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Name Hamilton series Tape 11 (1)
Subject Ntshangase History
Place eMkhwaKhweni
DATE: 19/8/83

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 1

JD. 328

Hamilton Series

Tape Number : 14 (1)

SUBJECT : Ntshangase History

INformant(s) : Mhlamkeni Ntshangase-M.N

interviewers : Carolyn Hamilton = C.H.
(Hlahlamehlo Dlamini?) = H.D.
(interpreter)

Place of interview: eMkhwaKhweni

Date of interview: 19th August, 1983.

C.H. eMkhwaKhweni, on the 19th of August. Can
you ask Ntshangase to introduce himself.

to tell us who his father was, you know
H.D. e. usachubeka? (interpreter)

M.N. Mina ngingamaMhlamkeni ezalwa ngiThambo
kaliboli
H.D. usachubeka?

M.N. e. Thambakaliboli kaMasiphula
H.D. Thambakaliboli kaMasiphula?
M.N. e. e.

H.D. Solo ugachubeka?
M.N. e. e. Ngachubeka e. losengibekile, ngibeka
e. ngibeka ngithi e. uThambakaliboli kaMasiphula
M.N. e. e. Masiphula e. angama...

Footnotes

- 1 eMkhwakhweni —
- 2 ke — 1. enclitic expressing "then, very well, all right", and always affixed to the end of another word the force of which it softens.
2. euphonic form of ka, expressing to chance, happen, etc.
3. also non-influencing in some context.

3 babe } — see glossary
 variant: ubaba
 plural: bobabe
 variant: obaba

- C.H. eMkhwakhweni¹, on the 19th of August. Can eMkhwakhweni, mhla ka nayintini ku Agasti. you ask Ntshangase to introduce himself, Ungamcela yini Ntshangase kutsi atetfule, atisho to tell us who his father was, you know kutsi ungubani, uyise abengubani, uyati nje
- H.D. e- sesitawutsi ke babe, wena sicela kutsi e-[um] we are now saying ke² babe³, we beg usitjele kutsi 'mine ngingubani bani, lotalwa you to tell us that 'I am so-and-so, who ngusibanibani, taka Ntshangase? is begot by so-and-so.
- M.N. Mina ngingu Mhlamkeni ozalwa nguThambo- Myself I am Mhlamkeni who is begot by kaliboli Thambokaliboli
- H.D. usachubeka? you are still continuing?
- M.N. e- Thambokaliboli ka Masiphula e- Thambokaliboli of Masiphula
- H.D. Thambokaliboli ka Masiphula? Thambokaliboli of Masiphula?
- M.N. e-e- yes
- H.D. solo uyachubeka? still you are continuing?
- M.N. e-e- Ngiqhubeka, e- losengibekile, ngibeka yes, I continue, e-[um], as I have put, I e- njoba ngithi e- uThambokaliboli ka Masiphula, put, e-[um] as I say e-[um] Thambokaliboli manje ke, Masiphulake e- angimazi of Masiphula, now I don't know Masiphula

4 Mkhu — hesitant, probably wanted to say Mkhulu, meaning grand-father (but see glossary)

5 Mkhulu — } variant; Umkhulu } — see glossary

6 enhe } variant: enhhe } — 1. yes 2. that's it! 3. I see
H. I agree.

7 tinanatele — } see glossary
singular: Sinanatele
variants: izithakazelo
isithakazelo

8 Ntshangase } — surname or clan-name.
variant spelling: Mjhangase

9 nhn — (interjection) 1. Is that so? Really
2. yes! (I understand or agree)

H.D. I don't know Masiphulo
angimati Masiphulo

M.N. sengumkhu, ngumkhulu wawobaba
it is Mkhu⁴, it is Mkhulu⁵ of obaba³

H.D. that is grand-grand father of ma, our fathers.
loyo ngumkhu-mkhulu wabo, wabobabe.

C.H. enhe. Can he tell us the tinanatele⁷ of the
enhe⁶. Angasitjela yini tinanatele taka Ntshangase⁸
na?

H.D. e-ungasitjela tinanatele taka Ntshangase?
e-[um] can you tell us the tinanatele⁷ of the

M.N. ini? what?
what?

H.D. Sinanatele, isithakazelo.
Sinanatele⁷, isithakazelo⁷

C.H. isithakazelo.
isithakazelo⁷

M.N. isithakazelo uthi: Ntshangase.
isithakazelo you say: Ntshangase

H.D. e-e- yes.

M.N. Dinane
Dinane

C.H. Dinane?
Dinane?

M.N. nhn
nhn⁹

H.D. Ntshangase, Dinane about (Somlambo)?
Ntshangase⁸, Dinane

M.N. e-e-, Somlambo
yes, Somlambo

H.D. Somlambo?
 Somlambo?
 M.N. e-e-
 yes
 C.H. Somlambo
 Somlambo
 H.D. Somlambo?
 Somlambo?
 M.N. e-e-
 yes
 H.D. sekuphelile?
 it has ended?
 M.N. akukapheli ngibese ngiyakulibala lokunye
 it hasn't ended, I forget other parts
 M.N. akukapheli ngoba ngigcine ngithi Somlambo
 it hasn't ended because I remember having last
 H.D. nhn
 nhn?
 M.N. Dinane sika Mageba
 Dinane of Mageba
 H.D. cha sigcine nga Mlambo
 No, we end up by [saying] Mlambo.
 nhn, Somlambo
 nhn, Somlambo
 H.D. Somlambo
 Somlambo
 M.N. nhn
 nhn?
 C.H. What did he say about Somlambo?
 utsiteni nga Somlambo?
 M.N. kusale lapha kugala kuthi ngithi e,
 it got left out at first when I said

10 nje or njena — (adverb) just, merely, only; thus, so, like this, in this state (expressing surprise with displeasure); thus, so, in this way (similar to njalo).

" awu! } — (interjection) 1. of sudden
 variants: ewu! } surprise 2. of surprised interro-
owu } gation 3. in some contexts
 this morpheme is non-influencing

Dinane sika Mageba.
 Dinane of Mageba.
 H.D. he should have said: 'Dinane sika Mageba'
 bekufanele atsi: 'Dinane of Mageba'
 C.H. Oh. Dinane Sima.
 Wo, Dinane Sima...
 H.D. Sika...
 Sika...
 M.N. Sika Mageba
 of Mageba
 C.H. Sika Mageba?
 of Mageba?
 M.N. nhn
 nhn
 H.D. Dinane sika Mageba where do the Ntshangase
 Dinane of Mageba
 C.H. is that it?
 senguloko nje?
 H.D. yes.
 yebo.
 C.H. Who do the Ntshangase people not marry?
 laba banifu baka Ntshangase abateki baphi banifu?
 H.D. laba baka Ntshangase, ngusiphi Sibongo
 who do the Ntshangase people not marry,
 labasitilako, bangasitsatsi, bangasiteki,
 which surname do they abstain from marrying?
 M.N. laba ba Kwa Ntshangase?
 those of Ntshangase [elan]?
 H.D. e-e-
 yes
 M.N. lapha nje, awu, kasikho, ngaphandle
 here 'nje', 'awu', there isn't any except

12 Sibongo } — clan-name or surname
1 Sibongo }

13 Dzabuka } — see glossary
variant: dabuka

14 KwaZulu } — 1. the country which
variant: KaZulu } once fell under the leader-
ship of the Zulu royal
house.
2. the homeland of the Zulu
people in the Republic of
South Africa

Komuntu ongumshana wakhe, ngaphandle
a person who is his niece, except for a
Komuntu, e ozalwa ngu anti wakhe.
person [um] who is begot by his aunt.

H.D. unless the Cousin and the —
ngaphandle kwemzala ne —

M.N. asikho e- abasizilayo
there isn't any they abstain from.

C.H. in other words, same Sibongo¹², they don't
ngalamanye emagama Sibongo sabo Kuphela,
marry Ntshangase, that's all?
abateki baka Ntshangase, kuphela?

H.D. we don't marry Ntshangase, that's all.
asiteki baka Ntshangase kuphela.

C.H. okay. Can he tell us where do the Ntshangase
Kulungile. Angasitjela yini kutsi laba baka Ntsha-
people come from, originally?
ngase bekudzabuka kaphi?

H.D. ungase usicocele ke babe kutsi baka.
can you tell us babe³ that, these Ntshangase
Ntshangase bona bekudzabuka kuphi?
people where did they dzabuka¹³?

M.N. labakwa Ntshangase a ngabo kudabuka kwaZulu.
these people of Ntshangase clan dabuka¹³ kwaZulu¹²

H.D. e- we originally came from Zulu land.
e- [um] sadzabuka kaZulu.

C.H. Whereabout?
kuphi nendzawo?

H.D. ngakuphike?
whereabout?

M.N. e- nami kangazi ngoba lapha ngukhokho
e- [um] I myself don't know, because it

15 LaZwibe } variants: LaZidze
LaZide } 1. "Zwibe's daughter" is the meaning derived from the use of la as a prefix of Zwibe,
 2. the one to who the informant seems to be referring is the Queen Mother during the reign of Mswati II.

16 Zwibe } variants: Zide
Zidze } — the 19th Century Ndwandwe king whose was eventually broken by Shaka when the Zulu defeated the Ndwandwe in 1819 at the battle of Mhlatuze river in Northern Zululand.

17 Indlovukazi } see glossary
 variant: indlovukazi

18 inkosi } variants: inkhosi } — see glossary.

19 KwaNgwane } variant: KaNgwane } 1. A Swazi word used as a synonym for Swaziland. It means "The place (or Country) of Ngwane."
 2. The area around Lobamba, where the locus of royal power is located
 3. a territory in the Republic of South Africa, which is mainly inhabited by Swazi people who got cut off during the demarcation of the political National boundaries. This territory was declared Independent some years ago.

wawobaba owafika; e- uMasiphula owala was our father's great-grand father, who ndwa, wacelelwa nguLaZwibe LaZwibe¹⁵ arrived here; Masiphula who was sent for by
 H.D. e- Masiphula was, was asked by LaZide e- [um] Masiphula wa, wacelelwa nguLaZide¹⁵
 C.H. LaZidze or Zwibe, himself?
 nguLaZidze noma nguZwibe¹⁶ Luqobolwath?
 H.D. Zwibe nome LaZwibe?
 Zwibe or LaZwibe?
 M.N. LaZwibe, inkhosi ka- , indlovukazi
 LaZwibe, the- , indlovukazi
 H.D. indlovukazi LaZwibe, the Queen Mother.
indlovukazi¹⁷ LaZwibe¹⁵, unina wentshosi.
 C.H. enke. —
enkhe⁶
 M.N. ifile inkos'enduna
 the male inkosi¹⁸ having died.
 H.D. angiva ke?
 I don't hear?
 M.N. inkos'enduna 'e, ifile, sekusel'inkhosi kazi,
 the inkosi having died the female inkosi¹⁸ was
 indlovukazi eyayiphethe lapha kwaNgwane
 the one remaining, the indlovukazi being in-charge of
 H.D. e- During the time when the King of that
 e- [um] ngesikhatsi inkhosi ifile, indlovukazi¹⁹
 time, passed away, and the indlovukazi
 yase isele ijodwana, ibusa
 was only by herself, ruling.
 C.H. enke. What did she ask the Mtshangase
enkhe⁶. [Indlovukazi] yacelani kulaba

20 izimpi }
variant: timpbi }
singular: impi }

n. Army, i.e. fighting force of the tribe collected for action. Whole of any particular fighting excursion undertaken by that force, i.e. War; any particular engagement in that war, i.e. battle.

people?

bakaNtshangase?

H.D. wacela bakaNtshangase, wabacela kuphi ke?
She asked the Ntshangase people, where?

M.N. wabacel'enkosini
She asked for them from the inkosi's

H.D. e- he asked them from the king
e-umj wabacela enkhosini.

M.N. kuMpande
from Mpande.

H.D. Mpande.
Mpande

M.N. wabacela
she asked for them.

C.H. to do what?
kutsi benteni?

M.N. ngendabake ye zimpi Ntshangase, siyalu,
because of izimpi²⁰

H.D. e- he asked them
e-umj wabacela.

M.N. kugwazwana
there stabbing being done.

H.D. e- during the time when they were fighting
e-umj ngesikhatsi uma babulakana, balwa,
killing each other, stabbing each other,
bagwazana.

C.H. asked them what? What did she want? He told you, you wabacela ini? Abefunani? Ukutshelile, wena must tell me. What did she ask?
Kufanele utjele mine. Wacela ini?

H.D. he asked the the father, from King, Mpande
wacela uyise enkhosini Mp, did you say

21 bha! } — ha! ah! (an exclamation)
ha! }

22 blasela'd — v. (passive voice is blaselwa'd)
go out to war, invade, any
particular locality (ku or to);
go, or come, against with the
purpose of fighting, attack, as
any particular person or
group.

23 izinduna } — see glossary
variant: izinduna }

18
utsite ngu Mpande mosi? King, but they
its Mpande?

M.N. nhn
nhn?

H.D. yes, from King Mpande, he asked his
yeb, Enkhosini Mpande, wacela uyise,
father, his grand father
mkhulu wakhe.

C.H. asked him what? Asked him to come here?
wamcelani? Wacela kutsi ete lapha?

H.D. to come here
kutsi ete lapha

C.H. bha! I see. Enhe. Why did she ask for
bha!²¹ Ngrjabona, Enbhe⁶, Wacelani lokutsi
Ntshangase?

H.D. Wabacelani laba baka Ntshangase, sizatfu
why did she ask [only] the Ntshangase,
sakhona?

the reason for that?

M.N. lapha e- entosini' e- wayebacelela e-
here at the King's place, e- simi she asked
into yokuba e- behlaselwa ngabantu, Naba-
for them because she was being blaselwa'd,
ngasasuki khon' entosini nje, tezinduna
Even by [people] who did not come from the
ezinye, bese ziyahamba ziyawuhlaselela
inkosi¹⁸; some izinduna²³ would go to
lapha kwa Nguane, kuyawuthathu' inkomo
blasela²² here kwa Nguane¹⁹, and take cattle.

H.D. they used to have fight with the people,
babevame kulwa nalabantfu, nebantfu

ordinary people, not from the king, but they
nye phaca, khayi lababuya enkhosini, babeti-
organize themselves to go and fight these
lungiselela baye kuyokulwa nalabantfu,
people, to take the cattle out from them.
kuyowutsatsa tinkhomo kubo.

C.H. under Mpande, where were the Ntshangase
ngaphansi kwa Mpande, lababaka Ntshangase
people living?
babahlalaphi?

H.D. ngabesikhatsi sa Mpande laba baka Ntshangase
at the time of Mpande, where were the
ke bona babahlalaphike?
Ntshangase living?

M.N. ande behlala khona le, KwaZulu
they were staying still there yonder, kwaZulu¹⁴

H.D. they were staying - - -
abebahlala - - -

M.N. beziyinduna khona.
being izindung²³ there.

H.D. they were ndungas²³ at Zululand
babefinduna kaZulu¹⁴

C.H. enke. Does he know the name of the place
enke⁶, Uyalati yini ligama lalenzawo
in Zululand, like saying Matubatuba or
lekaZulu, njengekutsi eMatubatuba noma
what?

H.D. e. le - - - ti, lenzawo le kubo, asitsi
e-umi these, this place, let us say
ke nome Matubatuba, nome kuphi?
(for example) at Matubatuba, or where?

24 intombi ² a girl fully grown, and who is
variant: intfombi wooed by men; a girl at a
marriageable age.

H.D. bebatindwung ta Mpande? w, from now
they were Mpande's tindwung²³?

M.N. e-e-
yes,

H.D. yes, they were indunas²³ to Mpande.
yebo bebatindwung ta Mpande.

C.H. before Mpande, what, where were the
Ngaphambili kwa Mpande, babehlala kuphi
Ntshangase people living?
labantfu baka Ntshangase?

H.D. e- Ngaphambilinike ku Mpande, bebalala-
e-sumi before Mpande, where did they
phi ke, basengakefiki ku Mpande?
live, before they came to Mpande?

M.N. lapha nce ngi zwa, badabuke ndawonye
here according to what I hear, they
nalaba bakwa Zulu
dabuka¹³ at the same place with the Zulu

H.D. when I hear the story, they came together
Uma ngiwa lendzaba, beta kanye kanye
with the Zulus, the Ntshangase people
Nalaba baka Zulu, laba baka Ntshangase.

M.N. e- basebethath' inkosi isithath' intombi
e-sumi they then took the inkosi¹⁸ took intombi²⁴

H.D. and the king married a girl
inkhosi yase ifeka intombi

M.N. yakulendlu yakwa Ntshangase, yas' ithika
from the Ntshangase house, and he then
"Nina seningabaka Ntshangase, nina."
said: "You are now the Ntshangase people, you."

H.D. he married a Ntshangase girl and then
wateka intfombi yaka Ntshangase wase

he told them: 'you are now, from now
sowubafjela kutsi: 'Seni, kusukela nyalo,
you are Ntshangase',
seningebaka Ntshangase?'

C.H. Which king?
yiphi inkhosi?

H.D. nguyiphi leyonkhosi?
it's which inkhosi?'

M.N. [uyakleka] inkosi e- ngeke ngiyibale
[laughing] the king, I can't count him
kuthi yiphi...
as to who it was...

H.D. I wouldn't say which king
angeke ngisho kutsi nguyiphi lenkhosi'

C.H. but a Zulu king?
koduwake yinkhosi yaka Zulu?

H.D. but a Zulu king.
Koduwake yinkhosi yaka Zulu.

C.H. no, ask him
cha, buta yena.

M.N. ngeke ngiyazi leyo ngoba lo uMpande
I can't know that one because this Mpande,
uvela e- sebe wele sebangaba kwa Ntshangase
emerged e- [um] while already they were the Ntshangase

H.D. Mpande came while being called Ntshangase
Mpande weta sebe wele babitwa ngekwekutsi
already does he know the name of any
baka Ntshangase.

C.H. enhe, I see. Was it a Zulu king?
enhe', Nguyabona, kwakuyinkhosi yaka Zulu?

H.D. yayiyaka Zulu lenkhosi?
it was a Zulu inkhosi?'

M.N. nhn-
nhn⁹
 C.H. the one, the one who took a Ntshangase
 lona, lona lowateka intfombatana yaka-
 girl?
 Ntshangase?
 H.D. le-le lolowatsatsa lentfombatana yaka-
 the one, the one who took the Ntshangase
 Ntshangase a-- ayiyaka Zulu lentkosi?
 girl, was that inkhosi a Zulu one?
 M.N. e-e-
 yes
 H.D. yes, that was a Zulu king.
 yebo, kwakuyinkhosi yaka Zulu.
 C.H. nhn. I see. Was Masiphula the induna²³
nhn⁹, Ngiyabona. Masiphula kwakuyinduna
 of Mpande?
 ya Mpande?
 H.D. lo Masiphula ke yena, abeyinduna lapha
 this Masiphula then, was he an induna²³
 ku Mpande yini?
 to Mpande?
 M.N. e-e-
 yes
 H.D. yes, Masiphula was the induna of Mpande
 yebo, Masiphula abeyinduna ya Mpande.
 C.H. enhe. Does he know the names of any
enhhe⁹ Uyawati yini emagama anomangu-
 of the induna²³ before Masiphula?
 yiphi induna ngaphambi kwa Masiphula?
 H.D. e- induna kuqala kwama, kungake, kuse
 e-[um] an induna before Ma, before it

asengakefiki Masiphula lapha, yayingubani was Masiphula here, it was who, maybe mhlawumbe ungayati?

M.N. nhn. nhn. angiyazi. nhn. nhn⁹, I don't know him.

H.D. No. Cha.

M.N. angiyazi ngoma e- uMasiphula usukele I don't know him because Masiphula started ku Mpande, efkethe waze waphatha ku from Mpande, being in charge, until he Cetshwayo futhi. was in charge under Cetshwayo again.

H.D. Masiphula started from Mpande Masiphula ucale ku Mpande

M.N. yfe eseku Cetshwayo he died being Cetshwayo's induna²³

H.D. until it was to Cetshwayo he died when he kwaze kwaba ngu Cetshwayo, wafa uma was Cetshwayo's induna²³ asayinduna ya Cetshwayo.

C.H. enhe. When the Ntshangase people came enhe. Uma labantfu baka Ntshangase beta here to e Swatini, did Masiphula stay with lapha e Swatini, Masiphula yena wahlala Cetshwayo? na Cetshwayo yini?

H.D. Uma ke baka Ntshangase sebata bayi Swatini; When the Ntshangase people came to E- Masiphula wahlala na Cetshwayo? Swaziland, e- [um] did Masiphula stay with Cetshwayo?

M.N. e- ukhishwa ngu Cetshayo, ngu Mpande,
 e- [um] he was sent out by Cetshwayo,
 u Masiphula, utsi akeze la e njoba nansi
 by Mpande, this Masiphula, saying that he
 indlowukazi iyathala, ithi manjena sokusuka
 Should come here, as here the indlowukazi¹⁷
 bonke labantu, iyikhulu, zikhasele lapha;
 was crying, saying now all the people,
 e- hamba Masiphula e- ngoma nguwena,
 the chiefs come to hlasela²² here. e- [um]
 bazakwesaba uyowuwimba le, kungasa-
 go Masiphula e- [um] because it's you
 phinda kwedule muntu lapha e-
 whom they will fear, go and block there,
 ayeku hlasela leka Ngwane. ka Ngwane¹⁹
 so that no one passes and goes to hlasela²²

H.D. e- Masiphula was instructed by the king,
 e- [um] Masiphula wafunywa yinkhosi,
 Mpande?
 Mpande?

M.N. e- e- umpande.
 yes, was Mpande.

H.D. e- to come to help the indlowukazi
 e- [um] kutsi akete atowusita indlowukazi
 because of the people who go across
 ngendzaba yalabantfu laba hamba bayo
 to fight there when they were fighting
 kulwa lapha.

C.H. Where?
 Kuphi?

H.D. e- there is a complaint at ka Ngwane.
 e- [um] kunesikhalo ka Ngwane¹⁹

25 umlando } see glossary.
variants: umlandvo }

26 izikhulu } chief; a ruler whose
variant: ti khulu } status and power is below
singular: isikhulu } that of a king

C.H. enhe. I see. Did Masiphula do anything
enhhe⁶. Ngiyabona. Masiphula, kukhona yini
else for the Zulu kings?

lokunye lakwenta, akwentela tinkhosi faka Zulu?
H.D. Kukhona lokunye lakwenta ase bentela
was there something else Masiphula did
baka Zulu^{kon}, Masiphula?
for the Zulu?

M.N. akwenza le?
which he did there yonder?

H.D. e-e
yes

M.N. ngingeze ngazi ke umlando wakhona,
I can't know the umlando²⁵ for there,
ngoba phela kwakuyinduna yakhona,
because, indeed, he was an induna²³

ε-lapha e ngisho ngetukwazi nce kube
there. ε-jum here I say it, as I know it
e-sekukhulunywa nce sengizwa belapha,
having heard when it was talked here, about
le! Kwa Zulu, kwakuyinduna yakhonake
there! yonder kwa Zulu¹⁴, he was an induna²³
kusaliw izimpi, ehlaselis izimpi fought, blaseli²²
there, at the time when izimpi²⁰ were being

H.D. e- he was a nduna²³ there in Zululand,
ε-jum abeyinduna leka Zulu, ngesikhatsi
during the time when they were fighting
kusaliwa.

C.H. enhe. In those days, did Masiphula,
enhhe⁶. Kulawo malanga Masiphula abe,
oh no! Were there ever any izikhulu²⁶
wo cha! Tatikhona yini tikhulu kulaba

27 Silulu ?
variant: (silulu)

1. grain-basket; some form of granary. 2. this grass-woven handcraft is also used (a small one) as a nest in which birds or chicken lay and hatch eggs.

amongst Mtshangase?
baka Mtshangase?

H.D. bekukhona ti, bebakhona yini labati khulu
were there, were there people who
Kulaba baka Mtshangase khona laho?
were chiefs amongst the Mtshangase then?

M.N. le?
there, yonder?

H.D. nhn.
nhn?

M.N. a... bengekho
a... there weren't.

H.D. no! They were not there.
Cha! Babengekho.

C.H. enhe.
enhe⁶

M.N. bukhulu buqale kuye
Chieftaincy started with him.

H.D. e- to become a chief start from him
e- sum kuba sikhulu kwacala kuye.

C.H. from Masiphula?
ku Masiphula?

H.D. e- kucala ku Masiphula?
e- sum it started from Masiphula.

M.N. nhn.
nhn?

H.D. it started from Masiphula
kwacala ku Masiphula

C.H. I see. Did he ever hear the story of people
Nguyabona. Wake weva yini lenkhulungo
coming from the north in a Silulu²⁷?
Yebarstfu kutsi batshamu e Nyakaffo betq
ngesilulu²⁷?

28 obaba mkhulu } - 1. literally 'our grand-fathers'
variant: bobabemkhulu } 2. our ancestors.

H.D. e-wake wakuva yini lomlandvo wekutsi
e-sum did you ever hear the umlandvo²⁵
kukhona bantfu labaghamuka le, e-beta
which says there are people who came from
ngesilulu,

here, e-sum coming by silulu²⁷ ?
C.H. no, from the north

Cha [bachamuka] eNyakatfo
H.D. bachamuka ngala ngentasi, e mphumalanga
coming from down this side, in the east?

C.H. from the north
eNyakatfo.

H.D. ngala, eningizimu ?
this side, in the south?

M.N. ngike ngikuzwe nje, kodwa ke, ngingaku-
I sometimes hear it, but then without grasping
bambi e- ukuthi baphi labo e ngaphandle
it, e-sum as to who those are, except
kokuba bezi, nga, beyikhulumela bona
when they talk among themselves that: 'I,
ukuthi 'mina, thina ukuze sibe la, kuthiwa
we, to be here, it is said, we came by a
seza ngesilulu e- sifika lapha, thina
silulu²⁷ here', we then, came by foot here,
ke sifike ngeyinyawo la, lab'obaba-
those obaba mkhulu²⁸ of ours,
Mkhulu.

H.D. we came here with foot
seta lapha ngetinyawo

C.H. the Mtshangase people ?
labantfu baka Mtshangase ?

29. Ntungwa

variant(s): amaNtungwa
also Ntungwa-Nguni

"The use of this term is not clear in the several Swazi histories where it is found, indicating only that Swazis encountered these people in Swaziland in early times. One ethnologist makes the term Ntungwa synonymous with Nguni, in the context of "true Nguni" rather than conquered clans which have been absorbed. The awkwardness is that Swazis are themselves Nguni people, and thus presumably also Ntungwa" (Grotzinger, J.J., Historical Dictionary of Swaziland, p124.)

30. thukwa

a passive voice of thuka (Swati would be: #fuka -> #fukwa)
This verb means "(the) insult or (passive) the insulted"; the informant didn't get quite clearly what the interviewer said.

H.D. the Ntshangase people. labantfu bakaNtshangase.

C.H. enhe, I see. Do the Ntshangase people enhhe⁶. Ngiyabona. Laba bakaNtshangase bayasho say that they are Ntungwa? labanti ka? yini kutsi bona bangema Ntungwa²⁹?

H.D. baka Ntshangase bayafibita yini ngekutsi ba-do the Ntshangase people call themselves ngema Ntungwa? the Ntungwa?

M.N. kuthi bangema Thukwa? that they are Thukwa³⁰?

H.D. Ntungwa
Ntungwa

C.H. Ntungwa
Ntungwa

M.N. Ntungwa?
Ntungwa?

H.D. e-e
yes

M.N. cha,
No.

H.D. no
cha.

C.H. enhe, Enhe. E - does he know, can he enhhe⁶. Enhhe. E - gumi uyati yini, angasi-tell us any other, can he tell us anything tjela yini lokunye, angasi cocela yini noma of that he knows, the stories about the yini kuloko lakwatiko, tindzaba takadzeni? old days?

H.D. e- kukhona yini lokunye longasitjela kona e-sum is there something else which you ngetindzaba takucala, njengoba bowusite can tell us about stories of the past ^{just} as you kela tona nje, letinye nje lotati ko? have been telling us; others which you know?

C.H. What did he hear when he was a child? weva ini uma asengumntfwana?

H.D. ngesikhatsi usengumfana nje naw'ukhulu, at the time when you were a boy, while lobowutiva? you were growing up, what you used to hear?

M.N. ngeze Ngayiqeda ngoba izinto oke, e- I can't finish them because things, e-sum uzikhuluma kuyinto oqondane nayo, you talk about them when it's something you e- ngokuvela nje mina sengivela la, are to deal with; e-sum as for my appearance, ngoba mina ngizalelwe lapha, nobaba because myself I appeared here; I was born bazalelwe la, e- akukhonto engingayazi here. Even our fathers were born here; there enye, e ngaphandle, nakwaNgwane ngize is no other thing I can know, apart from, ngabona nje sengimdala, even kwaNgwane I saw when I was old already.

H.D. I was born here and my father was Ngatalwa lapha, nababe wami watalwa lapha; born here, even e- kaNgwane, exactly nakaNgwane, lendzawo, ngayibona lendzawo the place, I only saw the place while sengivela sengikhulile.

I am grown up.

C.H. enhe

enhe⁶

M.N. e lapha njena ngobaba abaqalukuthela

e-[um] here njeng¹⁰ it's our father who first

H.D here, my father started paying tax ^{paid tax.}

lapha, babe wami waqala kubhadala umtselo.

M.N. e-e baqalukuthela, bathelela le... Olakeni,

yes, they started paying tax, they paid it there,

eMnduzini babethi kuseMnduzini bong

at Olakeni, at Mnduzini; they used to say ^{it's eMnduzini}

H.D. they start paying tax at Mnduzini, eMnduzini,

baqala kubhadala umtselo eMnduzini

long time ago

Kadzeni.

C.H. enhe. enhe

enhe⁶ - enhe.

M.N. e baphinda lapha, lamadibhi lana, ambiwa

e-[um] they, again, here, these dipping tanks

ke, ambiwe ming ngithe ngivela e-ayise

were dug up, myself when I emerged, e-

ekhonyan... esekhona engamanye

[um] some were -- present; we used to go

asikhona la... pha-ya siyawudibha,

there, yonder, when taking cattle to the

eMantambe, lapha ngaku Mantungwini,

dipping tank, at Mantambe, near Mantungwini,

Sisuka le! Ocingweni.

coming from there yonder! from Ocingweni.

H.D e- before the dipping tank of cattle was

e-[um] ngaphambi kwekutsi lidibhi letinkhomo

31 izwe

variants: lwe
ilizwe
plural: amazwe

1. Country 2. territory
3. principality. An area,
as distinct from place

also: isizwe

plural: izizwe
variants: siwe
fiwe

1. a people of a country.
2. an ethnic group
3. a people of a particular
principality, or a chiefdom.

made, I was still a boy that time, we used to
lakhiwe, ngangisengumfana ngalesosikhatsi,
go — wasn't cattle there.

Sasivame kuya — kute tinkhomo lapho.

M.N. lapha njeng, thina sizelwe izwe ke lise
here, njeng¹⁰, we were born before the izwe³¹
lise, liselikhulu, e- beligana e- umuntu,
was, when it was still big, e-sum, it used
e- njobu Masiphula, umant'amfika lapha
to end, e-sum a person, as Masiphula, the
wafika u Sigodo Hlophe

H.D. e- Masiphula arrived here, he find Hlophe
e-sum Masiphula nakefika lapha, wakhandza
was here Sigodo.

Hlophe alapha, Sigodo.

M.N. e-e- wamfika lapha ngaphesheya nje
yes, he found him there across, nje¹⁰,
kulendawo; nalaba ke o Ngolotsheni, nakaba
in this area, even these o Ngolotsheni, and
bakwa Nsibande. Kugama lonke feli ke Kunge
those of Nsibande [clan], in the end, all this lwe³¹
lika Masiphula lonke lelelingapha e-tanq
ended up being Masiphula's, all the one which
nyelwa lona yinkosi

H.D. e- he found them across the river.
e-sum wabakhandza mshiya loya kwemfula;
Sibandze, Ngolotsheni and Sibandze?
Sibandze, Ngolotsheni na Sibandze?

M.N. nhn
nhn

32 Rand — a currency of the Republic of South Africa, equivalent to the Swazi Lilangeni at present.

33 Pounds — Pound sterling, currency of the United Kingdom of Great Britain, which tended to be stronger than the local currency, often twice the amount of the Rand or Lilangeni.

M.N. into engingayisho ukuthi ke e- ngiyibonile the thing I can say is that what I saw as e- njongobake sekuhamba ke, liyashoda, liya- [things] progress, it [live³¹] gets short, it is kuyabangwa being disputed.

C.H. enke. enke⁶
M.N. kuqala nje thina la, kwaNgwane, ukusebenza the first [thing] for us here, kwaNgwane¹⁹, to do umsebenzi wathona e- bekade singabizwa duties which belong here, e- [um] we were singa...

not summoned in the past
H.D. all along we were not called to do, sonkhe lesikhatsi besingabitwa kutsi siyowu- attend to work at Ngwane¹⁹ sebenta umsebenzi lekaNgwane

M.N. e- ukubizwa, ukuqala kwethu siqale ngokwe- e- [um] being summoned, we started by khipha imali, labobaba, imali engangetheni paying money, e- bobaba³³, money which landi, njoba kuthiwa yitheni landi manje amounts to ten Rand³², as it is said it's ten siblanu seyimpondo Randi now, — five pounds³³.

H.D. e- we used, the, the -e- the fathers, they e- [um] sasiwame, e- bobabe babawame used to pay ten Emalangenij, which is kubhadala lishumi lematangeni, five pounds lokusiblanu sabompondo.

C.H. enhe
enhke⁶

M.N. e- Ithelelwa, Ikhishelwa laph'e Muweni e
e-[um] it used to be paid at eMuweni,
kuthela, kuthelis'u Mekiseni
Mekiseni being the tax collector.

H.D. e- Mekseni was a tax collector.
e-[um] Mekseni abengumtselisi.

C.H. enhe, enhe.
enhke⁶, enhke⁶

M.N. e- ikhishwa ke kwathiw ifuneka, iya e Jalimane
e-[um] when it was demanded from us,
leyomali

it was said that the money was to go to Germany.

H.D. e- that money was collected for Germany
e-[um] leyo mali yatseliselwa kutsi iye e Jalimane

M.N. iyawufundisinkosi
to educate the inkosi¹⁸

H.D. e- to educate the king
e-[um] kayawufundzis inkosi.

C.H. Can he remember when he was a boy, a
angakhumbula yini kutsi uma asengumfana
young boy, did the Ntshangase people speak
umfana lomncane, laba baka Ntshangase
like the Zulus?

babakhuluma njegetin Zule?

H.D. u...
u...

C.H. more, you know, lot, like real Zulu
kakhulu, uyati nje, kakhulu fana nesizulu
speech?
Sangeluqobo?

H.D. Mhlawumb' ungakhumbula, lapha nawuse mncane
 Maybe you can remember here, when you were
 e-bakaMshangase beba khuluma si Zulu yini,
 still young, e-[um] the Mshangase people, did
 nome babakhuluma si Swati?
 they speak Zulu or siSwati?

M.N. Cha, ande bekhuluma njobe sikhuluma
 No, they spoke just as we speak,
 nje

H.D. e- they were just talking as we are speaking
 e-[um] babekhuluma ngoba sikhuluma nje

M.N. abazange basi khulum' isiSwazi, ngaphandleke
 they never spoke siSwati, except for someone who
 kohambayo e- ngobuhlobo, ngoba nokufunda
 would go to visit relatives, because even
 lokhu bekungakabikho kakhulu, asikhalele
 [formal] education was not present, he
 khona ngalena ke ngase Swazini, abeseke
 would live that side, in Swaziland, then
 uyabuya naso k' isiSwazi abes'uyasikhulu
 he would come back with it, siSwati and
 ma.
 would then speak it.

H.D. e-
 e-

M.N. nhn
 nhn

H.D. unless he is staying in Swaziland and had
 ngaphandle kwana amuntfu ahlala eSwatini,
 learnt to speak siSwati, then they can
 abese sowuyasifundza le siSwati, angabeseke

34 bekunene } — can be preceded by wena
singular: wekunene } and nine each, respectively,
1. This is an address phrase,
commonly used in Swaziland,
in which the addresser
shows politeness towards the
addressee or addressees. The
literal meaning of this is:
"You of the right hand."
"Wena" is you (singular).
"Nine" is you (plural).
2. could also express agreement
in certain context.

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understand him talking SiSwati
uyevakala asikhuluma lesiSwati.
C.H. enhe. Does he know any other stories about
enhhe. Uyatati yini letinye tindzaba fange
the time of Mpande?
Sikhatsi sa Mpande?

H.D. e lokunye longaklusitekele ngako, lokwati
e-tum] what else about Mpande can you
nga Mpande?
tell us?

M.N. kulelizwe?
in this country?
H.D. Cha, usho tokuva lowakuva bakuqogela
No, she means 'that which you heard
nga Mpande

[people telling] about Mpande.
M.N. awu! bekunene, ngeke ngikulande into e-
awu! [you] bekunene³⁴, I can't tell any-
ka Mpande ngoba ke ingalandwa ngabo ab-
thing about Mpande because it can be told
dala ababekhona laphé khona njengoba nje mina
by the elders who were present, as myself
e- int'esengingayilanda nje nakwaba e,
I can tell [only] about the inkosi¹⁸ that
ngingakuland'okwalenkosi esishiyile ebetade
has just left us, with whom I have
ngihlezi nayo
been staying.

H.D. I can...
Nginga...
M.N. labana, okwalabana, ngeke ngikulande ngoba
those, something to do with those, I cannot

35 Hhawu (interjection) 1. of pained
variants: hawu) Surprise, strong disapproval,
2. of joyful surprise, wonder.

Kangikwazi

tell, because I don't know it.

H.D. I can say about the late King that I
Ngingakhuluma ngalenkhosi lesishiyile lengi-
know, I have been working, I have been
yatiko, bengisebenta, bengilapha uma yna
here while he is still alive
isa phila.

C.H. enhe. And what about Masiphula, does he
enhe⁶. Nga Masiphula ke, kukhona yini letinye
know any more stories about Masiphula?
tindzaba latatiko nga Masiphula?

H.D. Masiphula ke ngaye ke, ungasico cela ke ngaye
What about Masiphula? About him, can you
naye? Mkhawumbe bebakucocela nga-
tell us about him? Maybe they used to tell
Masiphula?
you about Masiphula?

M.N. Hhawu! Kungixoxela kwabo, akungekho litho
Hhawu³⁵! their telling me, there was nothing
abangixoxela lona oluka Masiphula, e-babexota
they told me about Masiphula, e-[um] they
khona nj'ukuhamba, ukhlaselisi zimpi kuphela,
used to tell about travelling, khlaselisi²² izimpi²⁰
e-ahambe abuye neyinkomo ayise enkosini
only, e-[um] he used to go, come back with cattle, send them to the^{King}

H.D. They used to tell me about Masiphula, how
babengitjela nga Masiphula, kutsi abelwa kanjani
he fought and how he drew cattle from
abetitfola kanjani tinkhomo kubantfu.
the people,

C.H. Who did he fight with?
abelwa nabaphi?

H.D. abelwa nabaphi?
Who did he fight with?

M.N. abantu; onk'amazwe la
people; all the amazwe³¹ here.

H.D. all the countries he fought
Onthe lamave abelwa nawo.

M.N. onk'amazwe lana ngoba e kwakuseyisikha
all the amazwe³¹ here, because e-Eum³ it
thi e soku, sokuba kuliwe, ungabona umuntu
was still time for fighting; once you see a
njena enezinkomo, noba yisikhulu, sibonwe
person with cattle, whether it's a chief seen
sinezinkomo, sokuyawuhlaselwisimpi lapho e
with cattle, he would then be hlaselwa²² there,
siyowubulawa lesikhulu bese kuthathwa lezi-
he would be killed and then the cattle would
nkomo: kufanjwa nazo zisiwenkosini
be taken; it would be gone with them [cattle]
KwaZulu.

to the King in KwaZulu¹⁴

H.D. they used to fight when they see a person
babawame kulwa nje uma babona umuntu
who has got lot of cattle, to go and fight
lonetinkhomo letinyenti, bahambe balwe naye
him and take the cattle out from him.
bese batsatsa letinkhomo takhe.

C.H. fighting Ngwane people, fighting Zulu
balwe nebaka Ngwane, balwe nebatwa Zulu
people, Who? Tembe?
balwe nabaphi? Bakatembe?

H.D. balwa, bebalwa nebaka Tembe noma bebalwa fighting, were they fighting against the Tembe or nebaka Zulu, balwa nabaphi ke?

M.N. utkulwa, awu zonkizizwe lezi ngoba fighting, awu all izizwe³¹ because

H.D. all the nations tonkhe tve.

C.H. enhe enhe⁶

M.N. kade belwa nazo zonkizizwe lezi they were fighting against all the izizwe³¹

H.D. all the nations were fighting each tonkhe letive fatilwa toduwana, other

C.H. enhe. Oh I see. Okay... enhe⁶. Wo, Ngiyabona. Kulungile

M.N. lowo omkhulu nje bekuyiwa ayowubukwa that who is big used to be killed and his kuyoliwa kubathw inkomo, abanye cattle taken away, some were difficult to babehlute ngeyingaba, ngoba kade kubalwa kill, because of fortresses, as they used to stay eyingedeni.

H.D. e- they used to hide themselves in the e-umj abebalwame kubhaca emigedzeni caves

C.H. enhe. enhe. Who used to? The Mtshangase enhe⁶. Enhe⁶ bobani labo? Baka Mtshangase

people?
yini?

H.D. e-baka Ntshangase nome bantfu nje? ^[in general]
e-jumj the Ntshangase people or just people?

M.N. a---aba---i--- abakwa Ntshangase, ph elu
a---aba---i--- the Ntshangase people, by
nguye lokade ehlaselisa lowaka Ntshangase,
the way, it was him who used to hlasele²² the
Kulabo Mpande

Ntshangase person under Mpande

H.D. Ntshangase was the nduna²³ of Mpande,
Ntshangase abeyinduuna ya Mpande, nguye
is the one who was fighting the
lona labelwa -

C.H. aha! I see. When e- Masiphula came
aha! Ngyabona. Uma e- Masiphula eta
here, e- where did he get land? which
lapha, e- walifola Kuphi liwe³¹? Nguliphi
was the land given to him, what land?
lelive lanikwa lona, liphi?

H.D. nakefikako ke Masiphula la, wanikwa yiphi
when Masiphula arrived here, which area was
in zawo, live?
given to him, liwe³¹?

M.N. izwe?
izwe³¹?

H.D. nhn.
nhn⁹

M.N. Hhawu! wanikwa lonke li, wanikwa
Hhawu³¹ He was given all the li, he was
leli nje izwe lona lithi; lonke
given this izwe³¹, it goes this way, all

36 Mantambe river — a small stream which rises from Siwule Hill, South-east of Zikhotheni; (about 9 km) in the Shiselweni Region, in the Southern part of Swaziland.

37 Ngolotjeni — a Ndwandwe variant spelling; Ngolotsheni; who had taken refuge under Mgcoyiza Khumalo (near Mkhlosheni) but who remained behind in the face of the Zulu attack. The Ndwandwe descendants of Ngolotjeni still occupy the area around Mbilaneni near Mkhlosheni today. (SWOTF, Royal (Simbimba Ndlela), edit notes, p. 58).

38 Sigodo Hlophe — a chief of the Hlophe people — a neighbour of the Mshangase and the Sibandze chiefdoms in the Mkhlosheni area.

39 Mzinsangu [River] — an area and small river stream located at about 5 km south of Mkhlosheni hills, in the Shiselweni Region of Southern Swaziland.

liyowungana e- lishaye ngase lokuzeni it ends e- lums; it goes near this place, le! Likhuphuke liyowungana a Mantambe, there yonder! It then goes up till it enters base liweli e Mantambe, liyowungen' uMa the Mantambe³⁶ and then crosses it till it enters gcabhakazi, khon'umfula abath: ngu Magcabhakazi, there is a river which is called bhakazi ngapha, kusale u Ngolotjeni nga- Magcabhakazi this side; then Ngolotjeni³⁷ phaya.

is on this side.

H.D. there is a river called Magcabhakazi kukhon'umfula lobitwa ngekutsi ngu and the other side.

Magcabhakazi, bese ke ngale.

C.H. speak to the microphone khuluma kulombhombho.

H.D. the other side is Ngolotjeni and the ngale ke sengu Ngolotjeni na.

M.N. kusale loya futhi, libese liyajika ngapha there remains that, one, too; then it turns this nganeno kuka, ligana ngo Sigodo³⁸ ngapha, side of, it ends with Sigodo this side, then bese seliyehla selibuya nga, e- eMzinsangu. it goes down, coming to Mzinsangu³⁹

H.D. it ends to Sigodo and come back to ligana ku Sigodo bese libuya ngeMzinsangu Mzinsangu

ngu
C.H. enke. What was the border to the south? enke. Taligana ngani ngala ngeningizumu?

40 Lufhongolo } variants: Uphongolo } — river that rises in the
 Rhongola } Drakensberg mountains
 south and west of present-day Pieter-
 relief and runs eastwards almost parallel
 to the southern border of Swaziland. It flows through
 the Lubombo mountains joining the uSuthu river
 to form the Maputo river.
 (S.O. H.P., Hamilton series (Logwaja Mamba, I), edit Notes p 26)

41 eTjenilika Ngwane } — The rock of Ngwane, also known as Itshe lejuba,
 variants: Lijela Ngwane } this rock is located about
 (Lijelejuba) } 35 km outside the present-day town of Phongola,
 eTshenilika Ngwane } along the road to Pieter-
 Itshelika Ngwane } relief and just south of
 (Itshelejuba) } the Swaziland border.

Where were the, where did, where did
 Babakuphi laba, kwaku, lili fike liphela
 Ntshangase finish and the Zulus start?
 Kuphi lebaka Ntshangase, bese ligalaphi laka Zulu?
 H.D. beligcina ngakuphike ngala kuya le?
 where did it end this side, going that way?
 M.N. le! ?
 there, yonder?
 H.D. nfin, bese kuba bakabani ngalapha, kuba baka-
 phi? and then it's who, this side, and
 bani ngale?
 who that side?
 M.N. beligcina, e- beligcina leng Masiphula,
 it used to end, e-sum] it used to end this side
 beligcina, ngapha ngenkha, ligcina ngo-
 Masiphula, it used to end this side, in the north, ending
 Phongolo: lishaya e eTjenilika Ngwane
 with Lufhongolo⁴⁰; it cuts through eTjenilika Ngwane⁴¹
 H.D. e- it goes as far as eTjenilika Ngwane
 e- lihamba lize liyowufika eTjenilika Ngwane.
 M.N. enhhe, bese liyekha liyawushona ngapha
 enhhe⁶ and then goes down this side e-sum]
 e- selittatha u, ikhona indoda yakhona,
 it takes, there is a man of that place, Siwela
 u Siwela, seliyakwekha ke, liyawungena
 it [live³¹ of Ntshangase] then descends till it enters
 e, lize liqude liyawungena O Phongolo
 at, till it skirts, it enters the Phongolo⁴⁰.
 H.D. there is a man called Siwela. Until it goes
 kunentvodza lebitwa ngekutsi ngu Siwela, lize
 down to Phongolo.
 lehle lehle elufhongolo.

42 eMagengini

43 [e]Golela 2 - 1. a small South African town also Lavumisa on the border near the Southeastern corner of Swaziland. It is adjacent to the Swazi town of Lavumisa, formerly called Golela. The twin towns constitute the end of the railroad line from Durban.
2. A southeastern border town, since renamed Lavumisa, formerly Golela. It is immediately across the border from the South African town of Golela. The name change was made in 1969, using the name Lavumisa which had been used for an area Golela. Lavumisa had been a daughter of Zwede and the mother of Tsetwane, one of the refugees in the Malambule affair who had returned to Swaziland.

M.N. seliyabuyake selibuya lapha ngeyintaba
it then comes back here, coming up the
seliqhamuka lapha eyintabeni lezi e-nga-
mountains these, this side, you won't know
phake, ngeke nizazi, gamula khona nje,
them; it cuts just there, let me say it passes
angithi lishay eMagengini. Shoba, lona,
through eMagengini.⁴² Shoba is inside, it is
limfaka phakathi, kungelakithi, lonke ke leli,
ours - all this one and it goes up to
bese liyahamba ke nanto liphikelele Sibindi
eSibindi there, yonder, in the direction of,
liyawushona le, libheke ngase, njoba
as now it is, at Golela⁴³
manje, e Golela

H.D. it goes as far as Golela
lihamba lize liyowufika eGolela.

M.N. Lavumisa, kaLavumisa
Lavumisa, at Lavumisa's⁴³

H.D. near Lavumisa.
eceleni kwaka Lavumisa

C.H. enhe
enhhe⁶

M.N. e-e- base likhuphuka ke, selikhuphuka ngapha
yes, it then goes up this side, it goes
selikhuphuka ngomfula, ukhoni umful'ongapha,
up alongside a river, there is a river this
bathi ngu Mandzawayo, selikhuphuka
side which they call Mandzawayo; it goes
liyawungena lapha, liyawushaya Odengeni
up till it enters there; it passes through Odengeni

44 Magcabhakazi —

45 (ku) khonza } — see glossary.
variant: khonta }

Iuka Songubo
of Songubo.

H.D. It comes up from — [talking simultaneously]
likhuphuka e — [bakhuluma kanyekanye]

M.N. e-seliquma impela, bese liyawungena
e-[um] it then cuts indeed, then it enters
e-ku Magcabhakazi
e-[um] Magecabhakazi⁴⁴

H.D. and then to Magcabhakazi
bese ke liyowushaya ku Magcabhakazi

M.N. lama, ama, aMaNtambe lana lali, a,
these, the, these aMaNtambe. here, it used
liwavalele phakathi
to shut them inside

H.D. MaNtambes was inside
eMaNtambe liwavalela ngaphakathi.

C.H. and Godlwako is that side?
bese kutsi Godlwako sowuba ngale?

H.D. e Godlwako ke?
and Godlwako?

M.N. e Godlwako kunganeno; liphakathi.
at Godlwako is this side; it's inside.

H.D. Godlwako is inside
Godlwako ungekhatsi.

C.H. enhe. enhe.
enhe⁶, Enkhe

M.N. nhn.
nhn⁹

C.H. I see. Right. At that time, was Masiphula,
Ngayabona. Kulungite. Ngalesosikhatsi, Masiphula
did he, e- kho, khonza⁴⁵ to the Swazi
abekhonile yini enkhosini yemaSwati?

king?

H.D. Ngalesosikhatsi, Masiphula wabese uya, wa-
at that time, did Masiphula khonta⁴⁵ to the
khonta yini lapha enkhosini yakangwane?
inkosi¹⁸ of kangwane¹⁹?

M.N. kulesosikhathi?
at that time?

H.D. nhn
nhn⁹

M.N. isikhathi, e- angithi ulandiwe walandwa
the time, e-[um] let me say he has been fetched,
yiNdloukazi, kweza abantu e- laba nje
he was fetched by the indloukazi; people came
abalokhuzayo e- yibona abafike e-
these ones who, e-[um] it's them who came
enkhosini bantshen'ukuthi ufikile
to the inkosi¹⁸ and tell him [inkosi] that he
uMasiphula
has arrived.

H.D. the Ndloukazi¹⁷ sent the people to go and
Indloukazi¹⁷ yafuma bantu kutsi baye
call Masiphula from there
bayowubita Masiphula laphaya.

C.H. from where?
Kuphi laphaya?

H.D. ku, kuphi ke, bam landze kuphi?
where, to fetch him from where?

M.N. Masiphula?
Masiphula?

H.D. nhn
nhn⁹

King?

H.D. Nagasakibhakti Masiphula was born in 1872

At that time the Masiphula branch was the

branch of the Masiphula branch

M.N. Kuleshkhatri? at that time?

H.D. D.D. Masiphula

M.N. Kuleshkhatri? at that time?

At that time the Masiphula branch was the

branch of the Masiphula branch

M.N. Kuleshkhatri? at that time?

H.D. the Masiphula branch was the

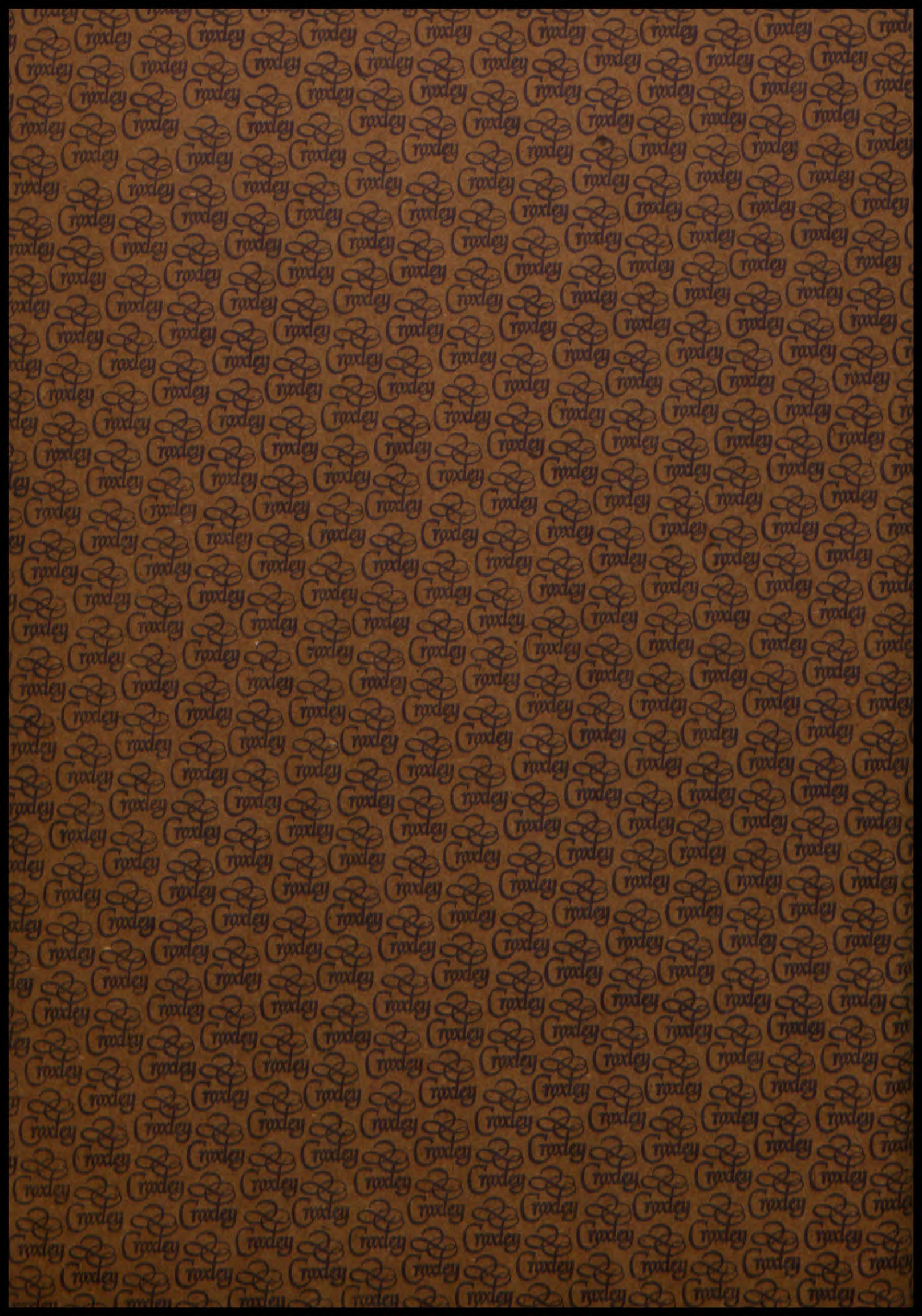
branch of the Masiphula branch

M.N. Kuleshkhatri? at that time?

H.D. the Masiphula branch was the

branch of the Masiphula branch

M.N. Kuleshkhatri? at that time?



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