

30/8/83

Interview with
Chief Hlatshwayo (area near
Gege Border gate)

People present

- Ch → Chief Hlatshwayo
- P → Philangan Sgubude
- H → Hlahlameho Dlamini
- C → Carolyn
- A → Nostrom Ndlangamanda

2nd start
Khuye lelu Hlatshwayo b 1918. Sekanya
also present.

Introduction

- H → Explains what Ch is ~~the~~ expected to tell us (history of Hlatshwayo people)
- Ch → son of Mahubhulu
- Libutha → Lisotja
- P → Libutha → Malindane

Part one is missing (something went wrong with the cassette)

Part II

- H → Kanti lentfo isayiso entli isakuthathi lutha. Selokha wena wakhuluma kadzi lentfo isayitsa tsi lutha. Ucela lucala lokutsi -ke ungete wamane ususele le ekucaleni njengaba wetile kunaku lese akufalsite manje
- PP → acalale phansi inkuluma
- H → yebo acalale phansi ngoba loku ^{isika} kusazeka isokutsi bekungatsati inkuluma

H → this thing is not functioning. It has not taken a thing since you started talking, it has taken nothing. Apology for that. So would you mind to start the story afresh to try the cassette she has fit in now.

P → Start afresh the story.

H → Yes, start afresh since this one did not function.

C → You can go quickly because we need not to translate now.

P → Utsi Hlatshwayo ukosazane ucela ucolo lento-nje ngenkathi kucalwa kuthulungwa lento ayisebenzi abengayiboni manje ucela ubuyele le emuva ekucaleni kuzokwazi kusebenz lapha emshinini. (Hlatshwayo,

Mkosazane says forgive her this thing when you start talking it did not function. She did not

notice it. So would you mind to start afresh from the beginning so that we can tape it (story)

H → Sengacela koksutsi ahambe ngokushakutela manje ngoba singelkho sidzingo sekubhumusha ngengoba sesiule ngaphandle kokuthi akusathephelsi. (Please would you ask Hlatshwayo koku to just talk fast since there is no more need for translation, but just for the tape to take the speech.

P → Manje ke Hlatshwayo sewungakhuluma-nje ungemi uze ufike lapha lapho ugene khona. Kuzokwazi-ke loku ukuthi kuthathe kahle.

~~Now~~ Now Hlatshwayo, you can just talk continuously until you come to where you have ended so that

the tape could record the
speech correctly.)

Ch → hoba bakitsi bakatlatshwayo
kaNgwane. Ngwane lowakitsi
inkosi kaNgwane lotala laSobh-
uza lowakucala. Badzabulwa
la badzabulwa Nguye Ngwan
Balya le. Badzatshulwa nguy
longwane ngoba alisoka ngcanti
Wamalihela le ecolweni umuti
wakaba ngoba uhina wokucala
sesula "msiti" wase uyamdza-
bula umusa le mare akhu-
lile. Wase uyamdzabula. Ngobe
inkosi sengulo Sobhuza wokucala
lomphuphi wemaphuphi. Wase
amusale wakala-ke wakane-
muti waba nendzawo nalamuhl
seloku ukhona-nje le (these
people of mine (Hlatshwayo's)
are for Ngwane. Ngwane the
very King of kaNgwane father

to Sobhuza I. They are originated
from this place. Ngwane separate
d them some were sent to
"there" Ngwane did that because
he was "FIRST BORN" lisokangeanti. He
made his home at ecolweni
since his mother was the first
wife "sesula msiti". He
separated him to "there"
when he had grown up.
The King was by then Sobhuza
the dreamer of dreams. When
he had sent him to there
he settled there and built
his home and had his own
land up to today ~~it~~ is
still there.)

Phela bobabe
Tsine-ke bobabe, a Nguma-
e Our G/Father is Ma-
sobodze lisholho. Masobodze
Sobodze Masobodze

utala ~~is the father to Mhlwazi~~ Mhlwazi
Mhlwazi ^{is the father to Mhlwazi} utala babe Mahubhulu u.
Mhlwazi is the father to Mahubhulu u.
Mahubhulu-ise utala nanga
Mahubhulu is the father to
Velamava. Nalabanye-ise laba-
Velamava. And other elders
dzala banalabanye labadzala
the other elders. who have
lasebafa. Ngimise loyinkhaleko
died. It is me who is the
kani ngiwokugana. Ngilithu-
head through I'm the last born. I'm
mbu la Mahubhulu. Ngiwoku-
the last born of Mahubhulu. I'm the last
gana gci. Sikanye nalesive
born. We are one family with
Saka Dlamini, Saka lileosi.
Dlamini's, the Nkosi people we
Sibange. Lokuthi sibake-
are one. To say we are
Hlatshwayo, wabe lo Sobhuzo
Hlatshwayo's Sobhuzo

sewutsatsa dzadzewabo
married to his sister
Ulamlati letala lembelele
Lamlati the mother of Lembelele
eluyehngweni lapha sekru-
of Luyengo where there is Luyengo
banengi neli ~~to~~ kolishi ~~to~~ Khona.
Kolodge today.
Lembelele (wahleka) Wase
Lembelele then emphasized the
ucinisa leligama lokubla-
name of Hlatshwayo, then we
tshwa sekutsiwa Hlatshwayo
were called Hlatshwayo, Mhayise
Mhayise Ngwanya Mabhe-
Ngwanya Mabhenqweni and on-
ngweni. ^{sekuyagcina-ise} Ngendzabulko sikanye
Originally we are one
sibake Ngwane labadzala
family of Ngwane.
Asisiso sivangana.

We are not ordinary people
Sungiso lesi Sobhuza layikhosi
we are true swazis the very one
ngaso which is border Sobhuza.
Kepha sesiyatsatsana ngoba
but we no marry/inter-
seku tsiswa. Nkosi Hlatshwako
marry with the Nkosi because Hlatshwako
akusashiswa kutsi Nkosi.
name is now included instead of Nkosi.
Nako-ise laphe ngati khona.
that's just what I know.

→ but he didn't tell us the story
kudwa akasitsheli ngeramboko
about Nkwanyana again.
wa Nkwanyana.

H → Ase usitekele nga Nkwanyana
let us ^{hear} ~~hear~~ about Nkwanyana's
Ingathi sowukushiyile loku
It seems you have forgotten about
kwa Nkwanyana Nkwanyana.

P → Hlatshwako bacela ukuthi

Hlatshwako, please, tell them about
ingathi sowukushiyile loku
Nkwanyana. It seems you have
kwa Nkwanyana bacela ukuthi
forgotten ~~to~~ to tell us about
isele ngaso loku kwa Nkwanyana
the story of Nkwanyana.
Ingathi sowukushiyile nakuthi
you seem to have left it even to
Nkwanyana wafela kuphi
mention the place where he died.

→ Ch → Kutsi wafela kuphi?
to say where I died?
P → yebo (yes)

a Ch → Wafela lena yena.
He died there, ~~himself~~ himself.

P → Kuphi indawo
Where about?

Ch → eNtuvane kuManyengo
At Ntuvane ~~and~~ Manyengo
kumshaya loma enombo.
across enombotshwala river

the very river you cross where
tshwata ^{hangumfula lowecako} uma uya le
eSofa springs you are going to
Sofa springs

lomfula lowa le esprings
the very river near Springs which
udzabuka khona natiya
starts from between two
tindzaba ~~tiya~~ titimbili
hills (Manyengo and Ntuvane)

P → UManyengo no Ntuvane
Manyengo and Ntuvane

P ^{Ch} → /a yes P → eMkhanyane eMkhanyane
Ch → Uma silapha phasi kuwentaba
when we are on the foot of
mhlophe siya tibona hje lapha
Mabamhlophe mountain we see there
Umgwaqo uma niphuma kuMaha-
the ~~road~~ road when you pass
mba nitsi bese kuba nemigwa
Mahamba then there is the road
loya khona le nati tindzaba

there are mountains you see
~~when~~ leads to
ikhona lapho-ke lomuti
that's where you can find the home
lapho sekukhona khona
where farms are found, ~~take~~
emapulazi eMajalimani
farms of German people
kedwa lo besiyombeka
but the one we elected (chief) ~~there~~
khona le ukhona khona le
is still there;

lo idwasala wasiyehdzane
ane) the son of Syendzane
thine siwa Masobodze
we are of Masobodze the
lokhokho Sombuyisa la
grand father of Sombuyisa of Ngwane-
Ka Ngwane. Masobodze
Masobodze

co wase sotala Mhlwati loba
is the father to Mhlwati of
Jojo sebahosha baya
Jojo who left to

baya kamcedza mabhoko
Mcedza mabhoko with
Na Sobhuza bema sebafana
Sobhuza. They are the boys
ba Sobhuza baba ngumutla
of Sobhuza as 'Mavulandlela
ndlela betwete ingula yatshe
carrying 'ingula' of him
baya kamcedza mabhoko
to Mcedza mabhoko.

Sobhuza lowakucala: ehhee
Sobhuza I "ehhee" (laughing)

C → Which Sobhuza, Sobhlole or
Muphi Sobhuza? Sobhlole noma
Sobhuza I Sobhuza II?

Ch → U Sobhuza lowakucala ^{hehehe} umphuphi
Sobhuza I (laughing) the dreamer
wemaphupho u Sobhuza lowakucala
of dreams. Sobhuza I who
lowaphupha nangu fony
dreamed of this one (pointing at
C)

lonwele zimashoba "hehehe"
with long hairs (laughing)

baphushwa ngusobhuza
Sobhuza I dreamed about them.
baphuma emantini bafalke
coming from the sea dressing
umhome naku. phaphetse
~~or~~ putting on dresses. Carrying coins
indilinga nanyi imali.
(money)

C → Can you ask him where
gungambuta kutsi wacamuksaphi
did Ngwanya come from?
Ngwanya?

H → Ngwanya sewucamuka kuphi
Ngwanya comes from where?
-ke babe? Lo ngwanya, ucamuka
father? Ngwanya comes from where
kuphi. uyela njani
and how?

P → BABUZA IAPHA KE #Aizwako
they are asking, Itlatjwayo,

ukwisi 10/10/1977. Wachamuka
Where did Ngwanya come from?
kuphi wavela kanyani
and how?

10/10/1977. Batsi bafuma
leyo ncazelo they ask you
to just tell them or explain.

c → ngwanya maye uneninga
Ngwanya has his own
lorina wekucala kungwanya
the first mother of Ngwanya.
usesula msiti nase inkhosi
is "Sesula msiti". then the king
mekhela umubi wakakhe
built her the home of herself.
Wangwane. Uyafati wekucala.
the first wife.

A → igama lakhe lonkhesikati
his name was who?
kwakungulabani?

P → igama likaninga Wangwane
the name of Ngwanya's mother
kwakungulabani Hlaywako
was who? Hlaywako

c → Ngulana-ke engilati leligama
I don't know her name
lalo gogo lonina waNgwanya
the name of G's mother of
kutsi kwakungulabani
Ngwanya, I don't know.

c Does He know the Mother
of - - - - - uyafati ligama
la mama wa - - - - -

c → yayinkhesikati ya Ngwane
It was the wife of Ngwane
Ayafati kutsi yayungulabani
I do not know who?
yayekucala lonkhesikati.
She was the first wife.

A → He was the first inkhesikati.
kwakungulabani.

of Ngwane
wa Ngwane
Q: Nsengoba kunyalo ngelisiko
as it is in our custom.
lokutsi,

Q: Can you tell us where
Ungasi tshela Kokutsi abehlalaphi
was Ngwananya living?

Ngwananya?
A: Ngwananya - ke bekakuyiphi,
Where was Ngwananya
indawo ngaleso sikhathi,
living during that time?

A: Babuza utsheni lortqwanany
They ask as to where was
ngalesikhathi esikhulung
Ngwananya living during this
ngeso bekakuyiphi indawo
time. On which land was
he living?

Ch Masakhushwa ngulo
When he was chased away, he
bekase bucolweni, Mshifa
was living at bucolweni, across
to twengoruma Mochamba
Ngwananya river when we
ngemoto nginganukhombisa
gdrive I can direct you
leka - - - - ngoba imigwalo
there - - - - because the roads
ikhona leya le ekukholweni
are available leading to bucolweni,
kukuphi kuka Veleziweni,
Where is Veleziweni?

Q: What was the place that
Masobodze was sent to;
Masobodze wathunywa khona?
Where was he sent to
Masakusuni ngaleso sikhathi
What area
uma athunywa?

en, Ingwedze nansi Nangu

Ingwedze, is here, this is
umhe oshani nakuya.

Mhlosheni and there --

Hs Wajemyelwaphi lo Masabodze
where was Masabodze sent to

Babuaa ukueni Wamunyelung

they are asking as to where was
kuphi he sent too?

en, Masabodze kwawuwa

Masabodze was asked to come

akabuye enkosini, kuhosobhuzi

back to King Sobhuza.

Wandzabula wamnika

He was sent with -- herd

emashumi, lavaatsi,

of cattle

elinkhomo lokumungu

which is said -----

Ekubakakilekani

Eluphongo lo Eluphongo la.

At Pongda here at

evenkondala. ana four hundreds

~~ana~~ he had four hundred

wamnika lesuni la

and gave him ten

wamnika lesuni la

he gave him ten

wamnika lesuni la

he gave him ten

wamnika lesuni la

he gave him ten

wamnika linkudi

he gave him two

letimbili wansi kabuye

bulls and told him to come

kaMqwane.

back to kaMqwane.

en, can you ask him why

ungambuta kokutsi yini leyehla

did the people say

ba bantfu kutsi bantsi

we Hlatwaka we people
of Zulus bantfu baka Hlatshwayo
bange ma Zulu?

Hg Kepha labantfu bakutsatsa
but people call the Hlatshwayo
per lokutsi bakutsi
people the Zulus, why?
baka Hlatwako bakazulu?

kungumbuso loko kutsi
that is a question? Why
bano ngani lokutsi
do they call the Hlatshwayo's
Baka Hlatwako Baka Zulu.
the Zulus.

Pg Umbuso-ke Hlatwako
Question Hlatshwayo
Babuan ukutshi laba
Why is that the
baka Hlatwako bakusho
Hlatshwayo people called the
ngani lokutsi bakazulu
Zulus?

eng Bente ngani?
What have they done?

P Bakusho ngani kutshi
Why do they say
bakwazulu. Umbuso loyo?
they are Zulus, question?

eng Ababati yasitjela ngwenyama
I don't know. The Ngwenyama
kutsi asibho tsie bakazulu
told us that we are not Zulus
sebaka Ngwane seabangwane
We are of Ngwane.
la lokutsi kunebakazulu
So say we are Zulus its
babe sebahlukang ngoba
just an insult since some
bebalupha labanye
were troublesome, so they had to
sekusina abakhothe
konta across the boundary.
Munya loya.

oh, unlandosi kawe unlando
you do not actually felt the
khona lapro Mine bequsi,
history. I thought I
ngcokhuluma maye kusuke
was going to say much but it
kuduleke kungetsi ngelseteq
seems Dm. dealing with
healer. cases.

Can you ask him this
Ungambuta Kutsi lena
man Hlaywako when it
ndoda Hlatshwayo uma tshintsha
came the new Sibongo
Sibongo Kwakungubani inkosi
who is the Swazi king
yema Swati ngeleso sikhatsi?
by that time?

H- lesikhatsi sekungculuq
At the time when the surname

lesibongo sekutsiwa Hlaywako
id (inkosi) was changed to Hlatshwayo
inkhosi yayungubani you
the king was who at that
leso sikhatsi,
time?

p- babusa ukhulu - ke
they ask as to who,
Hlaywako ngalesikhatsi
Hlatshwayo was the king
sekungculuq lesibongo
when the surname was
sekunwa Hlaywako
changed to Hlatshwayo?
inkosi yayungubani
kwakungubani inkosi? at that
ngeleso sikhatsi
time?

oh New Sobhuze. Unfowabo
id was Sobhuze brother to
Newane ngoba lonwane
Ngwane since Ngwane

akasiye wa [?]Atsange &
is not _____?

kwabe sekuyawungedwaga
the dancing of Sibhumbi was
sibhumbi kwase sekuya -
about to take place.

wabukela sibhumbi
Walking "Sibhumbi"

P → Amme Hatjwako

Stop Hatshwayo

ch → Amme Awele nako - ke lokubi

"Aww" that's bad.

Manje ngifuna kuchaza

Now I want to explain.

H - Basi chubeka uchaze

So continue explaining.

Hatjwako

Hatshwayo

ch → Manje lokutsi kutsiwe

now to call him

Nq Hatjwako leye

Hatshwayo its like this.

basasi nababonga basasi

they say when they praise
Atosi, # Hatjwako Ngwane

Mosi Hatshwayo Ngwanya.
tsiie la asasho ngoba

→ We now no more say
lomasobodoe wabe sekubuyisag

because he was called to
la kwabangelwa kutsi

here. It was because
losobhosa wabe sekubamba

Sobhuzai got married to
londodowabo sekumantya

his own sister to because
inkhosikati yakhe sekutsi

his own inkosikati. We
tsiie - ke mapha asasho

here we don't say
Hatjwako Mhayise Ngwane

Mosi, but Hatshwayo Mhayise Ngwanya
ngoba sekufati la

no more Mosi, since we are
now the wife to the king

Cs Ndlangamandla can you
Ndlangamandla ungamcela
ask what was the
asitshela ukuthi kwakungubani
name of inkosikati or
igama lenkosikati or
the woman that he
umfati lona
married.

Imushadza.

H- igama lalana lavabe
The name of the wife
sewenyatekwa lapha
who was married was
ekhaya kwakungubani
who?

Pe Babusa ukuthi ke
They ask as to who was
Hajiwako igama lalenkosikati
the inkosikati who was
yabe seyitekwa la ekhaya
married here at home?

ebukhosini yayingubani
at residence who was she?
igama igama layo?
her name.

Ch NgulaMlalati It was
Lamlalati

Cs can you explain who
igama igama kwakuthi kwakus-
wele her father?
ngubani uyise wayo?

A- uyise walaMlalati
The father of Lamlalati
kwakungubani
was who?

P- uyise walaMlalati
The father of Lamlalati
kwakungubani
was who?

Ch NgulNgwanya
It was Ngwanya

Cs you can you tell us other
ungasithethela yini lezinye

stones about Ngwanya or
izindaba leziphathele na
Masobodze.

Ngwanya noma Masobodze?

H→ Ungase usitekele ngalokwentu

Can you tell us what you
ngu Ngwanya noma Masobodze
know about Ngwanya or Masobodze.

P→ Bacela ke Hlatshwayo kutsi

My ask, Hlatshwayo, that
ake ubatekele izinto

can you tell them about things
ezazeniwa ngu Ngwanya
done by Ngwanya or
na Masobodze.

Masobodze.

Ch→ Ch→ Masobodze ngumfana

"Cha" Masobodze is the son
na Ngwanya wabe sewudabwile
together with Ngwanya who was
umbuyisa la ka Ngwane
sent to here at in KaNgwane

Masobodze watala babe.
Masobodze is the father of my
Mkwulu Mhewazi Wengcoza
father, Mhewazi Wengcoza
Mhewazi Wengcoza watala
Mhewazi Wengcoza is the
Mahubhulu babe. loMannu-
father to Mahubhulu, my father
watala loVetamvu nalabanye
is the father to Vetamvu and
labadala-ke benyenti,
others, elders are many.
Ukucala ngu Ndolondolo
the first born is Ndolondolo
lowangifundisa koute
who taught me all these
loko lowangijela loko
I say to you since he
umlondolosi wambandeni
was umlondolosi for Mbandzeni
lowapuma impi
who set out for war.

lo lowangamkise, asangweni
It is him who elected
mine ngaba yunkosi,
me to be the chief of
ya Mahubulu ka,

^{sp}
hair of Mahubulu yet I'm
tantsi ngiletfunou
the last born

ngwokunging ngi bakhong
I'm the last born. Last there
bafowefer lababala sebaqa
are my elder brothers who ^{have} died
bonthe kodwa ngiwokunging
All have died but I'm the last

→ can we see him

singamubata kokutsi
when Ngwanya left
ama Ngwanya ashiya
elucolweni and he came
elucolweni asaya e Nyakutsi
south of the border
yeligayidi

why did he move there?
wahambelani lapho?

H- ase sire lapha kuti

Let us here that
Ngwanya nahesuta le
when Ngwanya left there at
elucolweni ngala
elucolweni there
abesukelani

Why did she move?

P- bacela lapha - ke Hlatshwayo

tho ask here Hlatshwayo
lo Ngwanya ngesikhatsi

Ngwanya when he left
esuta le elucolweni
elucolweni to

aya le ku Manyongo
Manyongo and Ntswana
Nantwana abesukelani

Why did he move away
le elucolweni
from elucolweni?

↳ Nabsatpuluwa nguyise
He was sent by his father ✓

ngulo ngwane. wamuka
Ngwane. He gave him

leela live lake ngwane

the land of Ngwane.

ngoba usokanchanti

since he is "lisokanchanti",

kumona sesu tanna

to his mother

sesula Msiti. sesula sesula

He is "sesula msiti"

msiti ngelisiko Ngumfati

msiti according to our custom

ngumfati wakulala

is the first wife of

wenkosi. Kunjengalaba

the King. It is like

Berla Bethusile.

Bethusile

when he went to

↳ Ngesi Khatozi asahamba eye

Mduwane were they fighting
with Mduwane Kulapho batwa Ithema
with the Zulus there,

he Ma Zulu

Was Ngwanya fighting near

Ingabe Ngwanya walwa yini

the Zulus.

he Ma Zulu?

↳ Nakale Ngwanya walwa

when Ngwanya was there

Nebakasulu yini?

did he fight with the Zulus

eng akusiko ka Zulu la

✗ This is not Zululand here

↳ Babusa lapna Hlaywako

they ask this, Hlaywako

↳ lo Ngwanya Mlavan

did Ngwanya the first

ase le walwa yini

when he was still there

Nebakasulu

did he first with the Zulu

eng abavange balwe

they did not first

ngebe inkosi Shaka wala
because the king Shaka ~~said~~
wala inkosi yakawulu
the king of Zululand
lehlasele ngala kwala
said who so ever ^{will} fight
losraka yasi loyohasele
the Swazis ~~at~~ in katlwanane
la katlwanane uyakufa
will die and his
nebekhosi bayo buyophela
isindom ~~will~~ fall
kwawo SHAKA.

said by Shaka:

Ucan before kwolweni where
Ngaphambili ~~kwelucolweni~~
was Mawana
Abekuphi Ngwane?

H₂ Ngaphambili kwelucolweni
before lucolweni
Ngwane abekuphi
where was Ngwane

f- Babusa lapua ukuthi
They ask as to ~~where~~ where
ngaphambili kwelucolweni
was Ngwane before
lotlwanane wayekuphi
he came to Lucolweni?
ch₂ kwakha kwakhe. Ngwane
his (Ngwane) home was at
Useth. Usethucolweni kufika
shiselweni
Munya lo lapua ekusisele
across there behind/near
Ugwaco utsi. Ku nentantshana
the road where there is so
wona ungatsi yintaba kanti ngumlo-
something like a hill yet it's not it
Tha walomuti. Kufe ematsho
is the ash. No stones but
ngumlotha. Nawutsi uyehla
ash. When you go down
Mwewe lomfula sawugika utsi
you come to the river then turn

sebakhe esitolo naba
a shop has been
ungatsi yintatshano wena
didn't now, you see a hill like
kani ngumlotha walamuti hehehe
yet not but ash of that home (laughing)
Ngafika khona ngonyatsela rgetinyawo
I came to that place myself
Ngamangala leutsi awu I was
really surprised.

Mim bengitacedza — mine
I can measure you — myself
bese nginitshengisa litshie
then we go to there to see
lababe Ngwanya lapho abe —
the "stone" of my father Ngwanya
gezela khona
where he used to wash himself.

H → Bee sicela-ke babe
we e — could you tell us father
kokutsi ngerikhatsi ngwanya
that before the time ngwanya
angakhefiki lapha elucolweni

reached here at Lucolweni
abekuphi bacamukaphi?
where was he from?

p → Bacela lapha-ke Hlatshwayo
They ask Hlatshwayo ^{concerning} ~~as to~~
Kolsuthi lo Ngwane ngalesikhatho
Ngwane, during the time
angekho lapha elucolweni
when he was not at Lucolweni
nase Shiselweni abekuphi?
and Shiselweni where was he?
Wacamukaphi lo Ngwane?
where did he come from Ngwane?

Ch → Duvu wacedza lubombo
Duvu — he travelled over lubombo
ngokuhlehetela wacamuka
"ngokuhlehetela" he came from
elubongeni lapho kutsiwa
Lubombo where it is said
Wacedza lubombo ngokuhle-
he came from Lubombo "ngokuhle-
hetela uyise wangwane
hetela" his father of Ngwane

Ndungunye to Ndungunye
was Ndungunye. Ndungunye is also
Naye utalwa ngulamanye
the son of other kings
emakhozi. Bacamaka ebbonjeni
They came from
before bethwede naku letubonalso
Lubamba carrying what you see
maksugidwa icwala bethwede
when there is icwala dance. Carrying
umfunti behebe bahambe
"umfunti" beheheya" making
bacuba-nye lapho kuhlatelwa
temporary settlements as they
kheba. Basike baliba lapha
continue with their journey. They came
Iza Zombodze. Lo Sobhuza
to Zombodze where they built their
wake wambita Shaka Kutsi
home. Shaka once called upon
aba yobonana. Ngakhe yambiz
Sobhuza to meet with him. He

once called him
inkosi yaka Zulu yatsi
the King of Zululand, said
aba yobonana. Wamukashela
let us meet. Ngwane of course
nempela. akazange amente
went to Zululand. He did (shaka) do
lutho. Wacamuka nelitulu
any harm. He came with rain
Watsi naseyongena elhaya
when he approached the home
lethwala lifu laduma
clouds started appearing in the sky.
la nggabula insika lena
there was thunder. The "insika" pillar
loyatiko lena endlungulu
which you know there in the house
Wakhala mgabhayi into -
was destroyed. Mgabhayi, ~~and~~ the
mbatane. lephetsa lethwala
girl cried saying dont kill
yatsi unga mbutali lowo
him, dont kill that one

with grain
roots moved to vuvu

a

ungacali umbulale lo nqoba
Never kill him. That one because
kutsiwa akabulawa umakoti
it is said that never kill the groom.
Ngempela wa lalela akazange
Of course he listened and never
amente lutho. Wagidwa
did any harm to him. An occasion
umgido wamnika nelihawu
was performed. He was given
Wahlaba netinkomo kulomunye
the shield and many beasts were
umuthi amhlangabete efuphanayo
slaughtered in ^{the} home. He went
ngemabutho. Sebaphengulile
to meet him with 'ibutho'. At Pongola
lapha kaNgwane beva
after 'Sebaphengulile' here at
kuthi indlela ilungile yini
kaNgwane and found that it
bathola kutsi indlela imhlo
the journey was going to be good

phe kufe lutho. Ngempela
Nothing wrong. Of course
ngilapho shaka wasunga khona
That's when shaka 'swaro'
watsi inkosi leyo hlasele lo
that whatever king will try to
lyakufa nebulchosi bayo
fight this one (Ngwane) will die and
balyophela. Nem bala Dingane
his kingdom will fall. Of course
wafa Dingane wabe asakhi
Dingane died. Dingane commanded
phe impi itohlasela la
his army to go and fight Swazi
asahlupha Dingane.
He was a troublemaker (Dingane)
C → Can you ask Hlatshwayo
Purubute ku Hlatshwayo
if he knows embombo.
Kokutsi uyayazi yini e embombo?
Oh → Khona sengi cedzile ngalaba
In reality I'm through

baka hlatshwayo.

telling about Hlatshwayo people.

H → Manje ke sitakcedwa kokutsi

Now we ask you ~~to~~ to tell

kokuthi usi tshela kokuthi embo

us as ~~about~~ embo the

Indzawo lebitwa ngokutsi

place called embo, do you

embo uyayati yini? Hlatshwayo?

know it or about it? Hlatshwayo?

P → Bacela lapha se Hlatshwayo

~~they~~ ask Hlatshwayo if the

Ukuthi kenzawo ebizwa ngokuthi

place called embo you

kuse embo uyayati na?

know it or once ~~heard~~ ^{heard} of it?

Ch → lapha kutsi wa kuse embo

where it is called embo

embo awu lapha embo nguni

@ embo, awu there embo nguni

C → Can he tell us about

g'ungasi tshela nge lokwatiko

anything he knows about Embo

nguni?

nguni?

H → Batsi watini nge Embo Nguni?

~~they~~ ^{say} what do you know

P → Babuza lapha kokutsi

~~they~~ ask if / do you know

watini nge embo Nguni

anything about embo Nguni.

Ch → Awu angati lapho. Kutsi

Awu ~~I~~ I don't know.

lapho ^{embo} kutsaphi noba kufuphi

~~to~~ say where or where about

lapho. Indzawo lengiyatiko

embo? The place I know is

ngiyo lena yaSeshiselweni.

this one Shiselweni.

lapho labobabemikhulu lokutsi

where my grandfathers s-

isuseshiselweni, akushwanga

called it Shiselweni, it was not

lakagulu ^{the Zulus} Kwashwa bona

~~that~~ ~~who~~ but the very

bakitoi bahosha bayakagulu
people of Nguane who burnt. They ran
to labete langumzila wemphi
away to Zululand where they became
kathule ingula yasobhiza
mph; carrying "ingula" of Sobhiza.

kala bobalentiulu bonkhate
these of fathers, Mkhate and
kama kama-jojo sekunabaka.

Jojo they were of Mabuza
Mabuza, sekulibushwana lathe-
ke surname. they were just a small
ke. Bahamba bayomtsingula
Nbuthe of him. they went to buy
kinkhomo, kase kalandwa
beasts and Mbamba went out
Ngu. Mamba, ukhiphla
to find them. Mamba sent
lebulfo Mamba, kase-
"Nbuthe" together with the one
kula Ngulantfwanenthoi
of the prince

waka-Langunya, koutwa
of Langwenya. This prince
Mankhosi lese kungato
~~seem~~^{seemed} to be elected.

bafuma kuleka yena kala

kafakudze na Fakudzana. Kala
Fakudze and Fakudzana refused.

lungoma. This was the name

Daboi mbandeni wemuka

They said catch him because
wemuka, wemwana. Nene-ke
he is running away, the child.

balenge yaya kumadwoda
you - - - went to men of Fakudze
akafakudzi lamaleli aka-Fakudze
the two Fakudze men (Fakudze
ka Fakudzana, Khona lapha
and Fakudzana) just there at
Ezitheni wase nya - - -
Ezitheni then he - - -

Kubisiwa Mamba, Mamba
called Mamba. Mamba is
libito lokutoi Mamba lokutoi
the name called Mamba.
Ngu-Mamba, Ngumfwanekhosi
He is the prince
yena lona Wakw Ngwane.
himself, prince of Ngwane.
Ligama lokutoi Ngu Mamba.
Mamba is the name.
Velibongo kishuntjwa ngilo-
The surnames are changed
kutsatswana. Lokutsatwana
because of intermarrying. like
kutoi baka-Mamba, was
Mamba today. Mamba then sent
Mamba ukhupha libutfo
libutho Sobhuza went for him
nyam ulandza u Sobhuza
(Sobhuza)
Ka Mkhazi ka Mabhoko
from Mkhazi of Mbatnoko?

Khona lewa, Bafika lebutlu
from there. He reached there
kambhlonpha lator yintkosi
and the Satho people respected him
kani u-Sobhuza beunge
very much since they considered him
lonunye ununye
king. yet Sobhuza was just
Ngumaphuphi wemaphupho
an ordinary man He is the dreamer
ngumabhunga, alephupha
of dreamer. A dreamer, of course
emaphupho nemphela waphupha
he dreamed, He dreamed
nangampela, Waphupha umhoni
weli Velibhuluto lonayete
of "umhoni" of trouser,
u-Sobhuza, lokutsiwa
ngale It is the very Sobhuza
ngalowa
who who is said - -

Lesobhuza lesilalele. Mkwena
Sobhuza who - - - -
Ngalowa, nemangisi entanyalo
When I say
(Queen) Elizabeth. King George 6
Queen Elizabeth, King George
Kuyathanya kutsi bayunguwa
It is clear that the spirit
ngumoya kutsi naba laba-
Drowned them that these are
fanana nabo, alasilisile
are alike English people who
were evangelized, nabaya lena
blessed us a lot. When they
ka hlato? babuya lena -
went to Hlato, they came to
Kamahlolo. Dse lahisha
Mabholo. Then they travelled
Luphongo latsi, base
along pongola river. They then
bayawusitisa lomuti

: disappear - from the home

Sophuma uyabaleka - ke Mkwena
I quit at Mkwena. The
Lona waka - Langwenya Mangunya
one said Langwenya ^{said} ~~called~~ there is
Kubasuthu, Lekubesuthu lena
her is among Sotho people. There at
Kubesuthu abesibukhuni - ke
the Basothos, he was at
"epekhuweni" (where he ^{has} ~~had~~ been ^{loved} loved)
Mkwena, Mkwena, longivakutsi
Mkwena, I heard that

Ph: Uyise wa Ngwenya kwakungu -
The father of Ngwenya was
bani? babuya loko Mlagwayo?
who?

Chief Uyise wathle Ngwenya nguiga -
His father is likely to be
Imati Uyise wathle.
I know to me. His father

Waka Manji waka Langwenya
was of Langwenya.
Lombwanukhosu. Ngunina lo-
the son of the King. Langwenya
Langwenya. Ngunina Walombwa-
is his mother. The mother of
neukhosu lese bambeka
Kings sons, there are others
labanengi baka Ngwane.
(people) of Ngwane.
Sebatsutoba lo Sobhiza
They ~~threatened~~ ^{threatened} Sobhiza
Asahlalela lungoma lamadodza
So singing the song which says
lofakudze na Fakudzana letsi
(They are fakudzze & fakudzana)
Umbambeni wemuka wemuka
'mbambeni he quits, quits
Umbwana. Letsi' ~~the~~ la-
the child' it continues to say

mbeka ebaleu bayamizonda
~~Umbeka ebaleu bayamizonda~~
umbwana, leleniyigizato.
umfwana? The one you dance to
Ufuka lapho. Layetutsi
It started there. The one which
Kubengangali ugale uga
says "is only I knew I would
hamba naye ibaywa
have left with him" sang by
ugamadodza atafakudze
the men of Fakudzze and
lo Fakudzze nafakudzana.
Fakudzana.
Dayihlalelela lungoma. Yefuka
They sang this song. It's saying
wembala awu ukhosu yethu
really. -- ^{Awu} wakhipha ^{Khosu} khuso
sent out a libutso' this
lo Umba, yamulandza-ke

Mamba to get him back.

Batsike ucono sibuye zipla
they said it is better to go
to this side (Swaziland)

Lusendo

Lusendo luo luspluma
'Lusendo' (family) ran away from there
le, Kuyabalekwa latabafulu
to botho people.

Kuywa kuloutlu. Kuye
The home
puta unuli kwela wa-

was moved to Zombadze
kambodze. (yahlaka) Ngoba because
laughing (laughing) Zombadze.

H →

f'

H → E kulaba lala TELA INOXABA YEMBO

E to those who talk about
embo NINI
LIYABATI LABA TINOXABA YEMBO

do you know them? or do you

YALABO LABA YEMBO NGUNI NOMA WATI

I know any story concerning the

INDAWO ASICHAZELE

people of Embo Nguni or the place
told us.

PH - BABURA LAPHO HLATSWAKO

They ask this Hlatshwayo

Chief UKUTHI KULAPHO BASEMBO YARI INDAWO

that do you know the people

NOMA WAZI ABANTU?

or the place?

H. YEBO HLATSWAKO.

Yes Hlatshwayo

CHIEF - EWU ANGIATSI LIYAKHULUMA

AWU - I do not know any
UNELIGAMA NJE

UNELIGAMA NJE KUTSI KUKHOMA EMBO

story I only know that there

Honini, is embo dusho kuthi

e embo kwakune ba Nguni

buhlobo balhiwa ngokutsi

u Sobhuza wabe sewuyalwa-
kha. Laba baka baka Nzumab
baka Nduandwe, kha baka Gasu
waka Manukuza ~~ba D~~
ba gu ngunyama owagunguzi
abafazi namadoda abeyinyan-
ga yalapha ka Ngwane
kwasi ekufeni kwe Nso si wabe
sewutsatsa letinsiti wabe
sewelapha — — — senguise
le hlasele lenkosi. Sowahlarela
lenkosi yaka Ngwane

laba baka Nduandwe laba
lase ba le: Sihlalo
khi nsutu laba lase bale
ba Gasu waka Manukuza
Ngoba abeyinduna yaka-
Ngwane. Manje wasi
kuba kufe lenkosi leyafa
kucala wase utsatsa
letinsiti utobutsa ngato
labantu. Lona lokutsi wa
ngu Gasu ka Manukuza.

balwa hebaka zulu. Kutsiwa
yacalasa ekuseni; kwasi
endzabama behluleka base
wase uyabaleka. laba
baka Nxumalo base
baya baleka baya le. Uyeva
ula Zwidze kokutsi bakubo
sekute manje seba le.
Wase soyabalandza ababuyiseh
le laphe seba khona
ebulandweni. Balandwa

ngula Zwidze. Kune tibongo

lengitafitiko tabo

Where
are
they?

(Usho Tibongo)
Praises

C → Can you ask him he
can bonga Ngwanja or
masobodze?

H → Ungambonga yimi Ngwanja?

Ch.
Where
?

(starts praising or bonga Ngwanja)
Starts to bonga Ngwanja

H → Cha utsi senga cubelca

P → Sewunga cubelca Hlatshwayo

Ch → ~~Ungwana~~ Uya cubelca nakubonga
He continues with bonga
(Ngwanya Ngwanya)

Ch → Masobodze ke
Masobodze's
He starts with the bonga
uyacala kubonga tibonga
of Masobodze
(Masobodze)
Ngumasobodze-ke lowo

utala Zulu Zulu-ke ngumhlwani
ngubabe nokhulu.

C → Can he bonga Ngwane

Confusion (chief starts tibonga &
is interrupted)

A → Utsi Ngwane ungambonga yini?
Can you bonga Ngwane?

Ngwane

P → Ngwanya

H → Ngwane

P → Batsi-ke, Hlatshwayo Ngwane
they say; Hlatshwayo Ngwane
ungambonga na?
can you bonga him?

Ch → Nwu (heheheya) ngitona
Nwu (laughing) I do not
ngingatati ta Ngwane. Uyabona
isn't know them "tibonga" of Ngwane.
lesi ngitati. Angitati ta -
I only know the others not Ngwane.
Ngwane. Angeke ngimbonge
I can not 'bonga' Ngwane. - ne

Ch → Did he ever hear about the
ingabe wake weva yini
brother of Ngwane called
ngabhuti wa Ngwane lobitwa
Alubi? ngokutsi Hlubi?

H → Wake weva yini umnakabo -
Have you once heard about brother
Dlamini lebatsi ngu Hlubi?
of Dlamini called Hlubi?

P → babuza wuthi Hlatshwayo
they ask this. Hlatshwayo
wake wezwa yini umnakabo -
have you once heard
Dlamini abathi u Hlubi?
about Dlamini's brother called Hlubi?

H → Umnakabo bani, umnakabo bo -
The brother to whom? brother.

P → Umnakabo bo Dlamini abathi
brother to Dlamini called
u Hlubi. Wake wezwa na?
Hlubi, have you once heard of him?

H → Awu cha mdzala kaqhulu
Awu no. He is too old.
lowo. mm mdzala kunabo Dlamini

Ca mm - He is older than

C → Can ^{Dlamini} he tell us or continue
Angasibhela yini nabe acubense.

with ngwenya in ^{just in} case he
nga Ngwenya mhlawumbé
has forgotten something?

akukhupheki noma ulahlwe
yotsunjel ^{ngaye}
H → Utsi nga Ngwenya ungacubeka
She says continue with Ngwenya
yini ngobe naku kubese -
since this tape has been
sibhushwa ngunayi itaphu
troubling us. but if only
kanti kube bowulandza
you have been telling us
lesto Hlatshwayo.
about Hlatshwayo.

C → Hengry, Hengry, if he
Hengry, Hengry uma ase
is feeling tired can we
va kudzinwa unga ceta
come back another day?

yini kolcutsi sibuye ngale

H → Utsi -ise Hlatshwayo
She says, Hlatshwayo

Uma sekufike lapho
if you feel tired

sewu khatsela khona
can we come

ungaphindze usho sesiyocela
load another day. We shall

lapho uqine khona sesiyocel' (a
start where we ended. We

ngalelo langa. Mjalo.

As shall start if on that day.

Ku to ngwentsela kuphumula
so that he can rest.

Hlatshwayo. Hlatshwayo -

P → Utsi, Hlatshwayo, uma
he says Hlatshwayo, if
sekusikile kokutsi ukhatsela
you feel tired

bangezwa ukutsi awu.

they can hear from you to say

(niyobuye nibuye?) H →

(you will come back again)

ee -- uma yena usho

ee -- if he himself say

so

Singabuye sibuye tsine)
we can come back once
njalo more.

Utsi uma sewukhatsela

he says, if you feel tired

Uma bangaphindze babuye

if they can come back

ungasho ke wena ukutsi

Can you say it if they

bangaphindze yuni babuye?

can come back?

Ch → ewu kuloku lengikulandisa

ewu, to the one I just

kulungile kube angisalandisi

told you it's enough if only

kusulca kulabo bobabemkhule

I did tell you from my G/fathers

ukutsi inkosi yabe seyibeka

to say: the kings made them

hinzibi tayo yase babemkhule

"hinzibi" of himself, then my

imnika ibhlonkha le eNgweni

G/fathers gave them, beasts while

they were at eNgweni

yeti nkomo ka kutsi eluse
the beads so that he looks
ti nkomo ^{after them} talo Mhlwati Loko-ke
herd of cattle for Mhlwati.

kurgenta kotsi baphindce
that make them come
babuye ngobe naloku
back again since even the one
lengakubhala ngobe kukhona

I wrote, since there is something
lengakubhala ngalendzawo

I wrote about the place but
kodwa angikuboni. Kutsi

I dont see it. To say
bobabe mabe sukca le

my G/fathers when they left
e Ngcoseni ^{batsionta} belika kanyani

Ngcoseni they "khonta" how
la. Angise fiki nge kulandza

he. I didnt come to here
nga Mhlwati kutsi (hha)

Even to say something about
Mhlwati. I didnt say.

Kutsi kwati kotsube babuye
to say what happened

isa mcedza mabhalco
when they came from Mcedzambhalco

bashise lo muti esthiselweni
and burnt the home at Shiselweni.

Watsi babuya ca. Watsi
he said when they came to

lo Sobhuza Sowubenta
here. Sobhuza made them

bafana bakhe ucaba
his own shepards making his

umuti la eNgcoseni
home at Ngcoseni. He

sowubanika tinkomo talhe
gave them herd of cattle.

baba behlathla ^{talhe} leti nkomo
to be of hlathla these beasts.

La batsi ayi khotthwa ingcoseni
which is said "ayikhotthwa"

basha e Ngcoseni
saying it to Ngcoseni.

bashe na na ---
they say
he Nguve mpisi, yakitsi
to eNguve mpisi. Inguvempiisi
le Nguve mpisi. Bes e kuba
is ~~hours~~. Then there is
nanayi indzanzhama
that short ~~small hill~~
mshiya lo eNguvempiisi
across Nguvempiisi.
wawakhe lapha lo muti
be built the home there
yinhlonhla yentosi (ebe)
yinhlonhla yentosi laughing.
Ane mabutfo lababemchutse
with libutfo of my G/father
yinkulu isalchutu indzaba
this is really a big story

ee phela maku tratiwa
ee if the story/history
umlandvo kuyaywe
is taken, it is usually

taken over a period of time
kubuywe kubuywe kwesithathu
at least 3x

liciniso loko. Ngiphatselile
It is true to say I'm not well.
ngitabe sengiyadzi nwa.

I can soon get tired since
Angiphilile isable. ee.

I'm not well. ee--

Nalaba bakitsi abakho bantse
even my people are not all
ngoba betiwa luyaluyalu
here due to certain
lwetiso malakunye.

reasons

(cont. with other stories
eg. getting of a child, etc.

The man who would
do such things would
find that he might be
without friends.

Klatjwako, Nayise

M N Ngwenya

N I T

- (18) Namba (who was he?) sent out
a litshillo together with Mat of
Ngwenya (who was he?)
- (19) Tell us story of Fakudya + Fakudyera
- (20) Tell about his grandfather's leaving
Ngcoseni + going to Klonka
- (21) Klatshwako father of Zwangendaba - Jere -
Nohradue
Site 90
- " uncle of danga (Zwangedaba)
- (22) Nfukwase cattle.
- (23) Inanatele of Klatshwako
- (24) Nkwekayi, Mameni

- ① Where did Ngwane come from?
- ② When Ngwane separated, who did he leave behind?
- ③ Where did he move to
- ④ Where was eKolweni, Ngwane's 1st home. - on Hlatsh.
- ⑤ Where did Sobhuya 1st build
- ⑥ Lamalati bone Lembelele - sites of Sobhuya?
- ⑦ Lembelele saw (emphasized) the name Hlatywako - where did he get it from?
- ⑧ where did Lembelele build
- ⑨ How does he fit into the Hlatywako chiefly line via Velamuva ka Makhuhulu ka Mhlwazi ka Masobadye
- ⑩ Who was Ngwananya (Ngwenya?)?
- ⑪ Where did he die? (near Sulphur Springs)
- ⑫ His genealogy? - relationship to Masobadye
- ⑬ Who hunt Shiselweni + why?
- ⑭ Was that the same people who fled to Zulul?
- ⑮ Camping "ingula" of Sobhuya to Zulul?
- ⑯ Was this Mhlwazi + Jefe?
- ⑰ If not who were they? Sons of Mahuya? His whitfo!

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Ngwananya was took name Hlatywako?

mother of Ngwananya

Who was Ngwananya's her

Matsumtase

Masobadye

People under Ngwananya

did they grey the mountain

How did Mamba

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