

PAGES
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BLADSYE



Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name HAMILTON SERIES
Naam
Subject HATCHWAYS HISTORY
Vak
Place GEE R. NELAMUNJA HATCHWAYS
Plek
DATE: 30.08.83

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 1
JD. 267

[Umlandvo waka Malinga usele]

[The mlandvo of the Malinga people has been omitted]

H.D. - kantsi lentfo kay'sebenti, kakutsatsi lutfo. Se-
- whereas this thing does not work, it does not [record]

wuyakhuluma nje wena, ucela liqobo - licolo
anything. As you are just speaking, she is begging your
lekutsi-ke, ungeke wamane us'phindze ususele
par - pardon so that, can't you just [please] repeat
ngale ngapha - lephasi, wente nyobe wentile-ke, ku-
[for us] starting from that side below - right down there,
kunake lasak' fakile-ke nyalo inserted now.
[and] do as you have done then, to this that she has

I.T. Abuye acale phasi inkulamo?

To begin from scratch the speech?

H.D. E - acale phasi ngobe kukhazeka kutsi loku uba-

E - [and] begin from scratch because it has been discovered

tse nyabuka ukhanda kutsi bekungakhulami kantsi

that this [thing] as she was trying to observe it,

lentfo actually,
she finds/discovered that this thing has not been speaking

C.H. But he can go quickly because we don't need to

kodwa angahamba kakhulu ngobe kasidzingi

translate

kukhumusha.

I.T. Uthi Hlatjwayo, unkosikazi ucel'ucolo. Lenton ges'kh-

She is saying, Hlatjwako, nkosikazi is begging your pardon.

athi kug'alwa nje kukhulunywa la ayisebenzi

This thing, when we just started talking here, is not working

akadangany'boni. Manjena-ke ucela ukuthi ubuyele

[and] she did not see [that], Now then she is asking

le mav'ek'caleni, kuzokwazi ukusebenza laphemshi-

[you] that you go back to there, at the beginning, so that

I.T. nini

it will work in the machine [recorder].

V.H. Wo.

Wo.

H.D. Nome-ke sanga-sangatsingobe sekulu - a - kulentfo

Or else then he may now - he may now, because it is now
labey' khulumile les - leyendkibile lapha, kutaw'fike
here - should - concerning the this thing that he has being
kuy' khaceke-ke masinyane fa -

saying which - which has gone past here, it will on

V.H. Kufunek' ung'mise

You are supposed to stop me.

H.D. kutaw'bese kuyay' khaceka-ke masinyane ngoba

It will then get hold of it [record] quickly then because
sowukutfolile kutsi kutsiwani loko lak'shoko ku-
she has found out as to how it is [operated] this [thing]

ku phuma kutsini; ngobe loku kutaw'be sekuyare -
which he is saying, as to how it gets out; because this
khoda nje masinyane
will then just record quickly.

I.T. nhn

nhn

H.D. Anga khuluma-ke az' ataw'fika lapha - pha agcine

He may then speak until he reaches where he - where
khona. Sesicala kahle futsi ke njalo.

he ended.

I.T. Manje-ke Hlatjwayo-ke uth' unga khuluma nje,

Now then, Hlatjwayo, then, he says you may just speak,
ukhulumbimpela ungemi kuzan'ze kufike lapha
[and] really speak and not stop until it will eventually
law'gcine khona
come to where you stopped/ended.

Samival get hold of it [record] quickly here.

[...]

When he was sending him there then, he then lived right there [and] he had a muti [and] he had an area [under him] and even today it is still present just there.

V.H. Wo

Wo

I.T. e-hhena kuzokwazike loku kuthathe kahle. e-hhena so that this will be able to [record] well.

V.H. kaba bakitsi baka Hlatjwako, ba Ngwane. Ngwane. These bakitsi of Hlatjwako [Sibongo], they are of Ngwane. inkhosi leyaka Ngwane, le letala lo Sobhuza lowak' Ngwane the inkhosi, the one of ka Ngwane, the one who cala. Badzabuka la badzajulwa ngu Ngwane. Baya begats this Sobhuza, the first one. They dzabuka [from] le. badzabula lo Ngwanya ngoba alisokanchanti. here [and] they are dzajulwad by Ngwane. They are Amdzabulile wama khela le e lucolweni, umuti going there. They dzabula this Ngwanya because he wakabo, ngob' unina wok'cala sesulamsciti. Wasuyam' was lisokanchanti. Having dzabulad him, he built for dzabula umsa le nasakhulile. Wasuyamdzabala, ngob' him there at lucolweni; the muti of his people, because inkhosi sengulo - Sobhuza wokucala, lomphuphi his nina is the first [wife] [and] she is sesulamsciti. wema phupho. Nasamsa le ke, wahlala-ke khona le, when he had grown up, he dzabulad him and sent him waba nemuti waba nendzawo, nalamhca solokukho- there. He then dzabulad him, because the inkhosi is na nje le.

now this - Sobhuza the first, the dreamer of dreams.

I.T. Lendawo -

The area/place -

V.H. Nineke-tbine - la - bobabe boMa bo-bo-ng' Masobodze you then - we - these - bo-babe, boMa -bo-bo- its khokho, Masobodze. Masobodze-ke utala Mhlwazi, Masobodze, kho kho, Masobodze. Masobodze then begats

Head whereas I am the last born. I am the last born of Mahubhulu.

Sat Manyewa and Ntuvane.

Where there is now a college. hembelale [laughs]

V.H. Mhlwazi-ke utala babe Mahubhulu. Mahubhulu ke Mhlwazi; Mhlwazi then begats babe Mahubhulu. Matala nangu Velamuva. Nalabanye-ke labadzala hubhulu then begats this Velamuva. Together with the banengi ba- lesebafa. Ngimi-ke loyinhloko kamtsi others then who are old and they are many and they- ngiwokugcina. Ngilitfumbu la Mahubhulu. who have since died. Then I am the one who is the

I.T. Akay' shongo lento He did not mention/say that thing

V.H. Ngiwok'gcina ngci. I am the last one ngci [I am the last born indeed]

I.T. Sokusele lendawo eki-ku Manyewa ne Ntuvane Its now left out [he has now left out] the place at-

H.D. nhn nhn

V.H. Sikanye nalesive saka - saka Namini, saka - We are together/one with this sive of - of Nkhosi. Sibanye. Lokutsi sibaka Hlatjwako, wabe Namini [sibongo], of Nkhosi sibongo. We are one. [The lo Sobhuza sow'etsatsa lo-dzadz'wabo, ukaMlalati, reason we are called] of Hlatjwako [sibongo], [is because] lotala Lembelele eLuyengweni lapha sekuneliko- this Sobhuza then tsatsad this - dzadzewabo, ka- lishi khona. hembelale [uyahleka]

Mlalati who begats Lembelele at Luyengweni

C.H. You see he - Uyabona anga -

V.H. Kwase kuciniswa ke lokutsi, sek' ciniswa Then it was insisted on saying, it is then insisted lel' gama lokuhlatjwa sekuswa Hlatjwako, mhayise on this name of being pierced and it is now said Hla -

But we now tsatsa each other because to us it is now said Hlatjwako.

V.H. Ngwanya, Mabhengeta. Sekuyagcinatke. Ngendzabuko si-tjwako, Mhayise, Ngwanya, Mabhengeta. It then ends [there]. banye sibaka Ngwane labadzala. As'siso lesinye s'vanya. By indzabuko, we are one [and] we are [amongst] the na, singiso lesi Sobhuza lay'inkhosi ngaso. Kepha old people of kaNgwane. We are not another sivana sesiyatsatsana ngoba tsine sekutsi Hlatjwako. We are this one [sive] through which Sobhuza is inkhosi.

E.T. So now we do marry each other ngako-ke manje sesiyatsatsana.

V.H. Akusashiwo kutsi "Nkhosi!" It is no longer said "Nkhosi!"

E.T. because we no more include Nkhosi. ngoba kasi amfaki Nkhosi [esibongweni sakutsi].

V.H. Nako-ke imvelo yako That is its origin then.

E.T. That's how we originated savela kanjalo-ke.

V.H. Ngat' phas' khona lapho-ke I know right down there.

C.H. But he didn't tell us again about Ngwanyana, kepha akaphindzi wasitjela futsi nga Ngwanya. did he? Can you ask him to tell us a story about usitjelile yini? Ungamcele yini kutsi aphindze Ngwanyana again. asitjele indzaba Ngwanyana futsi.

H.B. Asow'stekele nga-nga-nga-nga Ngwanya, ungatsi [Please] tell us about- about- about- about Ngwanya, sowuk' shiyile lokwa Ngwanya. Ngwanya. it seems as if you have now left out that which concerns

C.H. Ngwanyana. Ngwanyana.

E.T. [uyahleba] Ngwanya
[whisper] Ngwanya

C.H. Ngwanya?
Ngwanya?

H.D. Ngwanya.
Ngwanya.

I.T. Hlatjwako, bacek'uku thi ungath' sowukushiyile
Hlatjwako, they are asking/requesting that, it seems
lokwa Ngwanya, ake u-batekele ngako lokwa Ngwanya.
as if you have now left out what concerns Ngwanya,
hokuthi Ngwanya sowukushiyile lokuthi Ngwanya
could you [please] tell about that of Ngwanya. that
wa-wa-wafela kuphi? Ngwanya di-di-die.
Ngwanya you have now left out that as to where did

V.H. kutsi wafela kuphi?
As to where did he die?

I.T. Yebo.
Yes.

V.H. Wafela le
He died there.

I.T. kuyiph' indawo?
In which area?

V.H. E-e Ntuvane, kuManyewu
At-at Ntuvane, at Manyewu.

E.T. He died at Ntuvane
Wafela e Ntuvane

I.T. kuManyewu no Ntuvane
At Manyewu and Ntuvane

V.H. e-
um-

E.T. Ae-um- Manyewu and Ntuvane
E-e- Manyewu ne Ntuvane

V.H. kumshiya lo le - e Nombotjwala, naw'mfula loya le
 Its across the other side there - at Nombotjwala, here
 e Sulphur Springs
 is a river which goes / flows to there to Sulphur Springs.

I.T. UMKhunyana
 The MKhunyana [river]

V.H. komfula loya le e Sulphur Springs udzabuka khona
 The river which flows to there at Sulphur Springs, it
 natiya tintsaba titimbili, timbilibim -
 rises right there, there are two mountains, they are two -

I.T. ngu Manyewu no Ntuvane
 Its Manyewu and Ntuvane

E.T. That's Manyewu and Ntuvane
 ngu Manyewu ne Ntuvane

V.H. ya
 ya

I.T. e MKhunyana
 at MKhunyana

V.H. uma silapha,
 when we are there,

E.T. MKhunyana
 MKhunyana

I.T. ya
 ya

V.H. sime le tsaba mhlophe kunasiya, aiyatibona nje lapha
 standing there at Ntsabamhlophe, to that one, we do

E.T. When we are just standing there we could see
 Uma sime nje lapha singatibona letindzawo
 the top places
 letiphakeme.

V.H. Umgwaco nan'phuma ku Mahamba, nitsi nihamba
 The road when you go out of Mahamba, whilst you are

see them actually, there.

V.H. kuto bese kuba ngulomgwaco lojika khona loya le,
 moving on them, then it is the river which turns off there
 nati tintzaba; ikhona lapho-ke lem'iti, lapha siku-
 which leads to there, here are mountains; that is
 ngemapulazi emaJamimane Germans
 where the miti are actually, where it is now farms of ↗

E.T. Now you can —
 Manje unga —

V.H. Kodwa lobesiyem'beka besiyembeka khona le
 But the one we had gone to instal, we had gone to
 ukhona lomfana father to Mswazi
 instal him right there, this boy is present.

E.T. The one we were electing chief —
 hona besime khetsa sikhulu —

V.H. ukhona lapho
 He is present there.

E.T. is still there now.
 usekho na lapho nyalo.

I.T. Mgogodlana
 Mgogodlana Loya kudo

V.H. holowasala yena wa siyendzane
 The one who was left behind is [the son] of siyendzane

E.T. The one who remained is for
 holowasala wa —

V.H. Tsine
 We

E.T. Siyendzane
 Siyendzane

V.H. SibaMasobodze lowabe lo khokho so —
 We are of Masobodze who then, this khokho who —

E.T. We are of the Masobodze
 Sibalo Masobodze.

V.H. Sowmbuyisa laka Ngwane
 He is then sending him to here ka Ngwane.
 E.T. The one who was sent back to ka Ngwane
 holowabuyiswa ka Ngwane

V.H. Masobodze
 Masobodze
 E.T. Masobodze
 Masobodze

V.H. Nase ke lo Masobodze sow'tala Mhlwazi
 Then this Masobodze begot Mhlwazi
 E.T. Masobodze is the father to Mswazi
 Masobodze unguyise wa Mswazi

V.H. nabo Tojovu
 and they too bo Tojovu.
 E.T. and then Tojo
 na Tojo-ke.

V.H. Sebawosha baka Mciza naka Mabhoko na Sobhuza bona
 When they were fleeing to Mciza of Mabhoko together
 E.T. They ran away to so -
 Babaleka baya ku so -

V.H. seba bafana ba Sobhuza
 [and] they were [then] boys of Sobhuza
 E.T. They went to -
 Baya e -

V.H. babangumvuli landlela batfwela ingula yakhe
 They were the pathway clearer, carrying on their
 E.T. -the boys of the Sobhuza
 bafana ba lo Sobhuza

V.H. naka Mciza wa Mabhoko
 when he was at Mciza of Mabhoko
 E.T. when Sobhuza was called Mciza Mosi Mosi
 Uma /ngesikhatsi Sobhuza abitwa ngekutsi Mciza

with Sobhuza themselves.

heads his ingula.

V.H. u Sobhuza. nhn.
 Sobhuza. nhn.

C.H. Which Sobhuza? Somhlo lo or Sobhuza the second?
 Muphi Sobhuza? Somhlo lo nome Sobhuza wesibili?

V.H. Sobhuza lo-
 Sobhuza the -

H.D. ngumuphi lo Sobhuza?
 Which is this Sobhuza?

V.H. wak'cala
 first one

H.D. No the first Sobhuza
 No lowekucala Sobhuza

V.H. Lowak'cala [uyahleka] Ng'Mabh - ngumphuphi we maphupho
 The first one [laughs] He is Mabh - he is the dreamer of
 phe la ngu Sobhuza
 dreams actually, he is Sobhuza.

E.T. He is called Sobhuza
 Ubikwa ngekutsi ngu Sobhuza

V.H. lowaphupha laba
 the one who dreamt of these.

E.T. because he is the dreamer of the caves
 ngoba unqumphuphi we mi hhome

V.H. Nguye lowaphupha laba labanwele timashoba
 He is the one who dreamt of these whose hair are like the

E.T. Because he dreamt of you.
 Ngoba waphupha ngani.

V.H. [uyahleka] Baphuphwa ngu Sobhuza baphum'emantini
 [laughs] They were dreamt of by Sobhuza emerging

E.T. He was dreamt, this Sobhuza was -
 Waphushwa, lo Sobhuza wa -

V.H. bafakum'home nankhu.
 putting on umhome, here is it.

↳ bushy part of a tail.

↳ from water.

E.T. coming from the sea, putting on the slacks
baphmelwandle, bafake emahwayinde

V.H. Baphets' indilinga nayi mali
Carrying [with them] indilinga, here is money.

E.T. Having the coin, this very coins,
Banendilinga, letindilinga tona leti.

C.H. Um- that's enhe -. Can you ask him, where does Ngwa-
e - loko enhe -. Ungambuta kutsi Ngwa - Ngwanya

Ngwanya come from?
uphumaphi?

H.D. Ngwanya-ke sow'ash-sh u-cam'ka kuphi babe, lo-
About Ngwanya, she is referri - n - where does he
Ngwanya? Ucham'ka kuphi, wela njani?

come from babe, this Ngwanya? Where does he come

I.T. Babunza lapha-ke Hlatjwayo ukuthi lo Ngwanya, wa-
They are asking here then Hlatjwako, that this Ngwanya,
cham'ka kuphi, wavela kanjani lo Ngwanya? Batsi

where did he come from, how did he come into being,
bafuna leya nchazelo
this Ngwanya? They say they want that explanation.

V.H. Ngwanya naye unenina,
Ngwanya too has got his [own] nina.

E.T. He had his own mother
Abenenina wakhe.

V.H. Lomina wok'cala ku Ngwane; usesulamcity.

His nina is the first [inkhosikati] to Ngwane [inkhosi]

E.T. sesulamcity
Sesulamcity

V.H. Nase inkhosi imakhel'umuti waku-wakakhe
Then inkhosi built him umuti of his - for him.

E.T. Her home was built at some - was built
Umuti wakakhe wakhiwa e - wakhiwa

from, how does he come into being?

she is sesulamcity

V.H. wa - wa Ngwane
He - he is of Ngwane.

E.T. He is a - he is the son to Ngwane
U - Uyindvodzana ya Ngwane.

V.H. ngumfati wok'cala
she is the first wife

E.T. That is the first wife of Ngwane
Ngumfati wokucala lowo wa Ngwane

C.H. who was?
Abengubani?

E.T. The mother to Ngwanya
Umina wa Ngwanya.

C.H. Who was she? did he tell -
Abengubani [yena]? Usitjelile yi -

E.T. She was the first e -
Abewekucala um -

C.H. Did he tell us her name?
Usitjelile yimi libito lakhe?

E.T. Ye -
Ye -

H.D. ligama lakhe ke -
Her name then -

V.H. Njengemtsetfo wemvelo
In accordance with umtsetfo of imvelo.

H.D. lenkhosikati kwakung' bani? kwakung' labani?
Who was this nkhosikati? It was la-who?

V.H. ligama lika mina ka Ngwanya, kwakung' labani,
The name of the mina of Ngwanya, it was la-who,
Hlatjiwako?

Hlatjiwako?

V.H. Ng' lona - ke ang' lati lel' gama la -
Its the one, I do not know the name of -

E.T. I don't remember the name
Angilikhumbuli leligama

V.H. lo lo gogo lo khokho,
this - this gogo, this khokho,

E.T. grand mother,
khokho,

V.H. lomina wakhe
his mina

E.T. of the mother of the Ngwanya
lalamina walo Ngwanya

V.H. kutsi kwakungubani?
that it la-who?

E.T. I don't know her name.
Angilati libito lakhe.

C.H. nhn Does he know who the mother of e - Masobodze was?
nhn. Uyati yini kutsi kwakungubani umina e - wa -

V.H. yay' nkhos'kati ya - ya Ngwane, angati kutsi yayiny'
It was inkhosikati of - of Ngwane, I don't know as
labani [Kukhona lokhuluma ngemuva] yayiyek' cala
to it was la-who? [someone speaking in the background]
lenkhosikati.

It was the first inkhosikati [of Ngwane].

C.H. Who was the -
Kwakunguni lo -

H.D. He was the first e - nkhosikati of Ngwanya
Abeyinkhosikati um - yetucala ya Ngwanya

C.H. nhn. Does he know who the -
nhn. Uyati yini kutsi ngubani lo -

V.H. Njoba kunjalo ngel'siko lakitsi
Just as it is according to our custom

C.H. Okay, can he um - tell us - where was Ngwanya
kulungile. Ungasi - e - tjela [yini kutsi] - abehlala

↳ Masobodze

C.H. living?
 kuphi' Ngwanya?
 H.H. Ngwanya ke abe- abekuyiph' indzawo lesokhatsi?
 In which - which area was Ngwanya during that time?
 I.T. Babuz' ukuthi lo Ngwanya ngales' khathi os' khulu -
 They are asking that this Ngwanya, during that time
 make Hlatjuako akweyiph' indawo lo Ngwanya?
 you are talking about Hlatjuako, in which area was he?
 V.H. Ma - nasakhishwa ngulo la? Abese Lucolweni.
 When - when he was brought out by this one, here? He
 E.T. He was from - he was at Lucolweni
 Abephuma e - abese Lucolweni.
 V.H. Mshiya loya kwe Ngovuma
 Across, the other side, of Ngovuma.
 E.T. Just across the Ngovuma
 Mshiya loya nye kwe Ngovuma
 V.H. Nas' hamba ngemoto nging' khombisa leka - lendz
 If we can travel by car, I can show you there - the pl-
 E.T. When we are driving in a car I can to you the place
 Uma sihamba ngemoto nginganikhombisa lendzawo
 V.H. Ngob' imgwac' ikhona uyaw' shona le
 Because there are roads - it leads to there,
 E.T. There is a road -
 Ukhon' umgwaco -
 V.H. eLucolweni ku - ku - ku Velebantfu
 at Lucolweni to - to - to Velebantfu's [area/place]
 E.T. that leads to Lucolweni ka Velebantfu
 lo shona e Lucolweni ka Velebantfu.
 C.H. nhn I see. What was the place that Masobodze
 nhn. Ngiyabona. Nguyiphi lendzawo lapha Masobodze
 was sent to? Where was he sent to? what area - ?
 atfunyelwa khona? watfunyelwa kuphi? kuyiph' indzawo?

→ this Ngwanya?
 → was at Lucolweni

V.H. Ingo — nasi, nakwe Mhlosheni
Ingo — here it is, here is Mhlosheni

C.H. nhn
nhn

V.H. Nasak —
When he was —

H.D. Watfunyelwaphi loMasobodge?
Where was this Masobodge sent to?

I.T. Masobode babuzukuthi, wathunyelwa kuphi?
They are asking that, where was Masobode sent to?

V.H. Masobodge, wa-wa-keva-kuwatsiwa akabuye entho-
Masobodge, he-he-it-it was said that he should
sini le,
come back to the inkhosi, this one,

E.T. He was sent back to -
Watfunyelwa emawa ku-

V.H. ku-ku Sobhuza
to - to this Sobhuza

E.T. the king of Swaziland, Sobhuza.
enkhosini yaseSwatini, ku Sobhuza.

C.H. nhn.
nhn

V.H. Wamdzabula wamnik'emashumi lamatsi etinkhomo
He dzabulad him [and] gave him so many tens of
netifokati letibili
herds of cattle and two heifers.

E.T. He was given forty
wamikwa emashumi lamane

V.H. anemakhulu lamane, tikubaka Vilakati eLuphong-
he had four hundred [herd of cattle] in the care of
olo
Vilakati [families] at LuPhongolo.

Y.H. ...
C.H. ...

Y.H. ...
When it was ...

H.D. ...
When was this ...

Y.H. ...
Masso ...

E.T. ...
Come back to the ...

Y.H. ...
to - to ...

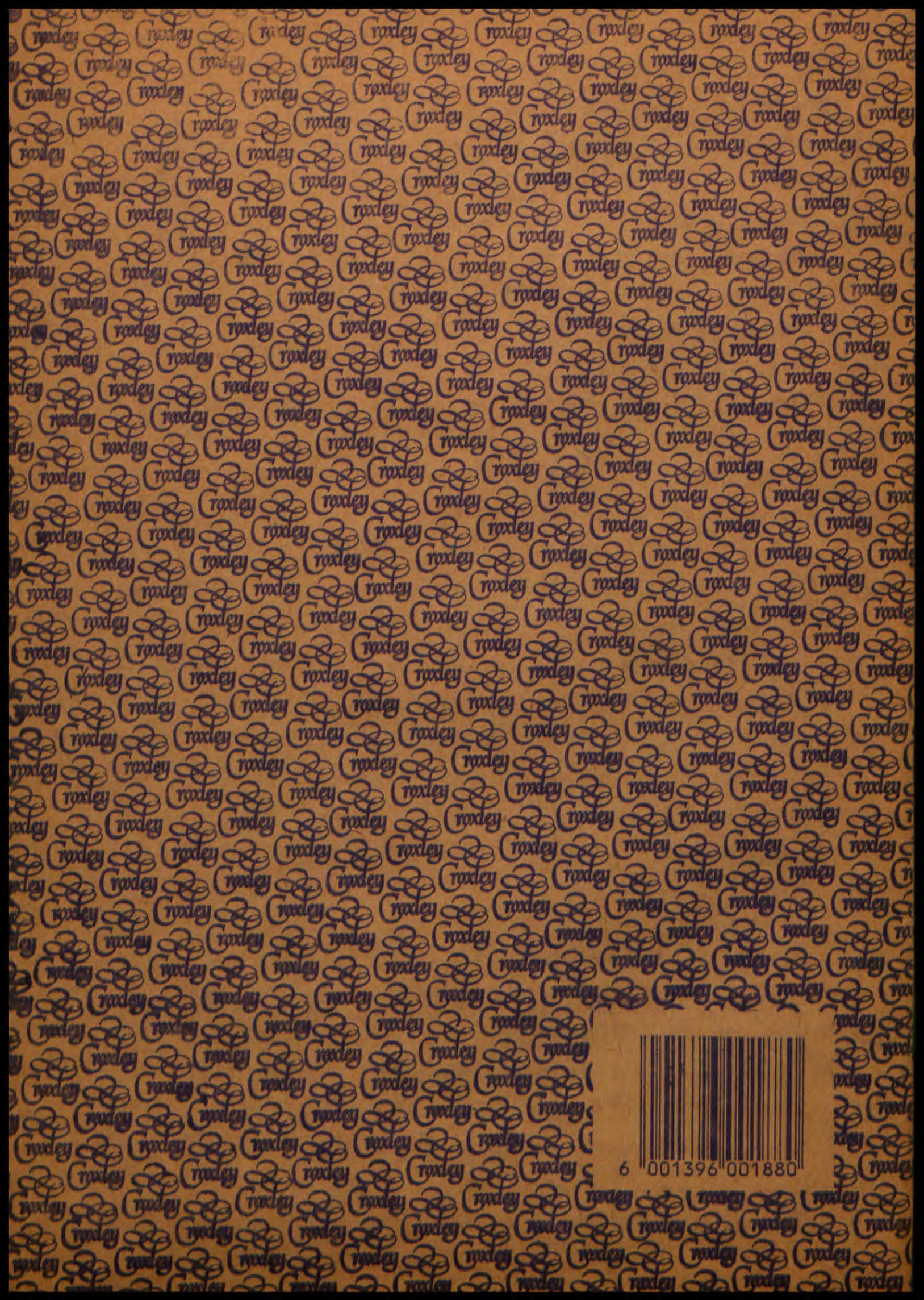
E.T. ...
the king of ...

Y.H. ...
He ...

E.T. ...
He was given ...

Y.H. ...
the ...

Y.H. ...



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