PAGES 72 BLADSYE

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Exercise Book
Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name / Naam: NSIBANDZE, MAPHUMULO

Subject / Vak: TAPE 3(a)

Place / Plek: [redacted] 26 NIBANDZE

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

INTERVIEW 1

JD. 328

INTERVIEWED AT: ZOMBODZE[127]

DATE: 8TH JULY, 1983

INFORMANTS: NSIBANDZE, MAPHUMULO (M.N)
Interviewers: Carolyn Hamilton (C.H) and Henry Dlamini (H.D.)

Information heard from the elders, of the Magavu libutfo, especially Maphumulo's brother, the Ndhlavela libutfo and the Giba libutfo

(1) CL an name for the Nsibandze people; variant 'Sibandze', 'Nsibande'.

(2) Stone of Nqwane (Litje la Nqwane), also known as Itje lejubu, is a rocky outcrop in South Africa, very close to the Swazi border and about 35 Km outside of the present-day town of Pongola along the road to Piet Retief.

(127) Zombodze has been the name of a number of royal residences at different times in history. In present-day Swaziland, there are two sites called Zombodze: one lies east of Lobamba in central Swaziland in the foothills of the Mdzimba mnts; the other, being the place where this interview was conducted, is located in southern Swaziland, about 10 km south-west of Mhlosheni. The Nsibandzés have held the office of indvuna-ni-ceng of Zombodze since the time of the early Swazi king, Nguane. (Matsebula. p.6)

(128) Maphumulo Nsibandze.

(129) Nguane is father of Ndwandwe and [illegible] of [illegible], the Swazi king [illegible] (MATSEBULA)

129 Ngwane, father of Ndwungunye and grandfather of the Swazi king Somhlolo (Sobhuza I) who reigned in the early nineteenth century.

130 See n. 129 above.

C So, did the chief say that, did Sibandze say that Zombodze was Sombhlolo's place?

HD Yes

C So, did the Sibandze people come here with Nqwane?

HD Laba baka Sibandze bela na Nqwane yini? (129)
Did the Sibandze(1) people come with Nqwane?

MM Lo Nqwane la, wakhe lomuti lo Nqwane...
This Nqwane here, built this royal residence, this Nqwane.

HD Nqwane wa ..ith the the tool to build up

MM tool, there were Sibandzes here.

C Already?

HD Already

MM — — —

ngobe phela likhosi bezila etekuwa kuti
because the king was here to hear that
Nqwane ngalo Nqwane utalwa ngu Ndwangwane
Nqwane, this Nqwane is born of Ndwangwane (130)
embili e Sombhlolo lo engatsi lo le litje la Nqwane
before this Sombhlolo, no the stone of Nqwane (2)
Nawka-ke lo Sombhlolo engatsi lo Nqwane ewal
then Sombhlolo, no Nqwane, was the father of

utala ungatsi lo Nqwane watala u Somblolo
Somblolo.

ungatsi ndzungunge, ndzungunge watala u
Ndzungunge was the father to Somblolo, yes
Somblolo, awuba-ke watala le Somblolo.
He was the father of Somblolo

HD SS Sebathova-ke laba baka Sibandze?
The Nibandze(1) people were already there?

MM Awu, sebakhova-ke laba baka Sibandze.
Yes, the Nibandze(1) people were already there

MM kute bahlale kutuwa, kuse Nqwane - nje lenkolwa
As they remained, the school is called Nqwane
kulenkolo

HD SS kushiwo ngekaka Sibandze
It is because of the Nibandze(1) people.

MM kushiwo ngoba kwa lomuti umuka lowaka
It is said because the residence (umuti) went, the
Zombodze uya le, kuuka ngemphi yaka
Zombodze one went there during the Zulu
Zulu uyale ulwusinga lo Zombodze
war and left this Zombodze(3)

HD Lo Nqwane?
This Nqwane?

MM Nqwane-ke awa, akaekho.
Nqwane was not there

HD SS sewuhambile?
He had gone?

MM Sewuhambile
He had gone.

(3) Name of a ~~tribal~~ capital founded by King Nqwane the III in the mid-eighteenth Century. King Ghwani's capital was also called Zombodze and is located about 5 miles due east of the present capital at Lobamba. It is also a site of a national school. (e.g. John 9 SRO, PETER)

A

HB Lewuye le ka Nqwane?
He had gone to Ka Nqwane(a)

MN e-e, cha ngiyadlala, ngobe phela ie Sombhlolo
Yes, no I am making a mistake, because
ungatsi lo ndwangwe lo lelitje la Nqwane
Sombhlolo, no this Ndwangwe, this stone of Nqwane(c),
lenkhori, litje lapha Nqwane
it was a stone where Nqwane used to stay.
khona.

C Is the stone where he was staying

MN Iya, lapha nje - - -
Yes, just here

HB That is down the rock that we went to start there (131)

MN Iya, lapha kufanele siqale khona
Yes, there we should start from

HB ~~HBSS~~ - - - used to stay

MN Iya
Yes

HB Waqala khona-ke
Started there

MN ehhe
yes

C So, can you ask him when Nqwane came to Zombodze, were the Sibandze people living here at Zombodze?

(4) A Swazi word used as a synonym for Swaziland. It means "the place (or country) of Ngwane." (John J. GROTPETER)

(131) The interviewers had visited the Rock of Ngwane a few days previously.

HD SS Utu - ke (gogo) - - -
She is say ___ ___ ___
lapha nakafikako Nguwane la Nothandza laba
When Nguwane arrived, did he find the
baka Sibandze bakhe lapha yini?
Nibandze people already resident here?
MM Laba baka Sibandze bakhe naye.
There Nibandzes(3) built with him(5)
HD SS The Sibandzes build up that road with
the king.

C With Nguwane?

MM Umm
Yes
C Did they come from somewhere outside
with Nguwane or did Nguwane find them
here?

HD SS Uyuma kuchazelwa kahle lapha ekutieni
She wants it to be explained well to her
wo Nguwane ufofa baka Sibandze yini na,
whether the Nguwane found the Nibandze people or
noma baka Sibandze beta nabo beta
the Nibandze were also coming this side?
thona ngala

(5) Referring to the King

MN Bakhandza bona laba baka Sibandze la.
They found the Nibandze people here.

HB HB SS Baba baka Sibandze bakhandwa
The Nibandze people were found by
ngu Nqwane la?
Nqwane here?

MN e-e
Yes

HB HB SS Nqwane funa the Sibandzes here.

C Here?

HB HB SS Um-m
Yes

C Before Nqwane came who was the chief
of this area? or the king?

HB HB SS Kulala-ke Nqwane ungakefiki, inkhosi
Before Nqwane came here, who was
kwaMnqubani la?
here?

MN Inkhosi yayila, inkhosi fhela lo Nqwane
The king here, the king, infact, Nqwane,
being x chased ideas
uta ungatsi lenkhosi le uta uchamuka le
came there to chasing the Zulus,
uta la yena uloshana baba
As Nqwane was coming here he stayed
baka Zulu, uyeta-ke lapha la Nqwane
eA ~~entfongeni~~(6) ya Nqwane
uyile uklala entfongeni ya Nqwane.

nHonga: lit. a stick carried by men.

(6) In this context, it refers to the place which was identified by King Nguwane's forerunner(s) and where Ngwane eventually settled. (see p. 28 and note 149)

HD Ruka kuphi-ke?
Coming from where?

MN Nauka le ngaka Zulu ngobe ngubaka Zulu
Coming from Zululand, because it is the Zulu
laba longu kafula laba lamaswati
people who were pushing the Swazis.

HD Ngwane came along while the Zulus
were after him, so in other words he was
running away from Zululand.

HD Yebo ke?
I see

C And did Sibandze was a king here when
Ngwane came? Did the Nsibandze khonta(?)
to Ngwane?

HD Baka Nsibandze bare bayakhonta yini
Did the NSibandze khonta(?) when Ngwane
una kufika Ngwane?
came?

MN Bafu bakhe-nje phela
It is his people.

C What did the say?

HD They become Ngwane's people.

(7) See glossary

C Did they keep an Nibandze chief to themselves?

HS Bona bebandze yini Nifu wabo lobaphethe
Did the Nibandze people have their own
Inka Nibandze lelo ikhathi?
chief at that time?

~~HT~~ MN Cha, babangavaye, bebokhona Nifu yabo, Nifu
No, they did not have, their chief was installed
yabo kwotjwe, kwotjwe nakungena kabetMkhulu
during the time when my great grandfather came in.
seyindzala Lomlenu.

HS Marenyana?
Marenyana?

~~HT~~ MN Marenyana futi sewunyintalo, lowefika kuqala
Marenyana again is the new generation, the
le ngu Lobhuja
one who came first is Lobhuja.

HS Ngu Lobhuja?
It is Lobhuja?

~~HT~~ MN Ngu Lobhuja lowefika kuqala ekotala
It is Lobhuja who came first, there, there
loba, loba - - -

HS Bo Silenu?
Silenu?

9

MN Awuwa yini.
There you are

C What is the saying?

HD She said Lobhuja

MN Ya, ya, ya.
Ya, ya, ya

HD Lobhuja was a Chief?

MN Eya, yetulalo Mhlefu
Yes, the first Chief.

HD Lobhuja was the first chief of Nsibandze

C Of the Nsibandze?

MN Hmm

C And, then who followed Lobhuja?

HD Labalandzela u Lobhuja ngubaphi-ke?
Who come after Lobhuja

MN Uyabona u Lobhuja wthandze bota Nkhonyane
You see, Lobhuja found the Nkhonyane[132] people
labangibona Madlula le Ekhaini.
Who are the Madlulas[133] at the King's place.

HD Ku Ngwane?
To Ngwane

MN E hve.
You are right

(132) Nkhonyane people: according to Matsebula (p.6) the Nkhonyane were conquered and absorbed by Nguane at the time of his settlement at Zombodze.

(133) <u>indvuna</u>: see glossary.

Kwabanakala-ke baka baka Mkhongane bangaphatha
It was seen that the Mkhongane people could
kahle inkosi; sekufika lo' Lobhuja-ke
beat the king, then when Lobhuja came, he
sewuphatha kahle inkosi.
treated the king well.

HB Lobhuja wafola baka Nsiba, baka Mkhongane?
Lobhuja found the Nsiba... Mkhongane people

MN e-e
Yes

HB Lobhuja finds the Mkhonganes people who
are working for a King

C For which King?

HB Somhlolo?

MN Iya
Yes

C Not Ngwane

HB not Ngwane, Unganiye Ngwane?
not Ngwane, Was it not Ngwane

MN Ngiyathemba kwakungu nkosi' Mswati
I hope it was King Mswati (134).

C Mswati? that is later?

HB Hem-m, angitsi Mswati sewalungela le
Yes Is it not that we are going
emuva sewutsiwa nya Somhlolo?
back because he is the son of Somhlolo?

134 Mswati - the son of Somhlolo, who reigned 1844 - 1868 (~~a mi~~ Mswati was a minor from 1836 - 1844)

11

NA MN Utalwa ngu Sombhlolo phela
He is the son of Sombhlolo isfort

HB Um-m
Yes

NA MN e-e ngulapha
Yes, it is here

bahlutfole khona-ke baka Nkhonyane lapha sepu
the Nkhonyane people got it, here, it is the

ngebaka Nsibandze ku Lobhuya
Nsibandze, to Lobhuya

HB ku Lobhuya?
To Lobhuya?

NA MN Iya.
Yes

C Okay, the Nkhonyane people, Nkhonyane people, are they related to the Nsibandze people?

HB Batihlobo yini laba baka Nkhonyane kulaba
How are the Nkhonyane people related baka Nsibandze?
to the Nsibandze people?

NA MN Baka Nkhonyane sebatihlobo ngobe babe
The Nkhonyane people are related because they sebaba tinvalo, bazebayatila ngibona
became ~~tinvalo~~ tinvalo(8), bazebayatila(9), they babe sebaba tinvalo, nduna lenkhulu
are those who became tinvalo(8) the big nduna was
kwase kuba ngulo ngulo Lobhuya
there Lobhuya

133

(8) could mean feelings of guilt, anxiety or apprehension. (B.W.) It could also mean the chronic palpitation of the heart (B.W.) It could also mean the cartilage at the lower end of the breast-bone; the pit of the stomach (B. U.); pericardium (Rycroft) here the word seems to be used figuratively

(9) Means abstaining because of various reasons.

HB Nkhongane?

MMN Iya
Yes

HB Lobhuya Nkhongane became head induna[133]

C where?

HB Of the, at his kraal.

C Ka Zombadze
At Zombadze(3)

HB Yes, and they were responsible to see what is happening in the kraal, where the cattle come in, they and check if the cattles are all alright.

C But are the Nkhongane and Mbabadze, are they the same people? Are they together, are they related?

NB Babekanyekanye, bayatalana eyini?
Were they together, Do they born (bear?) each other (children)

MMN Baba bantfu?
There people

HB Ehm-m
Yes

MN ~~NT~~ Abatalani
They don't hear each other.

MB No, they are not related.

C They are not related

~~M~~MN Sebayatalana ngaba bare bayatuthana todwa ngite
They now hear each other because they eventually
ngakuwala loko kutri bayatalana.
married each other, but I can't say that they hear each other.

MB She wouldn't say that, they are related.

C Does she know the Sinamatela[135] of the nkhongane people?

MB Sinamatela selaba baka nkhongane ngaati yini
Do you know the Sinamatela[136] of the nkhongane people?
Goje?

MN No, baka mdluli
Infact they are mdluli[(136)] people

C mdluli?

MN e-e
Yes

MB Baka nkhongane nje laba baka mdluli?
The nkhongane people are the mdluli people?

MN e-e

(135) see glossary

(136) A clan name. According to Kuper (AA, p. 233) the Ndluli were Bemdzabuko, related to the Nkhonyane + Lukhele peoples.

HB Ow, Mdluli

C And the Sinamatela of Msibandze?

HB Sinamatela, soka Msibandze?
What is the Sinamatela of Msibandze?

~~NM~~ MN Mthomyane, Mdluli Sinamatela lero.
Mthomyane, Mdluli Sinamatela lero.

HB Mthomyane, Mdluli
Mthomyane, Mdluli

C Mdlomyaka?
Mdlamyaka

HB Loba baka Mdlomyaka?
There of Mdlamyaka?

NM Baka Msibandze, Mdlomyaka
They are of Msibandze Mdlamyaka

HB Msibandze, Mdlomyaka
Msibandze Mdlamyaka

C Sinamatela?
Sinamatela

HB — — —

C Gojè?

HB Gojè?
Gojè?

MN ~~NM~~ Gojè.
Gojè.

C Does she know any other people who have that Sinamatela Gojè of Mdlamyaka?

HD Bakhona yini labanye laba labatibonya nyenibongo
Are there any people whom you know who
seka Nubandze lebateko?
are the ~~surname~~ surnames of Nubandze?

NM Angibati.
I don't know them

HB No

C Any thing Nubandze

HD – – –

C Are the nubandze people Mtungwa?

HD Baka Nubandze ngakle babebona baka Mtungwa
The Nubandze, could they be those of
yini?
Mthungwa

NM Cha
No

HB No

C Are they bendzabuko(10)?

HB Bendzabuko bonos?
They are Bendzabuko?

NM Bendzabuko laba bakiti.

(10) original inhabitant of a place.
could also mean in the skin. See glossary.

(137) See glossary 'Ntungwa'.

C They are bendzalwako.

C Does she know anything about the Mbabadze people being doctors to Somhlolo or to Ngwane — —

HS Baka Mbabadze babeseboba finyanga lenkhosi,
Did the Mbabadze (!) become the finyanga (!) of king,
bodokotela ku Somhlolo nome ku Ngwane?
doctors to Somhlolo or else to Ngwane.

MN Baka Mbabadze, boba finyanga ngalôku kuba
The Mbabadze people became finyanga (!) because
lomsebenti wabo nawu uphetfwe baka Mkhonta
their work was being handled by the Mkhonta 138 people.
naya le lo Lobhuya ngunyena kutuma
When he went there, this Lobhuya it was
ngunyena watsi nabatsatsa lolunduna le
this took the nduna 'ship (133), it was seen that
kwabonakala kutsi lendvodza le ihlakaniphile
this man is clever.
lendvodza

HS Lo Lobhuya?
This Lobhuya?

MN Lo Lobhuya, Mnyè-ke lomsebenti lowawuphatsa
This Lobhuya, this work which the king
inkhosi Nawuku Lobhuya, yare ìmuchuya la
gave, was at Lobhuya' he left
ekhaboyuna ka Mkhonta
it at his mother's home at Mkhonta. 138.

(11) Native doctor, renowned doctor, herbalist, diviner, (D.U.); a ritual specialist.

(138) Mkhonta: a clan name. The Mkhonta claim to have been important royal tinyanga (see Mkhonta interview). According to Kuper (p. 220.) the Mkhonta people provided the Swazi king with a ritual specialist for the incwala.

17

HD Lokhuya was responsible for - - -

to the king

HD Somhlolo ngu Ngwane?
Somhlolo or Ngwane?

~~HY~~ MN Lengungwane
It is Ngwane

HB Kuse ngu Ngwane kungenye u Somhlolo?
It was Ngwane, not u Somhlolo?

MN ~~HY~~ Kungenye u Somhlolo ngaba u Somhlolo phela
Before Somhlolo was here, he was not there.
- abere la angakabikho le

C . You're sure of that?

HB Angitsi utsi wena ngaba ngumuntfu lotatha lapha
Aren't you saying he pretended to hold the
to Ngwane aphatela Ngwane lobundlotela bakhe;
position on behalf of Ngwane, this
lokwelashwa kwakhe lomuti lophatfwe
medical doctorship, his treatment which was
ngunye, lophatfwe ngulo Lokhuya
his, which was Lokhuya.

~~HY~~ MN Lomuti laba baka Nkhonyane abawati
This medicine, here Nkhonyane people do not
umuti baka Nsibandze lohlafte bakhipha
know this medicine, the Nsibandze people
baka Nkhonyane kwaboratala kutsi
replaced the Nkhonyane people and it was
inkhosi yaibeka laba baka Nsibandze.
seen that they then installed the Nsibandze people

HD The Nsibandze people though they were people who were clever, they had Mutsi, a medicine

C not the Nthonyane people?

HD The Nthonyane, they found that the Nthonyane they had nothing

C oh, I see

MN Lomuti-ke wanika naba baka Nthonyane
The medicine was given to there Nthonyane people.

C what kind of medicine, what did the Tinyanga(11) do?

HD Babenta umuti wekwentani bona letinyanga
What kind of medicine did the Tinyanga(11)
fenkosi, wenpi noma wani?
of the king produce, for Inpi(40) or what?

MN Umsebenti nje wekuphatha inkosi
Just work for handling / treating the king

HD There were doctors of the king.

C of the king? for what, Ncwala(141) or for war ...?

(139) imitsi (sing: umutsi): medecine, potion

(140) imphi: an army; a war.

(141) incwala: see glossary. (Locative form, encwaleni).

19

HD Noma inkwala nome kulwa?
for inkwala or for fighting?

MN Iya, inkwala
Yes, for inkwala.

HS Inkwala

C Inkwala, not for the —

MN nome baya enkwaleni nyè bayabetwa nyè
or even go to enkwaleni (141), that is
labaka bayozebenza umsebenti
being summoned where they work something
w.enkwala.
related to inkwala

HS Especially the inkwala, they go there, the
nibandzes or to prepare for inkwala

C And for the malutfo (12)?

HD Ngabe wemalutfo-ke umuti?
What about that umuti for malutfo (12).

C Before they fight?

HD Wekulwa?
What for fighting

NY Awu ngingabe ngicamba emanga
No, I would be telling lies

HS I would be telling lies

(12) See glossary

C Okay, does the know who was the mother of Ngwane?

HB Umna wa Ngwane abengubani?
Who was the mother of Ngwane?

MN Umna wa Ngwane, angimati, ungangiphumbula
The mother of Ngwane, I don't know, is there anyone who can remind me?

HB La Meluni?
Daughter of Meluni (13)

MN O, la Meluni wala.
Oh, daughter of Meluni (13), of here

HB Ka Zombodze?
Of Zombodze?

MN Ka Zombodze, e-e bekungumati - ke ngelesi
At Zombodze (5), yes, it was Nyati (14) at that sikhathi bekungu Marenjana
time, it was Marenjana (15)

HB Bese kungu Marenjana
It was Marenjana (15)

MN Ngenkhathi sagogo
During my grandmother's time

HB Ngindlovukazi lolo Meluni?
Was La Meluni indlovukazi (142)?

MN Ngumntwanenkosi - abetfwe ngindvuna
She was a princess, married to an indvuna (133)

HB Wo ngenkhosikati yabani?
Wo, being inkhosikati (16) to who?

(13) The name of a person

(14) ~~Age regiment~~ Libuffo born between 1835 – 1846.
It was formed during the time of Mswati.

(15) iMasenjana:– indvuna at Zombodze, the Capital under King Ngwane III during the latter half of the eighteenth Century.

(16) Title Applied to a women married to the royal family or to an important person, a special group of people.

(142) ~~I~~ indlovukazi: lit: she-elephant; title of the reigning queen Mother.

21

MN ~~NY~~ Ya Silem
For Silem.

HB Ya Silem, o.
For Silem, I see.

MN ~~NY~~ Senguwamwa yena
She is the later one

HB O, o, la Melwi named Mibadze, the head

ndumu[133]

C at Zombodze?

HB Zombodze.
Zombodze

C Right

HB She was Slamini

C And what was the daughter of Nguwane

Where did she come from?

HB Abenguwantqwana wabani-ka yena?
She was the daughter of who?

MN ~~NY~~ Abenqu Sipuba
She was Sipuba[17]

HB Salodo, abenguwantqwana Salada?
Salada?[18] was the the daughter of Salada[18]

MN ~~NY~~ Ngulapho kulelwa Sipuba khona
It is where Sipuba is born

(17) Sefuba: a descendant of Ndwandwa son of Somhlolo, (see Matebulay chart opposite p.4)

(18) Dalada: name of a person: lit. the word means barbed wire. a descendant of Ndwandwa, son of Somhlolo

(143) See p.8 for an earlier mention of the name Sikeve by the interpreter Hlahlamehlo Dlamini

22

HD Ka Dalada ekhabo Dalada, Mho
At Dalada(18), at Dalada's home.

M.N Lobo bantfwabenthani, e-e
There are the children of the King, yes.

HD Ø See

C Thini ?

MN Ngu Meluni
It is Meluni(13)

HD Lola Meluni ?
This daughter of Meluni(13)

HY ehhe

HD Lo Meluni wekhabo Sifuba
This Meluni(13) is from Sifuba's(17) family

M.N e-e

HD Mhho, Meluni na, lo Meluni, lo Tantiwa
Oh, Meluni(13), this Meluni(13) who is is
ngu La Meluni wengobe sati, nje
called the daughter of Meluni(13), as we know
lo ngula Mbandze ?
that this is La Mbandze (daughter of Mbandze)

M.N e-e
yes

HD Ya, hho, kucho kuti-ke ngumntfwa enkhosi
Ya, that means that this is the princess
lo ?
this one.

23

MN ~~NY~~ Ngumntfwanenkhosi ngengoba bantfwabenkhosi . . .
It is the princess as all of here are the bantfwabenkhosi (144)

C Was she was from the ngodlo (145)
of the king ?

HB No, she is a Slamini herself

C Mntfwanenkhosi (144) ?

HB Um-m, lumntfwanenkhosi and she is to
Yes, princess and she is named to head
head induna Nsibandze
induna Nsibandze

C who was her father ? Ask him !

HB Kodwa ngive awumkhumbuli babe ?
Do you remember her father ? ? babe (19)

~~NY~~ MN Bamke ?
Who ?

HB Dalada
Dalada (18)

MN ~~NY~~ Lumntfwanenkhosi Dalada ?
The prince Dalada (18) ?

HB Um-m
Yes

NY Awu ngiyamati
Oh, I know him.

(18) Dalada: a descendant of Ndwandwe, son of Somhlolo (see Matshwa
(19) a, chart opposite p.4).
(19) see glossary.

(144) bantfwabenkhosi: lit. children of the king; the princes and princesses. (sing: umntfwanenkosi).

(145) sigodlo: see glossary

HB Ngiti Kambe ngube ngumntwana wakhe loya?
Would it mean that, that is his child?

MN Cha bo Solada sebare sinwa
No, such people as Solada (18) are behind

HB They are far back, I Can't - - -

MN Logogo utalwa ngu MSwati.
My grandmother is born of MSwati.

HB Logogo?
His grandmother?

MN Iya
Yes

HB Nhho
I See / I understand.

MN ehhe, utalwa ngu MSwati logogo
Yes, my grandmother is born of MSwati

HB MSwati's daughter

MN utalwa ngu MSwati logogo.
Born of MSwati this grandmother

C Logogo 146. is granny?

HB He says gogo. to la Melani.

C Okay

MN utalwa ngugogo bere utalwa ngu MSwati
Born by my grandmother, then born of MSwati.

(146) gogo : see glossary

C Does he know about Marenjane Nibandze?

HB Marenjane is the grand-grand father to Muni

C Can he tell us about Marenjane Nibandze?

MN Phela yena lo Marenjane nguyena abephetse
Infact Marenjane(15) was the one who had kulogogo.
married my grandmother.

HB Abentenjani-ke?
What had he done?

MN Abetsetse lola Meluni
He was married to the daughter of Meluni(13)

HB Marenjana is the one who married this la Meluni

C I see, does he know Marenjane Nibandze was Induna[133] of Zombodze?

HB Lo Marenjana bandze abenguna induna la Zulu Marenjane 15 was Induna[133] here at ka Zombodze?
Zombodze?

MN Eum-m
Yes

HB Yes, Marenjana was the head <u>induna</u> of Zombodze?

C I see, what can he tell us, does he know any stories about Marenjana?

HB Kukhona yini Gogo longa ukutsho lokutsi
Is there anything you can tell us Gogo
lokunguMlandwa nga Marenjana
what is historical about Marenjana? (15)

~~HY~~ MN LokunguMlandwa nga Marenjana?
What is historical about Marenjana (15)

HB Mm-m
Yes

~~HY~~ MN Phela Marenjane wenutelwa nganangu
Infact Marenjane (15) is born of the one whom
lengishtshelwe ngaye longuyena alala kulala
I have talked about, Lobhuja started.
lo Lobhuja.

HB Lo Lobhuja?
This Lobhuja

~~HY~~ MN Lo Lobhuja-ke wenutela lo Marenjane
This Marenjana (15) is born of Lobhuja

HB Mm-m
I see / understand

~~HY~~ MN E-e ngumlandwa-ke bengitsi ngilandziwa kahle - - -
Yes, this is the history, I thought I
was relating it well.

(2:) Additional clan name / proper name for the Nilandze people.

HS Lo Lobhuja utala Marenjane ?
This Marenjane(15) is born of Lobhuja

MN Mm - m
Yes

C What's that ?

HS Lobhuja was Mibandze

MN utalwa ngulo Marenjane
Born of Marenjane(15)

HS Then Comes Marenjane after the - - -

C Okay, was Lobhuja an inkhosi[147] ?

HS He was Indoma[133]

C Indoma, okay was the old Zombadze in exactly the same place, the Umphakatini[148].

HS Lomphakatini waka Zombadze kenwele wakhe
The umphakatini(R1) of Zombadze(3) was built
thona la ? Lapha wakhe thona ?
right here? where it was built?

MN Wawungeplo la
It was not here.

HS It wasn't here

(147) <u>inkhosi</u> : king
(148) <u>umphakatsi</u> : see glossary

C It wasn't, where was it ?

HB Wawukuphi-ke ?
Where then was it ?

MY Kulala kwawo phela wale wolle wokuburu
It started when Somhlolo started reigning.
lo Somhlolo.

HB Kwenta njani-ke ?
What happened then ?

MY Kulala kwakhas kwawo
For it to be first built

HB la ?
Here ?

MY e-e, kulendzawo le.
Yes, in this area

HB Uwuka kuphi ?
Coming from where ?

MY Uwuka, ngobe kuti ya Somhlolo, wale u Somhlolo
Coming from, because Somhlolo's residence, started
wale waba se Mfongini ya Ngwane, kwanka
Somhlolo, was at Mfongini(8) ya Ngwane then
kutfongini ya ngwane waba se Shiselweni
it left Mfongini(8) ya Ngwane for Shiselweni(150)

C What's that ?

HB The first kraal Somhlolo built
is there, you remember Shongwe(149) he pointed

(149) Clan-name of a person; the Shongwe referred to was a man with ~~the~~ whom the interviewers had discussed the site of <u>itshe laNgwane</u> (see n. 2) some days previously. Shongwe resides near the stone, and was charged with caring for the site.

(150) Shiselweni - ~~the~~ is ~~one~~ of present-day Swaziland's four administrative districts. It is located in the south of Swaziland.

a hill far away, that Intonga ya Nguwane 8

lego - - - while they were coming

from that stones, and pointed right

across this one - -

Intfonga ya Nguwane.

MN Ya, entfongeni ya Nguwane nganeka khona
Yes, at the e Ntfongeni (8) ya Nguwane
entfongeni ya Nguwane - - -
there at e Ntfongeni (8) ya Nguwane

NB Zombodze-ke yena lewungabuya lewutawungaka
Then Zombodze came and to put Zombodze -
Zombodze - - -

MN Lewutalwa ngubani-ke lo Sombhlolo, lewutalwa
Then Ndwungunye (151) was bore of Sombhlolo,
ngulo Ndwungunye ya.

C So, then Mareyane nibadze 15 was

ndawna, where was Zombodze?

NB Ngenkhathi kuna Mareyana bere vele
When Mareyana (15) had come, was the reindeer
ulapha Tomati?
already here?

(151) Ndvungunye was the son of Nguane and the father of Somhlolo who ruled Swaziland the early nineteenth century

MN Pare kuna Marenyana kambe?
After Marenyana(15) there?

HB Um-m
Yes

MN Iya, wawuleweqhona la, mpobe kudzala
Yes, it was here, become the old site should,
kuyoba figabeleka phela ule nyè chole baba
as they were running away, they started off being
e Mhlosheni nyekindzaleni labobe, . . .
at Mhlosheni[152], next to the old site of my ~~fathers~~
wenka Ware nya le enankeni, ku Hhelele
father's home, then he went to Hhelele (Hezehele[22]..
wenka lapho Zombodze wari uba lapha
then Zombodze(3) went . . . to KaMfishane (3)
kulomyana, lapha kwakhe khona baka Mfishane
nawo ematje . . . benka
as there are stones which — — —
lapho Zombodze watha e Nsangweni, wenka
then Zombodze(3) was built at Nsangweni (3),
lapho Zombodze watha ka Hhayini, ya,
then Zombodze(3) was built at
kaHhayini, lapha nyeshenya
ka Hhayini (25), yes at kaHhayini, across there.

HB Zombodze ushe the way — — —

(21) Nhlofe: According to Bonner

(25) Hhayini

(152) Nhloshemi: a mission settlement in southern Swaziland between Nhlangano and Hluti.

(22) Hhelele: the original tape recording is unclear, and this name could be Helehele. There are two sites in present-day Swaziland known as Helehele: the first in central Swaziland is the area around the Siteki-Siphofaneni road junction east of Manzini; the second lies north of Piggs Peak. According to Bonner (p.254, n.1) Helehele was one of a number of chiefdoms (sub-regions?) around Mswati's Hhohho capital in the north, placed under the rule of Mswati's brothers and uncles.

(24) Nsangwini: an area between the Komatiriver and Piggs Peak in northern Swaziland. According to Bonner (p.254, n.1) Nsangwini was a sub-division (chiefdom) established by Mswati near his Hhohho capital in northern Swaziland

(23) kaMfishane: one site of kaMfishane in present-day Swaziland is to be found approximately sixteen kilometers north east of Hlatikhulu.

31

MN ~~A17~~ Nyemka nya eMncitini
When Zombodze(3) was built at Mncitsini(26)

HB Zombodze there, Zombodze there until they come here, they brought it here.

C Okay, and when Zombodze was the Umphakatini[148] of Ngwane, there was a lilawu[27] - Mhobho(153) near Mhlosheni, does he know that?

HB Lapha ku nyenkathi na Ngwane kwakukhona
During the time of Ngwane, there was
lilawu lekutiwa ngoba Mhobho la eMhlosheni
lilawu(27) which was called Mhobho(153), here
likaphi?
at Mhlosheni, where was it?

MN ~~A17~~ Ka Mhobho?

HB Lelilawu abelikaphi?
Where was the lilawu(27)?

MN ~~A17~~ Angilati - ke lelilawu, lelilaka Mhobho, lilawu
I don't know this lilawu(27) of Mhobho,
lakhe ngati e Shiselweni, ngenobe likhoi
I know Shiselweni as the King has
ngaphe lishiselo, nyé la Lelishiselo lakaphetwe
built lishiselo(28), the lishiselo[28] was made.
ngu Tigó dwo - - -
Tigodwo(29)

(26) Mncitsini
(27) See glossary

(28) lishiselo: lit. a place where things are burnt; the Shiselweni site / area.
(29) Tigodvo: Hlophe chief incorporated under the early Swazi king Nguwane. (Bonner, 12) Tigodvo is also the name of a more recent Hlophe chief who died c. the 1970s.

(153) Hhohho - area just north-east of Mhlosheni occupied by the Shiba people. (According to Bonner, p. 14 Hhohho was Dlamhlolo's administrative capital near present-day Mhlosheni.) Hhohho is also the name of the northern administrative district of Swaziland.

HB Ngubani? Tigodwo Hlophe?
Who is that? Tigodwo Hlophe

C At this place?

MN Le e Shiselweni (150)
Here at Shiselweni

HB E Shiselweni, kuleba lilawu
At Shiselweni, at that lilawu (27)

C Ya, okay

MN Ayikhona la Sombhelo, ngathi la Ngwane
Not for Sombhelo, no it is for Ngwane

ngiyadukiwa, nga ngiyadukiwa ngathi la
I am misleading, yes I am misleading, it

la Ngwane.
is for Ngwane.

C Was Ngwane's at Tigodwo's place here. Okay.

When Ngwane was king, was there a rigodlo (140) at

Zombodze?

HB Nakuyi Ngwane nareyinkhosi, bekunemigodlo
When Ngwane was king, was there any

lapha ka Zombodze?
rigodlo here at Zombodze?

MN eekwakhadlalwa kulwala la. dlala'd (30)
Yes, the kulwala (141) was ~~danced~~ here

HB Yes, there was rigodlo because they were

playing kulwala here

(30) kudlala : lit to play; to celebrate

C There was Sigodlo[40]

MN Kwakudlalwa inkwala
The Inkwala was dlala'd. ~~played~~

C There was an inkwala here.

C Where did the guys come, the ones in the Sigodlo?

HB Sigodlo?

C Ya.

HB Yenza lo Sigodlo abenza kulipi?
Where was Sigodlo[29] coming from?

MN Lo Sigodlo, kwakungemadwodza nje labewele abe
This Sigodlo[29]? There were men who had their
khona la ngoba lo Tigodwo, lo Tigodwo
residences here, because this Tigodwo[29], Tigodwo[29],
kungenge kungenge ngengabe ukoma - - -
it is like, you see the residences
lapha emtini wenkosi lenti yakhiwa
of the king well built by them.
ngilo

HB Wo, la ngenga Ezitheni
Oh, yes like Ezitheni[31]

MN Lo Sigodwo, bay afana - ke nalendwenza
This Tigodwo[29], they are the same with this
ndwna[133] a / Zombodze[3]

(31) Ezitheni: Lozitha royal residence with a sigadlo, housing the king's wives and daughters approx. 8 kilometers south-east of Lobamba

yala ka Zombodze.

NB Mhho

I understand.

~~NB~~ MN Babambiene nyangaba ubona Ezitheni

There are more or less the same, as

nje ngata Lohamba.

you see at Ezitheni (37)

NB Sigodwa was a man just because of

living nearer the mphakatni, so he was a

person who was available all the time at

mphakatni, all the time

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

saying?

NB Now, this is mphakatni, itself ..., now

Sigodwa wanted this mphakatni built in order

this home is there all there people

C

HD No, no, no, that just

C

HD Sigodlo is just like what we come from now, Zombodze?

C But what are all there?

HD There are the people

C To give the girls to the sigodlo?

HD who helps the sigodlo.

C Helps in doing what?

HB Anything like that, a king can call them any time to bring them together to him.

C Okay, did the Nribandze people give girls to the ngodlo. were there Nribandze girls in the ngodlo under Ngewane?

HB Kukhona yini emantombatane bona baka
Are there any girls which the Nribandze
Nribandze lebebanikete ngodlo?
people give to the ngodlo (29)?

MN Baka Nribandze
The Nribandze (1) people?

HB Hem-m
Yes

MN Cha kwakutretfwe lo, kute
No, father. Silele (1) had married a girl
kutratfwe bekutretfwe lobabe Silele
from Tigodwo (29)
ka Tigodwo

HB Ka Tigodwo?
At Tigodwo?

MN e-e ka Tihloko
Yes

× Silele :

HB Sitele got one girl from Tigodwe Hlophe, mibandze.

MN Bekutsetse lo Sitele.
Sitele had taken(32)

HB Mibandze, Mibandze, Sitele got one girl from from Tigodwe Hlophe.

C From Hlophe Tigodwe?

HB Ya, no, no, not Tigodwe

C from him.

HB Just from him?

C Did the Mibandze give the girl to Ngwane is he got?

HB Abamandzielanga baku Mibandze Ngwane
Didn't the Mibandze people Ndzisela[33] Ngwane kitfombatana?
girl?

MN ~~NN~~ Ngwane?

HB Hum-m

(32) Means he had married.

(33) Derived from kwendzia. It is a form of marriage whereby the would-be-wife is forced by her parents to marry the would-be husband. The parents of the would-be-wife usually do this when the would-be husband's family is wealthy. It also done to create some cordial relationships between the two families. The would-be-husband's family at times would desire the process of Ndzisela because of two main reasons: Firstly, because they like the family of the would-be-wife. Secondly, also because their son would have been unsuccessful in courting ladies and that they would pay that the fine for their son to get married would have been long overdue.