

PAGES
72
BLADSYE

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Exercise Book Skryfboek

SIZE A4 (297 x 210mm) SMOOTTE

Name Hamilton series Tape 1101
Naam

Subject Sikhesana History
Vak

Place EMkhawkhweni
Plek

DATE: 19/08/83

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 1

JD. 328

Footnotes

1 babe — } see glossary
variant: ubabq

bo-babe = plural

2 libutfo

variant: ibutho

plural: amabutfo

" emabutfo

— see glossary

3 uMlondoloji — } the oldest libutfo yet
plural: batondoloji } extant in Swaziland. It

is the age grade libutfo of the King, Sobhuza II, largely comprised of men born roughly between 1899 and 1904. batondoloji was also the name of one of Sobhuza I's emabutfo according to Matsebula (Izakhiwo, appendix B) and Mlondoloji is a member of the batondoloji libutfo. [SWIOPP, Nsibandze, Hamilton, (Maphumulo Nsibandze) edit. p. 16.

4 aha — (interjection) 1. is that so? really?
2. yes! (I understand or agree)
3. what?

C.H. Can you, can you ask Sikhosana to introduce unga, ungamcela yini Sikhosana kutsi afe himself, to tell us who (he is).
Hfula yena, asijele kutsi (ungubani).

H.D. asitsike babe utawutsi nje wena, "mine let us say, babe¹, you will say: "myself ngingubanibani, wakabanibani, totalwa I am so-and-so, of such-and-such a ngubanibani. Mine libutfo tami libutfo leli- place, who himself/herself was born of so-and- ngukutsi."

so. My libutfo², myself, is such-and such.

M.S. Ngingu Mlondoloji

I am an uMlondoloji³

H.D. "ngiwakuba londoloji ebutweni lami

"I belong to batondoloji³, my libutfo²"

e-e-
yes.

H.D. nhn, asewusho, uyatibeka phela wena, aha⁴, say it, you are introducing your- naku sesikhona. Ntfombatana nginguwaka self, here we are: "ntfombatana, I am of banibani mine? [surname] so-and-so, myself;"

M.S. utshi angibale - - -

you say I should - - -

H.D. Cha, utsho wena, babe libutfo babe¹

No, you should say [something] about yourself.

1. utshi ungubani igama lakho, ungewakabani he is saying what is your name, from where?

H.D. angitsi nje njoba, mine ngingu Hlahlamehlo let me say this, as I am Hlahlamehlo

5 emasotja - a libutfo largely
locative; emasotjeni } made up of those born
roughly between 1914 and
1919 (SOHP, Hamilton series
(Logwaja Mamba, I), edit
notes, p. 24)

6 wo - 1. (interjection), 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.

7 enbhe } 1. yes 2. that's it! 3. I see
enhe } H. I agree.

8 folonywa = 1. brick-making
2. it seems that the ^{second} informant
is referring to recording with a
tape recorder, or cassette player.

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Dlamini, wabanibani; lo-lo- lolibutfo lakhe
Dlamini, of such-and-such a person / place
wemasotjeni.
who belong to emasotjeni.⁵

M.S. wo!

wo⁶

H.D. enbhe.

enbhe⁷

1. khuluma kahle, phela kuyatheshwa la;
speak well [because] it is being taped

kuyafolonywa

[recorded] here. (It is being folonywa⁸)

M.S. wo kuyafolonywa marje?

wo⁶, it is being folonywa⁸ now?

1 e-e.

yes.

M.S. mine ngingu Mhlawutfo Sikhosana, ngizalwa
myself I am Mhlawutfo Sikhosana, I
ngu kholokholo
am born of Kholokholo.

C.H. enbhe.

enbhe⁷

M.S. u kholokholo uzalwa ngu Funywayo.
Kholokholo is born of Funywayo.

1. ubutfolini wena?

what libutfo² are you?

M.S. ibutha lami mine, ngingu Mfondolozzi
my ibutho² is umfondolozzi,

H.D. enbhe.

enbhe⁷

C.H. does he know who was the father of
uyati yini [lobabe¹] kutsi uyise wa-

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

10 aha } - see enhe, enhe (footnote 7)
 variant: anha

Mphunyana, Mfanyana; was the father of
 Mphunyang, Mfanyana; uyise wamkhulu
 his grandfather?
 wakhe?

H.D. wo, babe wababe wakho awumati? him?
wo⁶, babe¹ of your babe, you don't know?

M.S. loyise waFunwako?
 the father of Funwako

H.D. loyise waFunwako, babe?
 the father of Funwako, babe¹

M.S. awu, ngabe ngisamazi sekudala kakhulu bka
awu? I can't know him, that is very ancient

H.D. I wouldn't call him back
angeke ngikhumbule (kutsi abengubani)

C.H. aha! I see. Now, can you ask him where
aha¹⁰ Nqiyabona. Manje, ungambuta yini,
 do the Sikhosana people come from?

kutsi laba baka Sikhosana bantfu baphumaphi?

H.D. laba baka Sikhosana ke babe bachamukaphi?
 where do the Sikhosana people come from?

M.S. Bengithi ngil' izilo
 I thought I said this yesterday.

1. bengitsi ngishititolo
 I thought said this yesterday.

2. khulumake, chaza namanje
 Speak, explain even now.

M.S. baqhamuka enhla nezwe
 they came from the up. country

H.D. they came from the, up, from the west
 baqhamuka enhla nezwe, enshonalanga.

C.H. aha!
aha¹⁰

"silulu" } — tightly woven rounded basket
variant: isilulu } made of twisted grass, and with
a small ("Ngesitulu" means of
with or by a silulu)

¹² kaZulu } — 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.)

¹³ Phondwane —

M.S. sebla ngesilulu
we came down by/in a silulu"

H.D. we came with a silulu

seta nesilulu

C.H. aha

aha¹⁰

M.S. seza ezweni lakwaZulu

we came in the country of the Zulu

H.D. we came, land at Zululand

seta, live lakaZulu.

C.H. enhe. Where in Zululand?

enhe? Kuphi nendzawo kulela lakaZulu?

1. kwathike senika Zulu, ukuza lapha ke?

when you were in kwaZulu¹², [how did you]?

H.D. nabakuphi kaZulu?

where were they in kaZulu¹²? come here?

M.S. awu ngizawukhomba. e. e e phondwane

awu?, I can't point [the place]; it's at Phondwane,

ephondwane

it's at Phondwane¹³.

H.D. e - we settled at Phondwane, in Zululand

e-zum, sahlala ephondwane, kaZulu.

C.H. at Pho... waki...?

epha...?

M.S. Phondwane

Phondwane

H.D. Phondwane

Phondwane

C.H. Phondwana?

Phondwana

M.S. enhe!

enhe!¹⁷

13 LuPhongolo } — 1. (River) rises in the
 variants: UPhongolo } Drakensberg mountain
 OPhongolo } South and West of present
 day Pieter-Rietfontein and
 runs eastwards almost
 parallel to the southern
 border of Swaziland. It
 flows through the Tumbos
 mountains joining the
 uSuthu river to form the
 Maputo river (S.A.P.,
 Hamilton series, Loguqa
 Mamba, 1), edit notes p. 26
 2. town (Phongola) a
 few km after passing
 Lalumisa Border post into
 the South African side.

C.H. where is Phondwana?
 ikuphi iPhondwana?
 H.D. ingakuphi iPhondwane ke babe?
 where about is Phondwane ke babe?
 M.S. ile! kwa Zulu
 it is there, yonder in KwaZulu¹²
 1. lenga, phezu ko Phongolo
 next to, on top of the Phongolo¹³
 H.D. on top of Phongolo
 etikwe LuPhongolo
 1. Khuluma wena phela.
 you speak
 M.S. Phezu ko Phongolo
 on top of LuPhongolo
 1. [laughing]
 C.H. I think that he should come and sit
 Ngyacabanga, kufanele naye ete
 here and talk as well. [laughing]
 ahlale lapha naye akhulume [uyabizeka]
 Tell him.
 Mijele [lobabe]
 H.D. Magongo wakhupheta
Magongo, you are in trouble
 C.H. he is good; maybe he will always come
 [lobabe] ukahle; kumbe nje utabona ahlale
 and sit, so you can talk...
 lapha kute naye akhulume...
 M.S. baba ke was ufelwa ngabazali bakhe
 [my] baba lost his parents while he
 angumfana.
 was still a boy.

14 Malume } translated as uncle
variant; Umalume } but Malume is the brother
of one's mother, or the
wife of one's mother's
brother only, not one's
father's brother. Malume, then
refers only to the maternal
uncle.

H.D. e- my father, his parents passed away
e- babe wami wafelwa batali bakhe
while he was still a boy
asengumfana.

M.S. wase uthathwa ngumalume wakhe ke
he was then taken by his Malume¹⁴
lapha, e Swazini
[to] here, in Swaziland.

H.D. and his' uncle from here he took him
kwaseke sekutsi malume wakhe lapha, wase
from there.

uyamtsatsa, yamtsatsa le!

M.S. sawuyasizala ke thina laph'e Swazini;
he then begot us here in Swaziland.

H.D. and bear ourselves here
was uyasitala ke tsine lapha.

C.H. enhe.
enhe?

M.S. finish
kwaba kuphela

H.D. that's all. [laughter heard at the background]
nguloko kuphela

C.H. enhe, I see. E- when they came in a
enhe?, Ngiyabona. Uma beta lapha ngesilulu
silulu from the west, who wa, who
besuka eNshonalanga, ngubani/bobani labeta
did they come with? Who was with them?
nabo lapha? Ngubani/bobani lababenabo?

H.D. nani, nase ni, nanita ngesilulu ke, babe,
when you came in/by/with silulu,
beninabaphi, mkhobo muphi beninawo
babe?, you were with which people, [group]

15 Mkhulu } — 1. grandfather
variant. Umkhulu } 2. also loosely used to refer
to an ancestor(s) (but see
glossary for details)

nanita ngalesilulu ?

M.S. angibazi laba eseza nabo, ngazi bata-
I don't know the people with whom we came,
Sikhosana nje kuphela.

I know only the Sikhosana people.

H.D. I don't know the other nations, but I
Angitati leletinye five, Ngati, e- ngeva
know e- I heard about Sikhosanas...
ngabaka Sikhosana [kuphela].

[Someone coughing]

Kukhona lothwehlelako

C.H. who are the Sikhosana people related to?
Laba baka Sikhosana batihlobo nabaphi banfu?

H.D. laba baka Sikhosana batihlobo nabaphi?
who are the Sikhosana people related to?

M.S. nabaka Maphanga, lapha, aba, abeza,
the Maphanga people as well, here, who
lomkhulu weza nomalume wakhe waka-
came, this mkhulu¹⁵ came with malume¹⁴ of his,
Maphanga la.

of Maphanga [dan] here.

C.H. aha,

aha¹⁰

M.S. amthatha lekwa zulu

whome he took from kwaZulu¹²

H.D. our grandfather came with mv. Maphanga
Mkhulu wetfu weta na Maphanga.

C.H. Maphanga?

Maphanga?

H.D. who took him from Zululand¹²

Ngubani lowamtsatsa leka Zulu?

C.H. Maphanga?
Maphanga?

H.D. Maphanga.

Maphanga.

C.H. Sibongo Maphanga?
was his surname Maphanga?

H.D. Yes
yebo

C.H. anha, I see. Who do these Sikhosana
anha¹⁰ Ngyabona, Ngubaphi, bantfu, labangaba-
people don't marry?
teki laba baka Sikhosana?

H.D. laba baka Sikhosana labanga labangabateki
the Sikhosana people, don't marry which
ngubaphi, bantfu, labanga, bakabani,
[group of] people, whom the Sikhosana
labangabateki? Antsi "bakaDlamini, nome baka-
people don't marry? [say] the Dlamini, or
Sikhosana abateki lukhobo lolungukutsi,"
Sikhosana don't marry this type of people";
ngubaphi labangabateki bakaSikhosana?
Which ones do the Sikhosana people not marry?

M.S. asiteki tsine ka Maphanga
we don't marry the Maphanga

H.D. we don't marry Maphangas
asibateki baka Maphanga.

C.H. aha. Enke. Where will we find Maphanga
aha¹⁰. Enke⁷. Singabattolaphi bantfu baka-
people today?
Maphanga lamukha?

H.D. e we find them in Manzini, there is
e sibattola ka Manzini, kukhona

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one person there.
umuntfu munye [WakaMaphanga] lapho.

C.H. Can we ask him, if he knows any here.
singambuta yini [to Mkhavutfo] kutsi kete yini lapho.

H.D. Bakhona labakhona la bakaMaphanga?
are there any Maphanga people here?

M.S. banengi kakhulu
there are many.

I Ngibo bakaMaphanga nebakaSikhosana nje
it's them the Maphanga and Sikhosana
la.

[people] here,

H.D. wo!
wo!⁶

M.S. e-e ukuthi njena abakwaSikhosana
yes it's just that the Sikhosana people
nebakwaMaphanga baqaba -
and the Maphanga

H.D. you can find them here, around Maphanga
ungabafala khona lapha kulenzawo, bakaMaphanga

C.H. If a person wants to go and find out
uma umuntfu afuna kuhamba ayowufuna
about Maphanga history, who should we
umlanduwo webakaMaphanga, ngubani
see, who would be a good person to
lekufanele simbone, ngubani longasitjela
tell us?

[omlanduwo]?

H.D. To-- nawubukako ke babe, e-umuntfu
the---, in your opinion, babe¹ who can we
lesingambona longuyena angasinikela
see, who is good in telling the [Maphanga]

umlokwanyana, umlanduwo ngebakaMapha-
history; can we find one?
nga, utsi singamfola?

M.S. Banengi bakaMaphanga lapha
there are many Maphanga people here.

H.D. cha! phela. kushiwo phela babe kutsi
No! Babe¹ it is meant a person whom
umuntfu lowumatiko wena longuyena
you know that he is old enough to know
longaba mdzala atowukwati ke kutsi nawe
[history] so that he can take over where
uma ufike wehlulekake achubekeke
your memory fails you.
yena.

1. Sekwabaze. Nguye lona manje onguye-
Such are no longer available. It's only this
na bakaMaphanga nabanenkulumo sebeza
one whom the Maphanga people consult, when
lakuye ayobelamula yena
ever they want to resolve something.

H.D. all the Maphangas, they now depend
bonkhe bakaMaphanga sebawele batsembe
on him, he is only, the only one, an
yena lo; senguyena lomdzala kubo
old person among them.

[lababakaMaphanga]

C.H. Sikhosana?
Sikhosana?

H.D. Sikhosana
Sikhosana.

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C.H.

ha!
aha!¹⁰

H.D. so when they are stuck, they want to
Ngakoke, uma kukhona lukubakhliphile,
do something, they come to him to
uma bafunga kwenta lokutsite, beta kuye
find out, 'how can we do this thing?'
batowubuta kutsi: 'Singakwenta kanjani loku?'

C.H. does he know anything about Maphanga
uyayati yini, imilanduwo yebaka Maphanga?
History?

H.D. baka Maphanga uyabati yini babe?
do you know the Maphanga [people], 'babe'?

M.S. bavel e Mhlonyanane, e Mhlonyanane
they came from eMhlonyanane, from Mhlonyanane.

H.D. they came from Mhlonyanane.
baghamuka eMhlonyanane.

M.S. lalabavela khona
where they come from

H.D. where they came from
lalapha bavela khona.

C.H. where is eMhlonyanane?
kukuphi lena eMhlonyanane?

H.D. ukuphi lo Mhlonyanane?
where is this Mhlonyanane?

M.S. awu, ngeke ngiwuchaze, enhla le,
awu? I can't explain [that]; up there, yonder,
ukuphi kukuphi eMhlonyanane
[I can't say] where eMhlonyanane.

1. eduze kwabo Ncaba, lekubo kwedluk
near Ncaba, in the direction of, past

Kubo Simakade.

Simakade

H.D. e- you pass Simakade, the other
e- wendula Simakade; ngale ke
side, from Ncala.
Kwe Ncala.

I Ncala

Ncala

C.H. Where is that? I don't know.

Kukuphi lapho? Angati

H.D. ikuphi le Ncala ke babe?

Where is this Ncala babe?

I le! uyazi nawedula kubo Khomondeni
There, yonder! you know if you go pass

nje

Khomondeni

MS. Kude

it's far away.

H.D. you pass Khomondeni

wendula eKhomondeni

I ubeke le! Ungayi futsi e Vryheid,

and go there, yonder! You don't go to

ugudle nj. intaba

Vryheid; you skirt a mountain.

H.D. as if you are going e Vryheid, but

sengatsi uya e Vryheid, kepha ke ubeke

going straight to that

e

C.H. Pietretief Way?

ngase life litifu

I No, no. Ngenye nje indawo angiyazi

Cha, cha. It's another place, I

nami indawo,
don't know that place.

2 kute idolobha ongabekisa ngalo
isn't there a town by use of which you can
elikhulu nje?
indicate the whereabouts of that [place]?

1 angilazi idolobha engingalibekisa la,
I don't know a town which I can use to
wo, idolobha lakhona. engingalibekisa
indicate where this place is; wo the town I
yilokhuzana, nga Othaka
can use is this one, near Othaka.

H.D. near Othaka
ecelezi kwas' Othaka

1 eakhe near Othaka
enke⁷ ecelezi k' Othaka

C.H. Othaka?
Othaka?

1 e-e Othaka
yes, Othaka.

C.H. Okay, why did they come here?
Kulungile, betelani lapha?

H.D. betelani bona lapha?
why did they come here?

M.S. baka Maphanga?
the Maphanga [people]?

H.D. e-e
yes

M.S. ngaba khanda mine, nami ngazalwa
I found them myself; myself I was born
ngaba khanda bakhona
and found them here.

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H.D

wo! watsi wena utalwa wakhulela

wo! When you were born, you grew up under phansabo? them?

M.S. e-e- Does he know the thatazalo? yes.

H.D. wakhula sebakhona? you grew up, while they were here already?

M.S. nhn: nhn⁴

H.D. I found them here, while I am growing Ngabakhandza lapha, uma ngikhula up.

C.H. Did he ever hear a story of why? Wase [lobabe²] weva yini: indzaba yekutsi?

H.D. awuzange sowuwe insimu ngabo, Did you ever hear a tale about, a indzaba ngabo story about [interrupted]

I. Kuthi kwenzekani, kwenzekani, as to say what happened, what happened, kwenzekani? what happened?

M.S. Cha! Angizwanga kuthi kwenzekani. No! I never heard what happened.

H.D. No, I have not heard anything about Cha, Angitange ngive noma yini ngabo them.

M.S. Ngoba bona baqhamuka leNtabankulu because they themselves came from Ntabankulu

16 isithakazelo
variant(s); sinanatele
plural; izithakazelo

} — see glossary

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le! eMhlonnyana.

there yonder! eMhlonnyana.
H.D. they came from eMhlonnyana, themselves.
baqhamuka eMhlonnyana, bona.

C.H. enhe. Does he know the thakazelo¹⁶
enhhe? Uyatati yini [lobabe] tithakazelo tala-
of the Maphangane people?
ba baka Maphangane?

H.D. e- sinanatele sabote babe uyabati?
e [um] do you know ^{babe} their sinanatele?

M.S. e-e-
yes

H.D. yes
yebo

C.H. can he tell us?
angasitjela?

H.D. ungasitjela ke babe?
can you tell us, babe?

M.S. kuthiwa; Maphanga!
it's said; Maphanga!

H.D. Maphanga!
Maphanga!

M.S. Gumede!
Gumede!

H.D. Gumedze!
Gumedze!

C.H. Gumedze
Gumedze

M.S. Sebe!
Sebe!

H.D. Sebe!
Sebe!

17 Ntabankulu - literally means great/big mountain

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MS. wena wase Hloniyane!
you of Hloniyane!

H.D. wen' uwase Hloniyane!
you of Hloniyane!

MS. Wena wase Ntabankulu!
you of Ntabankulu!¹⁷

H.D. Wena wase Ntabankulu!
you of Ntabankulu!

MS. Gumedze!
Gumedze!

H.D. Gumedze!
Gumedze!

C.H. Gumedze! Aha!
Gumedze! aha!¹⁰

2 Maphanga!
Maphanga!

C.H. Maphanga! Aha!
Maphanga! aha!

1 finish
Kuphela

C.H. When the Sikhosana people came
Uma ke baka Sikhosana beta ngalapha,
this side from Phondwana, which
besuka e Phondwana, ngubaphi bantfu
people did they leave at Phondwana?
lababashiya e Phondwana?

H.D. uma baka Sikhosana beta ngala,
when the Sikhosana people came this side,
bashiya baphi bantfu le! e Phondwana?
which people did they leave there / at Phondwana?

MS. awu! longisho ngithi mi^{am} ngazalelwa
awu!¹⁹ but I^{am} saying that I was born here

18 inkhosi

variant: inkosi

Plurals: tinkhosi

zinkosi

see glossary

19 Mbandzeni

Swazi King who begot Bhunu (Maktokohla), father of Sobhuza II.

variant: UMbandeni

20 sikhulu

plural: tikhulu

variants: isikhulu

izikhulu

see glossary

H.D ngesikhatsi kufika babe, when [your] babe² arrived,

C.H. grand father. mkhulu

H.D. uyise wababe wakho la inkhosi the father of your father here, who utsi abeyingubani? was the inkhosi¹³

MS. awu ubaba¹ abefunga bo Mbandzeni, awu⁹ ubaba² He used to swear by Mbandzeni, wefika kubo Mbandeni ubaba.

ubaba² arrived during the time of Mbandzeni¹⁹.

H.D. e- grandfather came during Mbandeni's e. Mkhulu wefika ngesikhatsi sa Mbandeni time.

MS. e-e kufika kwababa la yes, their arrival here

H.D. when they came here uma beta lapha

C.H. anha. I see. Did the Sikhosana people anha¹⁰ Ngiyabona. Laba baka Sikhosana bake ever have chiefs? Sikhulu? babato yini tikhulu²⁰?

H.D. bake baba naso yini sikhulu baka Sikhosana? Did the Sikhosana people ever have chiefs?

MS. ini? Before they came this side, what?

H.D. sikhulu, lobaphetse a chief, who was in-charge of them.

MS. la! le! here! there, yonder!

21 Hhawu (interjection) 1. of strong disapproval, regretful surprise
e.g. Don't! You must not
2. of great surprise, wonder.

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H.D. nhn. Sikhosana waman ever many one
MS. nhn¹⁰ kaZulu?
in kaZulu¹²

H.D. nhn
nhn⁴
MS. Hhawu! Sikhon' isikhulu sakhona, khona
Hhawu!¹¹ There is a chief of there, there
le kaZulu
in kaZulu¹²

H.D. they had chiefs from there.
babangato tikhulu takhona khona le.
C.H. Did he ever hear of any of the names?
Wake wawewa yini emagama abo?

H.D. ligama laso awuzange somulwe kutsi
you never heard his name, [that is],
babaphetfwe ngu sibanibani
they were under so-and-so, did you?

MS. kwakungu Funwako
it was Funwako.

H.D. e- chief was Funwako
e-sumi sikhulu kwakungu Funwako.

C.H. Funwako?
Funwako?

H.D. yes
yebo

C.H. enhe. Before they came this side?
enhe⁷. basengaketi ngalapha?

H.D. phambilini bangaketi bobabewakho la?
before your bobabe² arrived here?

MS. e-e
yes

22 kaNgwane — 1. A Swazi word used as a synonym for Swaziland. It means: "the place (or county) of Ngwane. 2. the area around lobamba, where the royal power really sits. 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 boundaries. This territory was declared Independent and was given to the inhabitants by the Government of the Republic some years ago.

23 ebukhosini — see inkhosi in glossary.
bukhosi — see glossary

24 umhlaba — 1. literally World 2. earth, soil
3. area controlled by a ruler or chief

C.H. Did a Sikhosana woman ever marry one intfombatana yaka Sikhosana yake yenda of the Zulu Kings? did they have chiefs yini enkhosini yaka Zulu?

H.D. Kukhona yini intfombi yaka Sikhosana Did a Sikhosana woman ever marry to leyagana ebukhosini baka Zulu? the Zulu royal family.

M.S. Hhawu! angati Hhawu! I don't know.

H.D. I'm not sure Angati kahle.

C.H. and kaNgwane? kaNgwane²² ke?

H.D. lapha kaNgwane ke? and here kaNgwane?

M.S. ayikho lapha eyayebukhosini about there wasn't any here (who went to bukhosini)

H.D. No Cha

C.H. aka, I see.

aka¹⁰. Nqiyabona.

M.S. ngoba umhlaba mkhulu wona, because the umhlaba²⁴ is so big, I can't phoke ngeke ngazi, kodwa ayikho know [but as far as I know] there is no one

H.D. I won't deny there are so many people, Angeke ngiphike, ngoba banyenti bantfu Sikhosanas, they may marry (them), I baka Sikhosana, kungenteka kutsi (bendza), don't know, but I have never come across kepha ke mine angati muntfu lowendza

25 umlanduwo See glossary.

that.

lapho.

C.H. The Maphanga people, did they have chiefs
laba baka Maphanga, babenato yini tikhulu
in Zululand?
leka Zulu.

H.D. laba baka Maphanga nabo, bebanaso yini
Did the Maphanga people have their
Sikhulu sabo?
chief?

M.S. lelapha baghamuka khona?
where they came from?

H.D. nhn.

nho

M.S. awu, ngingete ngati.
awu I can't know.

C.H. what does he think the story about
[lobabe^I] ucabangani ngalendzaba yesilulu
the Silulu, what does he think it
yena ucabanga kutsi isho kutsini?
means?

H.D. nawu, nawu, njobumdzala nje babe,
when, when, as you are an elder,
tsine sibancane, kunguwe weduwana
babe^I, we are young, it's you alone
lomdzala, nawubukako wena le-le,
who is old. When looking at the umlanduwo²⁵
lomlanduwo ngesilulu, uwutsatsa
about the Silulu, how do you take
njani wena, utsi kwakuyini?
it, what do you think [it means]?

26 Embo 1. state House, royal residence built at the time in 1968 for the reception of diplomats at the independence celebrations; it is situated east of Lobamba.

2. This seems to have been a name of a residence of one of the early Swazi kings, who lived somewhere in what is today known as Mozambique.

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C.H. Kutsi bona bange MaNtungwa? they are MaNtungwa themselves?

M.S. emaNtungwa? the Ntungwa?

H.D. nhn nbo⁴

M.S. asisiw'amaNtungwa thina. we are not Ntungwa, ourselves.

H.D. No, we are not Ntungwas, Cha, asisiwo emaNtungwa.

C.H. and Maphanga people? And Maphanga? laba baka Maphanga ke? laba baka Maphanga?

H.D. Maphanga, baka Maphanga ke? the Maphanga, and the Maphanga?

M.S. abakwa Maphanga, Gumedede. as for the Maphanga, Gumedede.

C.H. Gume - Oh ya! ya! Right. Um, does Gume - wo ya! ya! kulungile. Uyati he know what the word 'Embo' means? yini: kutsi leligama lelitsi 'Embo' lishoni?

H.D. leligama lelitsi 'Embo' uyati yini: do you know babe what the word yebabe, kutsi lishoni? 'Embo' means?

M.S. Embo? Embo?

H.D. nhn. nbo⁴

M.S. awu! Angilati kutshi lishoni, kutshi 'Embo' awu! I don't know what it means, Embo!

H.D. I don't know the meaning of it. Angati kutsi lishoni.

27 lobola } see glossary
liloboto }
plural: emaloboto

C.H. When he was, did he ever hear stories
lokwa asemncane, wake weva yini
when he was young, that the cattle in the
kucocwa kutsi tinkhomo kadzeni fati-
old days used to be different from the
ngafanani, tehlukile kuleti letikhona
cattle that they have today?
lamukla?

H.D. e- kuleta tikhatsi babe, base bakwa
e- [unclear] in those times, babe, did they
cela yini ngendzaba yetinkhomo, kutsi
ever tell you about cattle, that the cattle
letinkhomo lesinako atisafanani naleta
we have are different from those that
lebetikhona kucala?
were here long ago?

M.S. awu, abangiqogelanga,
awu, they never told that [story].

H.D. they didn't tell me any story about that.
abazange sebangitjele indzaba lenjalo.

M.S. abangiqogelanga
they didn't tell me that.

C.H. Did he ever hear of lobola with something
wake weva yini kutsi kwake kwalotjolwa
other than cattle?

ngalokunye ngaphandle kwetinkhomo?

H.D. kukhona yini lowase weva ngako
Did you ever hear, that, long ago,
kuleto tikhatsi kutsi lebekwentiswa,
something else other than cattle was used
kulobola ngetinkhomo nama ngalokunye?
for lobola?

28 ithusi } Can refer to brass
variants: liffusi } or copper.

29 lijuva — a bangle.

MS. Kudala? long ago?

H.D. nhn. nhn⁴

M.S. Awu! Angizange ngizwe ngoba kwaku-
awu! I never heard because cattle were
vele kulotjolwa ngeyinkomo na ngavda
used for lobola; when I was born, I heard
kwathiwa nje kwakulotjolwa ngeyinkomo
that they used to lobola with cattle.

H.D. when I was brought up, it was said
uma ngikhula ngathandea kutsi kutsiwa
that they lobola with cattle.
kulotjolwa ngetinkhomo.

C.H. he never heard of lobola with ithusi?
akazange eue kutsi kwake kwakulotjolwa ^{ngeliffusi}

H.D. awuzange sowuve ngeliffusi
you never heard of liffusi²⁸

MS. Ngani?
About what?

H.D. lijuva, ngeliffusi; uyakubona nakweli-
a lijuva²⁹ with liffusi²⁸; do you see
iffusi, lokugatjwako, njenganaku?
this thing which is worn on the a wrist, like this?

C.H. like that
njengankuya.

M.S. awu cha! Angivanga
awu! No! I never heard.

H.D. No, I have never heard of that.
Cha, Angivange ngiue ngaloko.

M.S. Ngiva lokwakufakwa ngamakhosana
I only hear about what emakhasana¹⁸
used to wear on their wrists

H.D. chiefs, they used to have e Athusi
tikhulu fatvame kuba nabo lithusi²⁸

C.H. enke. Enke, Are there any people who
enke? Enke. Kuthona yini bantfu laba
Sikhosana people prefer to marry?
baka Sikhosana labatsandza kubateka,
They like best to marry?
letungubona baka Sikhosana batsandza kubateka?

H.D. e baka Sikhosana ba, baye nabo
e-sum, the Sikhosana people, they, too,
baye batsandze kuteka.
like to marry

M.S. kutekani, ke?
to marry what?

H.D. Sengisho kutsats'umfati, kulobo, angatsi
I mean, to make someone a wife, to pay
Kunganwa nje, bes'uyamtsatsa abengumfati
lobo, to be chosen by a girl as a lover, leading to marriage.

M.S. wo, kuteka phela sonk- wonke nje
wo⁶ As for marriage, everyone in the
umhlaba kuyatekwa. Siyati kutsi bani
umhlaba²⁴, they marry. We [usually] know
utekumfati. Utekile.
that so-and-so has been married.

H.D. everywhere, they get married
yontke indzawo kuyatekwa.

C.H. enke,
enke?

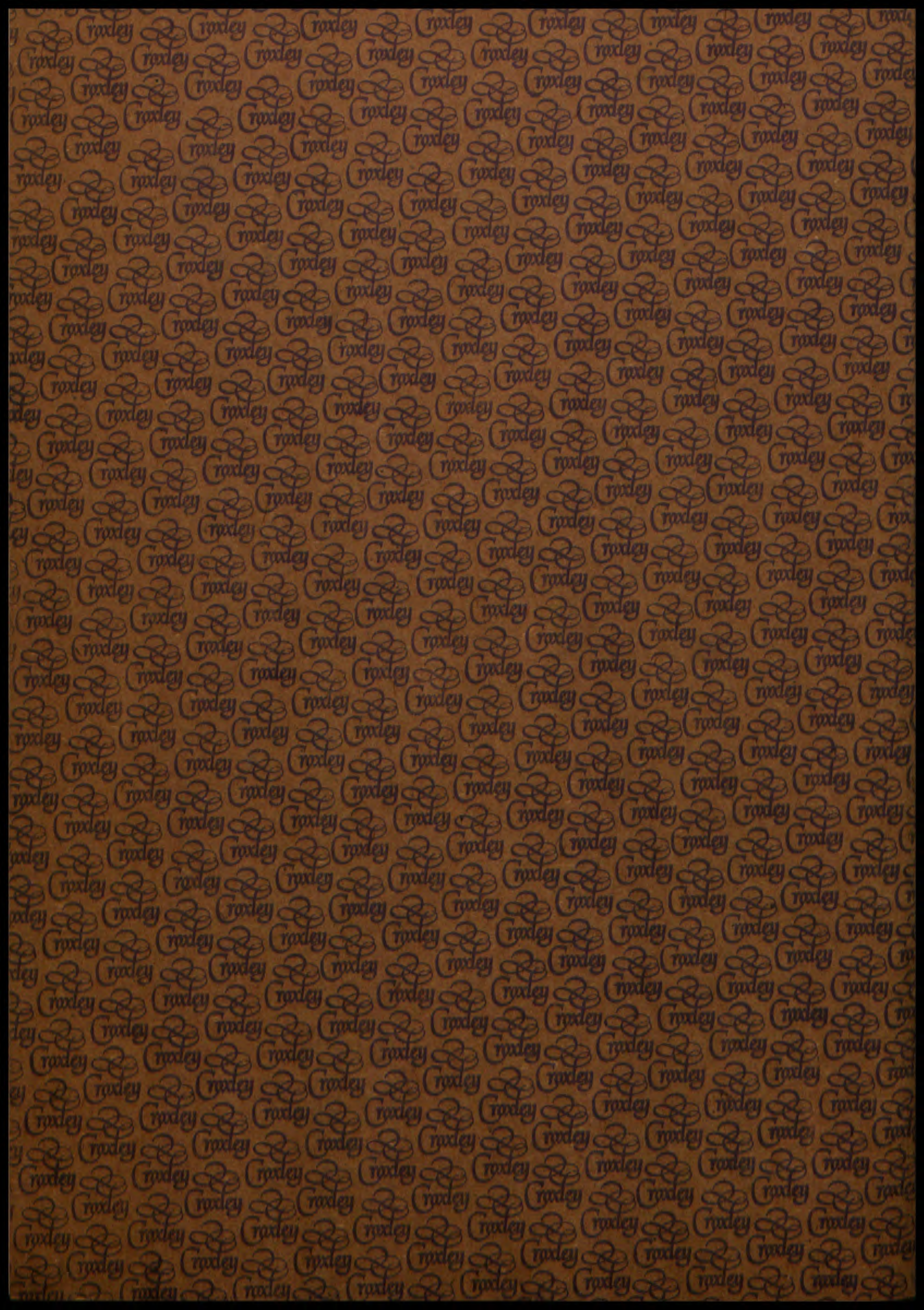
M.S. utekile
has married

C.H. okay now I think that is fine.
Wo, kulungile manje, Ngiyacabanga sekulungile

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