

S.O.B.P. KUNENE HISTORY: Mpandlana Kunene 2/2

tintfo letinsibi lapha
came from it was
tighamuke khona acitibona
from Josi (Jorbu)

ngungalapha ejosi, kubona
that's where we saw

tintfo ~~letinsibi~~ letinsibi
these metallic things.

H: — came from this
side

C what, the iron, the beads

H Buhlalu

The beads

M Nabo kububona kwakhona

Also ~~that~~ they came from
singatsi, bughamuke lapho ngoba

~~that~~ there also because
sitsatsi sikhatsi lesidze akute

it took time before the
sheshi belungu kufika kal'gwa
whites come this side

kwatsatsa sikhatsi sekubona
to Newane. Some of the

kodwa tintfo laba abadzala
things would come with
sebatibona tintfo tentoka,

the old people when
babuye nato roma bayo
they had gone to work at

sebenta ejosi lokuneng
Johannesburg.

H We always get the things
from this

C What did he say about
Johannesburg

H Ejosi

N Eh

H From Johannesburg.

C ~~From~~

C Can you ask him if he
knows anything about the
word Mutungwa

A Mutungwa

C Ya

H Ngaleka kwebrass loku
About the brass, we are
lesi kulumu ngako loku
talking about

M Che angat' kutso, ngakwati
No I don't know anything what
nye kutso kwekufakwa ngoma
I know is that was worn
then, banu - noma banumzan
by the kings or high ranking
labatsite, ngumsebenti wabo
man, it was their great
loutlulu katlulu, Angati
jobs or attire I don't know
ngaleka indlala,
any other way

H He knows that it was used
by the kings.

C Where did the beads come
from at first.

H Buhlalu baqhamuka tufhi
The beads came from where

M Angibati buhlalu kutso
I don't know where the
baqhamuka phi vale ngitawutsi
beads came from, this
bubonakate nasekuthona belumbi
has been seen when the whites
buhlalu ngama kugala angibutsi
came at first I don't
buhlalu tapha bebusebenta
remember where the beads were so
khona, baqhamuka kubelungu
used, it came with the whites

H I think the beads came
when they coming

C From the Maputo side or
from the Republic

H baqhamuka ngala noma
did they come from this
ngale
side or that side

M Kunu angati ke ngoba
I don't know, because when
ngitawutsi taphapha betwentso
these metallic things always

lula tugalala
H Now we used to paying
labola with money

C but why did you change
from hoe to goat.

H Utsi be bant^{NTSHINTSHE} shuntche launi^{LANI}
she says why did they change from
kusuka Klyubem kungana
moving from ~~at~~ ^{hoes} ~~to~~ ^{goats} ~~nothing~~
e nkutimi sebasentloneni
goats + cattle.

M 'utsi ku - setwanda leyo
It was because, that thing
yintfo leyo, seingakwenta
was in common, so it could
ngaloku manje kwakusivomaka
be done now an agreement
sebantfu labakala butsi sesi
of the old people, that, that
ngakwenta loku. Ngesikhatsi
could be done, at the time
kulotsholwa yabekwisaanga
the pumpkin was used for Labola

litsanga leli lelilingwato
Pumpkins these which are produced
kwakusete lutfo lotungase
from the fields, there was nothing
kwenteke kutuncane kontha
which could be done everything
kwakthone, twayini, kubonata
was in small quantities, all these
kusebukhasini, kutuncane ku
-things, cattle etc were all at
bantfu, rawe rawutfwote intano
the royal family, when one gets
noma lakutfwolato ukuse Nkosi
something take it to the king &
without enthusiasm
to worship, ^{bringing things, sharing} ~~reverence~~ ^{KweteKULA} reverence

H whatever you get goat, cow
all was given to the king
They had no right to keep
it themselves

C Does he know anything else
about brass

kung ena etikhomeni.
then to cattle.

C He never heard of of

H Do you know if there
is any ~~brides~~

~~brides~~ (price).

M ngetimbuti, kwa-nakuzi
Then goats, for these lobola

etihuben. kwabse sekulothol-
was ~~not~~ paid not with hoes then
ngetimbuti, kuyosuka lapho
with goats, then from then
sekwandza etikhomeni,
the number of cattle increase
sekulotholwa ngetikhomeni
so lobola is paid with cattle
ke

H They used to pay lobola

with a hoe then from the
hoe to they used goats

C Why did they change-

H Ba bantshentshe lani?

Why did they change.

M Bantshentshe a butsi kwa

They changed because, then
kusesi thatsim lesimama

it was ~~to~~ hard times at first

kugala tintfo tatingatfo
things were not ^{obtained} maintained

kali lula ngetutse ke.

easily, ^{so} today things are

manje ngetutse sekhosetse

much better to obtain now

lula sekuze kusi tsholwanje

lobola can even be paid with

mali manje ngoba mali

money, because today its

sekusesi thatsim semali

time of money, it was not

gquntfo lengathwolakadi
something to obtain easily

time,

C Not this, I mean metal

H metal, Hho usho kona

she means something

loku lekunje labaye baku

like this which they wear

fake lapha njenga yole ntong

same as the "inkhonyane"

N Awa ngesi Nzwane angkwenkul

Tu Swati Tradition, I don't remember

kutsi lensibhe yifakwa

that this metal is worn

entsanyeni

around the neck.

H I don't remember in Swati

C They said in the old days

they used to pay lobola with

sort of a round soft ball

H Batsi kukhona Fandzema lapho

they say in the older days

kwakwentwa with two leyi

they would make something

round loku lakhuluma ngako

round, what she is talking about

kubhadalwa kulotsholwa ngako

then lobola would be paid

kwakulotsholwa ngaloko

with that, with flat.

M ~~the~~ Eh-eh angkwati, mine

I don't know what I know

ngati kutsi ngeswati kulo

is that in Swati lobola

tshe - kulobola kugale kuxal.

lobola started with Pankins

otshelwa ngelitsanga, litsanga

Pankins ordinary Pankins.

litsanga

M Kwesuka lapho kwatsholwa

then it went from there to

ngelikhumba leli lekufuywa

lobola with hoe, the ordinary

leli lekufuya one,

M Kwesuka lapho sekuyakamba

then from there so it came

C What is he saying

A He says its very important but he hasn't come to a person who knows where they use to get it but then ~~he~~ know its in Hhekho district where they get it.

C But mining it, ~~did~~

H Mining it

C Did they ever get it from Laurence Marquise, Maputo

H Aberange sebayithwale ngala They never get it along the kuya le Kube Maputo areas toward Maputo

M Vele labaka Ngwane beta nay The Ngwane people came bebayithwala, vele ngungasha with it, I must say that kabi beykhova ngoma vel it was there because

kwatutkhona lotu nona befitu when they arrived here, the lapha ~~leg~~ inkhosi yakhona abe-
kong and the heir had the vele abonakali loyinkhosana silver bracelet, an afake kona.

H Since they had to wear the _____ before they came here they were using it

C Before that, what about

H Loku kwetugaba lapha ke.

M Kwakute lapha kaNgwane lotuaku There was nothing here at gatjwa njengalobul'alu, waku kaNgwane which was woku like gatjwa in Shonyane emajaha the beads, it was "inkompe", the

H There ^{youngster} was no such at

C Aman

H Ya - a man, so they give you one

C One of these.

H Ya - they put it on

C Where did it come from

H Infact I know a place where they got it in the Mankayane district.

C Mining -

H Yes.

C Could you ask him where they get.

H Bayitfwatgpi ke
where did you get.

M Loku mine lapha ngikwati

This, where I know it, its khona kuka Hhohho ^{stidzawo}

at Hhohho, at Hhohho, are yaka Hhohho, ngingamanye

even today that is where

lapha kutfwolakala khona it is found something

intfwo lenyenzaleyo.
like that.

H He knows that they get from Hhohho.

C Mining it

H Lapha bayimba khona

M Lapho bayitfwola khona,

That's where it is found

mane ke abayimbi iyatiwa

but they don't mine it but

nye kutse ikhona todwa ke

it known ~~is~~ that it there but

labadzala bona ke bayati

the older people they knew the

indzawo kutse loku kutse

place that this will be found

fwolakala lapha kungasho kutse

in such and such a place, it could

ingatwa bantwana ngoba iba

not be known by the kids because

lulele fakhulu.

it is very important

dig here
C What about bracelets like
this and necklace — does
he know anything of the
the ladies had in the
old days were they —

H loku lokugaba ke naloku
what about these necklaces
lokungana mathusi
like this silver one

M loku lokugaba lokungana
These necklines or bangles as
loku lokulapina kulmake
you see on her, its what
ngkoma ng'gatuati kuti

Q don't know ^{where} these
lobuhlala'w isebut'wokatala phi,
heads were found, what
loku ngkoma ^{ke} bekuchona
was here was the silver
loku, elit'wasi leki,
staff.

kwaint'funt'getwa layim'chorasa
it was made for the heirs
ethaya, lifeywe table, kutlola
in a house, ~~but~~ ^{it} would kept male
kutsi nase kutetwe loudzala
until when the heir is named
ethaya abese sewugakwa le
in a house then they would
lewanyana, afatim' lusew'imo
put on him by the whole
lwabayi' aya, kwakuyint'wo le
family it was a very
baluteke kotlulu namuhla
important thing, even today
salo injalo emakhosana abom
its still like that, the heirs
kala nganaku.

are seen with that.

H It was very important during
those days if you are a senior
that they put you ^{to}
look say you are a chief

kuletinye lipodzi
from other villages

C What is it.

H He doesn't know exactly
the place here in Mashobeni
where they used to get the
iron

M Kungiyi ebumbula kahle lema
what I remember well is that
lapha bebajitfola khona nguba
they use to get it at Mashobeni
eMashobeni

H Khona ngala Just the side

M Mhm ngakhona ngalapha
Ya - just over that side to
eMashobeni. Mashobeni

C Could anyone go and get
iron

H Ucho cutsi kwakubamba
Do you mean anyone could
noma ngubani ayamba
go there and mine it out

atimbele
for himself.

M Hhaye kwakuyidzawo lebaluleke
NoNo it was a very special
kakulu phansi ebukhosini
place, strictly under the king.

H It was a very important
place - in charge of the king
everybody must not
go - about it

M Njengaloku nalamubla nye
As men today "Joburg"
igali - igold lema unyete
when one sees the gold
watsi njengoma nako uyabonile
one cannot say since he has
bese uyabamba uyawuyamba
seen it and then go dig it
yintfo yebukhosini

its belongs to the government

H Like today if you see gold
so we can

ifwodalala endzaweni letsito
find at certain places
usimbi nemalable atfwodalala
~~the~~ metals and coal would
endzaweni letsito kaba aban
be found at certain places
leynozawo ke zelyiba phansi
then those places would be
kwenkhosi, lapho kwakunwa
under the ring so that was
khona leti kholi

were the spea were used

if they used to ~~iron~~ iron
and dig ~~and~~ and get it.

C. as he know any places in
the south here where the
use to get iron in the
old days.

H E - ba khona lapha bayishe
Is there somewhere ~~in~~ they
khona usimbi

say iron is found

M. Aw. ba - ikhona, e Ngwenya
its there, at Ngwenya
beyitfolakalo usimbi, nala
even here ~~the~~ iron was found

H Mha usho lapha kubohisekweni
the means here at Shiselweni

M Nala, e vele lapha eshiselweni
Even here, even here at Shiselweni
vele bebayifota khona lapha

they used to get it here at
eshiselweni. nona ngi- ngi
shiselweni although I do not
ngingati kwansumhla kutshi
today where that place

indzawo nansi kona ngiyati
is, I can't point, but I know
kona kutshi laba bebakhula is
those who specialised on the
eshiselweni bebavele kenta khona
metal were here at Shiselweni,
layishiselweni, bebanga camu'i
they never came from ~~any~~ ~~else~~

C. I see what about spears
H. Lakvetikhali,

The spears

M. Tikhali kwakunabantfwa
the spears, some people
lengingabatsatra ngekuti namu a
would do that, which I
babonjiniyela ~~lab~~ ^{kyaku} rebantf-
can call "engineers" some peop
labakwati loku. lokukung
who knew how to make
letikhali nemachuba ekulima
the spears and hoes for ploughing
Hnagi wonkhe ununtfwa kut
not everybody knew how
abekwati kutwanta loko
to make that, there were
kwakunabantfwa labatsite
special people, in various
etigodzini naktigodzi kufuna
villages, but generally those
leto tintfwo letinjalo tikhali
things were found at the

hemabutfwa, itfwolakala kallulu
royal family

enthusiasm

H. They were very few people

among the ——— pick up
some people who are able, who
can blacksmith the ———

C. Where did they get the iron

H. Insimbi yona bebaytsataphi

M. Bebatimbela etinstabeni lapho
They use to dig ^{it} for themselves
noma bakhandze etindzaweni
in the mountains or they would
letingumpela lapho kubonakala
find rivers where the metal
insimbi khona, njengaloku nana-
is exposed as even today they
muhla bajitfwa, itfwolakala
get it, they would find

when still alive and

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

H Ngethatsi sadondolo wake
During Soukhlo's time
were cutsi amshawu ^{abesikwa}
did you ever hear the who
ngubau.
made the shields.

M Emahawu lengikwatiko kutisi
The shield, what I know
nalamubla ngkwati tanjalo ^{asiku}
is that even today ^{it is}
ngemabutfo, emabutfo labutseke
cut by the nabutfo, the
enkhosini,

^{place of the king / royal family}
H That was done by the nabutfo

C Themselves, each one made his
own

H Nguoyo absententela lakakhe
Anyone did his own

M Kikhona omajaha njina lakwat
They were some young men
iko ngaba silapha njina kukhona
that were specialists in doing
lakwat kukhala labanye abakwabi
then, ^{As} we are here some

ukhona lakwat kwawa kalwe kwini
know how to write ^{some dirt,}
kodwa ^{kwajwa} ke kwakuni kwa ngwozi
somebody knows best something, the
kakhulu lamahle libomo

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 amabutfo.

H Yes

is not the same as nakhosi

19/07/83	3hrs.
20/07/83	3½ hrs.
21/07/83	4hrs.
22/07/83	3hrs
25/07/83	6hrs
26/07/83	2½ hrs.
	2hrs



Sikhulu kuwe Mshadza-
shadza indaba lenkhum-
kuyisuthonywa ngzandla
iyawukhonywa ngzandlolo
temadwodza, Nreba limbi
tingba lihle li hlubuheni
emhlabankhomo, wale
sewuyalala ke Kunene uma
walala eiveni. Kunene,
Sibika kuwe lomaciyelana
sintshiba siyatuhlaba izi
nibonga ezake rezaka Bulawayo
sihlangu sigudla umbo:

zaze zawuphindelela, ulomo
bulala aphle ngutobenjengethela
wawubulala wafihle ngaphezulu
kwamahamba, lonyawo

zace dya yunkawala ^{The Father of nyawo}
baka Bulawayo ^{using sacholles}

Ulo Madlozi ^{of Namadlozi} ngangabo, Sigedla sali

with the blanket

copy

cabolo madlozi, Kunene, Sisho
kuwe, - sikhuluma rawe
Kunene, inyama emhlophe
bughamu base Binjisi, uniba
zaphambana ngaphezulu
khanda lendoda, eBlakfoni
kamafasitelo, uwa fiza lo
ngakhlhela, utuzo umusa
khe nointshuli, sigodo
tabetchava. Kunene,

sikhuluma kuwe mshayi
weijomane mshayi weijomane
mshayi wehshu latatini uyo.
fela esithonyaneni. Sikhuluma
rawe lasitane, ayadla ayayita
palutali saka Melhuli sampansa
kulosekwa nalo semnyango,
Sikhuluma rawe Madzibete, Mthontosi
Sijalimane lakisi kaphesheya
Sikhuluma kuwe fanijite,
Bekugakakela ^{awuphalela} Zupawujub
undubane Madonsela, Kunene

katuluyo

H _____ use it

C _____
okay

C Can you bouga Madousela

H Ungababonga yini bata
Can you bouga the Madousela
Madousela

M Awu ngababonga - zonda
I can

bunye qhubuzo bafana bata
quarrel with boys of

Ndlom, umathak tha abhembese

Ndlom, one ulw takes
abenjngasottshangase, umthom
and bend like suttshangase.

wokuvikela smathosikazi,
a hand to shield the wives

Ugado belubanda, belubanda

A log they pierce, piercing

Uminyakanyaka, anobe mhla
it for years, the day they
bayewukhwela kuyaba njani
would climb it, how will
lobebabanywa buhle isabonina
it be, the beauty of their wives
Kunene, wena wawuse Sibovu

You of Sibovu

ngisho kuwe siziba tongenambuzeli

I say to you Siziba,
emathosana akoyise abenobabuzeli
other heirs have

intshosana kayise yayingenambuzeli

tivutsa takhala lisibozaneni

ananekebafihle boMkhubane nasi

manqele, nongubo zoya emthandeni

Ka Sahamba, Kunene wena
wawuse BuBakineni

mane nje ang^aati tiapdzimne
the north but I don't know the

M Ya I know ^{valleys} the one at
Zombodze.

C Do they dig

H litfalakala kuphi baya
where do they get it, do they
mine it.

M akumbi nakatulu kubaka
They don't mine it, its just
nje lapla kukhona upke
found, and you take a
ukukhephule nje - akusyo
small amount, its not
ukhwa lembwa (phausi) or
mined from deep.

H Its not dug right-down
straight

where it could be found

C You don't mine it

H Yes you don't mine it

C Did he know any place
where they mine it

H kutuona iphi lapla batu
Is there where they dig
mba khona
it

M leliboru, kutuona laplaha
The liboru there is a place
bakumba khona labafati batwe
where they dig it. the women
haye kubisi yuthwa lembwa
but its not something that is
ibe yinengi yini kerti yuthwa
dug to large quantities, they
njani, nabagondze kuyawutwe
only take small amounts for ^a
lawo msebenti lawo, netinyaga
purpose, some witchdoctors also
ke labatinyanga labanye bayaka
use it, somehow
sebentisa ke kule yondzawo

married by showing that with
that around

Q In the old days, did
they do that

H Ngaleta tikhatsi

At those times

M Ngaleta tikhatsi leta naravuthe

In those times even today

sele sifungo satitso sekutse

it's still the bond of my people

lona sengumfati sampela njenge

of that this one is a wife - same

later n'belumbi sifungo sathona

as the whites put on the ring

ensuring that this one is a

manje

wife now.

H Even today, to show the truth

we

she has done that, she has

got a ring.

C whose did she liboru one
from

H Liboru letfwalatalaphi

where do you get liboru

M huu letfwalatala khusa la
Just here at kaNgwano.

kaNgwano,
tindzawana nje

some places,

letinengi

several of them.

C Here at Shiselweni

H laiphshiselweni nje ungali'hwala

Here at Shiselweni, can you get

M Ngilati, nge - nge - augilati

I know - no - I don't know

la lasithona ngilati le ta

here where we are, I know it

Ngwane kaZombodze, katlulu

at kaZombodze up north, but

uthona kodwa la Shiselweni

there is still lots of it here

alilandzwa kaNgwane, linongi

at Shiselweni, it's not transported from

H E. - lelyana lelitshe Montungwa

The name which says
uyalati Montungwa do you know

M Ngilati lapha kutlona bata

I know it, some of the
Shabangu tona kutlona nentungwa
Shabangu, they say nidingwa
kusibongo.

its a ~~surname~~ SIBONGO

H Its a surname.

C of who

H Bakuphi -

M Bata Shabangu, natabango
C Shabangu and others

M bakakhumalo, bakavellangurandla

B The khumalos, and Nollangamndla

H other sibongos are Nollangamandla
Shabangu, khumalo

C That red staff, is there
anything the ladies would
put on the face, in the

old days, did he ever hear
of that

H Waka wakuva ^{yo} kutse bali
Have you ever heard about the
bome bebalifaka ^{la}

libovu which they smear hear

H ^{yo} libovu igilati kutse

I know libovu that its

~~the~~ ye ringi ya ka Ngwone kuphola
~~the~~ the ring of the Nwanes, only

nase kutelwe imfati kuphola
after a woman has been wedded,

abeghotshiswa yona, angati kutse
then libovu is smeared, its

kwakuy'ntfo getudala ebusewini
not something to play with

bengati kutse uqitshiswa
around the face, its smeared

nasehukene nebunt fombatana
only to mark separation from

asangu mfati.

~~the~~ girlhood to being a wife.

H E. - Is its the way of getting