

PAGES
32
BLADSYE



Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name HAMILTON SERIES
Naam
Subject HLATSHWAYO HISTORY
Vak
Place GIEGE By VELAMUYA HLATSHWAYO
Plek
DATE: 30.08.83

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 3.

JD. 267

C.H. Nkwame... or if - if he was - he was born there
kathi nkwame no ma ama a - a talawa kphi
a before Lucolweni where was Nkwame? Nkwame?
nkwame phambilini kwe Lucolweni, abekuphi Nkwame? Nkwame?

P.S. E - Nkwame phambilini kwe - kwe Lucolweni, Nkwame
don - Before - - Lucolweni, where was Nkwame?
abekuphi?

T.T. (Nkwame) kwe Mose? phambilini kwe Lucolweni?
(Nkwame) Mose? before Lucolweni?

H.A. nkwame -
nkwame -

T.T. Babuza lapha ke Hlatjwako, akuthi phambilini
they are asking here that Hlatjwako, that before then
ke Lucolweni, lolgwanya wayekuphi?
- Lucolweni, where was this Nkwame?

C.H. lolgwanya - Nkwame -
lolgwanya - Nkwame -

H.A. Nkwame
Nkwame

T.T. lolgwanya wayekuphi?
the Nkwame, where was he?

V.H. kwakha kwakha?
the building/building?

T.T. khathathi - ngo khathi bese Lucolweni? Lucolweni
the time - during the time when they were still at

V.H. kwakha - lolgwanya kwakha?
what this building had built -?

T.T. kwakha
kwakha

V.H. kwakha kwakha
kwakha kwakha

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 kwaso Colweni?
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 - Colweni, lo Ngwanya wayekuphi?
- Colweni, 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. khathi - ngekhathi bese ko Colweni? 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;

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

V.H. mohlisa lo. (Laba) nguse Shiselweni (uya utsi)
across this side. (Here) it is Shiselweni (it kadsto - it)

E.T. umgwaco, utsi, kunem - kune - kunentsajana
(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 it's a mountain whereas it

E.T. muti, ngumlotsa
is the ash of the muti, it's the ash.

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

V.H. kute ematje ngumlotsa _____
There are no stones/rocks, it's ashes _____.

E.T. is a land yet it's - you might think it's -
ngumhlaba kantsi - ungacabanga kutsi -

V.H. nawutsi -
when you do this -

E.T. its ash
ngumlotsa

V.H. awehla wewele lomfula -
you descend [and] cross the river -

E.T. when you just go down -
Uma wenwuka 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 yintsajana wena ngumlotsa
You might say it's a little mountain, yourself, it's ashes.

E.T. _____
_____.

have now built stores, these.

V. H. Ngobe uyabona Ngwany'emalunga aphelile
 Because you realize Ngwanya that the parts have been
 ngokuphulelana,
 finished through distribution/sharing,
 Ngibonwe ngani ngibonwe ngu Mabhengeta,
 With what have I been seen, I have been seen by Mabhengeta,
 u Mabhengeta ubhul'ingo kwawukingwenyama,
 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 ezalava 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]
 Baye 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' Ngwanya 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 nezingawo zakhe
 He is handsome together with his feet,
 Mhayise walabakhulu
 Mhayise of the big ones.

Handwritten notes in the left margin, including a list of names and terms:

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V.H. u Ngwanya' udle ig'nkomo zabetha amakhosi amabili,
 Ngwanya has eaten cattle [and] they beat two makhosi,
 Zambeth' uMshengu waka Shabalala,
 They did beat Mshengu of Shabalala [sicongo],
 Zabeth' uZikode wa Ngwane,
 They beat Zikode of Ngwane,
 kezo 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 uNgwanya' engondile,
 Sondaba is lean while Ngwanya is not lean,
 Ekhahlele kile,
 Having been kicked about,
 Othini lwemkhonto,
 In the stick of a spear,
 Entendemi 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 labakhu lu
 Mhayise of the big ones.

C.H. nhn.
 Anhn' njani waba lona mofa abo wot' zol' f'ho

V.H. Masobodze-ke
 Masobodze then,

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

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

V.H. ngobe saw' beth' umthi wase Mbongweni,
 Because they did beat umthi of Mbongweni [area],
 Sondaba wondile uNgwanya' engondile,
 Sondaba is lean while Ngwanya is not lean,
 Ekhahlele kile,
 Having been kicked about,
 Othini lwemkhonto,
 In the stick of a spear,
 Entendemi 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
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V.H. Masobodze-ke
 Masobodze then,

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

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

Y. H. hicabithe ku Manyenge kunyene Ntswana,
 It has cabithead at Manyenge together with at Ntswana,
 Gdada labhula amanzi ngezimphiko,
 A duck threshed water with [its] wings,
 Umful'odu - thina as'thandi kuvwela,
 A river odu - we do not like to go across it,
 Wagalela ngentongande yembangandlala,
 You galelad with intongande of umbangandlala
 I hho hho jika nellela impungutje iyay'jiki ndlela,
 A hho hho 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 bongca Ngwane - ?
 nhn. Angambonga yini Ngwane - ?

Y. H. Utala Zulu
 He begets Zulu

E. T. Ngwanya
 Ngwanya

Y. 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 -

Y. H. Zulu kakivati kuhamba uyadandalaza 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 bongca Ngwanya?
 Ufuna kutsi abongca Ngwanya?

Y. H. Fambisa s' khova semlanga
Fambisa an owl of umlanga,



E.T. The ones I know -

hengitati ko -

V.H. Awu angitati ta Ngwane.

Awu I do not know [Eibongo] of Ngwane.

E.T. Awu - I don't know the ones for Ngwane

Awu - angitati letita Ngwane.

V.H. Cha. Ngengimbonge Ngwane.

Cha. I cannot bonga Ngwane.

E.T. I can't praise Ngwane.

Nggingeke ngimbonge Ngwane.

C.H. Did he ever hear of a brother of - of Blamini, the
Wake weva yini ngemnakabo - bo Blamini, uyise
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 [Eibongo] of bo

H.D. umnakabo - umnakabo Blamini lebatsi ngu Hlubi?
[of] umnakabo - umnakabo of Blamini called Hlubi?

C.H. What is he saying? [ukhuluma ngemuva]

UtsinE-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 Blamini abathi ng' Hlubi?
umma - umnakabo of Blamini who is called Hlubi?

V.H. Umnakabo bani, umnakabo - ?

Umnakabo of who, umnakabo - ?

I.T. Umnakabo Blamini abathi ng' Hlubi, wake wamuva
Umnakabo of Blamini called Hlubi, did you ever
na?
hear [of] him?

V.H. Awn, cha. - phindze who kutsi - sesiyaw'cala
 Awn, no. - we can - again you that that is where

E.T. No
 Cha

V.H. Mudzala kakhulu lowo
 That one is very old. facilitate relating Hlatjwako.

E.T. He is too old I don't know. fike ka the inthathela
 Mudzala kakhulu, angati. me to/where? you/one

V.H. nhn.
 nhn. - will you come back again?

C.H. Can you ask him -
 Ungamcela yini kutsi - [saying] that we can -

V.H. - boDlamini
 - bo-Dlamini

C.H. to tell you the story about Ngwenya again, just in case
 akutjele lendzaba lephatselele na Ngwenya futsi,
 we must [kukhweleka] the tape?
 sentele kutsi uma sidzingeka kutsi se - [coughing] letephu?

H.D. e -
 um -

V.H. Ngobe ngulaba laba -
 Because it's these who -

H.D. Utsi nga Ngwenya ungachubeka yini ngobe naku
 She says can you [please] continue about Ngwenya
 loku-bese sihlushwa ngulete - nguletephu 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 ngobe sowuyadzinwa, singabuya yini ngalehnye

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

V.H. Awn, cha. - phindze who kutsi - sesiyaw'cala
 Awn, no. - we can - again you that that is where

E.T. No
 Cha

V.H. Mudzala kakhulu lowo
 That one is very old. facilitate relating Hlatjwako.

E.T. He is too old I don't know. fike ka the inthathela
 Mudzala kakhulu, angati. me to/where? you/one

V.H. nhn.
 nhn. - will you come back again?

C.H. Can you ask him -
 Ungamcela yini kutsi - [saying] that we can -

V.H. - boDlamini
 - bo-Dlamini

C.H. to tell you the story about Ngwenya again, just in case
 akutjele lendzaba lephatselele na Ngwenya futsi,
 we must [kukhweleka] the tape?
 sentele kutsi uma sidzingeka kutsi se - [coughing] letephu?

H.D. e -
 um -

V.H. Ngobe ngulaba laba -
 Because it's these who -

H.D. Utsi nga Ngwenya ungachubeka yini ngobe naku
 She says can you [please] continue about Ngwenya
 loku-bese sihlushwa ngulete - nguletephu 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 ngobe sowuyadzinwa, singabuya yini ngalehnye

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

→ lilanga.

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, kuto kwenteka
 we will commence from, [and] continue on that
 kuphumulu Hlatjwako.

day again, in order to facilitate resting, Hlatjwako.

I.T. Uthi Hlatjwayo uma sekufihile kutshi ukhathele
 He says, Hlatjwayo, if it has come to [where] you are
 bangenz' ukutshi 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 kutshi bangaphinda yini babuye.
 you can say as to whether they can come back [or not].

V.H. Awu, kuloku long' kulandzile, kulungi kuba angu-
 Awu, in this that I have recounted, it's alright that
 kalandzisi kufika kulaba bobabemkhulu kutsi
 [even though] I have not recounted up to these bobabe -

inkhosi yabe sey'benta tindzibi tayo, yase lebabemkhulu
 mkhulu, that inkhosi then made them his tindzibi, then
 seyimm'k' inhlonhla le Ngcoseni, yetinkhomo, (eluse)
 [inkhosi] he gave this babemkhulu a nhlonhla there
 tinkhomo talomhlwazi → Mhlwazi's cattle.
 at Ngcoseni, of cattle (we are looking after) this

E.T. _____

V.H. Loko ngikwenta ngekutsi baphindze babuye; ngaleng-
I have done that so that they should come back again;
 V.H. bhala ngoba kukhona lo - lengaki' bhala ngalendzawo
 about what I wrote because there is something this-
 kodvwa —

that I wrote about this area / place but —

E.T. Because there is something which I wrote about this place
 Ngoba kukhona lengaku' bhala ngalendzawo
 V.H. kutsi bobabe mabesuka 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 nginitjele kutsi bobabe bami —

V.H. ya
 ya

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

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 Maboko' ashise lomuti eShiselweni
 about Mhlwazi that when they came back from there
 base babuya la → and then they came back here.
 at Meiza Maboko and burn down the muti at Shiselweni

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

V.H. Walsi 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.

↔ befika / beta. ↔

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 inkhlonhla of his

takhe eNgcoseni
cattle at Ngcoseni.

E.T. then they built at Ngcoseni

base bakha e Ngcoseni. kahle hle.

V.H. lobats'ay'khofwa ingcosa, leNgcoseni e 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. Bashe na-na-nakujika 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 le Ngwembisi

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

— kunesatjana

V.H. Wawakhe lapho lomuti, lenhlonhla yentkosi

That is where the muti [was] built, this inkhlonhla of inkhosi.

E.T. That's where the home of the king was built.

Ngulaphoke lapho kwakwakhe lomuti wentkosi.

V.H. [kukhwehlela] Anemabutfo lobabemkhulu

[coughing] This babemkhulu had emabutfo.

E.T. He had um - emabutfo

Abe - e - nema butfo.

V.H. Jinkhulu kakhulu indzaba kang' yati ngobe -
It is a very big 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 nakutsa'f' umlandvo, kuyakubuywe kubuywe
Actually when umlandvo is being taken, usually you
besolo utsa'f'wa. 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 namu ngiphatsékile ngiyabe
That is true because I, too, am ill [and therefore]

V.H. sengiyadzinwa
I do get tired.

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

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

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

V.H. Ngo be bentiwa kuyaluyalu lwetifo nalokunye
Because their absence is caused by the helter-skelter of

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

V.H. kuba mise nataw'hlol' itolo benitaw'mangala
sf you had come to check yesterday, you were
umgidvo weta - nyanga lapha wohho - kute -
going to be surprised [because] of umgidvo of ta - nya

tifo as well as other things.

nga here - wohho - ! there is no -

E.T. — when they are — come — find and when there
— uma be — ta — tfo la uma futsi ka —

V.H. Ngibhul' phango nje ngendlala bonkhosi ngoba — angati
I am threshing liphango actually because of hunger bonkhosi

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 ; hawu phindze
— . I am catching a little chicken ; hawu phindze
se — sekucedwwa tilwane animals.

E.T. — 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. Awa phindze
Awa phindze

E.T. — [On the background]
— [Ngemuva]

C.H. That's enough for today.
kwenele kivalamuhla

E.T. Ya, if we're going to come as he says, you can
Ya, uma sitakuta njengoba asho. Ungabekumbona
suggest that one time we come again
wekutsi ngalesinye sikhatsi siphindze sibuye futsi.

V.H. —
— .

because — I don't know.

Tit. Schupfelle

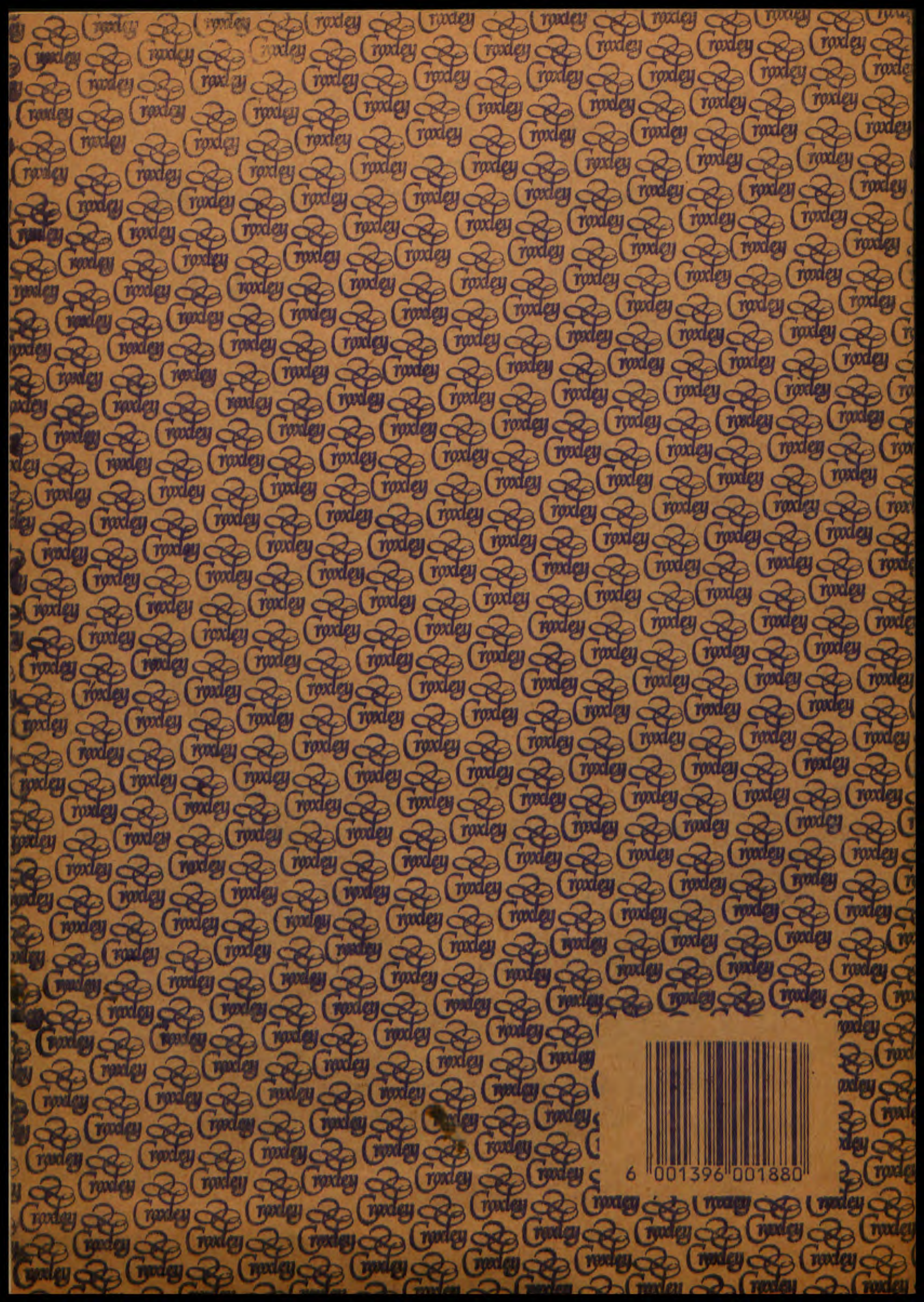
It is now finished.

[Further numbers were added]

[Added in the country of the Hottentots]

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PUBLISHER:

Collection held at the Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa

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