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Subject / Vak: HLATSHWAYO HISTORY

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Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 3.

JD. 267

C.H. Ngwanyana or if-if he was-he was born there,
kuphi Ngwanyana noma uma-uma a-atalelwa lapho,
so before Lucolweni where was Ngwane? Ngwane?
ngako-ke phambilini kwe Lucolweni, abekuphi Ngwane? Ngwane?

H.D. e- Ngaphambilini kwe-kwe Lucolweni, Ngwane
Um- Before -- Lucolweni, where was Ngwane?
abekuphi?

I.T. kuphi-ke Nkosi? phambilini kwasoLolweni?
Where Nkosi? before Lucolweni?

H.D. nhne -
nhne -

I.T. Babuza lapha-ke Hlatjwako, ukuthi phambilini
They are asking here then Hlatjwako, that before there
le- OColweni, loNgwanya wayekuphi?
- OColweni, where was this Ngwanya?

C.H. Not Ngwanya - Ngwa -
Hhayi Ngwanya - Ngwa -

H.D. Ngwane.
Ngwane.

I.T. Wo Ngwane, wayekuphi?
Wo Ngwane, where was he?

V.H. kwakha kwakhe?
His settling/building?

I.T. khathithi— ngekhathi besehocolweni? Lucolweni?
The time — during the time when they were still at

V.H. Nakwakhe - lobabemkhulu?
Where this babemkhulu had built —?

I.T. Hlatjwako
Hlatjwako

V.H. Ngwane use Shiselweni;
Ngwane is at Shiselweni;

have now built stores, these.

E.T. Ngwane was in Shiselweni
Ngwane abese Shiselweni.

V.H. mshiya lo. (Lapha) ngase Shiselweni (uya utsi)
across this side . (Here) it is Shiselweni (it kadsto - it
umgwaco, utsi, kunem - kune - kunentsatjana
does this) the road, it does this, there is a - there is - there is a hill/
ungatsi yintsaba wena kantsi ngumlotsa walo-
a little mountain, you might say its a mountain whereas it
muti, ngumlotsa
is the ash of the muti, its the ash.

E.T. you might think — you might think that -
ungacabanga — ungacabanga kutsi -

V.H. kute ematje ngumlotsa ——.
There are no stones/rocks, its ashes ——.

E.T. is a land yet its - you might think its —
ngumhlaba kantsi — ungacabanga kutsi —

V.H. nawutsi —
When you do this —

E.T. its ash
ngumlotsa

V.H. uwehla wewele lomfula —.
you descend [and] cross the river —.

E.T. when you just go down —
Uma wewuka nje —

V.H. Nasew'jika utsi, uyanaba sebakhe titolo naba
When you are turning like this, leading to these, they

E.T. — you will then see a store —
Utawubese sewubona sitolo -

V.H. ungatsi yintsatjana wena ngumlotsa
You might say its a little mountain, yourself, its ashes.

E.T. ——.

——.

feet.

H.D. —
—.

V.H. Walomuti
of the muti.

E.T. just the - the ash of the home
[ngu] lo - lomlotsa nje walelithaya

V.H. [uyahleka] ngafika khona nganyatsela ngetinyawo
[laughing] I arrived right there and I trod there with [my]

E.T. I went there my - myself
Ngaya lapho ma - matfupha.

V.H. ngamangala kutsi wo -
I was shocked/puzzled that wo -

E.T. I saw the —
Ngabona —

[kusele kubuta emagama baka Hlophe]
[Omitted: introduction of the Hlophe informants]

H.D. Cha unga - utsi angachubeka - ke
Cha you may - she says he may now continue then.

I.T. Sowungachubeka Hlatjwako
You may now continue Hlatjwako.

V.H. Ngu Ngwanya, Ngu - umlel' umthakathi
It is Ngwanya, It is umlela a witch,
Ngu Matsintsana utsintse intsanga yetfu wayitsela
Its Matsintsana, he has touched our equal [and]
e Mfabeni,
poured [threw] him into eMfabeni,
Wath' inyawo zenkosi yakithi zonakale,
You said the feet of our inkhosi are spoiled,
Zinyathel' (inchompazi yendangala ngumefini),
They have trodden upon (inchompazi of indangala ngumefini)
Ngwanya dlani imfe ngiyekele mine ngidle lugaba
Ngwanya eat imfe, leave me alone to eat lugaba

V. H. Ngobe uyabona Ngwany'emalunga aphelile
Because you realize Ngwanya that the parts have been
ngokunphulelana,
finished through distribution/sharing,
Ngibonwe ngani ngibonwe ngu Mabhengeta,
With what have I been seen, I have been seen by Mabhengeta,
uMabhengeta ubhul'ingo kwavukingwenyama,
Mabhengeta is threshing ingo to the awakening of Ingwenyama,
Ugwace ngesandl' uNgwanya wabambelela
He gwacad by the hand Ngwanya until he leaned,
Sandla siyephuz' uk'bamba kubaka Hlatjwako,
Hand it takes time to grasp/get hold of amongst the people
Sinjengosonwabu,
of Hlatjwako [sibongo], it is like a chameleon's [hand],
Sambamb' uGovu ezalwa ka Hlatjwako,
It got hold of Govu who was born of Hlatjwako [parents],
Sambamb' uSiyangayanga kubaka Zikalala,
It got hold of Siyangayanga who belongs to the Zikalala [sibongo]
Saye sabamb' uMathimlaze kubaka Nhlabatsi,
Until it got hold of Mathimlaze who belongs to the
[uyakhwehlela] uSondaba wondile uNgwany' engondile,
Nhlabatsi [sibongo] [coughing] Sondaba is lean while
Ukhwahlekil' othini livemkhonto,
Ngwanya is not lean, Ukhwahlelekile, In the stick of
Entendeni yesandla nami benging' Nguanya ng'ngahlala,
a spear, In the palm of the hand if I too were Ngwanya,
Ngwany' omuhle Ngwany' omphofu
I could sit, Handsome Ngwanya, Poor Ngwanya
Muhle kanye nezinyawo zakhe
He is handsome together with his feet,
Mhayise walabakhulu
Mhayise of the big ones.

V.H. u Ngwany' udle i'y'nkomo zabetha amakhosi amabili,
Ngwanya has eaten cattle [and] they beat two makhosi,
Zambeth' uMshengu waka Shabalala,
They did beat Mshengu of Shabala [sibongo],
Zabeth' uZikode wa Ngwane,
They beat Zikode of Ngwane,
Lezo nkomo zabeth' umthi wezimfondo,
Those cattle beat umthi of the horns,
Ngobe saw' beth' umthi wase Mbongweni,
Because they did beat umthi of Mbongweni [area],
Sondaba wondile uNgwany' engondile,
Sondaba is lean while Ngwanya is not lean,
Ekhahlele kile,
Having been kicked about,
Othini lwemkhonto,
In the stick of a spear,
Entendeni yesandla nami benging' Ngwanya ngingahlala
In the palm of the hand if I too were Ngwanya, I
Ngwany' omuhle Ngwany' omphofu
could/would sit, Handsome Ngwanya, Poor Ngwanya,
Muhle kanye nezinyawo zakhe
He is handsome together with his feet
Mhayise wa labakhulu
Mhayise of the big ones.

C.H. nhn.
nhn

V.H. Masobodze-ke
Masobodze then,

I.T. Cala Masobodze
Begin Masobodze's [tibongo].

V.H. Cile — Cwab' tha kumaNgwanya,
Cile — Cwab' tha among the Ngwanya [people],

V. H. hicabithe ku Manyenge kunyene Ntuvana,
It has cabithad at Manyenge together with at Ntuvana,
Idada labhula amanzi ngezimphiko,
A duck threshed water with [its] wings,
Umful'odu — thina as'thandi kuwela,
A river odu — we do not like to go across it,
Wagalela ngentongande yembangandlala,
You galelad with intongande of umbangandlala
Ihhohho jika ndlela impungutje iyay'jika ndlela,
A hhohho turn path way, a jackal will throw a path,
uMapheta cobaloz'umlilo; ngu Masobodze-ke loyo. one
Its Mapheta cobalaza the fire; that is Masobodze then that
C. H. nhn. Can he bonga Ngwane — ?
nhn. Angambonga yini Ngwane — ?
V. H. Utala Zulu
He begats Zulu
E. T. Ngwanya
Ngwanya
V. H. Zulu-ke ngu Mhlwazi ngubabemkhulu.
Zulu then is Mhlwazi, he is babemkhulu.
C. H. What does he say?
Utsini?
H. D. e-e—.
um-um—.
V. H. Zulu kakwati kuhamba uyadangalaza ungay'ndange-
Zulu does not know how to walk, he walks with his
yelcebe
feet far wide apart from each other, ungay'ndange of licebe
E. T. You want him to bonga Ngwanya?
Ufuna kutsi abonge Ngwanya?
V. H. Fambisa s'khova semlanga
Fambisa an owl of umlanga,

E.T. Ngwane?
Ngwane?
C.H. hhn? Can he?
hhn? Angam'bonga?
V.H. Bhukuda mabuga na Ngosi
Bhukuda the one who came back with Ngosi
H.B. Utsi Ngwane ungam'bonga yini?
She says can he bonga Ngwane?
I.T. Bani-ke?
Who?
H.B. Ngwane, angambongo yini?
Ngwane, can he bonga him?
I.T. Ngwanya?
Ngwanya?
H.B. nhn-nhn Ngwane.
nhn-nhn Ngwane.
E.T. Ngwane
Ngwane
H.B. nhn
nhn
I.T. Bathi-ke Hlatjwayo, Ngwane ungambonga na?
They are saying then Hlatjwayo, can you bonga Ngwane?
V.H. Awu- Ngwa-[uyahleka] ng'tona ngingatati ta-
Awu - Ngwa - [laughing] those are the ones I do
Ngwane
not know, those of Ngwane [tibongo - praises].
E.T. I don't know praises for Ngwane.
Angitati tibongo taNgwane.
C.H. nhn.
nhn.
V.H. Uyabona leseng'tati-
You see, those I now know -

E.T. The ones I know —
hengitatiko —
V.H. Awu angitati ta Ngwane.
Awu I donot know [Tibongo] of Ngwane.
E.T. Awu — I don't know the ones for Ngwane
Awu — angitati leti ta Ngwane.
V.H. Cha. Ngengimbonge Ngwane.
Cha. I cannot bonga Ngwane.
E.T. I can't praise Ngwane.
Ngingeke ngim'bonge Ngwane.
C.H. Did he ever hear of a brother of - of Dlamini, the
Wake weva yini ngemnakabo — bo Dlamini, nyise
father of Ngwane called Hlubi?
wa Ngwane lobitwa ngekutsi ngu Hlubi?
H.D. Wake weva yini —
Did he ever hear —
V.H. Ngati leti tabo Madi —
I know these [Tibongo] of bo
H.D. umnakabo — umnakabo Dlamini lebatsi ngu Hlubi?
[of] umnakabo — umnakabo of Dlamini called Hlubi?
C.H. What is he saying? [kukhulhma ngemuva]
U tsini-ke? [Some talking in the background]
I.T. Babuz' ukuthi Hlatjwayo, wake wezwa yini
They are asking that, Hlatjwayo, did you ever hear [of]
umma - umnakabo Dlamini abathi ng' Hlubi?
umma — umnakabo of Dlamini who is called Hlubi?
V.H. Umnakabo bani, umnakabo — ?
Umnakabo of who, umnakabo — ?
I.T. Umnakabo Dlamini abathi ng' Hlubi, wake wamuva
Umnakabo of Dlamini called Hlubi, did you ever
na?
hear [of] him?

→ hilanga.

V.H. Awu, cha.
Awu, no.

E.T. No
Cha

V.H. Mudzala kakhulu lowo
That one is very old.

E.T. He is too old I don't know.
Mudzala kakhulu, angati.

V.H. nhn.
nhn.

C.H. Can you ask him —
Ungamcela yini kutsi —

V.H. — bo-Dlamini
— bo-Dlamini

C.H. to tell you the story about Ngwenya again, just in case
akutjele lendzaba lephatselene na Ngwenya futsi,
we must [kukhwehleka] the tape?
sentele kutsi uma sidzingeka kutsi si — [coughing] letephu?

H.D. e —
um —

V.H. Ngobe ngulaba laba —
Because its these who —

H.D. Utsi nga Ngwenya ungachubeka yini ngobe naku
She says can you [please] continue about Ngwenya
lokubese sihlushwa ngulete - ngulete phu kantsi bo-bow-
because here is this - we have been [disturbed] troubled
landza loko Hlatjwako → relating that, Hlatjwako.
by the ta - by the tape whilst you were still - still

C.H. If he is getting tired, can we come back another day?
Uma ngabe sowuyadzinwa, singabuya yini ngalelinye

H.D. Utsi-ke Hlatjwako 'nasek' fike lapha sowu-khatsele
She is saying then Hlatjwako, if it has come to where-

H.D. khona, singa - phindze usho kutsi sesiyaw'cala
you are tired, we can - again say that that is where
lapho-ke, sichubeke ngalelo langa njalo, kutokwenteka
we will commence from, [and] continue on that
kuphumulu Hlatjwako.
day again, in order to facilitate resting Hlatjwako.

I.T. Uthi Hlatjwayo uma sekufikile kuthi ukhathele
He says, Hlatjwayo, if it has come to [where] you are
bangenz' ukuthi, awu, - niyow'buye nibuye?"
tired, they can arrange, awu, - will you come back again?

H.D. e - uma-ka yena nangabusho njalo singa -
um - if he is - if he is saying [suggesting] that we can -

I.T. Uthi -
She says -

H.D. singabuye sibuye tsine.
come back again, [we].

I.T. Uthi uma sow'khathele uma bangaphinde babuye,
She says if you are tired [and] if they can come back again,
ungasho wena kuthi bangaphinda yini babuye.
you can say as to whether they can come back [or not].

V.H. Awu, kuloku long'kulandzile, kulungi kuba angi-
Awu, in this that I have recounted, its alright that
kalandzisi kufika kulaba bobabemkhulu kutsi
[even though] I have not recounted up to these bobabe-
inkhosi yabe sey'benta tindzibi tayo, yase lobabemkhulu
mkhulu, that inkhosi then made them his tindzibi, then
seyimm'k'inhlonhla le Ngcoseni, yetinkhomo, (seluse)
[inkhosi] he gave this babemkhulu a nhlonhla there
tinkhomo talo Mhlwazi → Mhlwazi's cattle.
at Ngcoseni, of cattle (we are looking after) this

E.T. _____.
_____.

befika / beta.

V.H. Loko (ngikwenta) ngekutsi baphindze babuye; ngaleng-
(I have done) that so that they should come back again;
bhala ngoba kukhona lo-lengaku'bhala ngalendzawo
about what I wrote because there is something this-
kodwa —
that I wrote about this area / place but —

E.T. Because there is something which I wrote about this place
Ngoba kukhona lengakubhala ngalendzawo

V.H. kutsi bobabe nabesuka le Ngcoseni bakhonta kanjani
That when bobabe left Ngcoseni, how did they
la.
khonta here.

E.T. I cannot tell you how my fathers
Ngingeke ngiritjele kutsi bobabe bami —

V.H ya
ya

E.T. khonta this place, khonta this place when they came
bakhonta kanjani lendzawo, bakhonta lendzawo nma

V.H. Ang'kefiki-nje kulandza nga Mhlwazi kutsi batsi be-
I did not come, [for instance], to the point of recounting
babuye leka Meiza Mabhoko' ashise lomuti eShiselweni
about Mhlwazi that when they came back from there
base babuya la
at Meiza Mabhoko and burn down the muti at Shiselweni
and then they came back here.

E.T. ——— after burning the home in Shiselweni
——— emva kwekushisa lomuti e Shiselweni.

V.H. Watsi loba-lo-lo Sobhuza sowbenta bafana bakhe
Then this ba-this Sobhuza then made them his boys;

E.T. Then Sobhuza —
Wase Sobhuza —

V.H. sow'caba umuti, eNgcoseni.
he then caba umuti, at Ngcoseni.

E.T. — built here at Ngcoseni
— wakha la e Ngcoseni.

V.H. Sowubanika tinkhomo bababenhlonhla yetinkhomo
He then gave them cattle [and] they were of inhlonhla of his
takhe eNgcoseni —
cattle at Ngcoseni.

E.T. then they built at Ngcoseni
base bakha e Ngcoseni.

V.H. hobats'ay'khotfwa ingcosa, teNgcoseni Ngcoseni.
As they say an elbow is not licked, [the cattle are] of ↑

E.T. That's why now they say —
Ngiko nyalo batsi —

V.H. Basho na-na-nakungika le Ngwembisi
They are referring to - to where the Ngwembisi [river] turns,

E.T. meaning that there is no —
lokusho kutsi kute —

V.H. Yakitsi leNgwembisi
This Ngwembisi belongs to our place.

E.T. that's where my home —
ngulapho kunelikhaya lakitsi —

V.H. Bese kuba nanayintsatjana mshiya lo phase ——
Then there is this little mountain across this side below —

E.T. — there is a small mountain
— kunentsatjana

V.H. Wawakhe lapho lomuti, lenhlonhla yenkhosi
That is where the muti [was] built, this inhlonhla of inkhosi

E.T. That's where the home of the king was built.
Ngulaphoke lapho kwakwakhe lomuti wenkhosi.

V.H. [kukhwehleka] Anemabutfo lobabemkhulu
[coughing] This babemkhulu had emabutfo.

E.T. He had um - emabutfo
Abe - e - nemabutfo.

tifo as well as other things.

nga here — wohho — ! there is no —

V.H. Jinkhulu kakhulu indzaba kang'yati ngobe –
It is a very bid story [and] I do not know it because –

E.T. A – its a really big story.
A – yindzaba lenkhulu impela.

V.H. nhn –
nhn –

E.T. So I can't tell exactly,
ngako-ke ngingeke ngisho kahle hle,

V.H. Phela nakutsatf' umlandvo, kuyakubuywe kubuywe
Actually when umlandvo is being taken, usually you
besolo utsatfwa. the time] taking [the umlandvo]
keep on coming back, you keep on coming back and [all]

E.T. —— when —— keep on coming
—— uma —— solo kubuywa.

V.H. kuliciniso loko, ngobe nami ngiphatsekile ngiyabe
That is true because I, too, am ill [and therefore]
sengiyadzinwa
I do get tired.

E.T. —— I might get tired because I am not well
—— Ngingahle ngidzinwe ngobe angiphili kahle.

V.H. nhn. Nalaba bakutsi abakho bonkhe
nhn. And these – our people – are not all here.

E.T. — are not around so —
— abekho ngako-ke —

V.H. Ngobe bentiwa kuyaluyalu kwetifo nalokunye
Because [their absence] is caused by the helter-skelter of

E.T. — from here to there
— kusuka la kuya lapha.

V.H. Kuba nise natanw'hlol' itolo benitanw'mangala
If you had come to check yesterday, you were
umgidvo weta – nyanga lapha wohho – kute –
going to be surprised [because] of umgidvo of ta – nya-

because – I don't know.

E.T. — when they are — come — find and when there
— uma be — ta — tfola uma futsi ku —
V.H Ngibhul'phango njé ngendlala bonkhosi ngoba — angati
I am threshing liphango actually because of hunger bonthosi
E.T. When there — we feel sorry for you because
Uma ku — sinivela buhlungu ngoba kamidli —
you don't eat — we haven't —
asinako —
V.H. —. Ng' bamba lintjwedlana; hhawu phindze
—. I am catching a little chicken; hhawu phindze
se — sekucedvwa tilwane animals.
it — it is now being [wiped out] finished by
E.T. — Chicken
— lintjwele
C.H. nhn.
nhn.
V.H. badle kwel'ntjwele
to eat a chicken
I.T. Hlatjwako
Hlatjwako
V.H Awu phindze
Awu phindze
E.T. — . [In the background]
— . [Ngemuva]
C.H. That's enough for today.
kwenele kwalamuhla
E.T. Ya, if we're going to come as he says. You can
Ya, uma sitakuta njengoba asho. Ungabetumbona
suggest that one time we come again
wekutsi ngalesinye sikhatsi siphindze sibuye futsi.
V.H. —.
—.

I.T. Sekuphelile.
It is now finished.
[kushiwe umlandwo waka Hlophe]
Omitted is the history of the Hlophe people]