

PAGES
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BLADSTYF

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Exercise Book Skryfboek

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Name
Naam

Hamilton series 14(1)

Subject
Vak

Zwane, Sithole, Niumalo

Place
Plek

Mtshangase and Masimula
Histories

DATE: 19/8/83

Faint Ruling with Margin
Dowwe Lineëring met Kantiyn

PLACE: EMKhwakhweni

JD. 328

Book 1

Footnotes

1 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. it can also be non-influencing in SiSwati in some contexts.

2 mkhulu - } see glossary
umkhulu (variant)

3 nhh - (interjection) 1. is that so? really?
2. yes! (I understand or agree)

C.H. Henry, Can you ask him to introduce Henry, ungamcela yini kutsi atetfule yena, himself?
atisho kutsi ungubani?

H.D. e- Sowutawutisho ke Nxumalo, kutsi "mine e-sum you are now going to introduce ngingubani."
yourself, ke Nxumalo, saying: "I am so-and-so"

C.H. Henry, Can you ask him to introduce Henry, ungamcela yini kutsi atetfule yena, himself.
atisho kutsi ungubani?

H.D. ungatisho ke wena, utikhulume wena, can you introduce yourself, and say utsi: "mine ngungubani bani, wakabanibani, about yourself: "Myself, I am so-and-so, lolalwa ngubanibani," so-and-so?

M.M. ngingu Malakhiya Masimula, ozalwa ngu "I am Malakhiya Masimula, who is begot Gedlana by Gedlana."

H.D. Mkhulu, chubeka.

Mkhulu², continue

M.M. u Gedlana uzalwa ngu Maklaphiyane Gedlana was begot of Maklaphiyane.

C.H. Maklaphiyane
Maklaphiyane

M.M. nhh³ Maklaphiyane azalwe ngu-
nhh³, Maklaphiyane having be born of Sokhukhubele
Sokhukhubele.

H.D. nhn. he set of the ~~introduction~~ of
nhn³

C.H. Sotkukhu... ?
Sotkukhu... ?

M.M. u Sotkukhubele.
Sotkukhubele

H.D. atalwa ngu Somakhu, ngu Sotkukhubele
having been born of Somakhu, Sotkukhubele

M.M. Mahlaphiyane uzala Gedlana
Mahlaphiyane beget Gedlana

H.D. Mahlaphiyane bears Gedlana
Mahlaphiyane utala Gedlana

C.H. Gedlana, what else ?
Gedlana, lokunye ke ?

H.D. lokunye ?
what else ?

M.M. u Sotkukhubele
Sotkukhubele

H.D. u Sotkukhubele
Sotkukhubele

M.M. e-e
yes.

H.D. nhn.
nhn³

M.M. omunye ngu Meyiwa
another one is Meyiwa.

H.D. and the other one, Meyiwa
beseke lomunye kuba ngu Meyiwa

M.M. bayaphela engibaziyo
they are all whom I know.

H.D. That's all I know.
sengiloko ke lengikwatiko, sekuphelele.

4 Izithakazelo

variants: tithakazelo
titsakatelo
tinanatelo

- see glossary

Singular: isithakazelo
sitsakatelo
sinanatelo

5 Sibongo

variants: isibongo

- see glossary.

6 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.

C.H. Can he tell us the izithakazelo⁴ of angasifjela yini tinanatelo taka Masimula? Masimula?

H.D. tithakazelo taka Ma, ta Masimula sibongo what do the tithakazelo⁴ of Masimula titsini ke? Sibongo⁵?

M.M. wo, siqale wronganyan a, kukhona lapho wo⁶, we started wrongly, there is a ngikweqe ngoba ngithatswe nginina, portion which I jumped because of you.
Kuthiwa: Nduze,
It is said: Nduze,

H.D. Nduze?
Nduze?

M.M. e-e-, Masimula
yes-, Masimula

H.D. Nduze, Masimula
Nduze, Masimula?

M.M. e-e-, kuvuna
yes-, kuvuna

H.D. kuvuna?
kuvuna?

M.M. e-e-
yes

C.H. kuvuno?
kuvuno?

M.M. e-e-, kuvuna
yes, kuvuno

C.H. kuvuno?
kuvuno?

7 una'd - verb meaning to reap or harvest, as one does in a field. una'd is 'reap'.

8 enhe - } 1. yes 2. that's it!
variants: anba }
enhhe } 3. I see H. I agree.
aha }

9 uphongolo }
variants: luPhongolo } - 1. (River) rises in
Ophongolo } the Drakensberg mountain
Pongola } south and west of present-day
Piet-Reief and runs eastwards almost parallel to the southern border of Swaziland. It flows through the Lubombo Mountains joining the LuSutfu river to form the Maputo river (S.O.H.P., Hamilton Series, Logwaja Mamba, 1), edit notes p. 26)

2. Town (Pongola) a few km after passing Tallumsa Border post into the South African side.

M.M. e-e, owavuna baliwayo
yes, who una'd⁷ those who were rejected,

H.D. owavuna baliwayo
who una'd⁷ those who were rejected,

M.M. e-e
yes.

C.H. enhe. Can he tell us where did the enhe⁸. Angasitjela yini kutsi baka Masimula Masimula people originate? bantfu badzabukaphi?

H.D. baqhamukaphi laba baka Masimula?
Where did these Masimula people come from?

M.M. baqhamuka khona langaphesheya ko Phongolo, they came from across the uphongolo⁹, ONgane at ONgane.

H.D. they came from across the Phongola baqhamuka ngesheya kwe luphongolo

C.H. Kuphi?
Where?

M.M. Ongane they living under?
at ONgane

H.D. ONkane?
at ONkane?

C.H. its a name of a place? naba betwa Masiphu
ligama lendzawo?

H.D. ligama lendzawo?
its a name of a place?

M.M. e-e
yebo

H.D. its the name of a place kubateka, kuba
ligama lendzawo.

C.H. where is that near?

Kusedwute nakuphi lapho?

H.D. Kudwute nakuphi lapho?

Where is that near?

M.M. Kusezansi kwase Ngotshe

It is below Ngotshe

H.D. e- its down below eNgotshe

e-[um] kusentansi, phansi kweNgotshe

C.H. enhe. When they were living near Ngotshe,

^{background noise heard} enhe, Ngesikhatsi bahlala eNgotshe,

did they have a chief? Masimula chief?

bebanaso yini sikhulu? Sikhulu sakamMasimula?

H.D. Uma bahlala khona lena eNgotshe, be

When they were living there at eNgotshe,

banayo i- sikhulu bebanaso?

did they have a chief?

M.M. Cha.

No.

H.D. No

Cha.

C.H. who were they living under?

bebaphansi kwabani?

H.D. bebahlala nabani?

Who were they staying with?

M.M. Kwakungabantu, behlala nabo bakwaMasiphulu

It was just people staying with those of Masiphulu

H.D. they were living ^{about} just among the Masiphulas

bebahlala nje, bahlala kulaba baMasiphulu

C.H. who do the Masimula people not marry?

LabakaMasimula bantfu abateki

H.D. Ngubaphi la, lenibazilako kubateka, kuba

whom do you abstain from marrying,

10 izinduna

variant: tinduuna

singular: induna

variant: induuna

see glossary.

kubenta bafati?

from making them wives?

M.M. sizila bona laba bakwa Ntshangase, sasinye, we abstain from marrying the Ntshangase, babengabathathi abadala. marrying them.

H.D. e- the Ntshangase people, we don't marry them. e- asibateki laba baka Ntshangase.

C.H. are they related to Ntshangase? batihlobo yini. Nebaka Ntshangase?

H.D. Ni, nitihlobo lapha kulabaka Ntshangase? are, you are related to Ntshangase?

M.M. siyizinduna zakhona kwakudaleni from long ago, we have been their izinduna.

H.D. we are indunas from long time ago, sitinduuna tabo, kusukela kadzeni before.

C.H. but were they ever the same family? kepha ke bake babangumdeni munye yini?

H.D. koduwa solo Nihamba nabo bona laba but you are still with the Ntshangase baka Ntshangase? people?

M.M. e-e- yes

H.D. yes. same family with Ntshangase. yebo. bangumndeni munye nabaka Ntshangase.

C.H. why did they split? behtukaniswa yini?

H.D. kepha nabesenehlukana njanike? but then did you split?

11 awu!: (interjection) 1. of sudden surprise
2. of surprised interrogation
3. in some contexts this morpheme is non-influencing.

12 ganana'd — gana is a verb, meaning 'choose a lover' by a woman or girl. ganwa is a passive voice of gana, and only a male is ganwa, just as only a female gana's. Ganana suggests reciprocity but means that two people — male and female did it; the female ganad; the male was ganwad.

13 dabuka'd — see glossary.
variant(s): dzabuka

14 Silulu — tightly woven rounded basket, made of twisted grass, and with a small ("Ngesilulu" means of, with or by a Silulu)
variant: isilulu

M.M. awu sekwehlukana thina sithathe base-awu!, the separation, we married, some bayagan'a banye. then ganana'd¹².

H.D. e — they get married each other.
e — base sebayaganana

C.H. anha. Does he, did he ever here a story anha³. Uke, wake weva yini [Malakiya] about that, a girl marrying the Ntshangase, indzaba yentfombatana Teyendza Ntshangase?

H.D. wake weva kutsi base ba batala, base did you ever hear that the Ntshangase batekana baka Ntshangase nani? people marry among the Ntshangase?

M.M. Cha
No.

H.D. No.
Cha.

C.H. Before Ngotshe, where did they come from? bangakafiki lena e Ngotshe bebaghamukaphi?

H.D. ngaphambili bangakafiki layi Ngotshe, before they arrived at Ngotshe, where did bebachamukaphi? they come from?

M.M. awu angazi, kushonj'ukuthi badabuka awu! I don't know, it means that they khona. dabuka'd¹³ there.

H.D. e — it means they originated from Ngotshe e kusho kusho badzabuka khona e Ngotshe

C.H. Did he ever hear the story of the Silulu¹⁴? Wase wagiva yini lendzaba ye silulu?

15 Ntungwa } — see glossary
variant: UM Ntungwa }

16 Ka Zulu } — place of the
variant: KwaZulu } Zulu people. Swazis use the
term 'KaZulu' to refer to
the entire area to the
immediate south of Swaziland,
while in South Africa
KwaZulu is the name of
the Zulu 'homeland'
area within Natal (S.W.O.H.P.,
Mkhonta Hamilton series
(Sam Mkhonta), edit, p.1)

H.D. ngendzaba yesilulu, asusi chazele silulu,
about the story of silulu¹⁴, can you explain
wake wasiwa, indzaba yaso? ^{it?}
to us about silulu, did you ever hear about it?

M.M. awu angiyazi
awu I don't know.

H.D. No, I don't know
Cha, angati.

C.H. Do Masimula people say that they are
bakaMasimula bayasho yini kutsi bona
Ntungwa¹⁵?
baba Ntungwa?

H.D. e- baka Masimula bayatibita ngekutsi
e- zumi do the Masimula people call them-
bangema Ntungwa na?
selves 'Ntungwa'?

M.M. Cha.
No

H.D. No.
Cha.

C.H. the Ntshangase people, ^{they} say that they are
baka Ntshangase banfu batsi bona batiklobo
related to the Zulu, do the Masimula people
ne baka Zulu, laba baka Masimula ke bona
also say that?
bayasho yini njalo?

H.D. baka Ntshangase batsi baka nye nato
the Ntshangase people say that they are
tiNzule taka Zulu -
related to the Zulu of KaZulu¹⁶

C.H. to the royal Zulu
kulaba basebukhosini baka Zulu

17 umntfwanenkhozi
variant: untanenkosi
plural: bantfwabenkhozi
variant: bantabenkosi } — see glossary

18 datshukwa
variant: dzatjukwa } — passive voice of dabuka
dzabuka, see glossary.

H.D. laba bantfwabenkhozi baka Zulu
to the bantfwabenkhozi¹⁷ of KaZulu¹⁶
M.M. kwadatshukwa ndawonye khona kwaZulu
it was datshukwa¹⁸ at the same place KaZulu
H.D. originated from the same place, from
Kwadzatjukwa endzaweni yinye,
one place.

C.H. who did?
babani labo?

H.D. Ngubaphi labo? nje bakaMasimula?
who are those?

M.M. laba bakwa Mtshangase.
these, the Mtshangase [people.]

H.D. Mtshangase people
laba baka Mtshangase.

C.H. So, who came from the same place;
Ngubaphi ke labadzaba ndawo yinye;
Mtshangase and Masimula?

H.D. Ngulaba baka Mtshangase ne baka Masimula?
was it the Mtshangase and the Masimula
labakhema, labachamuka khona lapho?
people who originated from there?

M.M. lekwa Zulu?
there in kwaZulu¹⁶

H.D. nhn
no³

M.M. cho behlukana nje, ngokwehlukana.
No, they got separated.

H.D. they separated.
behlukana.

C.H. enhe. Does he can he tell us the enhe? Uyaba, angasitjela yini emagama names of any famous Masimula people? ebantfu bakaMasimula labaduumile?

H.D. e-ungasi. e-Can you

C.H. tinduna¹⁰ or tinduna noma

H.D. ungasitjela ngetinduna takaMasimula, Can you tell us about the tinduna of lebetinduna, labanye nje bakaMasimula, the Masimula, just other Masimula people?

M.M. babezinduna kwabanye nje abantu abanuma they were izinduna¹⁰ to other people, to ne bakwaNtshangase.

the Ntshangase people,

H.D. they are Masimulas who were induna kwakukhona bakaMasimula labebatinduna under the Ntshangase people. taka Ntshangase.

C.H. Did the Masimula girls, did they use to emantfombatane aka Masimula abendza many Ntshangase chiefs? yini kuletiPhulu taka Ntshangase?

H.D. laba baka bakaMasimula bebendza lepha did the Masimula [girls] marry the kulaba bakaNtshangase yini? Ntshangase people?

M.M. cha abendanga No, they did not.

H.D. No they did not. Cha, abendzanga.

19 emabutfo

variant: amabutfo

singular: libutfo

ibutfo

see glossary

20 umlanduwo

variants: umlanduwo

umlando

see glossary

C.H. enhe, I see. Did the Masimula people fight
enhe⁸ Ngiyabona. laba baka Masimula balwa
with whole Masiphula again, other people?
yini Nabo bonkhe laba baka Masiphula, futsi?

H.D. baka Masimula balwa yini na Masiphula
did the Masimula people fight with the
nakalwa nalabanye bantfu?
Masiphula when fighting with other people?

M.M. leleba, babengaphansi kuka Masimu, kuka-
they, they were under Masimu, under
Masiphula, was Masiphula such a strong
Masiphula.

H.D. e- they were under Masiphula all along,
e-sum bebaloku bangaphansi kwa Masiphula

C.H. enhe, Were they in his emabutfo¹⁹?
enhe⁸. Betasemabutweni akhe yini?

H.D. bala, balaphi emabutweni?
they were among the emabutfo?

M.M. e-e emabutweni, uma ahamb' uMasiphula
yes, among the emabutfo, and when
bahambé naye
Masiphula went out, they would go with him.

C.H. Did he ever hear any stories about the
wake weva yini tindzaba ngetikhulu
old Ntshangase chiefs or anything like
taka Ntshangase letindzala, nomake into
that?

nje lenjalo?

H.D. Kukhona yini lowase wakuba ngesikhulu
Did you ever hear anything about a chief
saka Ntshangase, umlanduwo ngaso?
of the Ntshangase people, a umlanduwo²⁰ about
him?

M.M. bebekulandile laba kulesi sikhulu sakithi
these people have already told it about
sakwa Ntshangase. Laba abakade belapha.
our chief, the Ntshangase one, those who have,

H.D. wo, I think they covered everything that
wo: Ngiyacabanga, besebakukhulumise laba
I should have said, those who have, do,
konkhe labengitakusho, laba labe, labenta,
according to Ntshangase, Masiphula.
njengateyaka Ntshangase, Masiphula.

C.H. enke. Why was Masiphula such a strong
enke, Masiphula abesilwi lesinemandla
fighter?
leni?

H.D. abentiwa yini lo Masiphula kutsabengumu-
what made this Masiphula a clever person?
ntfu lohlakaniphile?

M.M. wa, ngingasho ngithi wendziwa yinkosi
he, I can say that he was made by
yakhe eyamdalayo, unkulunkulu, amnika
his king who created him, God, who
ukathi ahlakaniphe.
gave him cleverness.

H.D. he was made by God, I think.
wentiwa ngu Nkulunkulu, nangicabanga.

C.H. enke. Okay. Did, there must be no.
enke. kulungile. Kwake, kufanele kutsi,
Masiphulas, did they come with Masimula,
bhayi. Baka Masiphula beta na Masimula yini,
Masiphula, i... the Isibongo?
Masiphula, Isibongo?

H.D. labeta naMasiphula, we mean the people who
who came with Masiphula, ngabe kambe sisho
came with Masiphula?
labantfu labeta naMasiphula?

C.H. ya
yebo.

H.D. labeta naMasiphula, Sithole, e-Zwane, Sithole,
those who came with Masiphula, Sithole, Zwane,

M.M. Nxumalo
Nxumalo

H.D. Nxumalo
Nxumalo anyone else

C.H. No, I mean who came from Kazulu¹⁶
Cha, Ngrisho labeta basuka Kazulu¹⁶

H.D. labachamuka le Kazulu naye
who came with him from Kazulu.

C.H. was there any other sibongo⁵?
kwakukhona yini lesinye sibongo?

H.D. kukhona yini lesinye sibongo longakhe
is there another sibongo which you can
usikhumbule?
remember?

I Sikhona
there is

C.H. what is this one saying?
utsini ke lona?

I e-Sikhona. Zinengi izibongo ezeza
um there is. There are many izibongo⁵ which
no Masiphula, esinye ngesakwa Nkwanyana
came with Masiphula here. Another one is Nkwanyana

H.D. the other one is Nkwanyana
lesinye saka Nkwanyana.

I esinye ngesakwa Shabalala
another one is Shabalala

C.H. Nkwanyana ?
Nkwanyana ?

H.D. Nkwanyane.
Nkwanyane.

C.H. ya, and Shabalala ?
ya, nesaka Shabalala ?

I e-e nesakwa Shabalala, ungikhumbuze Ntshangase
yes, and Shabalala, remind me, Ntshangase

C.H. enhe, and anyone else ?
enhe^s lesinye ?

H.D. lokunye
else

I Ningikhumbuze ezinye futhi
remind me others.

H.D. lokunye ngubani, lokunye ke, kute ?
anything else, it's who, anything else nothing?

C.H. sorry.
ngiyacolisa.

I awu ngizakuthi ngowami umqondo
awu". I will say, as per my own thinking,
sengingathi kuphelile; abakwa Khumalo ke
it's all. It's the Khumalo [people] who
lapha abangezile.
have not come.

H.D. labangaketi ?
who haven't come ?

I enkhe na, engibatshenile, abezanga ke
enkhe^s, whom I told. They never came,
labake.
these.

C.H. Oh, did the Khumalos also come from Oh, labaka Khumalo nabo beta baphama kaZulu?

H.D. nabo baphamuke kaZulu? they, too, came from kaZulu? I nabo baphamuke kwaZulu.

H.D. they, too, came from kwaZulu¹⁶ they also come from Zululand¹⁶ nabo baphamuke kaZulu.

C.H. anha. I see. With Masimu, Masiphula? anha⁸. Ngiyabona, [Beta] ngMasimu, Masiphula?

I e-e beze no Masiphula. yes, they came with Masiphula

H.D. they came with Masiphula. beta na Masiphula.

C.H. anha. Who were the wives of Masiphula? anha⁸. Kwakubobani bafati baMasiphula?

H.D. bakabani labafati baMasiphula? of what sibongo⁵ were the wives of Masiphula?

C.H. How many were they? bebabangakhi?

H.D. bebabangakhi? How many were they?

I Ngeke ngibazi impela, ngoba ngisizukulwane. I can't know them really, because I am only a [young] generation.

H.D. No, I don't know. Cha, angati? does anyone know?

C.H. Kukhona yini lowatiko? Kukhona lomunye lobatiko la?

H.D. anyone who knows?

21 lizwe
variant(s): izwe
lwe } see glossary.

22 indlowukazi
variant: indlowukati } see glossary.

2 voices: Awu cha! Asib
awu" No! we don't know them.

1. asibazi, bafazi? awu cha.
We don't know, women? awu" No,
C.H. So, they told us one, the mother of Makhuba,
kepha basitjele munye, unina waMakhuba,
was that right?
angitsi kunjalo?

H.D. e- angitsi le, munye, kukhona lenisitjele
e-[um] is it correct that you told us about
ngaye munye?
one of them?

C.H. the son of Masimula, Masiphula was?
indvodzana ya Masimula, Masiphula?

M.M. umfazi?
the wife? kwakungu...?

H.D. Wo, usho lona engithe mind wathi
wob he's referring to the one about whom I
cekukube e-enikwa lelizwe uMasiphula,
said, when Masiphula was given this lizwe²¹
e indlowukazi yamnikizintombi ezimbili. E-
by the indlowukazi²², she gave him two girls.
Manjena ke, enye kwakungu Nompepho ezala
Now, one of them was Nompepho, who begot,
lo... olapha phezulu. Lenye ke sengiyikho-
who is up there. Another one, I have
bliwe ezala uMpindiso.
forgotten, who begot Mpindiso.

C.H. who was the mother of his heir?
kwakungubani unina wendalifa yakhe?

H.D. e- awu, unina wakhe Masiphula abengubani?
e-[um] awu" who was Masiphula's mother?

M.M. awu!
awu!"

C.H. no, they told us just a few seconds
bhayi, basandza kusitjela nje khona nyalo

M.M. awu! cha angimazi, angimazi. hev.
awu!" No, I don't know hev, I don't know,

C.H. who succeeded, who was the son of
Ngubani lowaphatsa emua, kwaku ngu bani
Masiphula, the one who became chief?

H.D. lolowatsatsa sikhundla sa Masiphula, waba
the one who took the position of
ngu Shifu, kwatungubani?
Masiphula, who became chief, was who?

M.M. Sathathwa' ngu Mabhoko.
it was taken by Mabhoko

C.H. Mabhoko
Mabhoko

H.D. Mabhoko.
Mabhoko.

M.M. nhn³-nhn.
nhn³-nhn

C.H. and the mother of Mabhoko?
unina wa Mabhoko ke?

H.D. unina wa Mabhoko ke, abenguwakabani?
what was the sibongo of Mabhoko's mother?

M.M. unina ka Mabhoko angazi igam'ulakhe,
the mother of Mabhoko, I don't know hev
ngazi ukuthi ngokam Bebe yena.
name, all I know is that she was of Mbebe

H.D. ligama lakhe?
hev name?

23 emambatheni — simply of Mbatha clan.

24 imizi

variant: imiti

singular: umuzi

variant: umuti

see glossary

M.M. e-isi, uyise

e-isi, her father.

H.D. uyise.

her father.

M.M. wayebizwa ngokuthi ngokamBebe ?

she was called as "the one of mbebe?"

I. igama lakhe.

her name.

H.D. the name of her father was e-Bebe

igama leyise wakhe kwakungu Bebe

C.H. and the isibongo?

Sibongo ke ?

H.D. Sibongo ke ?

and the Sibongo ?

M.M. Mbatha; was emambatheni

Mbatha; of emambatheni²³

H.D. Mbatha

Mbatha.

C.H. Mbatha.

Mbatha

M.M. embatheni.

embatheni

C.H. embatheni. Enke, where are the Mbatha

embatheni. Enke, bakuphi labantfu

people ?

baka Mbatha ?

H.D. baphi baka Mbatha la ?

where are the Mbatha people here ?

M.M. bakhona

they are present.

I. Ikhona imizi

the imizi²⁴ are present.

25 bongwa'd — passive voice of bonga,
meaning 1. 'thank' 2. say
praises.

26 inkosikazi } — see glossary
variant: inkhosikati }

M.M. e-e- ikhona ngapha, eManzimklope
yes, they are present this side, at Manzimklope

H.D. there are somewhere, among the crops,
bangalapha e-tivandzini laba bakambatha,
the Mbathas, you will find them.
ungabathandza khona.

C.H. but a few minutes ago, they told me
ingani khona nje nyalo, bangitjele kutsi
Mabhoko's mother was Mntfwanenkhozi¹⁷
unina wa Mabhoko abekungu Mntfwanenkhozi,
from Mpande
wa Mpande.

H.D. e- kukhona lapha...
e- [um] somewhere here...

C.H. and also sibongo⁵ Ndabezitha.
Nesibongo Ngu Ndabezitha.

H.D. e- kukhona lapha kubese kutfolakala
e- [um] somewhere here, it has been found
kutsi e- lomuntfu, lonina wachamuka
that his mother came from kaZulu;¹⁶ she
kaZulu, umntfwanenkhozi wakaZulu,
was a Zulu umntfwanenkhozi,
Ndabezitha, base kwabongwa nje kanjalo,
Ndabezitha, then, it was bongwa'd²⁵ just
nje.
like that.

I. kukhona yini umuntfu lowaqhamuka kanjalo nje?
was there a person who came about just like that?

H.D. lowatala, lo, lowatalwa lo, lowatalwa
the one who was begot, who was begot.

M.M. usho inkosikazi le, inkosikazi kaMabhoko
he's referring to the inkosikazi²⁶ of Mabhoko

I inkosikazi kaMabhoko (e. it is inkosikazi²⁶ of Mabhoko, this one.

H.D. wo inkosikazi kaMabhoko?
wo, the inkosikazi²⁶ of Mabhoko

I e-e.
yes

C.H. the mother of Mabhoko?
unina wa Mabhoko?

H.D. unina wa Mabhoko?
the mother of Mabhoko?

M.M. inkosikazi!
the inkosikazi²⁶

I unkosikazi! kaMabhoko
the inkosikazi of Mabhoko

C.H. oh, the wife of Mabhoko!
wo, umfati wa Mabhoko

H.D. wife! wife!
umfati! umfati!

C.H. oh, I see! I see! And the mother was
wo, Ngiyabona! Ngiyabona! Unina abewaka-Mbatha?

Mbatha?

H.D. e- unina angewaka Mbatha?
e- his mother was of Mbatha [clan]?

M.M. unina kaMabhoko ngowakwa Mbatha.
the mother of Mabhoko was of Mbatha [clan].

H.D. e- the mother of Mabhoko was Mbatha.
e- [um] unina wa Mabhoko^{abe} waka Mbatha.

C.H. Who else did Mabhoko¹ marry?
Bobani ke labanye labatoka Mabhoko?

H.D. lomunye, laba, lo, lomuny'umfati lamteka!
another, whom, the, another wife whom!

27 Nkungwini }
variant: Nkhungwini }

28 LaVumisa — 1. formerly Golele, it is a town of about eight hundred people located on the southern border and near the eastern border of Swaziland. It is immediately across the border from the South African town of Golela.
2. Name of an area near what was formerly Golela.
3. LaVumisa had been a daughter of Zuride and the mother of Tsekwane, one of the refugees in the Malambule affair who had returned to Swaziland [J.J. Grotper, Historical Dictionary of Swaziland, p.70].

29 Thekwane } — chief of the Dlamini
variant: Tsekwane } chiefdom, lying just south-west of the Mngometulu chiefdom in south-eastern Swaziland; a son of Sobhuza I and LaVumisa, daughter of Zidze, who took part in the 'Fokoti' rebellion and fled to Zululand. He returned to Swaziland.

Mabhoko abewakabani?
Mabhoko married was of which clan?

M.M. ngowakwa Dlamini
was of Dlamini clan.
H.D. e- the other one was Dlamini
e- lomunye abewaka Dlamini.
C.H. an umntfwanenkosi¹⁷
umntfwanenkosi.
M.M. lapha, untwanenkosi laph'e Nkungwini
there, an umntfwanenkosi, there at Nkungwini²⁷
H.D. e- near Mhlosheni
e- celeni kwemhlosheni.
C.H. aha! What was her name?
enhe! Kwakungubani ligama lakhe?
M.M. Omunye ngowale, kwatavumisa
Another one was from there, at Lavumisa²⁸
H.D. one is from Lavumisa
munye abephuma kaLavumisa
M.M. umntfwanenkosi le! kothe kwane
the umntfwanenkosi 'there yonder', at Thekwane's²⁹
H.D. e- under chief Thekwane.
e- ngaphasi kwesikhulu Thekwane.
M.M. inkosikazi ka Mabhoko
the inkosikazi of Mabhoko.
H.D. that was Mrs. Mabhoko, one of the...
loyoke kwakungumfati waMabhoko, lomunye...
C.H. does he know the name, so one from
uyalati yini ligama, wo, lomunye abewase
emhlosheni and one from Lavumisa?
Mhlosheni³⁰, lomunye awakaLavumisa?
H.D. lowale Mhlosheni ka- Kubo Ndzabankulu
do you know the name of the one from

Thekwane continues. → and settled in the
area now known as Lallumisa
in 1893.

30 Mhlosheni — 1. a mission settlement in
southern Swaziland between
Nhlalangano and Hluti.
2. (The settlement may take
its name from the nearby
Mhlosheni hills (S.W. D. Hill,
Hamr., (Maphumulo Nsibandze
1), edit notes, p. 48)

uyamati ligama lakhe?
Mkhlesheni at Ndzabankulu's home?

M.M. e-e-

yes

H.D. yes

yebo

M.M. ngiyamazi lona.

I know this one

H.D. I know the one

Ngiyamati lona...

M.M. igama lakhe kwakungu Mkhubose

her name was Mkhubose.

H.D. Mkhubose

Mkhubose

C.H. Mkhubose, and the one from falumisa?

Mkhubose; lowakatalumisa ke?

H.D. lo katalumisa?

the one at falumisa?

I. Ngulo Manxusa

it's lo Manxusa

M.M. ngulo Manxusa

it's lo Manxusa

H.D. lo Manxusa; Mkhubose, lo Manxusa

lo Manxusa; Mkhubose, lo Manxusa

C.H. aha. I see. Do they know any of the

aha^s. Ngiyabona. Bayabati yini labanye bafati

other wives, of Ma, Mabhoko?

ba Mabhoko?

H.D. Mabhoko? labanye bafati lenibatiko

Mabhoko? Other wives of his that you

know?

know?

31 Ndlangamandla — name of one of the Swazi clans. This one appears to have come from Zululand originally.

123
M.M. e... omunye ngowakwa Ndlangamandla,
e-[um], another one was of Ndlangamandla
Ngu to Mazulu

[Elan], it's Lomazulu.

H.D. one of the oth, the other was Ndlangama-
lomu. lomunye ngu Ndlangamandla
ndla, to Mazulu.

C.H. aha, aha. And another?
aha, aha, lomunye futsi?

H.D. lomunye?
and another?

M.M. angisamazi ke lo omunye waka Simelane,
I no longer know the other one of Simelane
Kumbe ningake nimkhumbule nine.

[Elan], maybe you people remember her.

H.D. asenikhumbule nangu lomunye.
remember the other one.

I angazi ngoba laba njena olona, unina
I don't know, because these ones, this,
walaba babegane lengaphesheya o--
the mother of the ones who had married across,
oMThunzi, angibazi ukuthi unina kwaka-
there MThunzi, I don't know who his mother
ngubani ngoba ngivele sekukudala
was, because I was born when MThunzi was
loMThunzi; unina waMThunzi njena
already grown up; MThunzi's mother, it would
ngakuncono kube kunabantu abalokhu,
have been better if there were people [here]
abezawumazi.
who would know her.

32 thula, ukwethula } — see glossary
variants: thula, kwethula
tetfulo (noun)

33 Asela, kutsela } — itsela is a verb, lit.
variants: thela, ukutsela } meaning 'pour out'
(something). i.e. the
acquired specific meaning
of this verb is 'pay tax'.
kutsela is a noun,
and refers to the act
of 'pouring' or 'paying
tax'.

P.24
C.H. after the Ntshangase people came this side,
emva kwakube laba baka Ntshangase beke
did they use to ethula³² to the Zulu
ngalapha, bebethula yini emathosini aKaZulu,
Kings or tseta³³ anything?
noma atseta lokutsela?

H.D. e- baka Ntshangase ke seba buyile, sebang-
e- [um] after the Ntshangase people had come
lapha, beba, bethula yini le kaZulu,
this side, did they use to thula to the
tetfulo?
kaZulu, tetfulo³²?

M.M. cha. banga kutsi sekuphelele kanke
No.

1 bengala?
when this side?

H.D. nhn
nhn³

1 cha, abazange.
No, they never did.

H.D. no, they didn't,
cha, abazange.

C.H. enke. Is there anything else that they
enke³. Kukhona yini lokunye labangatsandza
would like me to take on the tape
kutsi ngikutsatse ngalomshini iona, ithephy,
about Ntshangase people and the history?
ngebantfu baka Ntshangase nemlanduwo?

H.D. kukhona yini lokunye leningatsandza
Is there anything else you would like her
kutsi akufake lapha, akutsatse, e-
to put in here, to take which is about

34 a---! — this sound, a prolonged
A vowel, could be an
interjection, expressing either
the feeling of: 'Oh yes!',
'Oh no!', or 'disbelief' or
lack of 'certainty'.

lokukhuluma ngebata Ntshangase?
the Ntshangase people?

M.M. a---! akukho esingakusho, esingakwazi,
a³⁴! there isn't a thing we can say, which
singith'angathatha afakeni?
we know; what can we say she should put?

H.O. e- No, we can't say
e-cha singeke sisho.

C.H. do they think I have got it all now?
Bacabanga kutsi sengikutfole konthe nyab?
everything?
Konkhe vele?

H.O. senicabanga kutsi sekuphelele konkhe,
do you think that everything is here, now?
sekuphelele konkhe, senikushito?
you have said everything?

M.M. singasho kukonke, kanti ke kusho
we can say that there's everything, yet there
kuthi kungakhoni okusalayo la,
may be something left out here.

H.O. We don't know; We may say we have
asati; singatsi sesicedzele, kantsi ngekubona
finished, but seeing that you know you
kutsi kungenteka wati lokutsite, lokunye
may know something, which is, you are
ukukhohlwe, ukushiye ungakusho, singeke
leaving something behind.
sisho kutsi sekukonke].

C.H. So, if they think of anything that they
e-uma kukhona labakukhumbulako, bakucabange
want to tell me, they can send a message
kantsi bafuna kungitjela kona, bangaffumela

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