note: SEYAMA'S PND. MANKAYANG DISTRICT TODAY

baka Shongwe le ka Hhohho.

The Shongwe in Hhohho.

H The Shongwe, Hhohho district

C Mhm

M Lebaka Nqwenya

H The Nqwenya and Nqwenya

C Mhm

M Lebaka Gamedze

H And the Gamedze and Gamedze

M Lebaka Seyama

H and the Seyamas

C Why are they related to

Gamedze and Shongwe

H Laba baka Shongwe ni hlaba

The Shongwe are you relatives

yini lapha kulaba baka Gamedze

to them, and what about the Gamed

M Angati-ke laba baka Shongwe

I don't know, but if the Shongwe

kuhi sebatihlaba yini kulaba

are relatives to the Gamedze

baka Gamedze, lengikwatiko kutsi

what I know

laba baka Shongwe butihlaba

is that with Shongwe, they are

lapha kulaba baka Kunele baka

relatives to the Kunele, they

lo Shongwe bakusoko kunyematabo

say Shongwe is a brother of

lo Madousela

Madousela

H Oh - lo Kunele

to The Kunele.

M lo Kunele, lo Shongwe.

H lo Shongwe.

M Wabe ke lo Shongwe lona nakka

Then Shongwe, took a wife

umfati wa-wangaphumeleli

he couldn't get a child

kutsi ahlale umntwana kukumfati

with the wife then

wabe ke - lo - lo Madousela

this Madousela

ebukhosi batatqwane Dlamini
a name of the royal family of
E- kwakunguagama, into
katqwane, Dlamini; they all
ti hamba ngemagama, anjati
go by names, I don't know
ke lisinaratelo ke tseli sibese
how the linavetelo were obtained
sithlakala Kanjani ke sanga
and all the others that
Kughubeka kwaso.

follo →.

H I don't know what, I know
that Madonsela was a name
Kunene

C Mh. okay, did the Kunene
people ever do something
special for the Swazi kings?

H Bakakunene kutlwana ngani
Is there anything special things
laba kwentela inkosi
the Kunene's did for the King?

H Kunen, bakakunene kutlwana laba
The Kunenes did something for
Kwentela inkosi ekutweni lapha
the King in that wherever he
inkosi seythombi kwano abukho
King has pointed, there ^{was} never
lapha bube basala khona.

a time where they remained behind
H When the King is moving or
doing something, they were
always with the King, He
doesn't leave them behind

C Mh.
H He usually go with them
C Who did, who did the Kunene
people, who don't they marry?

H Laba baka Kunene ba-ba laba
The Kunenes do not marry
ngat ekani nabo ngubaphi
which?

M bantogana, Dlamini ngikhumbeka
Several of them, (Dlamini) I remember

naja ngiqaghubekela eubili
they would look after the land.

H ^{they were} So many nabutho they were
moving towards ndzimba and
they were those who were left
behind, I am not quite sure of
the names

C Otay, what people, sure,
went with Souhlalo

H Kodwa le labangubona, labangabo
out who were the
labahamba naye Souhlalo ngabe
important ones who went with
ngubaphi
Souhlalo.

M Ewe angkhumbuli ngabo
I don't remember about those
ngikhumbula ngalabakhandza
I remember those he found
le ahead.

H I don't ^{remember} ~~remember~~ those people
who went with him but

I remember the people that he
find at Ndzimba

C How did the Madonsela people
get the "sinanalelo" Kunene.

H Laba baka Madonsela lesinanalelo
These Madonselas, How did they
basi + fola kunjani, lebaka Kunene
get the "sinanalelo"

M Awe angati - ke nantwanethosi
I don't know "nantwanethosi"
kubi lesinanalelo ngatgalote
that ke "sinanalelo", as all
bonkhe nywa bangaka bananalelo
as many as they are have le
bati + fola kunjani, todwa ngiphi
sinanalelo, if how they attained
lokute, kwakuligama lokuti ngu
them, I am sure that this
Madonsela njengalaba kwakuligama
Madonsela was a name as it was

nje ngulaba sala, ngulaba
as they are, are those who remained
sala kulilwe leli, ngoba
those who remained in this land
ukhosi beyingeko chambe
because the king couldn't move
rebantfu wankho ingabe leli
with all the people because
hase kungena emakhi ^{ngemava} ngemava
then trouble would enter.

Kwasala labagadzile leli
Those who were keeping ^{gawo} guide of the
ngithulwane nje kutse bakakunene
land remained, I am saying
baze babe kulilwe leli basala
that the Kunene are found here in this land
kukhosi Sombilolo Mandulo
because King Sombilolo, way back

H I am just explaining why the
Kunene were left behind, why
they are found here they
were left behind because the

other people were left behind
when Sombilolo went to Mdzimba

C Who went with Sombilolo
to Mdzimba.

H Lababamba naye Sombilolo
~~the~~ Who were those that went
ngubaphu ke.
with Sombilolo?

H. Awe ngimane angibathumbuli
No I can't remember them.
kubhe kutse ngama kwabusiwe
because it was a large
abengahambi yedwana aketambo
number of people, he wasn't alone
nemabutfo nesive lesunongi
he was with Mabutfo, the whole
lesisingatse bukhosi noma ke
nation which was ^{kuping} guarding of
labanye longwe kasala ng'ko
the royal family, yet still others
kasala ngalo ngabokuthi sabani
remained so that

(NOTE: NEAR MANKAYANE, MABUZAS THERE TODAY)

labovu masibilabovu

H and (Sibini)
C It's not a Sibongo or a name

M Sibongo,
H Sibongo, baka Sibini
It's as surname

M Yes, Msibi - E labanye ke
Yes, Msibi, these of bakamalinga
bakatsambekwako naba
Tsampkekewako, the Malinga
ku Sege

These are here at Sege.
H The others type is Toubanki
is Tsembekwako ngabafala
how you
can get there find
near Sege.

C Mh.
H. labanye bakamabuzas
Others are the Mabuzas
emkofelweni
at Emkofelweni.

H The others are Mabuzas

at Ukofelweni

C All of these stayed behind

H Bonke laba ngilaba labasala
All these are the ones who
ngal
remained here.

M Labanye bakaMagagula,
Others are the Magagula
H Some are Magagula

M laseba - ba Juywa naludradi
these have been cut away by
kani ngilabasala nabo la
the border yet they are there who
remained
H Even those Magagulas, are on the
other side of the border line

M Labanengi lengingete ngabakumbaka
Many others whom I cannot remember
oku ove sase Shiselweni singaka
so many as the people of Shiselweni

H The Kunene were among these other people because all all the tribes, the tribes who had been with e- eKwani the Swazis, they were all fighting.

C Okay lets put the question like this.

Somhlolo went to Mdzimba. He took some of the people with him, He left some of the people behind, the ones who stayed behind fought the Zulus some of those were Kunene. Who else stayed behind didn't go with Somhlolo

H Utsi ke ^{hako ke} asesive lapha she is saying, lets hear, here Kunene kubi laba labanla she Kunene that those who were

bibatakunene, laba labanye ke left were the Kunene those others labasala laba labani labasala who ~~left~~ left, who were they. ^{Somhlolo uango senhambile} who remained, after Somhlolo had gone to Mdzimba, laba labathuywa batakunene babaphi-ke left were the Kunene and who else?

M. Lenjibathumbulako ~~to~~ labathlolo The ones I remember who are baka Mamba, relatives are the Mambas

C Mamba

H remembers Mamba? I've been saying about

M. Bako Ntsingila,

H And Simelane

C Ntsingila,

H+H yes + right.

M. En - baka Simelane, ne bade - em - emabibini, Manti The Simelanes + those of emabibini

M. Setubaka Zulu, hebalwa neku
It was the Zulus, fighting with
Khasi baka Nwanos ~~ba~~ - ku
the Kingship of Nwanos it was
ingendzaba yelwe, bafuna
because of the land, they wanted
Kutsaka live baka Zulu, balwa
to take the land, the Zulus,
ke lapho yabambana kutsiwa
they fought at that place they
yehlulana khona lapho kuaba
fought, we hear that they separated
ngayona mpho yagama lapho
from there, it was the last war

H I understand they fought
until they retired fighting

C. But who - who

H The Zulus

C Ya but who was fighting on
the Swaz side was Kune
who else.

H Ufuna kutfoli kahle kutse
she wants to find out clearly who was
baka Kune lababakhona lapho
at the Kunes who were there at
skulweni, laba bebakanye nokhona
fighting, those who were with the Kunes

M Laba baka Kune bebakhona nje
The Kunes were there just like
kanye ^{netive} ~~netive~~ to the ~~time~~
as the other people of the
le Nkosi njengaloku intlozi njeng
King, since the King would
be yiphume, mpho, bekuphume
go out on wars, the whole
umhlaba wonke, nabo bakhona
land would be out for war.
kutsi tonke letimphi bekhona
they (Kunes) were there in all
beba khona laba baka Kune
the wars that were fought, the Kunes
labanye babo bebatingwazi nje
were there, they were famous
khona lapho
war warriors.

abuhambi bebafana bonke
the king couldn't move with all the
yifa lelwe leti kwakulwa
servants because in this land
balaZulu bafuna kulitsatsha
the Zulus were fighting ~~to~~ ^{they wanted}
kwakhanya kutsi akuxela lamangq
to take it, so it was a must that
amadodza ngemuva
some men should remain behind

H He says it was time of Zulus,
trying to fight the Swazis, so
the Madonselas and with the
other people were left behind
to watch the place while
the king must go forward to
Mdziaba

C Did they fight the Zulus.
H Balwa nabo bababakhat baka
Did they fight with them

Zulu laba baka Ndwane.

M Balwa nabo
They fought with them
H We understand that they fought

M Balwa nabo nasivako kutsiwa
They fought with them as we
impi yababana ekubuya kaHlati
here, the wars of Lubuya at Hlati

H We understand they fought near
Hlati, a place called it
ekubuya, Lubuya

C Who was fighting at ekubuya
was it just the Kunene or
other people also together with
the Kunene?

H Lalababalwa bababakhat baka
Those who fought were the Kunene,
makabanye bantfu yim labo
~~with~~ ^{with} other people people
babalwa?
fight also

layi Shisehweni
Sombulo ~~here~~ ^{here} at Shisehweni

H We understand ^{that} they were
left behind when King Sombulo
was moving towards the
Mdzimba, so they were left
at the Shisehweni the Kunene.

C ~~Yes~~ At Shisehweni

H Yes

C Actually in the Mphatathi

H Emphakatsini

At "mphatatsini"

M Angehlukanisi ke kutsi elhaya

I don't make clear difference of it
yini, njengebafana beNkhosi

the umphatathi, but as servants of the
njengalo namamhla inkhosi

kings, even today the king has
inebafana bayo kodwa bane

servants but they have their
makhaya abo rabo
own homes

H I am not quite sure, whether
he left them in the em-
royal place (isodle) or they
had their own local somewhere

C Why did they stay behind

H Utsi-ke vaa basala kama phoke

You said why did they

bona

remain

M Akusalanga bona bodwana laba

It's not only them ^(Madwonselas) who remained
bata Madwonselas ^{betungasibo futsi}

not only them, it's also want

bona bo-bodwana lababafana

only them who were servants

benkhosi njengaloku namamhla

of the king. At even today it's

kungasibo, basala nabethnye tiva

not only them who are servants,

nye, inkhosi solo bethnye

they remained with others, when the

bughubeka kutsi, bethnye

"royalty" proceeded,

gini inawala nentkosi
the mawala with the kings
angiti beniklona kuSombhlo
You were with Sombhlo so
nase nagidza naye kulama
you danced with him and
kwozi.

the other kings

1 Babave's bagidza naye
As I said they were always
lalabadzala lengibashoko
dancing with him, so the del
babavile banayo inthosi
people say, they were with the
The Kwenes did dance ^{with} ~~in~~ ^{king}
with during that time
of these kings

2 Which one Ngwane or
Sombhlo or both.

3 kulaba lababili gini kuSombhlo
Who between the two, with

noma kuNgwane

Sombhlo or with Ngwane.

4 Kusekela, kubeliso lakaNgwane
Ever since, it's a tradition of
lencwala, selokunabo bawu
the Ngwane's this inawala, eve
khozini benta lokwentwa butkosi
the people of the royalty are
DakaNgwane

still following ~~the~~ ^{what} was always done

5 H Sema the ^{by} the Ngwane kings
people
started mawala, all this
~~is~~ until the Kwenes were
there

6 Nku -

7 Can there any divisions among
the Kwenes people - like say
Sumbane you get Nsimela and
Bhozongo and Maweni

8 Maweni

yini mawala nenkholo
re mawala with the kings
angitzi benikhono kuSombhlo
You were with Sombhlo so
nase nagidza naye kutama
you danced with him and
khosi.

the other kings

N Babavile bagidza naye
As I said they were always
lalabadzala lenyibashoko
dancing with him, so the del
babavile banayo inthosi
people say, they were with the

H The Kwenes did dance ^{with the} ~~with~~
during that time
of these kings

C Which one Ngwane or
Sombhlo or both

H Kulaba lababili yini kuSombhlo
Who between the two, with

noma kuNgwane

Sombhlo or with Ngwane.

H Kusukela, kulekiso labakwame
Ever since, it's a tradition of
lencwala, selokunabo baseku
the Ngwane's this mawala, eke
khosini benta lokwentwa buthosi
the people of the royalty are

DakaNgwane
still following ~~the~~ ^{what} was always done
by the Ngwane kings

H Since the Ngwane people
started mawala, all this
~~the~~ time the Kwenes were
there

C Mhu

Are there any divisions among
the Kwenes people. like say
Sumbane you get Nsimela and
Bhozongo and Maweni.

H Maweni

Kunene ke nguzete ngali
the Kunenes, I can't know
ngoba bawenzi - kodwa ke
because there is plenty of them
lengitwatko kuti mkhosi
but what I know the king
beyitekile you. kaKunene lewa
had taken a wife from the
lethokeme.

Kunene, the recent late king

What I know is that the
late king had a Kunene

C When Kunene, Ah - when
Ngwane was king did the
Kunene — —
in those early days Ngwane
and Samhlolo did they
Kunene dance "incwala" with
Samhlolo, or Swazi kings

H Nale ngizalza yini incwala
Did you ever celebrate or dance
bata Kunene nalamakhosi nala
incwala, you the Kunenes, with
mkhosi leka Zombodze, incwala
the king at Zombodze, the incwala

H Bayigidza impeta njengaloku
They did dance, as they do
namanje supgidza nebutshoni
even today, we dance it with
Ayi kutshi bona kubonencwala
the king, not that we had
yabo beba gidza incwala
our own incwala, they would
yebukhosi, njengaloku besimugethwa
dance, the incwala is of kings
nje siya ebukhosi
just as we have been called.

H Cha - le - utshi Kunene, laba
No. - she is saying Kunene, these
bata Kunene base bayigidza
Kunenes, did they ever dance

ngoma kwakusete kuloo
at that time there were
sitlatai liso bochiq
no ~~king~~ chiefs

H There were no chiefs at
that time there were
only e - people that were
looking after the king.

C Mnt Did the Kuneu ever
have a king for themselves

H Utsi batakunene base baba ngq
Did the Kuneus ever have
bona inkhosi
a king

M Awa abazange babe ninkhosi
They never have a king
babati khulu losetu fite lesi
they were chiefs, and they are
khazi seti khulu; abate abazange
now in the time of chiefs

babebukhosi, bukhasi bunye
they have never been kings, the
kaNgwane ngulobu beMalangeni
kings are only the Malangeni
kwakute emakhosi lamangeni
there were no many chiefs

H Its just now, while there
they ~~can be~~ ^{can be} chiefs ~~but~~ ^{but} before
they were not king

C Did any Swazi king
ever marry a Kuneu
lady

H E kukhona yini lomunye nona
~~gwa~~ ^{gwa} there any one of
ngumaphu nye umntshi lowateta
you that married a child
umntshwana wekhosi, lowabe wnt
of the king,
~~heta~~ umntshwane inkhosi

M. Awa ayazi ngulaba baka
No I don't know among

tunjani, bebabafana bekhosi
thing, they were servants of the king
ngicaza uketisi ye mncwane
I am explaining that ~~they~~ ^{they}
abadzabukanga kabulu
did not come from Zululand
futsi; adula eluthi abadzabuka
and they did not come
nga eluthu abadzabuka
from lesuthu, they never came
kuphu, bona asithola kutisi
from anywhere, we don't hear
badzabutaphu, asithola
where they came from, what
kubi lo Madonsela abengumfani
we know is that Madonsela
weNkhosi
was servant of the King.

H U we don't find out which
way they come from. They did
not come from Zululand.

they didn't

C Who were the
H Kuzane, but we were
always find that when
somebody is telling history
the Kuzane were there, the
Kuzane were there working
for the King.

C Were any of the
Kuzane on Induvuna for
Swazi King?

H Kule ^{YINI} wata Kuzane labe
Is there ~~no~~ Kuzane among
Kula-Nkhosi lawa, labe yinduna
these kings who was made
yona
chief of ~~TADVUNA~~

C
M Labafana bekhosi bekutinduna
These servants of the King were

na fekhosi ^N TADVUNA.
authorised people of the King

ngukuphi, ngoba ngokhumbula
are, because what I
at kutsi inkhosi Sombilolo
remember is that King Sombilolo
likhaya oqho kwakungu
his home was at Zombodze
kaZombodze.

H King Sombilolo's kraal was at
Zombodze

C Before Sombilolo, it was

Dlamini & Ngwane, what happened
to the Kuneu people under
Ngwane

H Lababakakuneu base bathonwaphi -
there were the Kuneu
lapha kuNgwane, nakubusa
when Ngwane was
Ngwane reigning

M Ngwane ungembili kuzobulolo
Ngwane is before Sombilolo

H Ngwane is before Sombilolo

C Ya - Ngwane Dlamini,
Ngwane, Dvungunye, Sombilolo

H Sombilolo wesifow.

C Sombilolo's father was Dvungunye
and father to Dvungunye
is Ngwane. What happened to
Ngwane

M Kula nakhosi on the lababakak
with all the kings the
lababakakadonsela kebaselo
kadonsela ~~was~~ ^{were} still these
bathona, babuka - abafana
they were servants of the
be nkhosi kutsi mube kinyan
King, we can't say any other

this kraal, but when you go down you find that the river itself is Dvudvusiini, so they call,

C Did they in Sombhlo
Did they stay in one place
to Siboruni or did they move

H Bahlala eSiboruni nye Jabu
They stayed at Siboruni, these
baka Kumeke south lesithatsi
Kumeke all the time of

H Sombhlo
Sombhlo

N Bahlala eSiboruni south
They stayed at Siboruni
lesithatsi Sombhlo
all the time of Sombhlo
kodwa ke angati kutzi
but I don't know if

baghubeka ukhosi sey. khutsoni
they proceeded after he had died

#yini kutawufita eBataneni
to reach Bataneni

H I am sure when they moved from Siboru to Bataneni whether the King was late by then or not

C Where did they live before Siboru

H lapha bangahlali eSiboru baka
Before they stayed at Siboru
hlala phi
where were they staying?

M Kwatunguliso sikhatsi lapha

It was at that time where they
kebahamba nebukhosi khona
were moving with the royal family
labobukhona bukhosi khona

even the royal family went they went
nguzeki ngati ke lapho kutzi

I cannot know where these places

kathohho.

King Mshengu of Kathohho

H What I knew is that they stayed at Siboru and then they eventually moved to Bataneu

C B. Ya, but were they at Siboru the whole time of Sombhlo

Do you understand the question

H Yes, lesiboru ke sona bisiyini ngala is Siboru who was

ngaleskhatsi sabombhlo but what at the time of Sombhlo

kutsiwa yini lesiboru

the Siboru was called what.

M. Kwatuyindzamo nje yentkosi

It was one of the places of the ngoma nalapha the sikhona

king because here where we

kutsiwa kuseDudvuzini, but

are is called Dudvuzini, its

nganangu umfula kutsi

called after this river

kuseDudvuzini, Lalate, kwatu which is Dudvuzini, then this, the yindzamo lene Siboru, Siboru Siboru was a place, Siboru ludzaka loku laluboru.

is mud which is reddish.

H Mm this place is Dudvuzini here but the name of Dudvuzini is a river, they mean the river, they say eSiboru - eDudvuzini they mean the river but then ^{even} this is called eDudvuzini.

C But does that have to do with Siboru

H Siboru its -

C Siboru is at Shiselweni

H Ya - Siboru is at Shiselweni not here

C Ya

H He is just telling us that this place is itself Dudvuzini

they call it Sibovu, the
name Sibovu.

C Okay, so for the whole
time of Sombilolo's reign
^{when} Sombilolo was king, they
stayed in one place

H Sombilolo, less ^{sekhatsi}
~~so~~ All these times, they were
solo babala lapha ba
staying at the place where
bekwa ngu Sombilolo. Now
Sombilolo placed them

M Babala bakhet khona ba
They were still staying at the
bakhet ngu Sombilolo in the
same place where Sombilolo left
kuya K. ngokutsi emsa Swati
then, ^{as it} ^{was} a
able aghu ka neliwe njalo
common practice to move, ^{to}
aghubeka, base baghubeka
so they moved

ke, nome ngingetsi, ngati kutsi
but I don't know when
ye inkosi Sombilolo ngokhosi-
Sombilolo died they were still
mato bebasolo base Sibovu yini
at Sibovu or they had
noma base bala eBubataneni
moved to Bataneni
kodwa loyedwa longimatiko ngulo
one whom I know is a
Mnumzane labatsi ngu Siziba lona
wan called Siziba a
waka kinome lona ba seBubataneni
Kunene who is at Bubataneni
kwatsi nalapha eBubataneni
when he was at Bubataneni,
kwabe se-asahleli khona
after he had stayed a long
iminyaka eBubataneni kwase
time at eBubataneni then
kungamuka insila yenkosi Mshengor
came one of the ^{INSILA} ~~slaves~~ of the

singwa la sikwati kutuba
would opt in and hide.
kwoku thaga ~~to~~ kuhagiswo
hide the wives the man
bonake, amadwaga abhikwa
~~face~~ be in war
nempi, ngaba

H At bataneni there is a
cave which the Kuvani
people hide the women there
they put the women in the
cave and then the men go
for fighting

C

H lapha e siboru babekwa
who placed them at Siboru
ngubani - ke lapho

M Ngulapho uba, ukhosi lombolo
The King lombolo left
ngubani e bonkhona
there there

to -

H That's where King lombolo
left them before he died
in that place

C Mhm. When King lombolo went
to Mdzimba they were at
Gushwani, when he died
they were at elib-siboru
Why did they move?

H Lapha nase ngatah boni boba
Before he died you were at
lapha kubasiboru
Siboru

M Bekalapha ku - kuboru
they were at Siboru

H They were at Siboru

C Ya, is Siboru and Gushwani
are they, that Gushwani
same place

H Yes, it's in the same place
Gushwani is the Kriat but
Siboru is that the should,
they moved to the place

sikhatsi lesa

H labo bakunene

The Kunene

M Labo bakunene abantu Bataneni

The Kunenes were at Bataneni
la eMashobeni, kulesi thatsi
at Mashobeni at the time

leso sekubusa inkhosi Howa
- king was Udwati
la - la

H Angkatfoli kahle besuka eShiselweni

I didn't get it quite well, they

M Besuka layi Shiselweni, ngokubona

They moved from here at Shiselweni

kamba, solo kuse Shiselweni

but its still at Shiselweni

konkho besuka eLibona ke

They moved from Libona and

keta - la eBataneni

came to Bataneni

H The Kunene moved from Libona
to Bataneni's place, there is
a place called Bataneni

C Under whose

H During the time of Mswati

C Why did they move

H Bako abasemusa ngum
What made the Kunene's
labo baKunene
to move.

M Neba fika ke lapha eBataneni
When they came to Bubataneni

ngabalele kutwabaletsa eBu-
they stayed, what brought them
bataneni, kwaku sikhatsi-sonji

to Bubataneni it was time of

Rapha eBubataneni kune

was here at Bubataneni, there

inkhosi, kuti umpi rayilwato

was a cave, now when the war is

sewe lesi saka Madzela

going on the people of Madzela

Mangoti ke laplo to kutsi base
I dont know the, as to how
binutawa nyani kumbongi
they happen to each grab the sunone
njengalaku sinaye nye rangiya
as we do have an elderly
lomzala ^{kumbi} utawa kumbi
one maybe he will remember
yona, naye latukhumbulata kutsi
whatever he can remember
kutsi yona utwati kanye,
how he know some certain thing
kanye, kanye, E. njengalandza
like this, like this, I can only
nye mine ekutseni laba bata kumene
say that the kumenes remained
kuzala kwabo la basala, kububi
from somhlolo at siboru
esiboru, le ka Zombodze amusa
at Zombodze "amusa"

H e Siboru at Siboru

M ka Zombodze
at Zombodze.

C what is that?

H Nabe ke

H Labata Kumene

to The Kumenes

H Lababake Madovosela

The Madovosela

H These Madovosela were left
at Siboru as Zombodze, this
is a place called Siboru
at Zombodze.

H E - ekughubeka kwatheni
when the king proceed they
nabe silo baghubeka kughubeka
were still proceeding with him
kwase kwaba ke Siziba, Siziba
until came Siziba, Siziba
ke yona ke laplo abo khona
then was at Batweni
Wabo ^{Batweni} ~~patiboneni~~ laplo atubisa
when King Mswati was
reigning. At that time

when still alive and

C In the days of Sombilolo does he know who made the shields

H Ngesikhato: sabombolo wake
During Sombilolo's time
wera kutisi amshawu ^{abesikwa}
did you ever hear ~~the~~ who
ngubani.
made the shields.

M Emahawu lengikwatiko kutisi
The shield, what I know
nalamuhla ngkwati tanjalo ^{asikw}
is that even today, ~~I know~~
ngemabutfo, emabutfo labutsileke
cut by the mabutfo, the
enkhosini,

mabutfo that stays at the ^{Royal Residence}
H That was ^{done by the mabutfo}

C Themselves, each one made his own

H nguloyo abentekela labakhe
Anyone did his own

M Kikhona omajaha ngia labwat.
They were some young men
iko ngoba silapha njina kikhona
that were specialists in doing
labakwati kubhala labanye abakwati
then, ^{As} we are here some
ukhona labwati kumwa kalwe kuni.
know how to write some dirt,
kodwa ~~ke~~ ke kwakuni kwa tingwazi
somebody knows best something, the
kakhulu lamahle ti bono

beautiful one were given to the boys
H They use to give certain
groups that you are going
to do shields for the king
not for one - himself - and
they make a hip

C And then the king give
to mabutfo.

H Yes

I. nt. M. James ad nakhorini / Kutisi

H They use to make it
a Ba-Ba Ba

C I see, but nothing
it was still on the cattle
when the cattle were
walking there was nothing
on their horns.

H ^KLetithole tiseenthomem akwent
When they are still on the
letfwo

beast nothing is done

M Awa ngingete ngasho kutsi
I can't say that nothing
akwentwa entfwo ngoba
is done because you can
kuyatfwo lakala kutsi kukhona
find that others do something
labanye labakwentaku kodowa
but I personally don't
ke mina anekwati betwe
know what was ever done
ntwa lapho kutsi
on the horns.

nayiphilako kwentim a naku
when it is still alive, doing this
nanaku kuphela nje, kengati
and that, what I only know
kutsi Finkhomo letinkhomo
is that ~~the~~ ^{certan} beasts
letitsite betilighabe letikhulu
were very special like this
njeng anayiya nje lelapha
one over there, they
ngaphandle kubekwe kona
were kept and after it
naseyifile kubukeke uma
had died if they have
bangakayisebentisi Kubokunye
not used it with other things
labati sebentisa kona, nasayi
they use for it, when it is dead
file, angati kapha nayitambako
I don't know when it is still alive
H I am not sure what they
do with the horns of the beast

E - angali ke lapho, lengikwato
U. I don't know about
kutsi nasiyindzala bekiseka
that, what I know is that
kaijani ngalotimphondwo, nase
when a beast is old it is distinguish-
iyindzala inemhluke lotlulume
stable, its got and obvious
kwalimphondwo malencane, nalendga
difference on the horns, even
njengemantfu nyena senginetimwe
a young one, like us people
mine make ule silovu
see I have grey hair, she does
kanyalo
not have them.

H What I know about cattle
is that we notice that the
Baw is or an ox is old
because you see the horns
that thus is getting old
now.

C So ^{but} he is never heard of
any people doing something
to the horns.

H Kodwa awazange sewu
Do you mean you have
lutfo umantfu lomunge
never anything somebody
akutekela kutsi bebeteuta
else tell you what they
nye kugala etinkhouseni
did on them.

M Lengikwatko kutsi letimphondwo
what I know is that the
futsi umsebenzi wato latakha,
horns also their work was
kwakungitona takha emacibogo
to make trumpets (or horns)
naseinkomo seyihlatshwe ^{ayihle} kwe utiso
after the beast has been killed
licilongo ngayo, impalampala
they would make a horn,
letimphondwo
"impalampala"

M Tatinensebenti. lomklulu
They were of great use as
nyengaloku nanamuhla
even today they have a
tinensebenti timphondvo
great use, the horns of cattle
tetinkhomo noma fitutselera
although they are not taken
phansi nje, tinensebenti
seriously, they had a use the
kwakwenwa findlelo batipobe
use to make ^{snuff} containers. They
bethe findlelo, ngaletimphondvo
would bend them and form snuff
tetinkhomo

containers

H They used it for putting shaft

C in the horn.

H Yes in the horn

C But the horns are still
on the cattle, did

they do anything you see

some people, — got a
big herd, this herd is
white and this herd black
and you've got another
herd of black and now do
they keep them separate,
sometimes they tie something on
the horn, do something to
the cattle to mark the herd

H Utsi ke (letititngulomunye
You say these are ~~of~~ different

umhloko) 3x mange bāsi

type 2x3 now ^{would did} they ~~so~~ they

kukhona juu bakubekwa

Say, did they ever did anything

lapha etimphondvo kibe

to the horns to mark that

letititamba naletititamba

this one belongs to this ^{herd} head

naletititsetse nakuya

which has this mark, which

ibufakwe tauje la, lapha eluphondo
is like this on the horns were

tajisibayeni ejini nona sete -
in the kraals, or they are

hlukile, nabakutekelako totinjani
different, as they tell you how

M Tatehlukile ~~They were~~ ^{were they} ~~different~~ ^{different}

H different

M kwehluka kwento siva kutzi

They difference we hear that
umdlwane ~~we~~ lona wenja

a puppy could be born inside
wawutalehwa khona, timphondvo

there, the horns were very
tikhona latitinkhulu kabi

big even "tywala" was
netywala babaphatswa ngale

served on these horns of
timphondvo tale tinkhono

the cattle, they were with
tinetimphondvo letitinkhulu

big horns.

H We understand - they were so

big so that even

~~the~~ big and long even
tywala, they would put
tywala in the horn
After they have put a
bone

C Really

H And then small dogs it
could get in and sleep
there

C Did he ever hear ~~the~~ ^{stories}
of the old people doing
so things to the horns of the
cattle to make them different
or — — — even carving them

H La - e lotwangeni, etimphondvo
What did they do to the
letinkhono, bebatenta njani. to
horns of the cattle, did
wake wakura loko
you hear of that

talking about the cattle being smaller or different.

H Mblayimbe ungas usitschek
Maybe you can tell us what
labewukuva kulabadzala
you heard from the old people
kutsi ngabe tikhono takhona
that the cattle of their
beivela kifananaⁿⁱ leta tikhono
time were just like those of
tifaia naleti lesimate nambla
today.

M. Tatingafinani, tikhono
They were not the same,
latincane kakulu la ka
they were ^{very few} ~~small~~ here at
Ngwane nebantfu babaucane
kaNgwane, even the people we
kodwa tikhono taitineane
few but even the cattle were
tikhono tating tithlakale
few, there were mostly at

elakhosini ngoba tatita
the royal family, because they
ngemabutfo nayo kulwa impi
would come with emabutfo
atitfumbwe, lempi kwandza
they would confiscate them, ^{so} ~~and~~

kwato.

they increased in number

H The cattle was brought by
mabutfo when fighting.

and then would collect the
cattle.

C But the cattle themselves were
they smaller than ^{the} cattle today.

H Ufuna tva kibi letikhono
she wants to hear if the cattle
tatingaka lexi lesitibona nyalo
were as big as these of today

emabutfo palle

slaughtered meat for the mabutfo

H Meat in those days, they ^{to eat} had meat for _____ all the time

C And tshwala ~~ke~~ from the king

H Tshwala ke enkhozi

C From the king

M ~~The~~ Tshwala enkhozi

Tshwala with the king

C Who made the Tshwala

H Lababenta tswala benkhosi

Who made Tshwala for king

M Kwaku, babentwa, njengalok

It was, it was done, as ever

kwentwa nanambla tswala

today is done by the

benkhosi bentwa esipheleli

people in the royal fami

kuhume ke endlunkulu

so out of "ndlunkulu"

ku yon'etisa emabutfo.

for the mabutfo to drink

C# The ladies of "segodlo"

H Beke utwa ngilama thosikali

It was done brewed by the

lapira endlunkulu

makhosikati of the royal family

M Kwakesutwa ngemakhosikati

Yes it was brewed by the

endlunkulu netidzandzane leti

"makhosikati" of the royal family

tebukhosi

and the small girls of the royal

H The makhosikati of endlunkulu ^{family} and

the ladies.

C Mhm. that sound interesting

Does he know anything about

the cattle of those days

were they different from

the cattle today, did he

hear any of the old people

M bakulingwa ngemikhona,
they used to till with their
kuleso sikhalei less kwakungok
arms at that time, they used
ikhalei kwakulingwa ngemkhona
not the ox span, they used to plow
Bakanyane bebant-fulela bona
using their arms, The Nyanwe
inimbi
used to make themselves, meta
wax

H They were

M Bente enakluba ekulima
lane. They made themselves

H shoes for ploughing

C They ~~men~~ were doing

this.

H Bakulina bani enadvodza
who were ploughing, the man

M Kwakulina enadvodza.
The man were ploughing.

H The men were doing this

M Bonake bahkainla

C The ~~women~~ women would weed

C The women were doing
what

H They were clearing the fields

C Ah I see, did they
get meat from lomlilolo
regiment, amabutho

H Abe, bebadla inyama

Did the mabutho eat
the lomlilolo enabutho
meat during lomlilolo

M Inyama vele ebukhosini
Meat in the royal family
ngukona kudla kwakona
its the staple food, meat
bebadla inyama impela njengaloku
was really eaten, even
nalamutha idliwa, ebukhosini
today, meat is eaten in the
ukhosi beyhlaba hlalaba
royal family, the king would

ayi kutsi ngkwatwa, ngkwatwa
Not that they are his, but of
nkosi the King

H They are the people under
Chief Mathamane Kware
when Mathamane Kware as
a chief receive a word
say they must come up
all the people from Mathamane
they must come up at lobamba
and Mathamane himself will
bring the people to lobamba quickly

C So but we are asking the
names of Souhlolo regiment.

H Uquna ke laba bel butfwo
She wants those of the
labomhlolo nyobe ngiso,
libutfo, of Souhlolo as I say
libutfo. kutsi libutfo belingukutsi
"libutfo" that libutfo ^{which}

libutfo belingukutsi.
is such and such

M Awu ngi - ngiyalikhohlwa lona
No I am forgetting it
kodwa ngiyalikhohlwa lona ngiyalikhohlwa
but I know it, but I am
dikhohlwa kodwa lona kancane
forgetting it right now
eh-eh ngiyalikhohlwa ngiyalikhohlwa
I have heard it but I
nane ngiyalikhohlwa

I am forgetting it

H We always hear it but I just
forget it now

C Okay, does he where those
regiments get their food
from, of Souhlolo, regiments
of Souhlolo

H Anekutphi emabutfo a Souhlolo
Where did the mabutfo of
to kudla
Souhlolo get food.

bekulibutts bantlwa Sombhlo
were libutts of Sombhlo
bakanye nelibutts bantlwa
themselves, along with the
lesive sabombhlo

libutts of the whole nation of
Sombhlo

H They were among the libutts
of Sombhlo

C Does he know any of the
names.

H Labanye uyabati
Do you know others

M Labanye labakwa.
Others who fought

H Mm labakwa
Yes who fought

M Wo labakwa labakiti nguya
Oh I know those of my
bati bibeakwa lapw ngetitsho
people who were there at the
sabombhlo kuti ngulo

time of Sombhlo, that it is

Myvuzo anebautfwa - auesive
Myvuzo, with the - whole
saka kumane. njisho ije ngetitsho
people (clay)
nation of Kumane, I mean, that
abenguye inloto yebakaMadvo
he was head of the Madvonselas
nala tuleso sithatse lesa.
at that time

H He was the head of Madvonselas

M Venganye nje sithana la

I As these people are here
nasi sine, sarhief Matamane
of chief Matamane,
lesi, nakitshwa talgwane uyegwa
when called at talgwane, "uyegwa
na, konatle, usuka rlesive
na "konakete", he would move
saka Madvonselas nala nase
with the people of Madvonselas
soubhe lesive sabatamane kutsho
these and everyone of the people
enthusi
of Matamane and so to Lobamba

they have "libongo" Kuneu
and they live there, let of
them. have you ever hear
about them.

H Batazulu bata ngatsi labata
Do you have idea, or do
Kuneu nyabate yini laba
you know those Kuneus the
labakhona le Kazulu
are in Zululand

M Sibati impela ngulaba ^{citywa} ~~atshu~~
We know them very well,
ngubabo nkhulu Siziba besuka
they were chased out by my
khona la,
grandfather Siziba, they moved

H We know them ^{from here}

M babalata banya eDumbe, ligen
They ran to Dumbe, a
leli khulu
big portion of the Kuneus

H They ran away from here to
Dumbe

C When was that

H Kwaku kuni, twatusiklatsi sibani
When was that, in whose
ke lapho
time was that

M SeNyati saSiziba,
Time of Nyatsi, of Siziba.

H E-- it was time

M Enkosini kulizwani
During King Mlawu

C Nyati was regent of Mlawu.

H Yes.

C Okay - E-- does he, the
Kuneu, fought in the
inabutho of Sombulo, is that
correct?

H Yes, outsi ~~the~~ enabutho atakuneu
o, Is it that the nabutho
alwa nelibutho laSombulo.
of Kuneu fought along with Sombulo

M Akalwanga nelibutho, ^{wabutho} bekubafana
They never fought with libutho, they

C are there any divisions like that?

H Lapla kulaba batakweni
With the Kweni, are there
ukhona yini umehluko kutsi
any divisions, say these
laba e - bakabanibani laba
are of so-so and these are
bakabanibani bani bani senqoko
of so-so, I mean in rank
kuphakana kwabo lobukhosi
in their leadership
babo kutsi ~~no~~ setinduna ke
say this is chief of this
lo noma nguchief
is "induna"

M Oh bakhona labanye laba
Ya there are some great
khulu la, mnyaka langeni
ones from here, there is one
khumbulako ule Emdamba
I remember at Mdzamba

Kodwa layithiselweni botunye
but here at Shiselweni
yona ayuhlako, asikhulu noma
He is the one that is head,
ke bangabathona labanye laba
we though others who are
khulu ke phi ngulo Mathamane
great but to Mathamane
longuyana ayuhlato yalaba
who is head of these
baka Madousela la labangenta-
Madousela, they originate
nbo khona le Kusombulolo
from as far back as Sombulolo

H ~~The~~ The senior to all the
Kweni chiefs is only this
Chief here Mathamane who is
the head of Kweni because
he comes from Sombulolo up
to now.

C Does he know anything about
those Kweni in Zululand