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# COLLEGE EXERCISE BOOK SKRYFBOEK

AT ELWANDIE  
NAME NDWANDWA / NXUMALO NAAM

SUBJECT BONNER VAK

CLASS BOOK 1 KLAS

72 Pages  
Feint and Margin INTERVIEW 1

72 Bladsye  
Dof en Kentlyn

Vol II

C2. Makhathi mkhatshwa + others.

E5

kilometres south of Manzini

5 dzabuka - generally refers to originate. Some scholars feel that it <sup>also</sup> carries a deeper meaning that gives the sense of a political terminology distinguishing a set of people from others in certain situations. e.g. the Swazi bemdzabu are true Swazis, entitled to certain privileges than those not of bemdzabu - such as those who came <sup>later</sup> after the birth of the Swazi nation. [also see glossary]

6 Kugidza - 1. generally refers to dancing, but there are different performances which do not, in siSwati, bear the name gidza; they are called Kugiyi, Kugubha, Kutsamba, etc. Kugidza refers to one of the performances, not all.

2. The second meaning is that of holding a ceremony e.g. 'kugidza incwala' meaning holding the first fruit ceremony, not specifically the Kugidza during the ceremony. [also see glossary]

7 incwala - see glossary

8 bukhosi - see glossary

## Footnotes

1 ~~Mosetfu~~ is sometimes used as a synonym for brother and simply refers to a sibling or children of a parent, whether one of the two or both parents. Rather than conveying only the biological relation, this term also expresses an attachment beyond the mere biological one.

2 nje (a) - is a non-influencing word all by itself but when conjoined with others, it together with the other words, constitute a meaningful unit that conveys a special meaning.

ke (b) - falls into the same category with the above 'nje'; also non-influencing word all by itself.

awu (c) - also a non-influencing word if not associated with others to make it a meaningful unit.

3 elders - (a) apart from its general meaning of old-age, in SiSwati this word also conveys the sense of wise people because of their experience. They are to guide, instruct and council the young.

Old - (b) when meant to refer to a person, also conveys the sense in (a) above.

\* elwandle - name of an area, which is about two

1. Nwambuka mine, nonwubuka loya, ukhulu-  
whether you look at me, or you look at that  
menje, njengoba ngikhuluma nawe, Ngekwati  
one, just talk, as I am talking to you.  
Kwakhona naphumaphi?

According to your knowledge, where did you come <sup>from?</sup>

2. Khuluma mnaketfu  
Speak mnaketfu

3. Cha bantfana beMnguni nami ngimncane-  
No children of Mnguni even I am  
ne-nje. Agiyati bengiva-ke nakukhuluma  
young one<sup>2</sup>. I know, I used to hear ke<sup>2</sup> when  
labadzala bathi tsine kuze sifike lapha,  
elders<sup>3</sup> spoke, saying we, in order to arrive here,  
tsine be Lwandle sadzabuka le eMagudu,  
we of eLwandle<sup>4</sup> we dzabuka<sup>5</sup> there at  
lapha kudzabuka Ndwandwa khona. Manje  
eMagudu, where Ndwandwa dzabuka<sup>5</sup>.  
na-ke salandva ke lapha ngekutsi  
Now ke<sup>2</sup> we were fetched because we  
sikwati kumba umutsi wekugezis'inkhosi,  
know to dig medicines for washing the  
nekugidzincwala. Salandzelwa loko, nesi-  
kung and for kugidza<sup>6</sup> the incwala<sup>7</sup>. We were  
hlahla semanyeva lokutsiwa lusekwane,  
fetched for that, as well as for a tree of  
nekutsi e-umutsi wakitsi webukhosi baka  
thorns called lusekwane, even that the  
Ndwandwa uggotjwa ngemanti eLwandle  
medicine<sup>4,7,8</sup> for us, for the bukhosi<sup>8</sup> of the  
nemifula lemikhulu lese magginweni

9 lwe — see glossary.

10 indlowukati — }  
variant: indlowukazi — } See glossary.

11 lincusa — generally refers to an ambassador, or someone who acts like one, when doing his duty.

12 Shiselweni — 1. area in southern Swaziland extending south as far as the Phongola river and eastwards to the Fubombo mountains; occupied by the early Swazi kings Ngwane and Ndwungunye, and by Sombhlo in the earliest phase of his reign.  
2. "the hot country, as it was named because of the frequent burning of kraals by enemies"

ndwandwa is crushed after it's mixed with sea water  
emhlaba, njengob'e silapha nje, inkhosi le  
together with big rivers, bounding the earth. As we are  
siyigezisa ngemant'eluphongo; nemanti e  
here, this king, we wash him with water from Pongela  
Lusaba, lapha kugcina live lakaNgwane,  
river, water from Lusaba river, where the live of ka  
neLuselwa, nekwandle: sikhawandle. Manje  
Ngwane ends; and Luselwa, as well as the sea. We  
na-ke seta Kanjalo-ke kuMswati, sila-  
fetch the sea [waters]. Now, that is how we came  
ndva yindlovukazi lekutsiwa ligama  
to Mswati, being fetched by the indlovukazi<sup>10</sup>  
layo nguTsandzile, letala Mswati, kwatfu-  
whose name was Tsandzile, who <sup>birth to</sup> gave Mswati.  
nyelwa Matimbane waka ~~M~~kambule, longu-  
Matimbane Mkambule was sent, as a lincusd<sup>11</sup>  
yena lincusa letfu leseta ngalo la.  
for us by whom we came here. On  
Masifika-ke, sifikela leShiselweni seyitak'  
our arrival, arriving at Shiselweni<sup>12</sup> then the  
inkhosi sesakha -- befika-ke bomkhulu  
king came and we built; the great-grand-  
wabomkhulu bakhalapha eTjeni lemvelo.  
fathers came and built here at eTjeni lemvelo.  
Kwabonakala kutsi sisebenta ngelilanga,  
It became seen that we work by the sun,  
kutsi'inkhosi geza ngasikhatsi sini, kufune-  
that the king washes at what time; we  
ka sibone lilanga naliphuma le.  
should be in a position to see the sun when rising  
Kwabonala kutsi lapha tentsaba

there. It was seen that here, this mountain obstructs  
iyasitsa 'ngete labonakala lilanga le. Sasesi-  
our view, such that the sun is not visible there.  
ya bayakhuphuka bomkhulu-mkhulu Zihlume  
We then <sup>went</sup> they went up, grand father - grand father  
Sowutakwakha laphetsabeni. Atewubona  
Zihlume came to build here on the mountain,  
lilanga naliphuma le. Nempela-ke Kwahamba  
to see the sun when rising there. Indeed, that is  
kanjalo, wakhekhe. Wase ukhipha lomuny'u  
how it went, he <sup>then</sup> built here. He then took out  
muti-ke, wakabo Nkamane uwakha lapha  
another homestead for Nkamane and built it  
ngaphansi, Kutsiwa kuse Bugeleni, uwukhi-  
there beneath; it is called Bugeleni, having  
pha lapha Lwandle. Manjena-ke nawa-  
taken it out from etwandle. Now, having put  
bekile ke lapha-ke, sewuyafa Dluhlume,  
it [homestead] here -ke<sup>2</sup>, Dluhlume then died,  
sekubekwa lONkamane. Na Nkamane ke  
and Nkamane was installed. Nkamane, too,  
jinge. ungenela leyondlela ngoba vele  
continued on that path, because, indeed,  
sewungumsebenti wabo lokusebent'inkhosi  
it was now their duty to attend to the king,  
e-lapha bagcoba Tomutsi<sup>ne</sup> kubanjwe  
here crushing this herb; the bull, too,  
nenkunzi - lebulawa ngetandla; agcobe  
would be held, which is killed by hands, he  
tomutsi. Uyafa-ke Nkamane, kungena babe  
would crush the herbs. Nkamane then died,  
Vanyane, Nasekungene babe Vanyane ke



13 babe - } see glossary  
    bababe - }

14 majaha - see glossary

15 ikbosi - see glossary

babe<sup>13</sup> Vanyane got in. After babe Vanyane got  
naye jinge ungenela lelosiko lakubo,  
in, he too, followed that custom of his people,  
lekugezis' inkhosi; lekuvula incwala. Uyafa  
that of washing the King; that of opening incwala<sup>7</sup>  
ke naye babe Vanyane; ufe ke sesinge-  
Babe Vanyane died, too; he died when we  
majaha natsi. Sekubekwa bhuti Mgwejezi,  
were majaha<sup>14</sup>. Then brother Mgwejezi was  
longumfowefu, inkhosi yetfu. Naye jinge  
installed, who was mfowefu<sup>1</sup>, our inkhosi<sup>15</sup>.  
ulandzela lowo msimeto labetela wona,  
He, too, followed that tradition for which they  
laba landzelwa wona yindlovukazi,  
had come, for which the indlovukazi<sup>10</sup> had  
Tsandzile, ulazidze, unina wa Mswati.  
fetched them, that is Tsandzile, LaZidze, mother  
Manjena ke, nalamhla - ke asafile jinge  
of Mswati. Now then, even today, after he  
sekubekwa lolokhona, nangunye lesimaye  
had died, the present one was installed - this  
Naye soloku ulandzela loko lelesaku-  
one with whom we are - he is still following  
tela lesa ~~landzelwa~~ landzelwa kona, asikaphambuki  
that for which we had come, for which we were  
Ngikwati kanjalo - ke. Naye bekunene!  
fetched; we haven't diverted. That's how I know it. You of  
[Difficult to hear] Kunene!

2. Ngifuna ungikhumbute wena mkhulu kutsi  
I want you grand father to remind me that, from  
ekusukeni le, nanilandua yindlovukazi

<sup>16</sup> five — } See glossary  
plural five — }

your leaving there, when ndlowukati<sup>10</sup> fetched you,  
uLaZidze, ungttjele lamagama' bobabe, wa-  
tell me the names of bobabe<sup>13</sup>. Whom did she  
landza bani, kutakwenu la? ngubani loweta, a-  
fetch when you came here? Who came leading  
ahola sive saka Nduandwe nanita ngala?  
the sive<sup>14</sup> of the Nduandwe when you came here?

3. NguDludlume.  
It's Dludlume.

1. Dludlume  
Dludlume?

3. e-e.  
yes.

1. yebo-ke.  
yes ke<sup>2</sup>.

3. [difficult to hear]

1. ekwase kusuka kuDludlume sekubekwa  
<sup>the</sup> e- from Dludlume, who was installed?  
bani?

3. Nkamane.  
Nkamane.

1. kwase kubekwa Nkamane?  
Then Nkamane was installed?

3. e-e-  
yes.

1. yebo-ke; emwakwa Nkamane?  
yes ke; after Nkamane?

3. Vanyane.  
Vanyane.

1. Vanyane. e- Emwakwa Vanyane?

Vanyane - e - after Vanyane?

3 Mgwejezi

Mgwejezi [two people saying it out]

2 Ya ngu chief

yes its chief.

1 yena lo?

this one?

3 cha. Uyisi. Uyise walo, uvalo lo ---

[many voices disagreeing]

No. Its his father, the father of this one. You hear this.

1 e ---

[interjection] e ---

2 akus'umntfama Mgwejezi lo?

Isn't this one child of Mgwejezi?

4 akasiye

its not.

1 Manje ke e-Mnguni, emvaka Mgwejezi

Now - ke<sup>2</sup> Mnguni, after Mgwejezi it was

kwasekubekwa?

who?

kubekwa

3 Siganda.

Siganda was installed.

1 Siganda?

Siganda?

3 e-e-

yes.

1/ Nine bekune --- [difficult to hear]

You of Kuniene [a polite way of addressing people]

1 Uma nifika - ke nime le, nanifika kutendza

When you arrived you there, when you arrived in the

wo Mnguni, nekhandza kunatiphi tive?

area, Mnguni, which tive<sup>16</sup> did you find?

kunabobani, tibongo tabobani? lenafika

Who were there, surnames of who? Those which you  
remember?

met?

3 diwii, iyanneane tatha... cha sasathe  
awu<sup>2</sup> I am young [difficult to hear] — No,  
le, sakh: mphi etjeni, laphapha tubu-  
we had built there, we built this side etjeni, where  
we built this westside etjeni.

it's said it is the King's homestead, etjeni.  
1 e nphakubumi kubhona etjeni le Ndlovu,  
e — according to my knowledge, there is etjeni le  
ndlovu, nele.

Ndlovu, and that of — ?

3 etjeni, etjeni le, lapha la etjeni.  
at etjeni, at etjeni of —, here, here at etjeni  
le, ngqo lapha kuakumbi waka la Masuku  
of Zenga, where the homestead of la Masuku stands.

1 yeh, ke.  
yes. ke<sup>2</sup>.

3 Nkubhona tisi.  
it's at out place.

1 yeh, ke.  
yes

3 Yintzame yakisi, lapha etjeni le, lapha etje-  
it's our place at etjeni there, at etjeni of  
le, ngqo lapha kuakhe umti waka  
Zenga, where the homestead of la Masuku  
la Masuku  
stands.

1 lapha nambumbula

But by remembrance - [interjecting]

3 kuloo lapha nambumbula ngobe lololuwaka

17 indwund - see glossary.

It's a live for Nkambule, because the one who went  
to fetch Dluhlume there, his lineusa was  
Nkambule - Iny Matimbane waka Nka-  
Nkambule, it's - its Matimbane of Nkambule  
mbule.

1. Alright.  
alright.

2. Inyubane safike sathu nabo-fo (a.  
It's the ones [people] we came to built with  
sathu kubo.

here; we built among them.

1. Nkambule bakakambule?  
You found the Nkambule?

3. Yes.  
yes.

1. Ngobu induna iyavilanda le, lineusa  
Because the induna<sup>17</sup> who went to fetch you, <sup>14</sup> lineusa<sup>18</sup>

3. lineusa?  
lineusa"

1. Nkambule?  
of Nkambule?

3. Nkambule.  
of Nkambule (agreeing)

1. Inyubane (igama lakho?)  
e - his name was who?

3. Inyubane  
it's Matimbane

1. Matimbane?  
Matimbane?

3. e e



yes.

2. *Ngikhona utinyana mnakethu min- utakna.*  
Many voices are talking simultaneously

No, you will make a <sup>mistake m-m-</sup> ~~mnakethu~~ you will make a mistake.

1. *... ukhale ko wena ngokwazi kwakho.*  
e- narrate for us, you, according to your

Knowledge.

2. *beni kumanombuzo lenwubute kule.*  
get out the question which you asked this one.

1. *... ngibute ngubani lincusa lekini*  
Oh! e- I said what is the name of the lincusa  
*lincusa le wabo ligama la. Ngasengisi*  
which went to fetch you there; you said out his  
*mnifela ka nakhandza kwaphi ibengo*  
name, I then said, when you arrived here, you  
*sa? Ngabe nakhela nababini? Babani*  
found which surname here? You became neighbours  
*MaSwati kumanye lenwakhanda la. Enthe*  
of who? Who were <sup>other</sup> Swazis whom you found here?

11. *... ngikhona lapho ka...*  
<sup>many voices heard</sup>  
yes, that is where I want.

2. *... unqubo kutsi ngibute mine? Unqubo*  
e- have you heard what I said myself? Did  
*... ngibute lapho kuwe wena?*  
you hear what this one said when replying you?

1. *... ngibute kuwe bes'uta kimi.*  
<sup>I laughed heard</sup>  
Say what he spoke to you and then come to me.

2. *... ngibute ngubani*  
<sup>I heard</sup>  
That which this one spoke when I criticized him.  
*... ngibute kuwe ngubani? Unqubo kutsi wena?*

18 hawu! - an exclamatory word, expresses  
surprise, fear, shock, etc.

Shut up you! Hey, Shut up you!

1 e. ...  
e- myself, you see, you shouldn't make me repeat because I said — yes.

2. <sup>1</sup> ...  
You said all what you speak is okay.

1. mmh... mmh. (agreeing)

2. ...  
Now here, where he stopped; he then said "I am young", he said "I am young". There is

the one [word] I have been wanting.

1. o...  
Oh! you of Kurene!

2. ...  
He said to you; he then said: "I am young".

1. yeb...  
yes.

2. ...  
I can't disentangle this aspect—those who were found here, as to say who they were,

1. mmh... mmh... (agreeing)

2. ...  
it's where I then said; hawu!<sup>18</sup> "don't", I said, "hawu!<sup>18</sup> don't [stop], tell him"; I said, ...

19 Singatsa'd - 1. hold tight within the encircled arms, hug, embrace, as one might a child or dear friend. 2. to give a moral support by accompanying someone or by staying with him. The intended meaning here, seems to be (1).

20 Mawiso - seems to be the name of someone; the qualifier 'inkhosi' indicates this possibility.

he should tell you that which he know in his  
young age.

mmb- mmb- (agreeing)

Myself ke I will tell you that [which I know]  
[difficult to hear] —

that which — we found, whom  
we found present here. As per your saying  
that you, e - a person should say  
that which he knows, we have come  
to hear that. - I will also give you that  
which I know. This one is my contemporary.  
What we found, we found here, people who  
were present here at eLwandle, who have  
singatsaid<sup>19</sup> us are the Mkhathjwa, I am  
now mentioning them by name. We found  
the Mavuso, he's here, this side, those of  
Mavuso, inkhosisis Mavuso.

21 mkhulu — basically <sup>means</sup> grand father, but in an  
ironical way it could be used to  
refer to a male child (or boy),  
which then is a paternalistic  
attitude.

Who, by name?

the present one now?

the present one now?

him

And ... the Bhothhadlane

Madh, we found Bhothhadlane, o, o

Umbulukane, Umbulukane, Umbulukane

Umbulukane, Umbulukane, Umbulukane

Umbulukane

okay, okay

okay, okay

the old one we found

Umbulukane

Umbulukane

Umbulukane

Mawusa

Uyabandwa. ke

You are going  $ke^2$ ?

Hamba Mkhulu

go mkhulu?

Yes, those we found. And then, after

that, we found Mpundulu's grandparent

that, we found Mpundulu's grandparent

that, we found Mpundulu's grandparent

that, we found Mpundulu's grandparent

[difficult to hear]

Sikhambane Gungudza.

We found Gungudza

Wakabini?

[possibly background noise]

[background noise]

of whom?

Gungodza mhos' honyanya.  
Nkhasi<sup>20</sup> tangwanya.

yes ke<sup>2</sup>

yes.

Was he a Shlongonyane?

Nkhasi<sup>20</sup> tangwanya. E- ukamivuso  
a- Nkhasi<sup>20</sup> tangwanya of Mavuso, who-  
awu<sup>2</sup> don't, Stop it! stop it! It is being  
kuyafunwa kaph utawufika uena.  
wanted ; It is being wanted here, you will  
ngebunpane  
arrive. You-, I mean those we found,  
young as we are, didn't we say that

[background voices]

we are young?

yes Arkhuluzi

Mhosi E- Mjuzi Gungodza, Nkhasi  
mmb (expressing uncertainty) Qum's Gungodza  
tangwanya, Shlongonyane. E- uyise wabo  
Nkhasi tangwanya, Shlongonyane. E-, the father  
wabo, uyise wabo George. Sitsitani? Uyise  
of George, father of George. We have we  
ngebunpane  
said? his uncle, because Madzinga is young.

Uyise wabo  
[voices heard]



Who?

1. Shall we explain  
its Magengefane.

2. ~~Magengefane~~  
Magengefane.

1. Surname?

2. ~~Shongwe~~ Motimandze, Shongwe  
Shongwe, Motimandze; Shongwe  
Motimandze, ~~isakhandza~~ ngiphindze ngi-  
Motimandze. E... we found... I again go  
back to the Shongwe. We found Shongwe  
Mabhengeta. Solongu Shongwe  
Mabhengeta. It's still a Shongwe, but  
kapa Mabhengeta, kucbukene lapho.  
Mabhengeta i.e. Shongwe of Mabhengeta it is  
different there. The elder <sup>voices</sup> <sup>hearts</sup> from there... stop it  
wina buda! buda! buda! Kutawu  
shut up you! Shut up! Shut up! Shut up!  
The law will see. E... (um) its Gciza, their  
grand father is Gciza.

of the Shongwe?

1. ~~Shongwe~~ Mabhengeta. Gciza ke lapho.  
Shongwe Mabhengeta. <sup>voices interrupting</sup> Gciza... there, shut  
up. E... (um) we found e... Bhembe, those  
Bhembe isakhandza ngaphakathi ka-

I don't know between Mbinjwa's father as to  
of the Bhembe, among those we found, 1  
Mangondweni, kuisi ngubani?  
say its who?

5 Mangondweni  
Its Mangondweni.

2 mmb  
mmb (what or who?)

3 Mangondweni  
its Mangondweni

2 Mangondweni?  
Mangondweni?

3 Mangondweni  
[many voices helping him]  
Mangondweni.

1 Mangondweni, Mangondweni, bhe bhe  
Mangondweni, Mangondweni, those of  
Bhembe, Lomsutane. <sup>voices heard mumbira</sup> Those of Bhembe, its

no Lomsutane with Mmutane;  
Mmutane who is elder <sup>and</sup> of them, its Mmutane.  
Its Mmutane, the elder, their granny.

yes

5 Ntjonga k'um, Ntjonga k'um  
E(um) I'm returning to Ntjonga; Ntjonga k'um  
of Ndeinisa, "angati kugise u Ntjonga"  
Ntjonga's father? Who was/is Ntjonga's

5  
Its Guenza.

# ~~gogo~~ — basically means grand mother, but  
it's also used to refer to a grandfather,  
as well as (ironically) a child.

who?

its Gwaza.

2. Sakhanden Gwaza.  
We found Gwaza.

5. Ndainisa  
of Ndainisa.

what? ... those we found, in our  
young age said by this one, saying  
that he couldn't narrate, and I said no!  
narrate that which you, in young youth.  
this one is my contemporary; it's what we

found-ke<sup>2</sup>, you will see  $\leftarrow$  [Difficult to hear]

Dukua Mkhathwa  
Dukua Mkhathwa <sup>too much noise - arguments</sup> [um] at-  
yelelelelele! Mkhathwa  
Stop, what do you say I must say! Dukua

Mkhathwa e... Sotja, at MaSotjeni.

1. Its okay ke<sup>2</sup> gogoo

2. finish! (ie. I have finished)  $\leftarrow$  [difficult to hear]

Makhathi Mkhathwa

6. Okay fine

okay fine.

1. Umhaka kwakulutsi, nanifika nine bala  
The question was this, when you Mkhafwa  
Mkhafwa, Mkhafwa bonini. (image)  
People arrived here, whom did you find here,  
this was Mkhafwa, bonini? Nobiz  
other Swazis whom you found were who? Or  
Lumbi, lenifika nawa  
maybe those with whom you arrived?

2. 'yes (I'm coming to those with whom we arrived).

1. Those with whom you arrived?  
2. yes, the Mauuso, are those with whom  
grandfather arrived. Gongodza left with  
mkh

grandparent.

1. who is your grandparent?  
2. Dledlume, Dledlume lenifika  
it's Dledlume, Dledlume who arrived  
here, Go left with him from Shiselweni.  
The Shongwe left Shiselweni with him; the  
Mauuso came with my grandparent here.

1. results with Shiselweni?

23 bukthosi - see glossary

He left Shiselweni with them?

2. Wena wetanaba, ngosikhatsi ke Dlodlume  
He came - he came with them. By the time  
of the first Ejenji Lenzenga la akha  
Dlodlume arrived here at Ejenji Lenzenga and  
before Ejenji Lenzenga, kwabonakala kuti  
built here at Ejenji Lenzenga, it was seen  
wafana ngulentsaba, saw akhuphulelwa  
that this mountain obstructs him, he <sup>was</sup> then  
khiphentsheni ke Umantfu kwafakela  
sent to the top of the mountain. The person  
ngubudlume akhona ka nguluma  
who was found present here by Dlodlume  
waka Ndzinisa kabu ka Nguluma ke ka  
is Gwaza Ndzinisa, who was here. It's  
Gwaza wafaka saw akhushela  
this Gwaza who found. Gwaza then moved  
Gwaza, saw akhushela to Dlodlume khipha  
to give room for the arriving Dlodlume,  
ngubudlume ngubudlume kubekha ka  
who is bukhosi<sup>23</sup> here; Gwaza moved  
ngubudlume saw akhushela khipha  
to that area. That one was found by Dlodlume here  
kwafakela ngubudlume ka.

———— I can't. — I can't remember  
someone else who was found by Dlodlume  
me present here. It's Gwaza Ndzinisa  
Nguluma.

1 Mubayi!

There, they are!

2 Mubayi naminye sekikhile keduva scripites  
There they are even now, they have built a  
five lapsa eLwandle.

homesteads, but they are still administered <sup>from here at</sup> eLwandle

1 laba labanyawubikhumbuli?

The other ones you don't remember?

2 akukho naminye kule nteawo langinshu

There is not even a single one in this  
mbukaba kutsi wafelwa akhona,  
area whom I remember was found present.

umelincise lekutsi zangenikhanda

You have the truth that you found no

Muntfu la, nabe fana wubikhumbuli nje?

person here, or it's just that you can't remember?

4 Ngamelincise kutsi kule nteawo nje k

I have the truth that in this area, which

yafike yanku. Dludlume kwakungena

was given to Dludlume, there was no

Muntfu ngu Gwaza kaphela lang labetha

person; it's Gwaza only who was present,

umelincise.

[Gwaza] Ndzinisa \_\_\_\_\_ [difficult to hear]

[voices heard]

Ngamelincise ngiti mine ngimincane ka

I can say that I am <sup>too</sup> young compared to

khulu setuna lo.

this one \_\_\_\_\_ I don't know, myself

Ngameli mine kutsi kwakufowwela naku



24 Zombodze emuva - ↓ Nguwane's 'National  
(variant spelling - Zombode) headquarters', in the  
vicinity of modern Dwaleni  
[Bonner, p. 114]

2. 'The name of the tribal  
capital founded by King Nguwane  
III in the mid 18<sup>th</sup> century'  
[Grot-peter, p. 190]

3. "Nguwane's royal residence  
at a small hill covered with  
trees north-west across the  
Phongola - under Masenjane  
Nsibande (induvana)" [Matsebula  
p. 6.]. The exact site ~~where~~  
Nguwane's residence ~~stood~~ is  
as yet to be established.

that what was to appear was this, this  
and this. I'm saying I am young —  
[um] Who used to wash the king,  
before the Mkhatsiwa arrived here in  
before laZidze went to fetch  
them from there? Who washed the king?

He was washed by the Mkhonta and the  
Mabuza. The Mkhonta, Mbrko, are present  
there at Zombadze emuva<sup>2nd</sup>, even now.

mmbh... mmbh- (agreeing)

Even now they are still working there. The

Mabuza as well as - - (interrupted-)

at Mafutseni  
of Nkondweni

They came out from there yonder.

By the way, who is their chief now, the

Mabuza, at Mkhondweni?

MuMahlankhomo

Its Madlinkhomo.

3 Ngu Nggatfo

Its Nggatfo

Ngu Nggatfo?

Its Nggatfo?

Uyiso Uyiso

he died, he died.

Who was installed then?

Then who was installed?

Uyiso Uyiso  
[mumbling voices]

Its Sufile.

MuMahlankhomo

Its Madlinkhomo.

Some other in question that he is the 10th

Their <sup>Some saying MuMahlankhomo, others speaking too</sup> gaga who is the great-grand parent

Uyiso

[Difficult to hear]

You must listen!

Hey you boy! You must listen!

Uyiso Uyiso

He [king] used to be washed by the Mkhonta?

Yes, but not Mabuza.

yes, and the Mabuza.

nahinye futsi

and others too?

nahinye unjwabiti

and others, I don't know them.

Whom do you remember?

Whom do you remember?

Uyiso Uyiso

The Tfalala [people]

3. Chaka, ngikwazi ngokungafihlani  
<sup>Can't hear, hands</sup>  
No, I don't know, I can't talk.

1. Ncedilele ke ngalo Mnguni kufutshi.  
Let me ask again, Mnguni, that, as you have  
ngalaba amashaba kufutshi. Laka Mkhonta  
said that the Mkhonta and others used to  
makalanga bakayigqisa izinkhosi usonga  
wash the king, before you were fetched.  
kalandva, yes,

3. Uye  
yes

1. Bona bakalandva bakayigqisa iye kua  
you were fetched to wash him, why, why  
kuzakuba kani? Kuzakuba kufutshi kuba  
was it done? Did it seem as if yours [herbs]  
be ukwazi ngalo, ukwazi ngalana, kuzakuba  
were better or more powerfull or what  
kuzakuba kufutshi kufutshi kufutshi?  
reason?

3. Kumbandakani kufutshi kufutshi kufutshi,  
it was seen that, that one, ours - because  
ngalaba kufutshi kufutshi kufutshi kufutshi  
it's the widlowkazi<sup>10</sup> who saw the way in  
kuzakuba kufutshi kufutshi kufutshi kufutshi  
which her father, <sup>Zidze</sup> was washed,  
Zidze kufutshi kufutshi

1. Uye kufutshi kufutshi kufutshi  
The father of the widlowkazi?

3. Uye

yes

1. Muta yonitalwa le yini?  
Was it because she was born there?

2. yeh

yes

7. italwa lo

She was born there yonder.

yes

11. yeh

Yes-ke<sup>2</sup>

12. Nanyira ke yafika yantoko lo  
Now, she [indlowukati] got here and

expressed dissatisfaction about the way in

which these ones <sup>washed the king</sup> together with the then inzwale here

7. lonina wamswati?  
the mother of Mswati?

8. lonina wamswati.  
the mother of Mswati (agreeing)

mhm.. mhm.. (agreeing)

13. She then said there are people who know

the job of washing the king, so that he be

the king in full.

even the Nkambule

14. alakangaqine

But the Nguane kings -- e., the king of kaNgwane  
why didn't he take a girl from here  
kaNgwane and marry her? How did it come  
about that he took from there yonder, at  
Nduwandwe's place, where he [king] took  
Khomani laZidze?

this laZidze?

to go to Sombilolo?

this; this one, Sombilolo?

yes

the father of Mswati?

yes indeed.

It went like this: there is a Nguane king who  
was born, whose name is Nguane of Yaka,  
whose mother was Landuandwe,  
whose mother was Landuandwe, voice interrupts

her child by who [father of child]?

away stop. Don't disturb him.

that king, shut up, stop you!  
[dying-fall, difficult to hear]

1 ala ka atlewa igula Mlawandwe le...  
He was born of Landwandwe this...

3 leqwanu, kaJaka  
This Ngwane of Jaka

1 waya le...  
of Jaka?

3 e.e. kaJaka. Le labikhumuti Kutsiwa  
yes of Jaka. Th. <sup>one</sup> who built a homestead

kuS. Mavani  
called Mavani

1 abuyale kutini, (letho)?  
By whom had she given birth to this king?

3 amikhumbuli kabile. ke lupho, ngoba  
I don't remember properly in that area, because

the kings are too many.

1 abo. kaNgwane. Uya. waba. who  
Who was the father of this Ngwane? Is it  
lepit. kaKanyikhozi. yaka Ngwane  
He another Ngwane king or what?  
leqwanu?

3 e.e. kaKanyikhozi. yaka Ngwane king.  
yes, he was another Ngwane king.

1 abo. ke  
yes - ke

1 kaJaka. Sduabasilutfuli  
He then fathered Sduabasilutfuli

1 Uya. ke, leqibuta kuti kwanyigani  
Now-ke I have been asking that why  
leqwanu. waba. waba. ke, kulx. ngayena

was Mswati's mother the one who chose this  
king, <sup>as a favor</sup> lenkhosi yaka Nguwane, as a  
king of Nguwane, which resulted in her giving  
birth to Mswati?

<sup>Interrupting voices - others are entering someone to be quiet</sup>  
The Nguwane went there to ask for her.

1. Bantwana bantwana muntlana wankhosi! /  
keep quiet you person of the king!  
2. Mungani ka lase ka lala laka Nguwane.  
Now then the Nguwane (people) said, insisted  
butsi bayawuzela, ebuninini  
on going to ask from their in-laws, asking  
butsi bayawuzela kutsi bafelintfambi  
for yet another girl there, at Ndumandwa  
le laka Nguwane, umntfana wa Zidze.  
place, a daughter of Zidze. That's how  
these late to Tsandzile lapha  
this Tsandzile came here at Nguwane.  
Nguwane.

1. Nguwane bayawuzela?  
Who asked for her?

2. Nguwane bayawuzela kutsi bafelintfambi.  
It's the Nguwane (people); it's the bukhosi of  
Nguwane.

Interrupting voices are heard

Kanguwane, — Its Somhlolo;  
Nguwane bayawuzela kutsi bafelintfambi.  
King Somhlolo, who fathered Mswati here  
lapha.



25 KulaZidee — Whenever the prefix 'ku' precedes a proper noun, the whole word conveys the sense of "at so and so's place and/or on his/her or its body". 'KulaZidee' means on her person, rather than her place or environment.

kuTazidze<sup>25</sup>

mmh-- mmh. (agreeing)

yes, It was him who went to ask

Magudy, wayawuyda laTsandzile,

there at Magudy, to ask for this Tsandzile.

yes

that she should give birth to a king here <sup>kaNgwane</sup>

Was it because there was a prior

relationship?

yes

voices interrupt

yes - ke<sup>2</sup>

The father of Ngwane-of-Yaka was Siduba

Silutfuli?

It's Duaba-Silutfuli. (agreeing by repeating words)

yes - ke<sup>2</sup> . E... now Maguni,

about the people who used to wash the king  
at first, before you came here, what

26 ihlonhla - a place or kraal where one's livestock - cattle in particular - are kept, which is usually away from the owner's residential area.

27 liphehla - name given to the fat [emafutsa] made out of a cow's milk, used for oiling one's body.

28 Mafutseni - name of a place situated in about 8 kilometres north-west of Manzini. It was probably derived from emafutsa [fat]

else do you know apart from that they used  
lukwatifo, ngaphande, kwakutsi, latagzi,  
to wash the king? Which you know?  
for ukhosi? Lokwatifo oje?

3. lukwatifo; long kwatifo lokungo  
I don't know it; something else I know, its  
Mputa to Mafutseni. kwitumenhlonhla  
those of Mafutseni<sup>25</sup>, there was an inhlonhla<sup>26</sup>  
yentso.

of the king,

of batamuni (tabo)

Those came later.

3. lokutsiwa kwentso kwentso ligama kyo  
which is called eMkondweni, its name,  
lapha kwakutsiwa to be kwafutsa  
where the fat was kept, with which  
shugqobisi, ukhosi, ngokuba kwakutsiwa  
the king smeared himself, the surface of the  
king's skin.

fat used to be removed [just to remove dirt from it]  
because what used to be grinded was ~~liphehlele~~

yes.

yes.

What about the Mabuza?

3. lababara Mabuza?

The Mabuza?

mmh... mmh...

mmh... mmh: (agreeing)

3. lababara kwentso kwentso.

Its called Nkondweni

enthe

yes

libite late... baphetsinhlentla, lokutsi  
they are in charge of the inhlentla<sup>26</sup>  
we uNkondlo, lapha kubekwemfutsa  
called inKondlo, where fat with which the  
elugqobisinkhesi.

king smears himself are kept.

emifutsa aphumelubisini? Liphehla?

the fat come from milk? Liphehla?

Ngizwazi.

I agree.

libu hincimbhanta-ke but into lensen-pke  
about the MKhonta [people] there is nothing  
to write?

similar to this, which you know?

↳ baxatla-ke lab. beShiselweni.

those are old, they are of eShiselweni.

↳ awacha, ngizwazi, latilokwelapha.

awu<sup>2</sup> no, I don't know them, they know auring

↳ baxatla-ke lab. beShiselweni!

They are of Shiselweni! They are of Shiselweni!

baxatla-ke lab. beShiselweni

They are all from eShiselweni; they came from there

nalaba baka Mabuza beta nenkhesi, ba-

eShiselweni, together with the Mabuza, they

phumela le bantle.

came with the king; they all came from there.

[interruption from no. 7, leading to shouting by  
others, scolding him]

29 Ngaci! — literally means 'full stop' or  
'this only, nothing more', 'finish?'

... balingo... lala...  
 These people will sent you away!  
 awu... lala... lala... lala...  
 away? let they themselves go and fetch theirs  
 lala... baka Mabuza?  
 The Mabuza?  
 ...  
 yes they <sup>all</sup> came with the king.  
 Which king?  
 ...  
 this... this Somhlolo.  
 yes!

... voices in the background are heard

I am explaining that, in the speech which  
 inkhosi kwata beyigaziswa baka Mabuza  
 says the king, before, was washed by the  
 and baka Mkhonta. Mingo, ka, lala, ka  
 Mabuza and the Mkhonta. Now those, the  
 baka Mkhambule, baka Mkhambule, enkho  
 Mkhambule, the Mkhambule have their  
 sine banemsebenti wabo lala...  
 duty assigned by the king; their duty  
 now; lala Mkhonta banemsebenti wabo  
 which they are facing. The Mkhonta [too] have  
 lala... now, sine baka Mkhonta  
 their duty. We the Mkhontwa work now;  
 sine... incwala, sine...  
 we are facing incwala ngci.<sup>291</sup>

ngai! Ukuzi sileffue lapha nje sale-  
We were brought here for incwala? There  
tselwa incwala; kuakungekho namunye  
wasnt even a single [person] one who  
abasentincwala la,  
work incwala? here.

Uyayingasentua yini incwala  
Wasnt incwala? worked before you  
ngaphambili, kube kufike nina?  
arrived.

3 we di...  
? iminute.  
There was nothing.

5. Sibitfeli kutsi uyisatje ntwa, kuakun-  
we do not get that it was work; it was-,  
Salandela yona kutawusibenta yomala  
we were fetched for it, to work it here,  
8 kumute,  
there was nothing.

1. Kuakutincwala?  
There wasnt incwala?  
8. kuakutincwala.  
Voices showing disagreements  
There was nothing

1. yebekw:  
yes - ke<sup>2</sup>  
5. No angiphiki; angiphiki, angiphiki  
no, I dont disagree; I dont disagree, I  
dont disagree. I say .. a. . .

! uyisatje yini wena Manguni kutsi



Background voices  
on tape

Do you agree, Mlunguni, that you found these  
nango? libalifi nababhandza la noma  
people here, or you did not find them here?  
ababhandzanga? lababaka Mavuso, nina  
those of Mavuso, the Ndzinisa, and so  
libandisa, njalo, njalo?  
on and so on?

1. labandisa njalo libabhandza.  
The Ndzinisa are the ones we found.

2. libabhandza libhanga lenababhandza?  
[um:] Who else did you find?

3. lababhandzanga ngulibhanga nababemkhulu  
those of that one came with [my]  
baba libhanga ababhandzanga noma  
grandparent. All the others, we found no  
one  
person here.

4. babani laba libhanga nababemkhulu?  
Who are those who came with grandparent?

5. Mpa Gongodza, nqa Mngengefane, kulibi  
its Gongodza, Mngengefane, among  
libabhandza  
the Mavuso.

6. libhanga laba? Gongodza wakibani, wa-  
their surnames? Gongodza's surname  
keshanywa  
was what? Shongwe?

7. Gongodza wakibani? Shlongonyane  
Gongodza is of langwenya; S'blongonyane  
nyane.

8. Waba S'blongonyane?

he is a S'htlongonyane.

yes.

1. Nebilitini futsi?

And of which surname also?

5. e- NebakaShongwe.

e- [um] the Shongwe as well.

1. nebikaShongwe?

as well as the Shongwe?

5. yi.

yes

1. NebikaMauuso?

as well as the Mauuso?

5. yi.

yes

1. bilabak<sup>h</sup>tanisa nabak<sup>h</sup>tanisa la?

those of Ndzinisa, you found them here?

5. bilabak<sup>h</sup>tanisa nabak<sup>h</sup>tanisa la.

The Ndzinisa, we found them here.

1. Nebun<sup>h</sup>Mhambule

as well as the Mhambule?

5. M<sup>h</sup>ambule-ke<sup>2</sup> ake le igeshaya le e-

Mhambule-ke<sup>2</sup> was there across there

ijeni. bulabak<sup>h</sup>tanisa yathe eijeni.

at eijeni, at his place, eijeni.

1. yho ke<sup>2</sup>.

yes — [Difficult to hear]

5/1. ngule yekutsi, incwala, yekutsi

it's the one saying that incwala<sup>7</sup>, of saying

tsi... uphina into leberifana luncha

[laughing]

30 In this sentence, the word doctor (kwelapha in SiSwati) means using medicine or herbs, not necessarily to cure a particular disease. Such medicine is used during the inwala ceremony, for instance.

[He laughs, seemingly because of what others are saying]  
zala yoni kabile nguleyigokutsi kine  
You see, the thing I wanted to explain properly  
ngifika lupta, ziletelawa, si-salande  
to you, is that when we arrived here, we had  
lira kutimiseketa incwala. Angithumbuli  
been fetched to work incwala<sup>7</sup>. I don't  
kutsi buthara namunge labesebenta  
remember that there was a single [person] who  
incwala. Kine zahokelawa kutimiseketa  
was working incwala. We were fetched to  
nla incwala, funkungekha namunge kuba  
work incwala. There was no single one  
ngikhumbuli kutsi abekheni yini; labese  
who, I don't remember that there was, who  
benta incwala.  
was working incwala.

ngifika. In lufamkhonta babelapha  
Yes ~~ke~~<sup>3</sup>. The Mkhonta were here, together  
netw/Mabuzi?  
with the Mabuzi?

Ngilimela bayelapha sakoku base-base  
Even today they doctor<sup>30</sup>, they are still doing  
mshentini wabo, nalambla nje.  
their job, even today.

Ngiphabelaphi yonincwala?  
But they don't doctor the incwala?

Ngiphabelaphi incwala, bayenecenge yabo  
They don't cure the incwala<sup>7</sup>, they have their share  
Ngiphabelaphi kuka?  
What do they doctor?

Chake angikwathi.

31 ngco — means 'exactly' when used all by itself, as a meaningful unit; exactly in the sense of accuracy.

32 'dzabuka'd — without the /d/, which is a past-tense marker, ''dzabuka' literally means to tear. It could also mean originate, that is, the genesis of something.

33 ku'khonta — see glossary.

No, I don't know it [i.e. that which they...]

7. Nabemifutsoni banemisehenti wabo  
Even the Mafutsoni [people] have their duties  
5. bakimabuzi nakimhla naloku sisehenta  
the Mabuzi, even today we work  
nabo enkhasini, kodwa nabo basebisi,<sup>31</sup>  
with them for the king, but they too, work  
ncenye yabo.  
their share.

7. abasebentincwala  
they don't work incwala<sup>7</sup>.  
5. MbikaMkhonta, Sisehenta nabo nala...  
Even the Mkhonta, we work with them <sup>for the king</sup> till  
Mhla naloko enkhasini, kodwa banence...

today, but they work their share. We  
basebentincenye yabo. Tsine ke Sicanaka  
face incwala ngco<sup>31</sup>. We work incwala<sup>7</sup>  
ne nencwala ngco. Sisebentincwala  
since we dzabuka'd<sup>32</sup> here. We were brought  
sala intshaba le. Salotshwa yona. Ukuzo  
for it. The reason for our being here is  
Sibabazala salotshwa kutakusebentincwala  
that we were brought to work incwala  
Kuphela - wii! Erika Shongwe hla

only. \_\_\_\_\_ The Shongwe, who are  
labiphalafaka, lakhonta itole bakhonta  
touched, khonta'd<sup>33</sup> yesterday <sup>to us</sup> here.  
kitsi lapha itole, tole tole, tikhonti taffer  
yesterday, yesterday, yesterday <sup>they are our tikhonti<sup>33</sup></sup> [emphasis]  
bafika bachamukaphi bika Shongwe

The Shongwe arrived, coming from where?  
5. fubetichamukel'atigangeni nje, bafiti