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Naam

Subject Ntshangase History
Vak

Place eMkhwakhweni
Plek

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Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 2

JD. 328

M.N. Masiphula phela walawawana kuba Madantroy le
Masiphula was fetched from kwa Madantroy
kwa Zulu

siyisi siyisi yindanga of good people fu
the (something) (something) (something) fu

C.H. from kwa Zulu, ya

H.D. from ka Zulu
ka Zulu

M.N. wakhushwa ke yinkosi e. ukuthi "chale
ke was sent out by the king" (something) (something)
Njama nangu uyakhala lona wentosi
uthi "inanyana e. ayisekho impi elwa naye
ngoba inkosi enduna ifile; sekusile thina
sibasikazi"

H.D. he came that indlovatsozi is complaining
that the king is now e. late, so it's only
the queen mother who is still there

C.H. endle

M.N. mase ke e. gase ke e. igalathwa ke
ukuthi ke (something) (something) (something) ke

46 Kwa Nodwengu —

47 Crying here is supposed to be a metaphor, meaning 'complaining'

M.N. Masiphula phela walandwa kwa Nodwengu le
Masiphula was fetched from kwa Nodwengu⁴⁶
kwa Zulu

there yonder, Kwazulu¹⁴

H.D. e-
e-

C.H. from kwa Zulu, ya
ka Zulu, ya

H.D. from ka Zulu
ka Zulu

M.N. wakhishwa ke yinkosi e- ukuthi: "cha! e-
he was sent out by the inkosi¹⁸ that: "No!
njoma nangu uyakhala lona wenkosi
as the one of the inkosi¹⁸ is crying¹⁷, saying,
uthi: "manjena e- ayisekho impi elwa naye
& Now e- [um] the impi²⁰ is fighting against
ngoba inkosi enduna ifile; sekusele thina
no one, because the male inkosi¹⁸ died;
sibasikazi? →
it's only us, women who have remained."

H.D. he came that indlowukazi¹⁷ is complaining
weta ngoba indlowukazi¹⁷ ikhala ngokutsi
that the king is now e- late, so it's only
inkhosi seyifile, sekusele unin'na wenkhosi,
the queen mother who is still there.
Ndlowukazi, losakhona,

C.H. enke.
enbhe⁶

M.N. inkosi ke e- yaseke e iyalokhuza ke
the inkosi¹⁸ then said that he wanted
ukuthi ke ifun'umMasiphula; uMasiphula ke
Masiphula; Masiphula, indeed, went to

M.N. nempela waye wefikentkosini
inkosi¹⁸.

H.D. and the king wanted Masiphula —
inkhosi ke yabese seyifuna Masiphula —

M.N. nempel impi, yabona indlowukazi ukuthi
indeed, the impi²⁰, the indlowukazi¹⁷ realized that
nempel u Masiphula, njoba nangu usefikile,
indeed Masiphula, as he has arrived, impi²⁰
impi kayisekho nempela, kayisezi lempi
is no longer present, it no longer comes,
ebekade ibofika lapha izohlasele
the impi²⁰ which used to come to hlasele²² here

H.D. and when Masiphula arrived in here, and
uma Masiphula efika lapha, nalabantfu
the people who are fighting, did not come
labalwako abetanga kutokulwa.
to fight.

C.H. When Masiphula arrived here, at this place
Uma Masiphula efika lapha, kulendzawo,
who did he find here, and who was at
ngubaphi bantfu labakhandza, babani labe-
litjelanngwane and Godlwako?
basetjenitanngwane naku Godlwako?

H.D. Masiphula yena nakefikako la, ngubani
When Masiphula arrived here, who was at
labeleTjenitanngwane, nakefikako?
eTjenitanngwane²¹ when he arrived?

M.N. Obesakhite?
[the one] who had built a homestead?

H.D. nhn
nhn?

M.N. eTjenilaNgwane?
at TjenilaNgwane⁴¹?

H.D. nbn
nbn⁹

M.N. angazi kuthi wathi nefika lapho, ngoba
I don't know that when he arrived there because
wawungazi, lapha lelizwe e-ufike wabe
you didn't know, here this lizwe³¹ e-u:3 on
kwa kulo nje lingasenamuntu ngendaba
arrival, he was put in it when it was without
yokuba naku lisondelene no Zulu; manjena
a person, as a result of its proximity to the
abantu ke sebaqheluka, babuyela le!

H.D. e- the time Masiphula arrived here, there
e- ngesikhatsi Masiphula afika lapha, kwa
were no people living around here.
kungenabantfu labahala lapha.

C.H. aha! I see. Did, I am sorry, I don't
aha! Ngiyabona. kwa, ngiyacolisa, angicanda
understand the point, did, Masiphula, did
kahle liliphoyinti, Masiphula yena wa-
he. [interrupting voice]

[emami ayaphatamisa]
I kwakunge si Mlangeni
wasn't it Mlangeni

C.H. did Masiphula khonta⁴⁴ to the indlowukazi?
Masiphula wakhonta yini ku Ndlowukazi¹⁷?

M.N. uMlangeni yindoda esiyakha lapha
Mlangeni was a man who had built here,
nangizwa, ngoba minga ngivele lapha
according to what I hear, because I appeared

C.H. uMtangeni sekuyindoda yakhona lapha kuy
 here Mtangeni being ahead a man of this
 Masiphula. E- njoba namanje nje abantwaba
 place of Masiphula. E- [umi] as even now
 H.D. khe bakhona, nampio Mshokobezi. Kodwake
 his children are present, these, Mshokozi [etc.].
 C.H. bakhona abakwa Dlamini abanye abakhona
 but then there are other Dlamini people there
 M.N. le! e- ngaseTjenilikangwane. e- ememuka
 near eTjenilikangwane⁴¹

C.H. What's he saying?
 utsiri lona?

H.D. he is talking about Dlamini's near the e-
 ukhuluma ngebaka Dlamini eceleni kwe
 eTjefuba
 Tjefuba⁴¹

C.H. Now, did, I don't understand, did Masiphula
 Manje, angicondzi kahle, Masiphula wakhonta
 khonza⁴⁴ to Ndloukazi or not?
 yini ku Ndloukazi noma qha?

H.D. uts'akeva kahle lapha ke Mtshangase kutsi
 She says she doesn't understand very well
 lo Masiphula uma efika la, sowukhandza
 here, Mtshangase that, this Masiphula when
 phela inkhosi seyafa, ufika ukhonta
 arriving here, finding inkhosi¹⁸ having died,
 Ku Ndloukazi yini?
 but finding the Ndloukazi¹⁷, did he khonta⁴⁴ to her?

M.N. nhn,
 nhn⁹

H.D. yes
 yebo

C.H. he did?

wakhonta?

M.N. ukhonzazi ku Ndloukazi phela.

he khonzas⁴⁴ to Ndloukazi, indeed,

H.D. he khonzaid⁴⁴ to Ndloukazi

wakhonta ku Ndloukazi¹⁷

C.H. did Masimula.

Masimula wa---

M.N. indloukazi ke iyamemukela, e imemukela

after the indloukazi had received him, the

indloukazi uphinda uMasiphula umnika

indloukazi¹⁷ gave Masiphula two izintombi²⁴

izintombi ezimbili, uNdloukazi

the indloukazi¹⁷

H.D. e- the indloukazi received him, e Ndloukazi

e- sum indloukazi¹⁷ yamemukela, yabese futsi

gave Masiphula two girls

seyimunika izintombi ezimbili

C.H. its princesses?

bantfwabentkosi

H.D. bantfwabentkosi ?

princesses ?

M.N. abantwa, angazi ke phela ngoba lapha

childre... I don't know, of course, because

elokhuzini, kukhona nabahlala; kwakuyi-

here at this place, there are people who live

zintombi zona, kodwa ke laba, abantwa

there; they were izintombi²⁴ themselves, but

bazo e bazalwa ngokadla, kuthiwa ngo-

then their children we begot by kadla.., it's

LaDlaminis, noma bengasekho nje sebagega,

said they are LaDlaminis, although they are no

48 guga } — 1. to become tartared, as a cloth
 (ku-) guga } does
 2. to become very very old, as
 human beings when they age.

49 eSivule — name of a mountain/area situated
 at about 10km South-east of
 Mhlosheni hills.

ba, babhubha; kwakungo taDlamini, Kuthiwa
 longer present, they guga⁴⁸; they were taDlamini,
 omunye kwakungu Nompepho, angazi ke lomunye
 one of them is said to have been Nompepho;
 kwakungubani

I don't know who the other one was.
 H.D. another was Nompepho, the other one I
 lomunye kwakungu Nompepho, lolomunye ke
 don't know the name.

angilati lelibito lakhe.
 M.N. angimazi lomunye ukuthi kwakungubani. Unina
 I don't know who the other one was. The
 waMpindiso nanguyowakhe lapha phezu
 mother of Mpindiso is there, she built up there [homestead]

H.D. the mother of Mpindiso has a kraal some
 unina waMpindiso unemuti lapha etulu,
 where up, on top
 esicongweni.

C.H. on top where?
 esicongweni kuphi?

M.N. wabanikela ku-...
 he gave them to - - -

H.D. kuphi etulu?
 on top, where?

M.N. eSivule
 at Sivule⁴⁹

H.D. eSivule
 at Sivule

C.H. where is eSivule?
 siKuphi Sivule?

H.D. siPhi Sivule?
 where is Sivule?

50 bo } a prefix usually put before proper nouns. It can change the sense of nouns into 1. bo/o-make (meaning Mother and company)
Variant: o }
2. my mother as constituting a category of persons but is singled out as an individual.

51 Godlwako - craggy mountain about 5km south of the southern Swaziland border, approximately 29 km. outside of the present-day town of Pongol, along the road to Piet Retief.

1. nasol
there it is!
M.N. Na---si---ya! njoba kuvela lezikhakha nje
th---e---re---! as those trees over there appear

C.H. where?
kuphi?

M.N. ngakubo laboNdaba nje njobade bela
Near bo Ndaba, as they have just been here.

H.D. ufuna kubona
she wants to see [the place]

1. na-yi-ntaba nje engaphezu, ngiso sonke
there is a mountain up there, all that is it
nje siyowushona le.

[Sivule] stretching in that direction.

M.N. siyowushona, sibukana ne Godlwayo
it disappears [somewhere there]; it faces Godlwayo⁵¹

C.H. near Godlwako?
eceleni kwe Godlwako?

M.N. sibukana nak Godlwayo
Godlwana and it [Sivule] look at each other.

C.H. where is there?
kukuphi lapho?

H.D. siphile le Sivule?
where is this Sivule?

M.N. nayintaba, nant'ukhalo, nant'oluneyikhakha
there's the mountain, there's the port, which has
lo---lu---ya!
got trees, that one there!

H.D. lolulolunetikhakha lo---lwa---! ?
the one which has got trees, th---t---one?

M.N. enhhe! yonke leyandawo
enhhe! That whole place.

C.H. where?

Kuphi?

H.D. all those, that top, with e this, wattle trees
konkhe laphaya, laphetulu, kalapho kunemifelo.

C.H. oh! That part there?

Wo! Leyandzawanyana la...pha?

H.D. ya! That part there, on top

ya! Leyandzawanyana etulu.

C.H. enhe. So is that whole mountain called...
enkhe⁶, kusho kutsi yonkhe leyantsaba ibitwa...

H.D. called Sivule
ibitwa ngekutsi Sivule.

C.H. Sivule?

Sivule?

M.N. e-e, Sivule

yes, Sivule.

H.D. Sivule lesa, sishona phansi nale Godlwako
it's Sivule that one; it goes down Godlwako⁵!

M.N. Siyawushona ke sibusana ne Godlwako
It goes beyond there; looking at Godlwako.

H.D. Siya phansi e Godlwako
it goes down to Godlwako

C.H. Where is Godlwako?

Ikuphi i Godlwako?

H.D. e Godlwako ngukuphi ke, kungala?
Where is at Godlwako; is it this side?

M.N. e-e

yes

H.D. ngale ngaphansi?
Down that side?

M.N. le ngaphansi
that side, down there.

52 Wo! — interjection, 1. expressing amazement (whether of admiration or displeasure), regret, grief, etc. hence: oh! Alas! etc.
2. In SiSwati it could also mean: 'I see' or 'I get it / I understand' and in this sense it is usually a response to somebody's point.

H.D. the other side
ngale

C.H. where is the border, today?
ikhuphi ibhoda lamukha?

H.D. ibhoda ikuphi losi la? eTjejuba kukuphi?
where is the border as we are here? eTjejuba⁴¹ is where?

I Nsalitje kuphela le! Ayikho ngapha.
it's only Nsalitje there yonder! It's not this side.

M.N. ngaphandle kwase Mahamba
except for Mahamba.

I ngu Mahamba le!
it's Mahamba there, yonder!

H.D. Wo!
Wo!⁵²

M.N. ise Nsalitje
it is at Nsalitje

H.D. ise Nsalitje?
it is at Nsalitje?

M.N. nkn
nkn

H.D. the bordergate is Nsalitje
ibhoda-gede ise Nsalitje.

C.H. is not there a border fence somewhere
akukho yini ludaladi lolweklukanisa lwe
here?

H.D. kule dzawo le?
Kute dalada la?
there is not fence here?

M.N. ukhona
there is.

I ukhona
there is

H.D. there is fence.
ukhona fenisi.

M.N. e unqamula kulo lolwa lukhala nje lunga-
e-lung it cuts through that part; another one
phaya olunye
is that side.

C.H. on the other side of Sivule?
Ngalaphaya kwe Sivule yini?

H.D. ngale kwe Sivule?
That side of Sivule?

M.N. Cha!
No!
I Cha!
No!

C.H. this side?
ngalapha?

I nangu nj'udaladi
here is the fence.

M.N. unqamula phakathi njena kuwo lamahlathi
it cuts through these forests here
la

H.D. lawa?
these?

M.N. enhhe.
enhhe⁶

I udabula kuwo nje lawamahlathi daladi,
the fence cuts through those forests; it cuts
udabula wona lamahlathi. Wathi na engena
through the forests. When the fence entered
ny'udala...

53 gidza } — see glossary.
variant: gida }

54 incwala — see glossary.

55 Lobamba — residence of the queen-mother during the reign of Sobhuza II, and the capital of the Swazi Nation, situated between Mbabane and Manzini. According to Groppey, Lobamba was also the name of Ndwane's first establishment in South-eastern Swaziland (Historical Dictionary, p. 75). Matshebula describes Lobamba as the residence of Lamndzebele, the wife of Ndwane, and the mother of his heir Ndwungunye (History, old edition, pp. 6-7).

56 umphakatsi } — see glossary.
variant: umphakathi }

C.H. Sivule is a mountain to the south of where Sivule yintsaba lesenyakatto nalapha ^{and} Siphom we are now, about ten kilometers, the nyalo, lokulibanga lelingaba nge makilomitha border runs across the middle of its top lalishumi. Ludaladi loluyibhoda luhamba emkhi.

— of wattles. Okay, can we go on. emkhatsini — femifolo, etulu, kulungile, singiz

H.D. ake sichubete ke let's continue.

C.H. Can you say thank you for explaining so ungasho kutsi kuyabongeka kutsi kuchazeke nicely kahle kanjena.

H.D. uts'uyabonga kakhulu ingatsi uqhube she says she thanks you very much, it seems kahle sibili babe. Uchube kahl'impela as if you have continued very well, babe³, ^{nicely} very indeed ⁴⁴⁴

C.H. did, did Masiphula, after he khonza'd to Masiphula, emvakwekwe akhonta kuNdlowukazi, the indlowukazi, did he gidza⁵³ incwala⁵⁴ wayigidza yini incwala kaLobamba, umphakatsi? at Lobamba⁵⁵, at the umphakatsi⁵⁶?

H.D. e-nasefikate Masiphula e, akhonta, wayi- e-tumj when Masiphula arrived, and khonta'd, gidza ray incwala? did he gidza⁵³ the incwala as well?

M.N. lo Masiphula? this Masiphula

H.D. ahn ahn⁹

57 imvelo N. 1. Nature 2. of Nature as in umuntu wemvelo (i.e. a person of/by nature. 2. indigenous, someone who was born in an area.

M.N. angazi ke noma yayisigidwa yini
I don't know whether it was gidwa³³ at Kuleso Sikhathi, ngoba ke lapha kwaNgwane that time, because here at kwaNgwane it is imvelo yakhona e-...
an imvelo⁵⁷

H.D. I can't say
angeke ngisho

M.N. e- angazi noba wayigida yini, ngoba e- [um] I don't know whether or not he gidwa³³ yinto leyo e- yayingaziwa abant'abadele it, because that is something which would be known by mklawumbe abanjengobaba. Cha mina elders, say like obaba³. No, I myself don't know angiyazi; ngazi nje khon'ukuthi wanikwa them; all I know is that he was given two lezintombi zambili, kwathiwa ke "nce izintombi"²⁴ and it was said "When Masiphula uMasiphula ethukuthele, nce nimbon'ethukuthele, nce nimbon'ethukuthele, nce nimbon'ethukuthele becomes angry, if you see him angry, come thele, nisyke nize la nizositjela", here to tell us?"

H.D. e- the girls were told that when they see e- lezintombi tatjelwa kutsi natibona Masiphula Masiphula angry, they must come back and atfukutsele tibowuta titowutjela indlowukazi; tell the indlowukazi, indlowukati?
indlowukati¹⁷⁷

C.H. the two girls?
lamantfombatana lamabili?

M.N. nhn
nhn⁹

58 hloma'd } — v. arm, take up one's weapons
 (ku) hloma } for a fight; arm oneself with,
 as an assegai; stick in, so as
 to stand, as a stick in the
 ground.

59 khokho — i. greater grand father 2. ancestors

H.D. letintombatana letimbili?
 the two girls?

M.N. nhn

nhn⁹

C.H. enke enke. And did they do that?
enhe⁶, enke. Base sebaya kwenta yini loko?

H.D. bakwenta loko?
 did they do that?

M.N. [uyahleka] angazi, ayibang isahloma
 [laughing] I don't know; if never hloma'd⁵⁸,
 phela, abang'isabakh'imp, e, uMasiphula
 the impi²⁰ never hloma'd⁵⁸; Masiphula came
 e-wafike wavala kungasaphinda kubome

to stop the people from hloma'ing, and its
 muntu, kwalapha ke sekuzawughamuka
 then, too, that government appeared,
 nohulumeni, bese izimpi ziyaphela;

and the izimpi²⁰ got finished. I never heard
 iyibange kabazange nje labo okhokho,
okhokho⁵⁹ saying that on a certain

e-ngizwe ukuthi bathi ngelangelithile,
 day they got out and went, slept some-
 baphuma bahamba e-bahamba belalende
 where along the way on their way to

leni e-baye bafika kwaNgwane, njenga,
 kwaNgwane¹⁹, as I used to hear about this
 lona nje engiyaye ngizwe kuthiwe
 one that: "You will be bent...
 uyaze, uyawugofjwa...

H.D. e-since Masiphula arrived in Swazila, e-
 e-seloku Masiphula afika eSwati, e

60 sikhulu } see glossary.
variant: isikhulu

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KaNgwane, there was no fight
KaNgwane, akuzange kube nakulwa.
C.H. enhe I see.
enhe⁶, ngiyabona
H.D. until Europeans came
Kuze kute belungu
C.H. who was, does he know, after Masiphula,
Ngubani, uyati yini, emva kwa Masiphula,
did, does' he know of any of the chiefs
uyati yini lesinye sikhulu lesasigidza
who gidza'd⁵³ incwala⁵⁴? ya, sikhulu⁶⁰
incwala? ya, sikhulu
who gidza'd incwala?

H.D. e- Ma, m... nasekuna Masiphula ke kwabathona
e- When there was Masiphula, were you
yini kbanye lanicocele ngabo kutsi
told about others that 'so-and-so were
'bo bani bani nabanibani babagidz'incwala'
gidz'ing⁵³ the incwala⁵⁴
ke?

M.N. bobani? cha! angazi kwabadala.
who? No! I don't know from elders.

H.D. no I wouldn't say.

cha Angeke Ngisho

C.H. and today?
Lamuhla ke?

M.N. nhn, angazi kwabadala impel'ukuthi
nhn⁹, I don't know as to say who were
e-ba obani babegida incwala, e-cha
gidza'ing⁵³ the incwala⁵⁴ e- [um] No

ngeke ngiqinise loko. I can't say so for certain.

H.D. no I wouldn't be sure, I wouldn't be sure

Ch. aneke ngibenalo liqiniso, angati. and these days do they gidza⁵³ incwala⁵⁴? lamuhla ke bayayigidza yini incwala

H.D. koduwa kusukela lapho, kwanyalo nje seba- but from that time on, as for now, for yagidza nabo?

instance, do they gidza⁵³ it.

M.N. e-e

yes

H.D. yes, they now all dance now yebo, nyalo sebayayigidza.

C.H. enhe, I see.

enhe⁶, ngiyabona.

M.N. Kuyagidwa, akukho, phela ngoma kugala it is gidwa⁵³ there is not, indeed, in the izwe e- lifike balibokhuza, wabekwa lo past, they did something to the live³¹; this Masiphula, lelizwe belitokhu e- lapha kunge Masiphula, this izwe³¹, they did e-; all kaziwa ilokhu, kwaziwa khon' izimpi nje, that was known then, was izimpi²⁰; they kubhekwe izimpi kuphela; e- kuthi kuyawugha- were on the look out for izimpi only. When izimpi mukimpi, kuhlonywe kuyiwe endaweni came, [people] would hloma and go to a ethile; kokunye kuzwakalinyandaleyo, certain place. Sometimes an alarm would abantu sebaphelile ekuthini be raised that people have perished at such a place

H.D. e- those days e- people were always together
 e- **Kulawo malanga bantfu babandzawonye**
 working to hear saying a command of the
balindzele kuva kutsi nayimpi seyingene,
 war, the fight; that now there are the people
sekuyaliwa; kutsi sekunebantfu la
 to attack, fighting all the time.
kuhlasele; kwakuliwa sonkhe sikhatsi.

C.H. where did Masiphula get his e assegais and
 shields, **abetitfolaphi tikhali takhe kanye**
nemahawu?

H.D. e- Masiphula ke yenake abewatfolaphi lefikha
 e- **Masiphula himself, where did he get**
li takhe netiklangu?
his spears and shields?

M.N. **neyiklangu?**
and shields?

H.D. **nhn**
nhn?

M.N. **neyikhali?**
and spears?

H.D. **nhn**
nhn?

M.N. [uyahleka] phela kwakukhona aba abenezayo
 [laughing] of course there were people who
 ngoba namanje laKaNgwane ziyacandulwa
 were making them, as even now there at
 nje, ziyashaywa, ngoba kwakungaliwa
 kaNgwane¹⁹ they are being made, because
 ngazo lezilokhu, kwakungaliwa ngazo lezi
 [in the past] people did not fight with these

61 Sibongo } see glossary
variant: Isibongo
plural: Ibongo
: Izibongo

9.52
bhamu; kwakuliwa ngalokhu demonstrating
guns; they were fighting with this probably
H.D. they were not fighting with guns, they were
babangalwi ngetibhamu, babalwa ngetikhali.
fighting with spears.

M.N. isihlangu lesike, nazinkomo ziyasikwa,
ase for these shields, here are cattle; [shields]
ziyagwazwa, zisikw' isihlangu e-baphatse ke
are cut. [cattle] are slaughtered, and shields
H.D. e-cattle, they kill cattle, they cut the skins,
e- finkhomo, babulala letinkhomo, basike lesikhu-
making shields
mba, bese bakha letihlangu.

C.H. Did Ntshangase people make spears and shields.
laba baka Ntshangase banfu babatatha yini tikhali ^{hawn?} nemina

H.D. bakhona yini baka Ntshangase lebebatenta
are there any Ntshangase people who made
tikhali?
spears?

M.N. zayithengwa nje khonapha phakathi kwenda-
they [spears] used to be bought from within
wo, angazi noma zazenziwa yisibongo
the area, I don't know whether or not they were
sakwa Ntshangase, izibongo ke zazinengi
made by the Ntshangase sibongo⁶¹; as for the
njengoba nomtilo bathi babezenzela
izibongo⁶¹, they were many. They [people in
bakudala e-bawuphehl'umtilo uvuthe,
general] say that even fire used to be made
e-natezibhamu ke babezenzela
by people. Even these gun, then, they made them

H.D. They are so many nations who were there, tingenti kabi tve labetilapho, angeke ngisho I wouldn't say they were Ntshangase who kutsi bantfu bakaNtshangase labebakha [letikh- were doing that, but many people, they were li], kephake kwakunabantfu labanyenti; babasa making fires, making spears. nemlito, bakha tikhali.

C.H. enhe. enhe⁶.

H.D. I wouldn't say those were Ntshangases angeke ngisho kutsi labo bakaNtshangase.

C.H. did the Ntshangase people ever get the spears laba bakaNtshangase baka batifola yini tikhali and the shields from the Swazi kings? nemahawu emakhosini, ema Swati?

H.D. e - bakaNtshangase. . . .
e - sumi the Ntshangase [people]

C.H. and Ndloukazi? naku Ndloukazi?

H.D. batifola bona tikhali eNdloukazini nje Did they get spears from the (Ndloukazi) ngekufika kwabo nje beka kuyo? just by virtue of arriving here to her?

M.N. e - iyikhali lezi?
e - sumi spears, these?

H.D. e - e -
yes.

M.N. ba - - - ule bazenzela. kwakunabantu they - - -, indeed, they made them for themselves. bakhe phelu Masiphula abakwaz' ukwenza There were Masiphula's people who knew how to do this.

62 Shebelekeshe

63 Insimu - this is folk tale, as opposed

to true stories

H.D. Masiphula had his own people who knows
Masiphula abenebantfu bakhe labebakwati
how to make assegars people say in simu
kwakha tikhali.

C.H. ah! I see. Is there anything else he wants
ah! Ngiyabona. kukhona yini lokunye lafuna
to tell us something that he thinks is
kusi tjela kona, lacabanga kutsi kumcoka?
important?

H.D. kukhona yini lokunye longaphindze nje
is there anything else which you can tell
noma usitsi fahla Shebelekeshe, lokubo-
us, Shebelekeshe⁶² which you see that it is
nako name kutsi lokunye naku lengingabar
important, this is another thing I can tell
tjela kona?
them?

M.N. awu akukho bekunene; akukho bekunene
awu" there is non bekunene³⁴; there is non
kwendaba ye, ngoba sikhuluma nje,
bekunene of a story, because as we are
ngikhuluma e-, sikhuluma ngento okufanele
talking, we talk about something; we faw what
ukuthi e- setha lento abath'abadala
elders told us, they call it insimu⁶³
bathi kwethiw'insimu

H.D. nhn
nhn

M.N. enhhe. Ngoba yinto esingayibonanga esinga-
enhhe⁶. Because it's something which we didn't

yaziyo, esiyizwayo.

see, we don't know it; we hear it.

H.D. it's a story, as the old people say insimu⁶³,
yindzaba, njengoba labadzala batsi yinsimu,
they mean a story, it's a story that we are
bashi indzaba, yindzaba lena lesiyikhulu
telling
mako

C.H. enhe.
enhe⁶

H.D. which we have never seen it ourselves
lesingazange sikubone tsine ngetwetfu.

C.H. alright, ya, ya. Does he know any more
kulungile, ya, ya. kukhona yini letinje tinda
stories like that?
ba letinjengaleti?

H.D. kukhona leny'insimu longahl'usicocele
is there another insimu⁶³ which you can
yona babe?
tell us, babe?

M.N. [uyableka] awu cha!
[laughing] awu No!

H.D. No
Cha.

C.H. alright, okay.
kulungile. kulungile.

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