PAGES 72 BLADSYE

Croxley®

Exercise Book
Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name / Naam: Banner Series

Subject / Vak: Nklabatki History

Place / Plek: At

Date: 21/6/70

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 1

JD. 328

interviewer = Philip Bonner = P.B.
and Number 4

Footnotes

1 nkhosi
also inkhosi

2 wo

3 dabukáá — see glossary
variants: dzabuka
kudzabuka

4 Kwa-Dlamini
variant: Ka-Dlamini

5 emakhosini — see glossary
also inkhosi
plural: emakhosi

6 Kwa-Ngwane
variant: Ka-Ngwane
also bakwaNgwane
or bakaNgwane

7 Nhlabāthi
variant: Nhlabatsi

1 A Ngikhulume-ke, nkhosi?
Shall I talk now, nkhosi[1]?
2 e-e- Mhh- B- Sale ucala
yes
1 A Wo. E- Sadabuka kwa Dlamini, emakhosini
wo[2]. E-[um] we dabuka'd[3] from kwaDlamini[4],
akwa Ngwane thina, kuze sibe ngabaka Nhlabathi
from emakhosini[5] of kwaNgwane[6], for us to be
nje. Kwaba, kusukela ku Nhlabathi, kuye ku-
the Nhlabathi[7]. Right from Nhlabathi, up to Mantini,
Mantini, ku-Mantini wa Langa. Sidabuka
up to Mantini[8] of Langa[9]. We dabuka from
kwa Dlamini, emakhosini alapha kwaNgwane,
kwa-Dlamini[4], from the emakhosi[5] of here kwa-
Kubo Somhlolo. Wo, Ngulokho-ke, nkhosi yami.
Ngwane[6], from Somhlolo[10]. Wo[2], it is that, nkhosi[1]
E-, lokunye-ke, ngazi ukuthi bakwaNgwane
of mine. E-[um] another thing, I know that
ngabemvelo khona lapha kwaNgwane,
bakwaNgwane[6] are of imvelo[11] here kwaNgwane,
kulelizwe lesikulo. Amaqhawe ayekhona,
in this izwe[12] in which we are. Heroes were present,
bo Nzameya labazala obaba, kungamaqha-
such as Nzameya[13] who begot baba[14], who
we enkosi u Somhlolo. Ngulokho-ke
were heroes of inkosi[1] Somhlolo[10]. It is that
nkhosiyami-ke lengingakubekela khona
nkhosi[1] of mine, which I can put for you,
engikwaziyo, njengaloku sengikubekile
which I know, as I have put ukudabuka[3]
ukudabuka kwami langadabuka khona.
of mine, where I dabuka'd from.

15 impi
variant: impfi } — see glossary.

16 eMshada
variant, eMshadza } —

17 Bhukwane —

18 awu!
variants: ewu!
owu! } —

19 Ndungunye
variant: Ndvungunye } —

20 gonywa'd —

Ngoba-ke o Nzameya lapha impi bayilwa
Because, indeed, o Nzameya[13] here, fought the
khona, bayilwa e Mshada; bangamaqhawe
impi[15] there, they fought it at eMshada[16]; they
ase Mshadá. Bo Nzameya no Bhukwane,
are heroes of Mshada. Nzameya and
amaqhawe aka Somhlolo. Nguloko-ke, nkhosi.
Bhukwane[17] heroes of Somhlolo[10]. It's that, nkhosi[1]

2B Naphuma njani-ke kubo bo Nhlabatsi,
how did you get out from them
ngekubusa kwayiphi inkhosi?
you Nhlabatsis, during the reign of which inkhosi[1]?

1A awu! Kangazi lapha kubo Ndungunye. Ngiya-
awu[18]! I don't know here, probably Ndungunye[19].
qond'ukuthi kukubo Ndungunya.
I think it was during Ndungunya's time.

2B Wo. Nase niphuma njani-ke?
wo[2]. How, then, did you get out of them?

1A angazi-ke la ukuphuma kwethu kuthi
I don't know here, as to how we got out;
saphuma njani, ngezwa ingathi bathi, e
I heard as if obaba[14] said, we then got
obaba, kwabe sekuhle, sabe sesiyaqonywa,
qonywa'd[20], and taken out from kwa-Dlamini. We
sesikhishwa lapha kwaDlamini. Sabe sesiya-
were qonywa'd.
qonywa.

This is the 3rd voice

2. e- Manje-ke, tsatsa nambhobho. Batsi tsatsa
e-[um] Now take this microphone. They say
nambhobho [kukhuluma emavi lamanyenti]
take this microphone [many voices speak at once]

21 LuPhongolo } —
variants; uPhongolo
Phongola }

Sajika EH 11/10/93

3 tsine kuvela kwetfu. Kuvela kwetfu tsine
Us, our emergence. Our emergence, us, we
sichamuke na Somhlolo; kujika, u Somhlolo
came along in the company of Somhlolo[10];
nayowuwela Luphongolo ajubelwa baka Zulu,
Somhlolo returned, on his way to cross the
sajika satawubuy'e Shiselweni sajika e Shiselweni,
Luphongolo[21], when he was being blocked by
umntfwanenkhosi Sonyezane, kungu Dambuza
baka Zulu, we returned to Shiselweni, when he
induna kungu Sigobolo, e-lisotja kungu-
returned from e Shiselweni, umntfwanenkhosi
Magalela waka Maphalala. Sajika-ke, uma
Sonyezane there was also Dambuza, and
sibuya la, kulelive, lebe Sutfu lelive. E-
induna was Sigobolo, e-[um] a soldier
Sifute be Sutfu kulelive. Kuze saw... eMdzimba
was Magalela Maphalala. We then returned,
kuze saya kulaka Hhohho, saya e Mgwenya,
when we came back to this live of beSutfu.
ekubhalule, ekusaba. Siyajika siyabuya. Uma
We pushed off beSutfu from this live, until
sibuyile, beseyitsi inkhosi 'Nifuna yiphi-ke
we went to Mdzimba and Hhohho, Mgwenya,
indzawo na, tingwazi tami na, njoba seni-
ekubhalule and ekusaba. We then came back.
sebentile na?' Satsi: 'Sifuna nansi indza-
When we returned the inkhosi then said:
wo yaka Hhohho.' Yatsi-ke inkhosi: 'Cha!
'Which area do you want, my heroes as you have
buyelani le! ningibonele ngobe naku
worked?' We said: 'We want this area of Kathohho.'

lokut'emva kwami, naku kwetimbeleko; laba
the inkhosi said 'No! go back there, and guard
bakaZulu-ke. 'Aningibonele naku kwetimbeleko
what is coming after me, these timbeleko?
Wotani ningihlabel' umkhosi nakungilandzela
these Zulu people. Guard these timbeleko,
kutangivimbetela lapha ngibhaqe khona.
Come to raise an alarm if they follow me
Ningihlabel' umkhosi. Buyelani le-ke? Lokubuya
where I am hidding; raise an alarm for me.
kwetfu-ke la. Sibuyiswe ngu Somhlolo.
Go back, then? That is how we came back
Wabuyis' u Sonyezane, wabuyisa Dambuza,
here. We were asked to come back by Somhlolo.
e- induna yakhe sigobolo. E- ngu Magalela
He brought back Sonyezane, Dambuza, and e-Lum
waka Maphalala, e- emasotjakhe, a Sonye-
his induna Sigobolo. It's Magalela Maphalala,
a Somhlolo lebewanike u Sonyezane kutsi
the soldiers of Sonye--, of Somhlolo, which
manjena kufutwe tive latiqwebe la.
they gave to Sonyezane for pushing off
Asikwati-ke lokunye. Bonkhe tigodzi, tigodzi
tive which were there. We don't know any
tigodzi, bonkhe labantfu, benkhosi bonkhe
thing else. All the people. Community, by Communi-
bantfu. Seyinkhosi kuphela ngoba nalokhona
ty, all the inkhosi's people. It's the
aphumaphi angen'esikhulwini samemukela
inkhosi alone, because even someone who
sikhulu, simbik'enkhosini. Usebhukwini
comes to sikhulu, is reported to enkhosini

enkhosini. Kute lapha angaphindee akhetfwe
He is written down in inkhosi's book. There is
khona. Usebhukwini enkhosini. Nalowaphuma-
nowhere, where she can be elected/nominated-
phi wangen'esikhulwini, sikhulu samemukela,
He/she is in the book of the inkhosi. Who-eve
simbik'enkhosini. Bonkhe sebasebhukwini
came to a sikhulu that sikhulu reported him
enkhosini. Seyinkhosi lengati umkhatsi wekwe-
to the inkhosi. All are now in the inkhosi's
khuka kutsi 'laba abakho ebhukwini kimi,
book. It is inkhosi who can know the separation
laba abakho ebhukwini kimi.' Awu, tsine
that 'These are not written in my book'. Awu we
kute lesikwatiko, sati-nje bonkhe basebhukwini
know nothing, ourselves. All we know is that all
enkhosini. Bonkhe bantfu. Nguloko nine
are in the book of inkhosi. All people. It is that,
bekunene lengingakuphawula, akukho lokunye.
nine bekunene which I can explain, nothing else.
Sibadzala tsine kusuka ku Somhlolo siye-
We are old ourselves, right from Somhlolo up
kujika kulelive sibuyisiwe ngu-Somhlolo
to where we came back to this live we
kulelive. U Somhlolo wake wahlala naku
were brought by Somhlolo to this live.
ekhaya eNgobelweni. Kwatsiwa kuyawugi-
Somhlolo once stayed here at home, at
dvw'incwala eludzidzini. U Somhlolo wanga-
eNgobelweni. It was said that incwala was
sefiki eludzidzini, watsi incwala uyawuyigi-
going to be gidvwa'd at eludzidzini.

dza naku kathunga, ahleti naku kitsi
Somhlolo never arrived at ehudzidzini, and he
eNgobelweni. Sibemvelo kangati kutsi singaphi-
said he was going to gidza it at kathunga, while
ndze sichazephi lapho tsine. Sibenvelo
staying here at eNgobelweni, our place. We are bemvelo
kuphela. Nkhosi! bemvelo, nkhosi!
here, I dont know what else to explain, we are,
Voices Nkhosi!
nkhosi!
2.B inkhosikati le layibeka lapha eNgololweni,
the inkhosikati which he put here at eNgololweni
3c eNgobelweni, akusiko eNgololweni
at eNgobelweni, it is not eNgololweni
2.B eNgobelweni?
at eNgobelweni?
3c e-e-
yes
2.B uyibeke sabuya lenhla yini? from the north,
did he put her there when he was coming,
3c asabuya le! Was' uyayitsatsake utayibeka
he was coming from there! He then took her
lapha kitsi eNgobelweni. Ngudzadze wabo-
and put her here eNgobelweni, our place. It's
Dambuza. Waka Lukhele.
Dambuza's sister [She] was of Lukhele [name]
2.B sikhona yini sibongo salabanye balabaButhu
Is there a sibongo of any of the baButhu
bebakulelive, lowusatiko, losikhumbulako, wena
who had built their homesteads in this line
wekunene?
which you still remember, wena wekunene?

3C sabaphi-ke?
of who?
2-B Salaba beSutfu bebala?
of the beSutfu who were here?
4. bakulomhlaba?
who belong to this umhlaba?
2.C beSutfu?
the beSutfu?
4.B sibongo nje salomunye wabo beSutfu?
just a sibongo of any of the beSutfu?
2C Tabo?
of them?
4 B yebo-ke!
yes indeed!
2 C Lapha kitsi tibongo tetive asikahlali nato
here in our place, we are not staying with tibongo tive of
4. usho kulaba bebalo, kutsi sikhona yini sibongo
he is referring to those who were here, as to whe-
sabo... [kuthuluma emavi lamanyenti]
ther they do have their sibongo [Many voices speak]
2.C laba labebalapha nabachitfwa yinkhosi la?
those who were here when they were chitfwa by the inkhosi here?
4 B yebo-ke!
yes, indeed!
2.C beSutfu?
the beSutfu?
4 B wena wekunene!
wena wekunene!
2.C baka Nkhambule, baka Gwebu, baka Manana,
the Nkhambule, Gwebu, the Manana, as well
neMaNgcamane aka Maseko [emavi awakhuluma]
as eMaNgcamane of Maseko [voices are speaking]

4.B — Kulaba lowubashoko-ke wena wekunene,
— among those you mention, wena wekunene
basiphi sibongo, laba bebala lakunebaka-
which sibongo did they bear those who were
Lukhele khona?
here where the Lukhele people are found?
2.C labala?
who are here?
4.B yebo-ke!
yes-indeed!
2.C laba lesesikleti nabo?
these ones with whom we are now staying?
4.B laba be bebala; bekubo Maseko, noma kubo-
those who were here, were: Maseko, or Nkhambule
Nkhambule, noma bobani — lalapha senikho-
or who-so-ever, was where you are now?
na khona?

2.C bonkhe laba bantfu lebebahlaselwa yinkhosi
all these are people who were hlaselwa'd by the
babakulelive bonkhe, nalaba baka Maseko,
inkhosi, they were in this country all these,
nalaba baka Gwebu, nalaba baka Manana,
including the Maseko, the Gwebu and Manana
onkhe lama Ngqamane, live labo lapha.
all the ema Ngqamane, it's their live here.
4.B laba bakaLukhele bangena njani eMaswatini?
how did the Lukhele people become eMaswati?
2.C baka Lukhele?
the Lukhele people?
4.B yebo-ke!
yes, indeed!

where they say we took a cow to buy lies,

C
2. baka Lukhele, sita nenkhosi tsine. Sita
the Lukhele people, we came with inkhosi, us. We
nenkhosi. Inkhosi isuka le!, Inkhosi, Emakhosi
came with inkhosi. Inkhosi came from there!
esuka le! Lapha Lubombo lungemaqudlana
Inkhosi. Emakhosi came from there yonder!
khona. Lithuna la soYaka inkhosi yaka-
where the Lubombo is a range of small hills
Ngwane lile! LaTigoduwo waka Lukhele lile!
The grave of soYaka, the inkhosi of kaNgwane
Sihamba nenkhosi tsine ngeLubombo siya
is there yonder! That of Tigoduwo of kaLukhele
le! Sitse nasilapha, batsi sishayinkhomo
is there yonder! We went with inkhosi ourselves
Satsengemanga esikhlahleni sabova.
along the Lubombo. When we were at the place
at the tree of sabova 2
3 ya! ya! ya! [uyahleka]
yes! yes! yes! [he is laughing]
2. C siyemuka-ke
we then moved away.
3 satsengemanga!
we bought lies!
2. C uyabona-ke!
you see!
3. Kutsi banemanga kakhulu
that they have great lies.
2. C enkhe!
enkhe!
3 Kutsiwa bashay'inkhomo batsengemanga.
it is said they took a cow to buy lies.
2. C enkhe! Sayijuba liskoba, kutsi itawuhamba
enkhe! we cut its tail so that it could

here. Bapketindlubula, he [inkhosi] then khipha'd

iwasakata. Nako-ke, sita nenkhosi siyawutsi
go spreading them [lies]. Any way, we came
nasengea umkhwakhwa, nasitsi siyagobonca
with the inkhosi, and when we passed an
emkhwakhweni, inkhosi itsi iyawuwela
umkhwakhwa tree, just when we were descen-
Luphongolo, bawimba baka Zulu, lapha inkhosi
ding at emkhwakhweni, the inkhosi wanted
seyitawuyika-ke ibuye naku e Shiselweni.
to cross the Luphongolo [river], the Zulus
lapha-ke e Shiselweni seyitawukhipha e-
blocked the way. That is where the inkhosi
lamabutfo, eMahubhulu lababenkhomo
returned, and went towards e Shiselweni.
lemhlophe lababembatse yona la (Bapheti-
Here at e Shiselweni he sent emabutfo, the
ndlubula la), ikhiphe-ke lo Sonyezane, lo Dambuza,
eMahubhulu, those of a white cow which they wore,
lo Sigobolo, lo Magalela waka Maphalala
this Sonyezane, this Dambuza, this Sigobolo, this Magalela, Maphalala.
H.B yatsi-ke inkhosi Somhlolo yenyuka ishona
when the inkhosi Somhlolo went up to Mdzimba,
eMdzimba, labaka Nhlabatsi basala lapha yini
did the Nhlabatsi people remain here at that
bona ngalesosikhatsi?
time or not?
1A base bephakulelwa indawo.
they were then phakulelwa an area.
H.B ngalamanye emagama kusho kutsi abazange
In other words, it means that they never
bahamba nenkhosi kuyale, baphindze babuya
went with the inkhosi there, they came back

emuva?
again?

1A bahamba nenkhosi bayibeka le! phela,
they went with the inkhosi and put him there! eMdimba, babuya-ke sebephakulelwe lama-
at eMdimba; then on their return they got zwe.
phakulelwa'd these amazwe.

H.B u--, ni--, uyati yini, babe kutsi inkhosi yaye-
u--, ni--, does babe know why the inkhosi lani le eMdzimba?
went to Mdzimba?

1A ya--, awu! Ngiyabona ungathi lapho-ke
ya--, awu! I think there, it was [because]
kwakungumbango kuliwa no Zulu. Lo-
of a dispute, during a fight with the Zulus, lakwa Ngwane. Kwaliwa lapho
the Ngwanes. There, it was fought.

H.B nabo-ke lababaka Nhlabatsi kwabonakala kutsi
there, they are, the Nhlabatsi [people]; it
bafanele babalekele laba baka Zulu. Zulus?
transpired that they had to run away from the,

1A babaleka! Ushophi, baka Nhlabathi,
They ran away! You mean, when, the Nhlabatsi?

H.B wena wekunene!
wena wekunene!

1A angani phela kwakubaleka inkosi yabo.
in-fact, it was their inkhosi which was
babuyiswa muva nje
running away. They were brought back later.

H.B manje-ke kubuya kwabo baka Nhlabatsi
Now, the return of the Nhlabatsi people

ekubekeni inkhosi khona le eMdzimba,
after putting the inkhosi there at Mdzimba,
mababuye la, baphindze yini babanetimphi
after returning here, did they have timphi
nebaka Zulu?
with the Zulu people?

1 A cha! ayibona..., kwaba ukuphela kwayo
No! It never..., that was the end of impi
impi lapho, ayibonazibi saba khon' impi
there, ayibonazibi of impi

H.B Kukhona yini lowukwatiko ngemphi ya-
Is there anything you know about the
Lubuya?
Lubuya Impi

1 A awu, kuze.
awu Nothing.

H.B kulaba baka Nhlabatsi, kukhona yini tintombi
among the Nhlabatsi [people] were there
letaqonywa ebukhosini noma labaka Nhla-
girls who got married at ebukhosini or
batsi baqoma ebukhosini wena wekunene?
the Nhlabatsi married a girl from ebukhosini wena wekunene?

1 A baka Nhlabathi phela baqonywa ebukhosini.
the Nhlabathi were married to ebukhosini here
kuze sehlukaniswe sibe ngu Nhlabathi-ke.
the separation, our becoming baka Nhlabathi.
Baqonywa ngamakhosi
They were qonywa'd by amakhosi.

3 sasibaka nkhosi
we were of Nkhosi [sibongo]

1 A sasingabaka Dlamini
we were of Dlamini [sibongo]

H.B ni, ngusiphi sikhulu saka Nhlabatsi lokwenteka
which Nhlabatsi chief experiend this happening
kuso lendzaba yekutsi kube khona
when a girl [from here] got married to
intfombi legonywa ebukhosini?
ebukhosini?

I.A Manimani kuza abulawe nje wabulawela
Manimani was killed for that, it was said
kona loko kwathiwa wethuke inkosi.
that he had insulted the inkhosi.
wabulawa nje Manimani.
Manimani was, indeed killed.

H.B angiva kahle, ake uchaze lapho-ke babe.
I don't understand, can you please explain there, babe.

I A sichazeni, nkhosi?
explain what, nkhosi?

H.B uchaze ngaye Manimani
explain about this Manimani.

I A u Manimani?
Manimani?

H.B ya!
yes!

I A u Manimani phela wazala intombi. Yase
Manimani begot a girl. She [the girl] then
igonywa yinkosi-ke. Sesiyangangulwa-ke,
got gonywa'd by inkosi. We were then
siyadatjulwa, siyehlukaniswa lakwa Dlamini
cut off, we were datjulwa'd, and separated
yazalwa ngu Nhlabathi lentombi.
from kwa Dlamini. This girl was begot by Nhlabathi

A — inkhi! Lakutawusuka khona loku- - -
inkhi! where this started, - - -

1 A Wo ya!
oh yes!
[Emavi ayakhuluma kepha akeyakali kahle]
[voices are too faint to be heard what they say]
1 A Wo, ayesekhuluma nj'osikhuluma ? speaking?
Wo, he/she/they then spoke as you are,
3 A e-e-
yes.
1 A Wo! e- Ngu Nhlabathi nkosi yami, lowazala
Wo! e-[um] it's Nhlabathi, my inkosi who begot
lentombi. Enhke! Ingani bangibuyise/emuva
this girl. Enhke! But they are taking me
nje [uyahleka]
back to the past [he laughs]
4. Kuncono sichaze-ke (voices)
it is better that we explain
Voices Ngu Lozinyanga lentombatana
the name of the girl is Lozinyanga
3. A ngu Lozinyanga
it's Lozinyanga
1 sesilishilo igama layo.
we have given her name
4. yilungiseke, awuyikhulume ke----
put it right then, talk out----
1 A Ngu Nhlabathi owazala intombazana,
it's Nhlabathi who begot this girl, Lozinyanga.
u Lozinyanga. Was'owuqonywa yinkosi.
She was then qonywa'd by inkosi. Then
Sajutshwak'isibongo-ke sathi ngabakwa-
the Sibongo was cut off, and it became
Nhlabathi.
Nhlabathi

H.B sacala lapho-ke kutsi tintfombatana
it started there, then, for girls to be taken
titsatfwe khona ebukhosini ?
by bukhosi ?

I A ngati kucala khona lapho
I know it starting from there.

H.B na, nanititfumela yini letintfombi kutsi
did you send these girls to be taken [and
tiyotsatfwa, noma ikhona inkhosi lenga-
made wives] or there was an inkhosi who
zange iyitsandze infombi yaka Nhlabatsi
never liked a Nhlabatsi girl ?

I A ingani ngishilo, ngiqedile phela ukuthi
But I have already said, I finished with
yaqon, yaqonywa intombi yakwa inkosi
this when I said a Nhlabatsi girl was
yaqoma intombi yakwa Nhlabathi, yaNhlabathi
qonywa'd by inkosi. A girl of Nhabathi, while
Sisenga bakwa Dlamini thina. Ngidlulile-ke
we were still Dlaminis, ourselves. I have
lapho-ke
passed there.

H.B emva kwaloko-ke kwangasabi nato
after that, then there were no girls of
tintfombi taka Nhlabatsi letitsatfwa ebukho-
Nhlabatsi [sibongo] who were taken
sini ?
by bukhosi ?

I A Cha! ingathi kwagcina ngaye ukozinyanga
No! It seems as if it ended by her,
kuphela.
ukozinyanga.

1 A Nhlabathi! Mantini! Watanga, Mabhala
Nhlabathi! Mantini! Of Langa, Writer that
kophe lonjenge ngwenyama. Siyaphelake,
causes bleeding, who is like ingwenyama. It ends there.
H.B ingabe ungasitjela yini tikhulu letilapha
Can you tell us [names] of chiefs who are
emnceleni welive lakho?
on your territory's border?
1 A e-e-
yes.
H.B awusitjele babe kutsi bobani.
tell us, babe, who they are.
1 A Ngu Vezi Dlamini; siyasikelana naye
it is Vezi Dlamini; we share a common
Phezulu. Fikliwe Dlamini; siyasikelana
border with him up there. Then Fikliwe Dlamini,
naye le! Baka-Mamba, enzansi le.
we share a border with him there! And the
Ngu Mantintinti.
Mamba people down there. It is Mantintinti.
H.B ufike senilapha yini Mantintinti, noma
did Mantintinti come and find you here,
kwafika yena kucala?
or he came first
1 A wasikhanda sesingalapha uMantintinti
Mantintinti find us already here.
H.B Baka Mamba-ke bona bafika kugala la?
Did the Mamba people find you here or not?
1 A bafike, bafike muva sekunalaba Fikliwe,
They came late, and found those of Fikliwe
Bhukwana. Ngu Bhukwana owafika kugala
already here, Bhukwana. It's Bhukwana
who arrived first.

4B ——— nayitfola kubo Mamba la?
——— did you get it from the Mambas here?
1A Cha!
No!
3 Ku Bhukwana
from Bhukwana
4.B ——— Kahle ngu lo Pholile, kutsi lo
——— no, it's this Pholile, as to say
Pholile kwakungubani?
who was this Pholile?
3. aboni cishe ngunasi sibongo, ngoba sengatsi
you see almost, it is this sibongo, because
utsite Pholile abewaka Mamba.
it seems as if he said Pholile was a Mamba.
1A e-e-
yes
3 Manje usuke ubatsatsa, utsatsa njenga,
now he takes them, he takes it as if
kanye nalaba baka Mamba
they were one with the Mamba people.
1A khayi! Pholile umunto, ngumu, bathi
No! Pholile was a pers, it's a per, they
kwakungumuntu, enesizwe nje naye
say it was a person who had isizwe
khona lapha, ndulo! Engakafi. kufa
of his, here, long ago! Before he died.
kwaPholile lama, lelizwe laliphethwe
The death of Pholile, this live was under
ngu Pholile, selidatjulelwa laba bo Bhukwane,
Pholile, it was then split up for Bhukwane,
bo Nzameya.
and Nzameya.

H. laba-ke bantfu ba Pholile bashonaphi?
Where did Pholile's people go?

1 A awu! Ngingeze ngabazi. a- basakazeka
awu! I can't know them. a- some got
abanye, abanye baguaul'iminyango
scattered; some turned towards Bhukwane,
babuya kuBhukwane.
and fell under him.

3. A labanye babuyela ka Mamba
some went back to ka-Mamba.

1 A abanye babuyela ka Mamba, ba khuphuke
some went back to ka-Mamba; the Mambas
la kuGuquka baka Mamba, la, lo Mamba
went up from kuGuquka, the Mamba, the
lokhona. Base babuyela ka Mamba, kubo
present. Mamba people. They then went
ka Mamba.
back to ka-Mamba, their place, ka Mamba.

3. Mamba waku Guquka _____.
Mamba of Guquka _____.

4. B kukhona yini lokubi labakwenta baze
Was there anything bad which they did, that
bahlakateka nje, bashona le, bashona le?
caused them to scatter in this, and that direction?

1 A ngiyabona kuthi baduba ekufeni kweyise
I think they were disappointed when their
wabo uPholile.
father, Pholile died.

5. ukhona Pholile. Ukhona uyise wabo wena
Pholile is present. Their father, wena weku-
wekunene, wagidza ingoma yenqwala
nene, ~~gidza'd~~ an inqwala song in

ekwindla
Autumn.
6 ehlobo!
in Summer!
5. Manje kwase kuyevakala kutsi 'le Pholile
Now, it was heard that: 'There, Pholile is
wenta loku. Inkhosi yase ikhipha imphi
doing this'. The inkhosi then sent out impi
le, seyitakumbulalo Pholile.
there, to kill Pholile.
6 ya!
yes!
5. ngoba wente lokubi kugidza ingoma
because he did the bad thing of gidzaring
yenqwala ehlobo
an inqwala song in Summer.
6 kantsi igidvwa ekwindla
whereas it is gidvwa'd in Autumn.
5. Kantsi inqwala igidvwa ngesikhatsi lesise,
whereas inqwala is gidvwa'd at a time
nge, ngesikhatsi, ngesikhatsi sekutsi uma
when, when people weed their crops.
kuhlakulwa. Wase uyigidza-ke yena
He then gidza'd it at the wrong time.
ngesikhatsi lesingakafanele. Wase uyabulawa-
He was then killed by inkhosi.
ke, abulawa yinkhosi.

3. nhn-nhn-, bekulethwe Bhukwane-ke.
nhn-nhn-, then Bhukwane was brought here,
4 ——— manje kukhona yini bukhlobo
——— now, is there a relationship

labebukhona kuPholile nalabaka-Mamba
which was there between the Mamba people
labakhona nyalo?
present today, and Pholile?

1 A awu! ngingeze ngazi-ke baba. Ngoba
awu! I can't know, baba. Because I
ngazi isibongo ukuthi siyahlangana
only know that their sibongo does
isibongo sabo kuphela.
meet

4.B Kodwa labaka Mamba bafika emvakwabo
But the Mamba came after those of
labaka Pholile sebakhona la?
Pholile [the latter] were already here?

1 A Pholile mdala. UMamba ufike wakhanda
Pholile is old. Mamba came and found
bo Bhukwane
bo Bhukwane.

7 P.B they came in after this _____.
befika emvakwa _____

4.B bafike ninike kulaba baka Nhlabatsi, bafike
when did they come in comparison with the
sebala laba. baka Nhlabatsi noma bafike
Nhlabatsi; did they arrive and found Nhlabatsis
kuqala laba baka Mamba?
here, or the Mambas arrived first?

1 A besebelapha baka Nhlabathi, baka Nhlabathi.
The Nhlabatsi were already here; The
phela balandelwa ngu Bhukwana.
Nhlabatsis were followed by Bhukwana.

6 labadzala bala.
they are very old here.

5. ngumntukulwana waBhukwana Fihliwe.
It's an umtukulwana of Bhukwana, this Fihliwe.
4.b utsi-ke laba, Fihliwe wafika sebakhona
He says these, Fihliwe found the Nhlabatsis
laba baka Nhlabatsi noma ufike kuqala
here already, or he arrived first, himself?
yena?

1 A kufike Bhukwana, uyise mkhulu wa Fihliwe,
It's Bhukwana, a grandfather of Fihliwe
kwase kufika-ke u Nzameya, eseyawu-
who arrived here. Nzameya then entered
ngena, eseyawungena lapha ku Bhukwana,
entered to Bhukwana's, being brought by
elethwa yinkosi. LoBhukwana-ke wadabutela
inkosi. This Bhukwana split up this areas so
uNzameya lendawo. _____ loNzameya
that Nzameya could get a share as well. ____
lapha kuBhukwana; baphum'enkosini ku-
this Nzameya here at Bhukwana's; they were
Somhlolo. Uyazi-ke ngamagama abo-ke.
coming from enkosini Somhlolo. You
Lawo manxusa kwakungu Mhlahlo waka-
know about their names. Those manxusas
Mavimbela, kungu Nongunezwayo wakwa-
were Mhlahlo Mavimbela and Nongunezwayo
Methula. Labakhishwa yinkosi balethwa
Methula, who were sent out by inkhosi and
kuNzameya kuBhukwana. Kuzambonele
were brought to NZameya, to Bhukwana, that
lendawo-ke.
is how he came to give to him this area.

4 B Solo-ke labaka Nhlabatsi bakhona lapha,
Since the Nhlabatsi people arrived here, was
kukhona yini indzawo laybesebayemu-
there an area which was taken away
kwa yona sekunikwa lesinye sikhulu?
from them and given to another chief
kuleyabo?
from their area?
1 A ayikho! Ayikho! 'Besingayo nje le _____
There isn't! There isn't! We were there
[kukhona labahlekako]
because of it _____ [Some people are laughing]
1 A nkhe? a-, a,-- ?
nkhe? a-, a--- ?
5 tsani kute
say, there is none
1 A kuze, ayikho! Bazikhonela nje labaka Nhla-
There is none, there isn't! The Nhlabathi
bathi. Sesizawukhulumemagama lesesiwa-
people are just living all by themselves [no inter-
qed'enkosini! have spoken to enkosini!
ference] We are now to speak lies which we,
4 B bakhona yini labanye-ke balesinye
are there other people, people of difference
sibongo laba, lababekwe ngaphansi kwenu-
sibongo who are under your authority
la?
here?
1 A Thina baka Nhlabathi? Awu angiboni. Loku-
we Nhlabathi people? Awu, I don't see.
nalabekhabomake, cha.
Even these one of [my] mother's place, No.

emavi voices Kute!
There isn't!
emavi voices usho labanikhontako nkhosi.
He means those who khonta you, nkhosi
emavi [akuvakali kutsi batsini]
[it is not clear what they say]
5. bayatikhontela labo, ababekwa (are not placed).
these are just khonta'ing for themselves, they,
4. B Kunikwa kwabo-ke bo Nhlabatsi lendzawo,
When the Nhlabatsi people were given this
kukhona yini umsebenti inkhosi leyabanika
area, did the inkhosi give then any particular
wona kutsi bawente?
task to do?
1 A babefula, bafula tikhali netizeze; kuphela nje
they used to fula, fula'ing spears and tizeze,
into ababeyenza. Bafula nakhu. [uyakhomba]
only, a thing which they used to do, fula'ing
5. ematfusi here! [he's pointing]
ematfusi
1 A amathusi, nakhu. Umsebenzi ababewenza nje
amathusi, here. Tasks which they used to
yimisebenzi emithi [uyatjengisa]
do, there were three tasks [he is showing by hands]
4 Kukhona yini lokunye labebabese bayakutfumela
Is there any other thing they used to send
enkhosini, ngaphandle kwekufula tikhali netizeze?
enkhosini, apart from fula'ing spears and tizeze?
1 A babethumel'amathusi nankt'enkosini, ayowufakwa
they used to send amathusi, these to inkosi
yinkosi.
to be put on by inkosi

4. Kukhona yini baka Nhlabatsi lenibakhumbulako,
Are there any Nhlabatsis whom you remember,
kumbe babangemaqhawe enkhosini, kumbe
maybe they were heroes to enkhosini, or
bebatiwa, baphawulekile ngemisebenti letsite?
they were important for certain duties?
1 A awu! Ngazi yen' u Nzameya, lowayeliqhawe,
awu! I know Nzameya who was a hero,
kunye nabo Bhukwane, kabalwimpi eMshada,
as well as Bhukwane, who fought impi at
angibazi abanye; sibaningi kakhulu ngingeze
Mshada, I don't know others. We are too many,
ngazazi iyigodi ngeyigodi. Ngoba nase-
I can't know all the different areas where
Ngwempisi sikhona, angiwazi ama qhawe
we are found, because even at Ngwempisi we
akhona.
are present; I don't know heroes of that place.
4. Kukhona yini live la, kulelakini lelahle-
is there a live here, which was cut off for
shulwa, latsatfwa belumbi?
white people?
1 A alikho. Kute!
There is none. There is Nothing!
5. Ikhona!
There is!
1 A usho lelaka Ngwane kanti nom'usho lapha
are you refering to the KaNgwane, or you mean
KaNzameya?
here KaNzameya?
4 lomhlaba wenu, waka Nzameya
your land, that of Nzameya

1 A Cha!
No!
5 Kha!
Kha!
1 A Kuz'amapulazi lapha kithi.
There are no farm here in our place,
H. Kukhona yini, e- lapho baka Nhlabatsi
Is there an important role which the Nhlabatsi
babaluleke khona ekugidweni kwencwala,
people play in connection with kugidwa of
noma nabo bayagidza njengemabutfo
incwala, or they, too, gidza, just like any
enkhosi?
emabutfo?
1 A Cha! Sigidza njengemabutfo enkhosi.
No! we gidza just as emabutfo of inkhosi
Asinayo inhlambelo, Siboshifi-nje
We don't have inhlambelo, we are chief(s).
H. Ukhona yini umkhutjana noma lwati
Is there something mysterious or strange, known
lolwentiwa ngutaba baka Nhlabatsi lolwate-
and done by the Nhlabatsi, which is known
kako laka Ngwane?
here ka Ngwane?
1 A _____ Emthini-ke bebavele beyizinyanga
_____ As for imithi obaba were
bonk' obaba. Belapha kakhulu.
izinyanga, all of them. They healed a lot.
5. bemba phansi!
They used to dig imith!
1 A bemba lapha phansi imithi, belaph' umuntu
digging imitsi from here, and doctoring

Ingabe EH 11/10/93

asinde.
a person who would be healed.

4 B [ ] Kute nje labatiwangaka, noma lapha
there is nothing for which they are
bona khona, noma lapha balungisa khona
known, or what they did wrongly, or what they
lokubalulekile?
did well, which is important.

1 A Cha! Kuze lapha bona khona; baze bafa
No! There is nowhere, where they went wrong.
singawuzwanga umsindo wabo. them.
They died without us hearing any noise about
4. B Sitawucela, gogo, kewusitekele ngalaba
we would request, gogo, that you tell us
bakini, kaMantintinti, sowusitekele nje
about your folks, those people of Mantintinti;
lokwatiko wena wekunene.
just narrate what you know, you wekunene.

6 F Ngiteke kutsi kunjani-ke? female
I should narrate what?

4. B Kusitekela nje, njengaloku uva nababe
just to narrate, as even babe has narrated
abesitfela kutsi bona beba, bebatiwa
that they themselves were known for
ngebunyanga, nebuqhawe; noma nawe
bunyanga, and heroism; may you,
kukhona lokwatiko kutsi lekini-ke,
too, know something, as to say there at your
Mgadlela beniphila njani, kunemaqhawe yini,
place, Mgadlela, how did you live, were there
noma kunetintfombi yini, noma kunemajaha
heroes or there were girls or there were

noma. kuphilwa njani?
emajaha or how it was philwa'd?
[kukhona lohlekako]
[there is someone who is laughing]
6.4 lobabemkhulu phela ngimati kutsi watalwa
this babemkhulu, I know that he was
ngu Somhlolo
begot by Somhlolo.
H yebo-ke!
yes, indeed!
6 babemkhulu. Babemkhulu-ke was utala babe
babemkhulu. Then babemkhulu begot babe
7 Mthonga phela
that is Mthonga.
6 Mthonga. Mthongake sowutala Velebantfu.
Mthonga. Then Mthonga begot Velebantfu.
Velebantfu-ke sowutala nangumntfwana...
Then Velebantfu begot this child... [many
[emavi akhuluma ngasikhatsi sinye] ulogungulu-
voices speak simultaneously] ulogungulu zwayo.
zwayo. Kuphela-ke, ngiyagcina.
That is all, I end there Mantintinti.
Mantintinti. Sigcina lapha kulogungulu zwayo.
We end here Logungulu zwayo.
H.8 Manje, make, Mantintinti wabekwa nguyiphi
Now, make, Mantintinti was installed by which
inkhosi? Ngu Somhlolo noma ngu Mswati?
inkhosi? By Somhlolo, or Mswati?
6.5 bani-ke? kubekwa yibe yibeyini-ke?
Who? What is meant here by kubekwa?
H.8 Kube sikhulu, make?
to be a chief, make?

/bebabelwa/ ① CH 10/10/93

/babelwa/ ②

6 F Ngu Mswati phela! Nguyise wa Mswati Mantintinti:
It's Mswati, indeed! He's Mswati's father Mantintinti
4 B — kubekwa kwakhe kemake e, sikhulu,
— about his kubekwa, make chief
Mantintinti, kukhona yini sizatfu labekelwa
Mantintinti, is there a reason for which
sona kuleyandzawo?
he was bekwa'd in this area.
6 F Mantintinti?
Mantintinti?
4 B wena wekunene!
Wena wekunene!
6 F sizatfu sakhe selive?
his reason for live?
4 B wena wekunene! kutsi kumbe ubekwe
you, wekunene! As to whether he has
kuleyandzawo, ngesizatfu lesitsite, ngoba kumbe
been bekwa'd in this area because of a certain
atsembakele noma kumbe ahlabana, kumbe
reason, because he was a hero, or what?
kanjani?

7 B noma kwaba liphakelo
or it was liphakelo.
4 B noma kwaba liphakelo?
or it was liphakelo?
6. F bebabekwemave ① bantfwabenkhosi, bonkhe!
They used to be placed at ~~certain~~ emavi
Babekwe ② emave emave, emave, baphakelwa
all bantfwabenkhosi! Placed at certain emavi
emave abonina, bonina bonina.
emave; being phakelwa'd emave, their
bonina, bonina, bonina.

4.B wabekwa asakhulile yini yena sikhulu
was he bekwa'd already grown up, him, Chief
Mantintinti, noma abesemncane agadume
Mantintinti, or he was still young and
ngunina, gogo?
being guarded by his mother, gogo?

6.F wabekwa-nje babemkhulu phela, e-lalilijaha,
he was just bekwa'd babemkhulu, e[um] he was
umntfwanenkhosi, wenkhosi; watala bobabe,
a lijaha, umntfwanekhosi, of inkhosi; he begot
lo Mantintinti, angumntfwanenkhosi, lapha
bobabe, this Mantintinti, being an umntfwane
ku Mswati.
nkhosi, here ku-Mswati.

4.B besamkhulu yini ngalesikhatsi nje?
was he big at that time?

6.F banike?
who?

4.B yena Mantintinti; wabekwa asavele alijaha
him, Mantintinti; he was bekwa'd already a
selikhulile, noma wake wabanjelwa ngunina
lijaha, being grown up, or he once had his
e-kulesikhundla?
mother acting for him?

6.F wabekwa lilijaha, akhulile. Abeya lekatfhokho
He was bekwa'd already a grown up lijaha.
abuye netinkhomo, akleshulelwe tinkhomo,
He used to go ka'tfhokho and return with
kutsi: 'hamba mntfwanababe natinkhomo'.
cattle, and he would have a share of cattle
Anikwa ngu Mswati.
that: 'go my father's child, here are cattle',
being given by Mswati.

called he Nhlambangatsi

Bhunga

4.B Unina kwakungubani make?
Who was his mother, make?
6T Ngu LaMncina wase-Khuzweni.
it's LaMncina of Khuzweni
P.B. LaMei, LaMncina?
LaMei, LaMncina?
LaMncina.
LaMncina.
6. Ngu LaMncina wase Khuzweni, waka Zikalala.
it's LaMncina of Khuzweni, of kaZikalala.
P.B. Zikalala?
Zikalala?
7 B waka Zikalala
of kaZikalala.
4. B ——— laba ba, bo Zikalala gogo?
——— these, bo-Zikalala, gogo?
6 F angibati. Ngangingakatalwa.
I don't know them; I wasn't born then.
7 A laka Ngwane kugcwele bona.
here kaNgwane they are full,
6 F baka Zikalala ngabo bodwa. Ngabo bodwa
the Zikalalas are many, indeed. It's them
nje baka Zikalala.
only [here].
4. B Linengi labo lisendzaweni yesikhulu lesi-
the majority of them are at a place for which
ngubani, babe?
chief, babe?
7 F angibati [lamanyenti emawi ayakhuluma]
I don't know. [many voices are speaking]
6 F bale ka ———, baka Zikalala.
they are at ———, the Zikalalas.

4.6 _____ laba baka Zikalala, utsi bachamukaphi
_____ these Zikalalas, you say they come
yegogo?
from where, gogo?
6 angibati! Angingekho lapho. Ngibati kwakha
I don't know them! I wasn't there. All I know
kwabo-nje le Mhlambanyatsi, batala laba
is their building [their homestead] at Mhlambanya-
bogogo, bonina wababemkhulu. Angati lapha
tsi; They beget these bogogo, mother of
ba _____
my grand father. I don't her. _____
4.6 bawenyi lapha yini yegogo?
_____ here, gogo,
6 la?
here?
7 abakhokela!
they are not here!
6 abakho la;
they are not here.
7 baka Nguane
the Ka Nguane.
6 baleka Nguane.
they are at Ka Nguane.
4.8 kungakabekwa yena Shifu Mantintini kwaku,
before chief Mantintini was bekwa'd, who was
phetse bani kuleya ndzawo?
in-charge of that place?
7 lalapha kuphetse Mantintini khona?
there where Mantintini is in charge?
6 kwakungakaphatsi inkhosi. Yayiyinkhosi, lonkhe
Wasn't it the inkhosi. It was the inkhosi,

live lalilenkhosi, kute lomuny'umuntu labe-
all the live belonged to the inkhosi; there was
nendzawo ——— Mantintinti, babelwa banthwa-
no other person who had a place/area ———
benkhosi, babeluvemave
Mantintinti, banthwabenkhosi were belwa'd emave
4 Kukhona yini lokukhumbulako ngayo, e,
Is there anything you remember about him,
sikhulu Mantintinti, kukhona lokubalulekile
chief Mantintinti, is there anything important
lokukhumbulako ngaye?
which you remember about him?
6 lengikukhumbula nga Mantintinti?
which I remember about Mantintinti?
4 wena wekunene!
you, wekunene!
6 Kuts'abenjani-ke?
as to what about him?
4 Kutsi kumbe abeligqawe, kumbe abe...
as to say whether he was a hero or he was...
6 hha-----! Abekhulunywa Mantintinti ngebucha-
hha----! Was Mantintinti's heroism spoken
we! Ngebugqawe! Hha! hha! hha! hha!
of! Heroism! Hha! hha! hha! hha! hha!
7 abenza njani yegogo?
what did he do gogo?
6 awu! hhawu! hhawu!, babemkhulu wayiqwa-
awu! hhawu! hhawu!, babemkhulu gwaza-
za KaNdlovu; wabangu Zulu, abutseka
it at KaNdlovu; and Zulu, he butseka'd at
KaNdlovu ekubuya! ekubuya! wabangu Ndlovu!
KaNdlovu, at Lubuya! at ekubuya! and became

wabutseka kaNdlovu. (Kwatsiwa) (Zulu abutseka)
Ndlovu, he butseka'd ka Ndlovu. (It was said)
kaNdlovu! eLubuya.
he butseka'd kaNdlovu! eLubuya

7 _____

6 Mantintinti.
Mantintinti

P.B. [akevakali, ukhulumela phansi kakhulu.]
[the voice is too soft, it is inaudible]

6. inhh---i! Ugwaza baka Zulu,
inhh---i! he gwaza'd the Zulu people

4 indvodzana ya Mantintinti-ke kwaba ngubani
who was Mantintinti's son, ye gogo?
ye gogo?

6 ngu Mthonga
it's Mthonga

P.B. does she know anything about Mthonga?
Kukhona yini lakwatiko nga Mthonga?

4 kukhona yini lowukukhumbulako ngaye
is there anything you remember about
Mthonga?
Mthonga?

6 Mthonga?
Mthonga?

4 wena wekunene!
wena wekunene!

6 babe longitalako
babe who begot me.

7 maqondzana nebungwazi make, kutsi, naye
concerning heroism, make, how did he

abenta njani yena?
it himself?

6 F babe eMshadza le! Lapha bataumema
babe at Mshadza there, yonder! where they
Mphangwa eludvengeni; baphaphe njengetinyoni,
carried Mphangwa on their backs and walked
abephapha babe njengenyoni nasagwaza.
across or along deep trenches. They few like birds,

7 B yebo-ke, gogo-ke. babe used to fly like a
yes, indeed, gogo. bird which stabbing.

6 Mthonga!
Mthonga!

7 B nhn!
nhn!

6. abetsi nagiyako kutsiwe 'Sibane! Sibane!
When giya'ing, people used to say: 'Sibane! Sibane!
Sibane! Sibane', ngobe phela sasisibane.
Sibane! Sibane', because he was, a sibane.

9. Sowucoc'impi wena. [emavi lamanyenti]
you are now talking about impi, you [Many voices]

6 F Ungani utsi phela kangibacocele yona, phela
But he has said I should talk about it nkhosi.
nkhosi. Ungani bats'angibacocele kugwaza
They say I should tell them about kugwaza
kwababe le eMshadza
of babe there, yonder at Mshadza.

4 B weni'wekunene!
weni'wekunene!

6 F inkhi!
inkhi!

4. B kukhona yini labanye ke betibongo, e-
are there other people of different tibongo