

S.O.H.P. ASSEMBLY HISTORY: BAL 11 TOP, ANCHORS 19.07.23 1/1

M Ngangwa tukhukuma Mkhulu
I heard my grandfather speak
H I got it from my grandfather
C Okay, did the Matse come with
Soululolo, did they khonta to
Soululolo.

H Beta kutawu khonta yini ku
Sidney ^{came to khonta}
Soululolo
to Soululolo:

M Mu bebakhonte kudakhu khulu
They had khonta to Makholo
wabamikisa katgwane, naba
kholo, and he took them to katgwane
phuma kaZulu

when they came from kaZulu

H Babamikisa katgwane, kubani
they took them to kaNgwane to who

M kuSoululolo.
To Soululolo.

H E they came here they find
Makholo kholo who took them to
kaNgwane.

C who was Makholo kholo.

H Lo Makholo kholo abengubani
who ^{was} Makholo kholo

M Libe to name the
his name the

H Mu-
Yes

M Libe lakhe abengubakholo kholo
His name as I have said is Makholo kholo
phela, awaka Simelane.

-lo a Simelane

H His surname was Simelane

C Okay, was he an induna
for Soululolo.

H Abeyinike, Abeyinduna kaSoululolo
What was he, was he an induna

for Soululolo

M Abesikhulu induna salapha khulile

He was chief of this place

H He was a chief of that place.

C Which place

H Yiphi ledzawo
where is that place

M Le Nsongweni, eMbangweni,
at Nsongweni, at Mbangweni

C Near Mbangweni.

Q Story
 M Labeta name De ka Zulu
 H Ya abahle. Later eengunde
 He yusuo Red then saying leta go
 De the way

M Atanga Mlwen
 H Sigauna Kigama bota
 We want the name, & who came

nabou' with them

M Beta na Mncanda,

They came with Mncanda

H They came with the leader

C Mncanda th - 9 see, when

and she got the history of

the Mncanda

H kulo kava Reuthane lephata

The history of Mncanda, who

bata Mncanda, wakuhandjawa

taught you.

ngubani wena,

M Koku phatsa baka Mncanda

This history of Mncanda

H yabo

ngaywa ngase atkath, as
 you heard about these times of

Soulalo, kobaxera indaba

Soulalo. Utho they would

gwisim yaboulalo, kuxoxi

the. No story of Soulalo. Just

Times of ngase, Mncanda.

Stories at these times

M Anvayagard

H No I heard heard of anything

C Utho was the chief of the

Mncanda at the time when they

came in Jurgland

H Laka bata Mncanda
 Mncanda the Mncanda is an

wabo abungaban

Utho. One who led them

bakela nakoba Elogthi

as they came to Jurgland

M Agingete nganoti ke Soulali

of sent knew their leader

H I wouldn't say, I don't know

aluswane very small baby
 H He was a small baby but
 keep on crying all the time
 C At that time when they were
 fighting with the Zulus, who
 was the Swazi king.
 H Kulesithatsi kulwa nebaka
 At the time they fought with
 Zulu inkosi abengubani xa
 the Zulus the king of Swazis
 lapha ketsi
 was who
 M Akungu Mswati,
 It was Mswati
 H It was Mswati.
 C Did they join the Swazi
 people in the time of
 Sombhlo.
 H Befika lapha eswatinu ngesithatsi
 Did they come here in Swaziland
 sabombhlo yini at the time of
 Sombhlo
 M Mm
 H Yes

M Befika ngesithatsi sa Sombhlo
 they came at the time of Sombhlo
 C she ask her to look us
 M Befika ngesithatsi sa Sombhlo
 they came during Sombhlo's times
 H they came here during
 Sombhlo's time
 C Where did they come
 from
 H Besukaphi
 from where
 M Besuka ta Zulu
 from kwa Zulu
 H Coming from Zululand
 C why did they leave Zululand
 H Babaleta, besute lani ta Zulu
 why did they flee from Zululand
 M Babaleketa impi
 They flee from the wars
 H They were afraid of fighting of the
 Zulus
 C Did she ever hear those stories
 about those days of Sombhlo.
 H Ithone yini umu lowase
 Is there a story you know

H Ngaphela nap'uma klonia
Its where you came
Kuphela from.

C Did you ask her who they
prefer to marry

H Yes, she said they say no
one. ^{Angitso nime nakute}
^{if asked you sking}
ngatsi kullona kuhlolo
is there a particular sur name
wesibono lemyemtsandze kuti
that you love four people to
umuthu a tike lina babini
to marry.

M Babeteka nye tonkhe tihlobo

They would marry every kind

H they had no choice

C Okay, does she know how the
the Ndebele people come to join
the Swazi nation

H kullona yini lotwatko
As there something you know
ngendzaba yebala Mase
about the Mase coming
kote wuhlangana nemaswazi
to join with Swazis

M. kulaba bakadigwane, kule
with the Ndebeles, I know
lenqiwaliko, kwesuta kabe le
nothing, my father moved
nikhulu wesiswa. yimpi
my grandfather moved because
yatazulu kulwa out the matongo
of the Zulu was. Fighting every
atle baka gogo. lobabe at that
thing. My grandmother had a baby
kakhulu "sterega". Atsi nabacashi
my father, he cried a lot. when
baruke bamshye.

they had hid, they would leave

H We came during the ^{time}
when the Zulus were fighting,
and my grandfather was
still a child, he used to
cry loudly all the time.

C because of the fight

H Athale lani

M khalala nye. ayunithwana
He cried just as a baby

H Ngolapha naphuma kuona
Qts where you came
kuphela from.

C Did you ask her who they
prefer to marry

H Yes, she said they say no
one. ^{Asked you} ^{asked you} ^{asked you}
ngolapha kuona lu'elobo
^{is there a particular surname}
^{that you love for people to}
^{marry.} ^{unumelwa} ^{a tike} ^{lina} ^{batini}

H Babetela nye toukhe tihlobo

They would marry every kind

H They had no choice

C Okay, does she know how the
the Ndebele people come to join
the Swazi nation

H ^{As there something you know}
^{ngolapha} ^{yebala} ^{Make}
about the Ndebele coming
kute wuhlangana nemaswati
to join with Swazis

M. Kulaba baka Ngwane, kule
with the Ndwanes, I know
lenqitwaliko, kwesuka base le
nothing, my father moved
ukhulu wesusisa yimp.
my grandfather moved because
yaka Zulu, kulwa out the malanga
of the Zulu wars. Fighting every
alele base gogo. Lokabe atha
thing. My grandfather had a baby
katulu "sterega". Atsi nabacas'elo
my father, he cried a lot. When
barute bamshye.

they had hid, they would leave
H We came during the ^{time}
when the Zulus were fighting.
and my grandfather was
still a child, he used to
cry loudly all the time.

C Because of the fight

H Athale lani

M ^{Why cry.}
Athala nye, aqunithwana
He cried just as a baby

H Bata Matse - E Tsejwako
em - they don't many
Tsejwako

C Tsejwako, any one else

H Labanye.

M Ah, labanye ^{angibali}
I don't know others

H Tsejwako, the others I don't
know

M Ngali labata Tsejwato
I know the Tsejwako

H I know Tsejwato

C Are there anyone who the
Matse prefer to many

H Kukhona yini laba labanye

Are there others that the

laba Matse labatsi kuncano

Matse, say it's better to

kuteka kukhona lolunge lwabantu

many, people they usually

labangubona bavama kubona, ngubona

many

bangatetana nabo

M Awu angibali ke laphe ngoba

I don't know about that

bata Matse bakhasanele -

because the Matse are farther
angotsi ule - Koujane.

at Koujane is still there

H Koujane

M ule ka - Kouje ngukuphi
By the way what's
she name

→ Use Lubonje
Lubombo

M Use Lubonje
He is at Lubombo

→ Nime matfwonga
You are Tongas

M Mm singe matfwonga, ematfwonga
- yes, near matongas
qobo

C What did she lady say.

H They come, from Lubonje, Lubombo

C They come from Lubombo, the
Matse people

H Matse people where their chief
is

C Ah, what else did she say

H Bata Matse - Tse Tsejwato.
em - they don't marry
Tsejwato

C Tsejwato, any one else

H Labanye

M An, labanye angibati

H Tsejwato, the others I don't
know

M Ngati labaka Tsejwato

H I know Tsejwato

C Is there anyone who the
Matse prefer to marry

H Kutlona gini laba labanye

Abba there others that the
laba Matse labansi kuncano
Matse, say is better to
kuteka kutlona lolunge lwetantwa
many, people they usually
labangubona kovama kubona, ngubona
marry
bayatekana nabo

M Anu angibati ke. lapo ngoba
I don't know about that
baka Matse bakhathanele -
because the Matse are farther
angisi ule - Koujane.
at Koujane is still there.

H Koujane

M ule ka -- Kouje ngukuphi
By the way what's
she name

→ Use Lubonjeu
Lubombo

M Use Lubonjeu
He is at Lubombo

→ Ninge mathwonga
You are Tonges

M Mui singe mathwonga, emathwonga
Yes, what matonges
qobo

C What did she lady say.

H They come, from Lubonje, Lubombo

C They come from Lubombo, the
Matse people

H Matse people where their chief
is

C Anu, what eke did she say

C. Can we start with Mugile
can she tell us the smantelo
of the Matse people

H Ufina sitsatelo sebautfu
she wants isitatelo of Matse
bakaMatse people

M Saka Ncauane, kutsiwa Matse
Oo Ncauane, wa say Matse
Ncauane Ncauane

H Ncauane.

M. Ncauane

C Only one

H Matse Ncauane.

H Kufhela, Matse Ncauane.

C Okay, can everybody tell
us the smantelo of
the Bhembe. Its Bhembe,
Nanundla,

→ Khota

C Khota

→ Untweni

C Untweni

→ Ya, Mniweni

H Seningasidhela ke ngesimatelo sata
so you can tell us about
Bhembe sebonyo tata
the smantelo of the Bhembe.
Bhembe neyoba akanta
as she has been doing
nye Bhembe, Nanundla, Khota

naso ke

C I've got it okay, now can
you tell us, can Mugile tell
us who do Matse, who
don't they marry.

H La batatate abatekani, sebaka
The Matse don't marry which?
bani.

M Nebaka Tsenjwako

H Mhm.

→ utsi nebaka Tsenjwako laba
she said they don't marry with
ngateatsani nabo
Tsenjwako

H ka Bhembe.

C What's his name

H sibongo satho.

C Not sibongo name.

H usho ligama lakho ngubani

~~the~~ ^{she} ~~means~~ your name

C Not her name the name of her husband

H Oh ligama le ndvodza

→ ~~the name of your husband~~
Ngu Mvundvwa

L Ngu Mvundvwa Bhembe.

C Mvundvwa.

C What was his regiment

→ Libutfo make

H Abe butfo lini

L Lisotja

H+C Lisotja

C ligama lakho.

M Mugile

C Mugile

C sibongo

M Waka Matse.

I am Matse

C Ndlanguanala

M Matse,

C Oh Matse and she name

H wendza

married?

M Mm-

H kabani

where.

M ka Bhembe.

C who did she marry.

H Wendza tubani ke.

who did you marry

M ku Masotja

To Masotja.

C No what is his name

H Masotja, wendza kullasotja
married to Masotja

C Masotja name, and his
regiment

H Butfo lini ke komasotja,
what libutfo is Masotja

M Ngu Mlondoloz
Mlondoloz

B Ngu Nkhosi Dlamini wokuwera.

H Waka Nkhosi Dlamini

C Nkhosi, not Dlamini but Nkhosi

H Nkhosi Dlamini wokuwera

C That's the sibongo and then she married Gwembe.

H Yes

C What was the name of her husband

H ^{father} Mmemezi, to take what was the name of your ~~husband~~

B Mmemezi, ngu Mmemezi

H Qha, yapha wendza kwona

No, I mean the one you married

wendza, Kibani

B Ngendza ku Somtshewa Bheembe

C What is it

H E - Somtshewa

C What was his regiment

H Abebutwo lini

B What ^{inbutwo} was he

C Min

b Ingulube

C Thank you,

C Right now the next lady, Tgama
latho

→ Usio kuwe make, figama latho
She is saying to you make your name

L Ngu Lontombi
Lontombi

H Ngulontombi

C Lontombi, eh, sibongo

L Nkhosi

C Who did she marry

H Wendzaphi -

→ utsi wendzaphi

L Ngendza Jamibalemi,
I married here

→ Kabhembe
at Kabhembe

L Kabhembe

H Kunge Ngulube,

To Ngulube

L Chake kumatabo

No to his brother

10.00
81
2.1.90 Interview.

Bhembe

19/07/83.

(8)

M - Matse. - Mujile
B - Bhembe
L - Lontambi
S - Sergeant.

H | Swing instructions on how to talk

H | hama lakho ungunani
your name is?

B | Dau Bhociwe.

H | Bhociwe

C | Bhociwe, and Sibongo.

B | Bhembe

C | And who did you name?

H | Wenzephi
where are you married

B | Layikhaya, ngendze kabhembe

H | Here at home, I am married at kabhembe

H | Ngendze ka Bhembe

C | Are you Bhembe, so her
Sibongo is Bhembe and
she named Bhembe.

→ Ngudlamini Sibongo

C | I don't what she ~~is~~, I want
to know what is her Sibongo

H | Oh aho sibongo satho
She means original surname
sekutalwa

Section One

Bhembe History

Hamilton series

19. 07. 83

Tidlangile titse Bhe naboke
were really serious so they
bahamba, sebafike bayakha
left/went until they reach
laka Zombodge. Sibahlala kuma
Zombodge where they settled there
ke lapha kuzombodge angati
at Zombodge. I don't know
ke kutshi yena lo Zombodge ka
that Zombodge was whether
abesaphambili kugala yini
improved. That I did not
kwangisiya, siya ke
get it clear.

lapha. Ngoba bansi bafike
they all say they
batha lapha eNhlangu balilali
built there at Nhlangu
mpela lapha eNhlangu. Kwa
here at Nhlangu. Was
phuma tshuhi baya emshadza
were declared to emshadza

solo ~~but~~ haphuma, batngwazi
since they left they are good fighters
kuzo bathuthuthi bete laka
so to improve to
Nkosikati behlulwa, behlulwa
Nkosikati they were defeated
ngulokutsi bayagwagwa bona
because they had improved
baneti thali tokugwaza kahlulu
weapons for fighting
kodiwa la - nasebasikelwa
but here when they had been
laba labanye letihlangu
given, the others got shields because
ngokutsi angwazi bona abasasi
they were fighters
kelwa,

E - the Bheumb's came with
others when they were
moving, e - when they
first came place where they

nje bathandza ke tihdzawo
but they found that it was
kusekabile, kwakhuwa ke
still ok. Building was done
sekubonatala kuti kukhona
seng that there are the heart
kintloto nabo labatikhandzako
they met here
ka embili

H Mm. they came everybody
was moving towards the north

C Did they _____

H No not exactly the Bheumbi
only, but everybody. 1

C who came

H When they came,

C who

H Le, usho kuti nabakamba
there you mean that when they left
nabobani with who?

S Oh - empeleni angisid nje
Oh in reality I ~~don't~~ ^{let me} say
Dlamini lokutsi nona nginganawu
Dlamini that even though I not
kugondza kahle ugoba laphe
quit sure because here
kengithwola takulu khona
I gained more information, I got
kengithwola lokutsi nabo leta
that even them they came
nje solo bemuka nje ugoba
just since they left before
ekugakemi ungatsi nakulandwa
it seems when the story
on the nalama khosi eta soloku
is related/told even the kings came
kubanjwa, kubanjwa khona
still journeying, journeying but
kubokubonyeni kwenyuka kubanjwa
on the Lubombo mountain up. It is said
kantsi nalatimphi takadulu
that the wars too of Zululand

ndlela yekutsi vele kesuke
tried some means of ^{going} leaving away.
lapha e Nhlangu, basuswe
from there at ellhlangu, because of that
we kutsi be basemtiini wento.
they were in King's home at
le - kaZombodze lapha lubaphe
Zombodze where they khont'a
hwe khona.

H sebe hlala khona they were
there.

S Bantfu bakhona, Kutingwazi
people found there were warriors
takhona Nkhosi, e kulempu
of the King at the altar of
yemshadza Mshadza

H E - during the Mshadza, during
the time of Mshadza, when
they fought Mshadza. They
used to stay at Zombodze.

— Sibandhe the old
Zombodze. ~~E~~

C Ya, so he doesn't know
about utzabuko

H Awu bendzabuko awubati.

Awu "bendzabuko" (origin) you don't
S Eginisweni lakhona Nkhosi

know. In reality, Nkhosi. I don't
apqisho lokutsi, lokuta kwato

say that their coming was due
beta nyosoba nje bonthe

to that they were all coming
beta seldu basega bemuka

secretly, saying that they
betsi. Kwahamba kwatoka-

went on intermarrying there
khona nyoba kubonakala nje

since it is clear that they
kudala, beta bonthe bebangsup

all came as the origin of the
bayo lendzawo. Beta ugekuta

place, coming like

bemdzabuko or are they, do they
to the indigenous or origin
call themselves Bemdzabuko

H Laba baka Bhembe batibita
these Bhembers call themselves
ngokutsi, beNdzabuko yini
by that they are origin. But I do
M. Labanye kangibati kodwake
not know others but they
bona bemdzabuko nyoba
are the origin because they
bayeta laphe khaya bansi
can come here at home and say
labadzala ngulaba balaphe
the elders are these at home
khaya.

H I, what I know is that
they always respect their
home here, saying it is the
senior Bhembe.

they know here

C Can we ask Bhembe
himself does he know if
the Bhembe are Bemdzabuko

H Kungato yini Bhembe kutsi
babitwa ngokutsi bemdzabuko

S I-i- Nkosi nyoba le
i-i Nkosi because there
nyoba sikhumba le nasebala
pointing at ~~these~~
ndya njenu seldu batfwathwata
they still improve/move though
kani nalekuphisi tiyakahlweda
these woovers still attack them
kwakullhona nebugwazi lakubi
there was also the staping (bugwazi)
kutephi yemshadza. Noma banga
the bid one to that ~~war~~ of mshadza even
khaselwa timpisi nje besaba
if they attack the woovers they had

timpisi + babulala ase bayya
attacked by wolves, killing them they then
balaka ke befa la bafike
~~that~~ ran away to here where they
bakho wa ka Nkhosikati. Ka
~~khonta~~ khonta at Nkhosikati of
Velakubi Velakubi.

H Vela kubi

1st Blawini tafa Ndzimandze.

H Bhembe / utoi ngiyphi leudzawo
Bhembe's say ~~ngiyphi~~ which is that area
etimpheisini of etimpheisini?

All - ehlangu - nakuya nye
All → there (pointing) its clear
ebaleni.

H Ehlangu, the Bhembe were
staying at ehlangu

C where is that, ehlangu
Kuluyphi lapho ehlangu?

H They say its over there

C Near what (edute nani)?

→ # Nausiya iliquupua embili
there on the small hill forward/
nansi nye phakatsi kwetindzawo
there just between the two ^{in front}
nyengoba tihlalula nati nanyi
places as you know
ibonakala lelelugedla nawo
As seen by 'lugedla' there
ke phakatsi inside.

H lelenetihlala (the one with trees)

→ lenetihlalula ngulapha bebathe
The one with trees is where they had their
khona ke lapho. just there. ^{home}

C where, the farthest will
seat I can see.

Ya, mat!

H Then they used to stay there
~~but~~ then the hyenas ~~were~~.

C hyenas

H same for the Bhembe.

C But now are the Bhembe
Kodwa mnye balca Bhembe

bathamba labanye bathu bulapho
they brought them with them
kubuya kabo

C And what's that got to do with
Mutungwa kuphatselene kanyani kaMutungwa?

H Lo Utungwa ke, Lo Mutungwa ke
Mutungwa ~~in which way is he involved?~~
ungeva nyani nawubukako,
when you think?

Lo Mutungwa, Mutungwa.

This Mutungwa Mutungwa

B Kutsi (to us)

H Mu; uyabuta, ubuta lesiyanani to
mn, he is asking, asking —
uona sibongo lo Utungwa usati
or surname this Mutungwa, you
kutsi siyini ke
know it being what?

B Angisati, ngati kubona laba baka
I do not know. I know/remember those
Simelane nje kutsiwa Simelane
of Simelane that we say Simelane
Mutungwa Mutungwa.

H I only notice the Simelane
which they call mutungwa

C Now can we ask all the
bodies. Do the Bhembe, are the
Bhembe people bumdzabuto
or e Mathandzambili or what

H Unibute nobatsathwa ke
bekunene utsi laba baka

bhembe bumdzabuto yini

nome ngemathandzambili

1. Kulendzawo, uyeye ngive
~~tutsi~~ ba On this land I usually
kutsi baka Bhembe baka, ^{ka} authorities
here that the Bhembes came to
bacedwe timpisi kodwa kutonwa
"Kutshisati after they had been attacked by
timpisi, eNhlangu le. bacedwa
?"

B Awu mine kangati bobake
 Awu I don't know, father
 balasela kangwane base ke
 they fought in Kargwane then
 sekayemuta ke batuna kubabulala
 they left since they wanted to kill
 bathwabeukhosi ekufeni went those
 or the children of the King after his death
 base baya kadulu, ngoba bekalu
 they went to Zululand because they
 kakhulu kubulala bobabe
 mostly killed the men

C What is that (Yini leyo)

H Her father, used to fight (uyise)
 wayevamile kulwa

B Angali ke letadulu tuisi ba
 I don't know there in Zululand that they
 phindze babutawu babuyiswa
 once ~~some~~ again came brought back
 ngayo imshi nooba lo Maudlakazi
 of the war because Maudlakazi was
 babulala babufo bathwabele
 killed and ?
 ne bathwabe.

H They used to fight and then
 behavame kulwa to Swaziland
 they went to Zululand.

C Mh. - this is here father.

H Base benta njani ke ghubeka
 What did they do? Continue Mhosi.
 Nkhosi

B Iyafika letadulu, ya Maudlakazi
 It came to Zululand, that one of Maudlakazi
 ke, bayalwale. Bayathurisa
 they fought and capture some
 bathwamba bathwabe
 people

H ka Maudlakazi (to mandlakazi?)

B Mh, nanyalo uye bathwabe
 even today they are present
 italelwana ke ikhona lapha
 the generation is still present here
 ethaya at home

H They fought at Maudlakazi and
 they got some people from there
 balwa ka Maudlakazi baphindze

C Did the Mase people call themselves Bemdzabuto or Emakhandzambili?

M Basheshe bahamba ka ntasibhili
lutho

H Ase ulalalele, Bona bakha Mathese

Haye batibite ngekutsi bemdza

to noma ngemakhandzambili

M Bemdzabuto le kazulu

H ~~niya~~ Mdzabuto is Zululani

C Ah - I see, did she ever
does she know anything
about Mutungwa.

H Kukhona yini lowase watura

ngantungwa.

M Ngubani lowo.

C Mutungwa, is a sibongo

H ~~is~~ Sibongo, saka Ntungwa

C Sometimes is a sinanatele

H Noma ulilayimbe sinanatele

M Ngati saka Simelane, batsi

Simelane, Mungwa.

H I know Simelane, Mungwa

C The other lady Lontumbi what
does she know about Mutungwa

H Wena ke utsi wotini tangelesi
vonyo

→ Angati lutfwo mine

C she doesn't know about Mutungwa
the other lady

H Wena ke Nkosi, make
you Nkosi, mother

H E - kukhona yini emaglawe
^{Are there any Maghawe}
e baka Matse, kulaba baka
of the Matse that you know
Matse libatiko wena

M Kute, angu — washeshe
Nothing, my grandfather died
wafa lomthulu ngiseninane
early, I was still small.

H No I don't know, I was still
small when my grandfather
passed away.

C Mm, when the Matse were
under Mdluli, did they fight
in the mabutho of iombilolo.

H Laba baka Matse nabalapha
kuMdluli, Masende, bangena
nabo lapha etimphini tabou

hlelo, nakalwako.

M Angali

H I am not sure

C Mm, I see, did, did any
Matse woman marry a Swazi king

H kukhona yini kaMatse nithwombeni

leyalekwa yaya ebukhosini

M Kute

H No

C Mm — did the Matse people
ever did anything special
for the Swazi king

H kukhona yini baka Matse laba

kwenela inkosi

M Angali

H I don't know

M Ngangiseninane

H Because I was still small

W When we first find that
small bus followed by a van
we had to pass that bus, there
is a hill coming this way.
called Ngwabi, that's the place

C Did the Matse people have a
sikhulu there.

H Babe sebakawaso yini sikhulu
Did they have a sikhulu
baka Matse the Matse.

C Time of Soukhuloto

H Nesikhwatsi se Soukhuloto

M Bakenako sikhulu near Mashoben
they had a sikhulu Mashoben

H Mashoben.

C Mashoben,

H Chief was at Mashoben

C at Mashoben or was his name
Mashoben?

H Uqana: bathu kwakungukhobeni
nona

M Kwakungukhobeni.

It was Masunde

H The chief was Masunde

C Masunde, Masunde Matse. the
Sibongo ~~was~~ ^{was} taka Matse.

H Sibongo sisaka Matse,

M Basisaka Mdluli, saka Mdluli

He was a Mdluli, A Mdluli

H Surname was Mdluli

C So they put them under Mdluli

H Base bafakwa ku Mdluli, ba
were they put under Mdluli, to be

phathwa ^{by} Mdluli

M Mh.

C I see, did one ever hear
of the emagrawe of the
Matse people

H Bakhonta kuMakhoto khoto
ne thonta to Makhoto khoto.
C They khonted to Makhoto khoto
not to Soubhoto.

H Yes, they khonted, abakontanga
nakusoubhoto

M Bakhonta phela ngoba waba
They khonted because he
nikisa le enkhosini
took them to the king

H Makhoto khoto took them to the
king

C Ah I see,

M Kwakulincusa labo phela
He was their "incusa"
Makhoto khoto.

H Makhoto khoto was "incusa" of
them

C Ah I see, they, did Soubhoto
give them land.

H Soubhoto ke wabawika yini
indzawo

M Mhu wabawika umpela
Yes, he did

H Yes he did

C where

H Kuphi

M Wabawika ka Ngwabi
He gave them Ngwabi

H He gave them at a place called Ngwabi

C Where is that

H Ngukuphi ke Khona

M kuNgwabi ngelapha nalive

Ngwabi is here, the land
lan Ngwabi. Loukhe leli lazi
of Ngwabi. All this asongeni
Mongweni

→ Uyabona lasigale satlando naye
You see, where we first find
ibalo naye kuphuka
this bus going up. That

nayitsatshane lesiyishya
small hill. and we overtook
ngemva, ngemhla kwethu
it. Just above us was
nguye ke leNgwabi
Ngwabi

H La eMbangweni
M Mm
H Mar at Mbangweni
C So the story is Matse came from Zululand and to eMbangweni
H Utsi kambe Matse wosuka kaZulu She say, so Matse moved from agondze eMbangweni kwaZulu to Mbangweni
M Mm
H Yes
C Did they stop anywhere along the way.
H Tikhona kapho befika baphumula Did they rest anywhere khona.
M Baphumula khona kaMakhosokhoho They rested at Makhosokhoho's
H They stop at Makhosokhoho
C Where was that Mbangweni.
H Le kuse Mbangweni
M Mm

H Yes
C What was the name of the place kwaZulu
H ligama, indzawo ke yakaZulu The name of the place in Zululand ligama kapha laSingubani. The name of place was what.
M Ngingale ngalati ke lelona I can't know the name of place
H No I don't remember where they stayed
C The timeline look there to the king, is that right,
H Yes
C To Sushulolo, and then did they khonta or what happened
H Nabe fika lapha kuMakhosokhoho Mm they come to Makhosokhoho ke, befika kuMakhosokhoho futhi they came to Makhosokhoho, do they bathonta yini wabanikisa eukonini Say they khonted, he took them to
M Mm bathonta kuMakhosokhoho The khonta to Makhosokhoho

16/08/83
17/08/83

5 hrs
1 hr.

imphe, ingugem ngala.
the war or army from coming into
keqala kwakungavinywa
this land. Before, there was no
baketamba nye, evajaha
~~staying~~ Magaba! would
ahambe ayewukidwa nye
not stroll/walk to
tilomo, least.

Those days

H ~~the~~ the men, were ~~the~~
Mabutho were fighting
fighting when something
is going to happen.

C Ya

H Come all, make spy
somewhere to look at
these things like that
when they do it, then they
fight. All the time they
don't wait.

C What did she say about

tilomo

H tilomo ke ngutiphi.

Which beast?

M Asitati phela tsine ngoba sifike
We do not know them since we
sebefile laba bouklulu, bakca
came to this earth after the death
Bhembe, habesalwa.

of our grandfathers. At Bhembe
H When ^{people were fighting} we came here at this
place we find that the old
people who had been fighting
were all gone.

layikhaya bulangi'swe lisaka
home at home and take the
kuyekwethulwa leuthosini
bag to the King (Mkosi)

H Even now when we
have emasele stops
anything that we have
we get from fields
we take something to
tsela

C Tsela, do they call it
^{tsela} ^{Mahe bambata ngokutsi}
tsela themselves

B No, no, they call it
^{tsela} ^{Mahe bambata ngokutsi}
Thula

C They Thula nuh., why
were the Bhembe fighting
the Mshadza.

H Aseulalele bokhosi,
^{Mahe just listen bokhosi}

H Lapha kaka Bhembe bebalwe
these Bhembes why were

lami lapha emshadza.

They fighting it Mshadza
→ Asali, kwakuyimphi plela
we don't know it was just war

H kwakulwa nje they were
just fighting.

M Emaghamu apume ayewa
Warriors went out & die
bulala njengaloku kwakulwa
we dies since there was
nyoba nje utshosi ikhuphe
war. Since the King has
emasotja nje ikhuphela youa
sent out soldiers, that is
imphi for war.

H E. waphi emasotja

E. Mshadza Soldiers?

M hawa nje la - lakhishwe
these ones who were sent
ngungwenyama kutsi avimbe
ku Ngwenyama to stop

H Nani nobatsathwe ngya
Even you three do agree
vumukana tokutsi kweveta
That it happened
ugesikhatsi sasomhlolo
During the time of Somhlolo?

I Mhm - (mm)

C Why was inkosikati
~~Kwakhukhona~~ inkosikati
Ndzimandze, why was she
made Sikkulu ^{Ndzimandze} ^{inkosi} ^{nyama} ^{nyani}

H E - kwakwe, kwentiswa

E - Why was it that
iyini bese kubakhona inkosikati
^{inkosi} ^{nyama} ^{nyani}
lekhontisako ^{inkosikati} ^{nyama} ^{nyani}

I₂ Abewembuso, abewembuso
She was of the ruling
phela family

S Kulapha nje wena okhosi
Its just here Nkosi

lapha ku Somhlolo kutsi
where Somhlolo was
kwakuyinkosikati yakhe
his (inkosikati) wife

H It seems that hazimadze
was inkosikati y Somhlolo

C Ah yes

I₂ Kuliphakelo lakakhe

It was her share

kwawikwayena
She was given

H That place was on her
hand

C What is the name of the
place (Ngobani, ligama lake
ndawo?)

H Madacaza (Madacaza)

→ I₂ Madacaza

I₂ Nanyalo nje kuphuywa
Even now they still cultivate

from,
S Ngase njikwuluma _____
It then spoke _____

C Can any of the ladies
know where they came
from.

H Kukwana une banake

lowatiko kutsi bebasuka

phi. Nabe fika lapha

eNhangu. Bebesukaphi

I Mu. asibati (we don't know)

H NO. (qna)

C Mu. (mm)

S Angibati ke Nkhosi kutsi

I don't know Masi has to where

I Sati kova nje kutsi besuka
they were coming from? They
eNhangu ~~ni~~ bawukhonta
came from eNhangu to Mkhosi

ka Nkhosikati, batlonta ngem
to Mkhosikati with the 'khonta' with
nuncu nuncu.

Nuncu and the lamp.

H They came to Mkhosi to
inkhosikati bringing a sheep
and unncu

C What is unncu

H Xui ke lomuncu

1.3 Mabele. (Sorghum)

1/2 Nguloka lolufwala ngenkoko

This is what we carry like the
wo, kutsela Tswala atfoale
the pot pouring beer and carry
ngako

H Lomuncu. (meaning muncu)

C Did the ladies agree that
this happened at the time
of Soulibolo

uya khona uwela laku
When you go to there you cross
Nhlanga ubhete khona

Mhlango river then look there
le e - kubheta le ngata
there, this direction of
Mafuarenthosi Makhosini
Mfanawentsosi Mankhosini

H Inkhosikati yabente njani
Inkhosikati did what to them?
ke yona.

S Inkhosikati nabefita kuyo
Inkhosikati received/welcome them
yabemnikela
to herself

H When they came to inkhosikati,
ati, she received them

C Did they khonta to her?

H Bakhote luye

S Mm (mm)

H Yes, they khonta to her
S Yabemnikela ke. Leukhosikati
She accepted/received them

C Where did they come from
where, before they came
here.

H Uisi nabesuka lapha
When they left here - at
eli nplusini. @Hmphisini

S Mm (mm)

H ~~ehlanga~~ ehlanga kugale
at ehlanga first before they
uma bayakefiki lapho
reached there at Nhlango where
ehlanga ubi babesukaphi
were they coming from?

S# Angibali ke khosi kuti beba
sukaphi.

H I wouldn't say where they
were

kaNdzimaadze.
kaNdzimaadze.

H Inkhosi yayingubani
Who was the King that time.

S Au-angali kaKusobhlobo
Au - I don't know about Sombhlobo
~~angali~~ angisi nje Sombhlobo
let me say Sombhlobo - ?

H I am doubting but I would
say Sombhlobo, Sombhlobo

H Mats how I want to bring
if they came. They remained
at Zombodge, after that they
saw that everybody has
been given a place to
stay and left behind thousands
and then they came to
lekhosikati. Ngubani lekhosikati.
(Who is that Inkhosi?)

S NgulaNdzimaadze

H le khosikati laNdzimaadze
C where was she

H Abekuphi ke yena

C Abenga la ke yena

H she was this side

S idngeshaya nje kwatolutsula
Here across the river
lesinyakaweweli which were
haven't crossed

H There is a river that we
didn't cross

S kuMadacaza

H Lonfula utsi ngubani

S kulo kutsi nje abelapua

It means that he was here
kuMadacaza. Angalo kuyalo
at Madacaza. ~~It~~ I don't mean

H E. they call it Mad

S E - siganga nje kutswia

C - We are of this age, it is said
that nguMadacaza ngoba nawewela
the land is Madacaza because they cross

wena wekumene kwase ke
"wena wekumene" they then
loku bahamba letimphi
continue with fighting the wars
liushadze ke babuya ke
of Mshadze, they came back
bangena, bawina, bagwazana
and joined and won, they fought
Nasekufika la kaZombodze
when they reached Zombodze
setusikelwa tingwazi boma
they divide the place among them
labaka Bhumbe abasikelwa
selves and the Phombes were not given
letihlanga nyugetingwazi nje
map of "ihlanga" like other fighters.
nako, bagwaza. Kantsi naleti
they fought yet these
nyphi, libaphetse tiyabakla
wars were still occurring and destroying
them. kodwa ke hgekubana kala
But since it was clear

lawadrona kutsi abasitakwa
that they were not
naletihlanga kwase bayagala
given any land or shields, they started
bayanyukubala lapha eyatini
giving shy or disappointed at any thing
kutsi hayi khona utsi lapha
that hay do you think that
kulesi godzi lesikuso
here at this area where we are
kazombodze ebukhosi utsi
(Zombodze (at the royal residence)
ese bafuna ku: bulala. Seba
they then ~~started~~ tried to kill us, they
yesuka batawukhonta la ka
left to Khonta here & ku
Nkhosikati, kalak'zimandze
Nkhosikati of Nd'zimandze,
njengoba nje. befika la
As they arrived here they
base bangena kaNkhosikati
entered / got into kaNkhosikati's
home

stopped was at _____

S eNkhlangu

H They stopped at eNkhlangu

C Where did the Bhembes come from

H Bona ngekwabo bebasukapui

S Layikusukui ke Nkhosi ayezi

Concerning where they came from [

ngoba ba- lokusuka kwabo

don't know because, they moved it is

batsi bebeta ngenabo njengoba

that they were just trekking too like

louche tifundza latihambe

other tribes that were trekking

titwa nye solo ditamba

continuously day and night travelling.

uzekuhlutana nye bahamba

ngabakuhamba kwake eLubombo

They were moving on the Lubombo

bahamba nye nabo solo

they trekked as well as

benuka kwehlukana

separating ~~from~~ and changing

kuhamba kuwa tibongo, ng

Suramas. The Suramas

tibongo nye ngoba kwase

were changed because there

kuhlukana nabo ke be

was separating from them, they

nuka bati katemuka

(continue moving until)

kumali laka Zombodze solo

here at Zombodze ~~that~~

bahamba kayato to sebakhe

travelling where they settled up today

balda ke lapha sekubaakala

they settled here seeing that

kutsi o- sifundza sekaBhembe

the Bhembe's area.

nasi. Nabalileli ke lapha

this very one. When they had settled here

Tidlangile fitse Bhe nabo ke
were really Benous. so they
baha mba, sebafike bayakha
left/went until they reach
laka Zombodge. Sibalilala kluwa
Zombodge where they settled there
ke lapha kuzombodge angati
at Zombodge. I don't know
ke kutsi yena lo Zombodge ke
that Zombodge was whether
abesaphambili kugala yini
improved. That I did not
kuvunjisiya, shiya ke
get it clear.

lapho. Ngoba bāsi bakhe
they all say they
batha lapha eNhlangu balilala
built there at Nhlangu
mpela lapha eNhlangu. kwa
here at Nhlangu. Wars
phuna tinguhi baya emshadza
were declared to emshadza

solo ~~but~~ baphuma, batingwazi
since they left they are good fighters
kuzo vathutshutse bete laka
so to ~~improve~~ to
Nkosikati behlulwa, behlulwa
Nkosikati. They were defeated
ngulokutsi bayagwazua bona
because they had improved
baneti thali tokugwaza kakhulu
weapons for fighting
Kodwa la - nasebasikelwa
but here when they had been
laba labanye leNhlangu
given, the others got shields because
ngokutsi tingwazi bona abasasi
They were fighters
kelwa,

H E - the Bheubés came with
others when they were
moving, e - when they
first came place where they