

E. O. H. P. NTSIANGASA HISTORY: Mh1 avut jo S1khobana et al. 1/4

13 Lufhongo
variants: UPhongo
Ophongo

} — 1. (River) rises in the
Drakensberg mountain
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
Usuthu river to form the
Maputo river (S.A.P.,
Hamilton series, Loguaja
Mamba, 1), edit notes p. 26
2. town (Phongo) a
few km after passing
Lalumisa Border Post into
the South African side

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 can; land at Zululand
seta live lakaZulu.

C.H. enhe. Where in Zululand?
enbhe? Kuphi nendzawo kuleta lakaZulu?

I. kwathi ke senika Zulu, ukuza lapha ke?
when you were in kwazulu¹², [how did you] come here?

H.D. nabakuphi kaZulu?
where were they in kaZulu?

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 jum, sahlala ePhondwane, kaZulu.

C.H. at Pho...
epha...?

M.S. Phondwane
Phondwane

H.D. Phondwane
Phondwane

C.H. Phondwana?
Phondwana

M.S. enbhe!
enbhe¹⁷

11 Silulu } — tightly woven rounded basket
variant: isilulu } made of twisted grass, and with
a small ("Ngesilulu" 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 —

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
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 namanye
Speak, explain even now.

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

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

C.H. aha!
aha¹⁰

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

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

12 13
Dlamini, wabanibani; lo...lo... lolibutfo lakhe of
Dlamini, of such-and-such a person / place, who
wema Sofjeni.
who belong to ema Sofjeni⁵.

M.S. wo!

wo⁶

H.D. enkhe.

enkhe⁷

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

kuyafolonywa

{recorded} here. It is being folonywa⁸

M.S. wo kuyafolonywa manje?

wo⁶, it is being folonywa⁸ now?

1 e-e.

yes.

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

C.H. enkhe.

enkhe⁷

M.S. u kholokhola uzalwa ngu Funywayo.
kholokhola is born of Funywayo.

1. ubutfolini wena?

what libutfo² are you?

M.S. ibutha lami mine, ngingu Mtondolozzi
my ibutho² is umtondolozzi.

H.D. enkhe.

enkhe⁷

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

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 enhe } 1. yes 2. that's it! 3. I see
enhe } 4. 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

C.H. Can you, can you ask Sikhosana to introduce
ungu, ungamcela yini Sikhosana kutsi afe-
himself, to tell us who he is.
Hfule yena, asitjele kutsi ungubani.

H.D. asitsike babe utawutsi nje wena, "mine
let us say, babe you will say: "myself
ngingubani bani, wakabani bani, totalwa
I am so-and-so, of such-and-such a
ngubani bani. Mine libutfo lami libutfo leli-
place, who himself/herself was born of so-and-
ngukutsi."
so. My libutfo², myself, is such-and-such.

M.S. Ngingu mTondolozu

I am an uMtondolozi³

H.D. "ngiwakubaTondolozu ebutweni lami

"I belong to batondolozu³, my libutfo²"

e.e.

yes

H.D. nhn, asewusho, uyatibeka phela wena,
nhn⁴, say it, you are introducing your-
naku sesikhona. "Ntfambatana nginguwaka
self, here we are!" ntfambatana, I am of
banibani mine?

[Surname] So-and-so, myself;²

M.S. uthi angibale - - -

you say I should - - -

H.D. Cha, utsho wena, babe

No, you should 'say [something] about yourself

1. uthi ungubani igama lakho, ungewakabani

he is saying what is your name, from where?

H.D. angitsi nje njoba, mine ngingu Hlahlamethlo

let me say this, as I am Hlahlamethlo

Footnotes

1 babe — } see glossary

variant: ubabq

bo-babe = plural

2 libutfo

variant: ibutho

plural: amabutho

emabutho

} — see glossary.

3 iMlondolozu — } The oldest libutfo yet
plural: batondolozu } extant in Swaziland.

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

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

Hamilton series

Tape Number

: 14 (i)

SUBJECT

: Sikhosana History

INFORMANT(S)

: Mhlawutfo

Sikhosana = M.S.

INTERVIEWERS

: Carolyn Hamilton

= C.H.

Hlameklo Dlamini

(interpreter) = H.H.

Place

: EMkhwaKhwani (emphakatsi)

DATE

: 19-8-83

PAGES
72
BLADSYE

Croxley®

Exercise Book
Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Hamilton Series Tape 14 (L)
Naam

Subject Sikhosana History
Vak

Place Place: EMkhawkhweni
Plek

DATE: 19/08/83

Faint Ruling with Margin
Dowwe Linearing met Kantlyn

Book 1

JD. 328

Section One

Atshangase History

Hamilton series

19.08.83

M Klavutfo Sikhosara et al.

0115
H.D.

Wol watsi wena utalwa wakhulela
w¹⁶ When you were born, you grew up under
phansabo
them?

M.S. e-e-

yes.

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

M.S. nhn.

ahn⁴

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 [lobabe] wewa yini indzaba yerubi?

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

1 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

nami indawo.

don't know that place.

2 kute idolobha ongabekisa ngalo
isn't there a town by used 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

eceleni kwas Othaka

1 eakhe near Othaka

enbhe⁷ eceleni 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. ngabakhanda mine, nami ngazalwa

I found them myself; myself I was born

ngabakhanda bakhona

and found them here.

Kubo Simakade.

Simakade

H.D. e- you pass Simakade, the other
e- wendlula Simakade; ngalete
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 nawendlula kubo Khomondeni
There, yonder! you know if you ^{go} pass

nje

Khomondeni

MS. Kude

it's far away.

H.D. you pass Khomondeni

wendlula e Khomondeni

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

uyi e Vryheid,

kepha ke ubheke

going

straight to

that

e

C.H. Pietretief way?

ngaselitifu

I No, no. Ngenye nje indawo angiyazi
Cha, cha. It's another place, I

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C.H.

ha!

aha!¹⁰

H.D.

so when they are stuck, they want to Ngakoke, uma kukhona kukubakliphile, do something, they come to him to uma bafunga kwenta lokutsite, beta kuye find out, how can we do this thing?²² batowubuta kutsi 'Singakwenta kanjani, loku?

C.H.

does he know anything about Maphanga uyayati yini, ^[lobabe] 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 e Mhlonyanane, from Mhlonyanane.

H.D.

they came from Mhlonyanane. baghamuka e Mhlonyanane.

M.S.

lalabavela khona where they come from

H.D.

where they came from lalapha bavela khona.

C.H.

where is e Mhlonyanane? kukuphi lena e Mhlonyanane?

H.D.

ukuphi lo Mhlonyanane? where is this Mhlonyanane?

M.S.

awu, ngeke ngiwuchaze, enkla le, awu? I can't explain [that]; up there, yonder, ukuthi kukuphi e Mhlonyanane [I can't say] where e Mhlonyanane.

1.

eduze kwabo Ncaba, lekubo kwedluka near Ncaba, in the direction of, past

0082

R10

umlokwanyana, umlanduwo ngebakaMaphanga
history, can we find one?
nga, utsi singamfola?

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

H.D. Chai 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 mizala atowukwati ke kutsi nawe
[history] so that he can take over where
uma ufike wehlulekake achubeteke
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 sebavele 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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P.9

one person there.

umuntfu munye [wakamaphanga] lapho.

C.H. Can we ask him, if he knows any here.

Singamba yini [loMkhayutfo] kutsi kute yini lapha.

H.D. Bakhona labakhona la bakamaphanga?

are there any Maphanga people here?

M.S. banengi kakhulu

there are many

1 Ngibo bakamaphanga nebakasikhosana nje

it's them the Maphanga and Sikhosana

la.

[people] here,

H.D. wo!

wo!

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.

ungabafola khona lapha kulendzawo, bakamaphanga

C.H. If a person wants to go and find out

uma umuntfu afuna kumbona ayowufuna

about Maphanga history, who should we

umlanduwo webakaMaphanga, ngubani

see, who would be a good person to

lekufanele simbone, ngubani longasitjela

tell us?

[lomlanduwo]?

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]

C.H. Maphanga?
Maphanga?

H.D. Maphanga.
Maphanga.

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

H.D. Yes
yebo

C.H. anha, I see. Who do these Sikhosana
anba¹⁰ Ngiyabona. Ngubaphi lantfu labangaba-
people don't marry
teki laba baka Sikhosana?

H.D. laba baka Sikhosana labana 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. Epha⁷. Singabattfolaphi bantfu baka-
people today?
Maphanga lamukha?

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

nanita ngalesilulu ?

M.S. of people, who were in your company?
ingbazi laba eseza nabo, ngazi bata-
I don't know - 2 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 i tinge five, Ngati, e- ngeva
know e- I heard about Sikhosanas...
ngabaka Sikhosana [kuphela].

[Someone coughing]

- kikhona lothwehela

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 m'khulu¹⁵ 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
m'khulu wetfu weta na Maphanga.

C.H. Maphanga?

Maphanga?

H.D. who took him from Zululand¹²

Ngubani lowamtsatsa leka Zulu?

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

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, eSwazini
[to] here, in Swaziland.

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

uyamtsatsa, umtsatsa le!
M.S. Sowuyasizalake thina laph'eSwazini,
he then begot us here in Swaziland.

H.D. and bear ourselves here
was uyasitalake tsine lapha.

C.H. enhe.
enhe⁷

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
enhe⁷, 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, naseni, naniya ngesilulu ke, babe,
when you 'came in/by/with silulu'
beninabaphi, mkhobo muphi beninawo
babe⁷, you were with which people, [p]

14 Malume
variant: Umalume

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

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
Ngiyacabanga, kufanele naye ete
here and talk as well. [laughing]
ahlale lapha naye akhulume [uyabizeka]
Tell him.

Intjele [lobabe]

H.D. Magongo wakhupheto
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 bathe
[my] baba lost his parents while he
angumfana.
was still a boy.

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20

CH Did a Sikhosana woman ever marry one
intombatana yaka Sikhosana yake yenda
of the Zulu Kings?

H.D. yini enkhosini yaka Zulu?
Kukhona yini intombi yaka Sikhosana
Did a Sikhosana woman ever marry
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
and kaNgwane?
kaNgwane²² ke?

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

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

H.D. No
cho

CH aka. I see.

aha¹⁰. Ngayabona.

M.S. ngoba umklaba mkhulu wona,
because the umklaba²⁴ 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 ngiphiké, ngoba banyenti bantfu
Sikhosanas, they may marry (them), I
baka Sikhosana, kungenjeka kutsi (bendza),
don't know, but I have never come across
kepha ke mine angati muntfu lowendza

- 22 kaNgwane — 1. A Swazi word used as a synonym for Swaziland. It means: "the place (or country) of Ngwane. 2. the area around Lobamba, where the 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

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P19

H.D. nhn.

MS. ^{nhn¹⁰} Kazulu ?

in Kazulu¹²

H.D. nhn

^{nhn⁴}

MS. Ahawu' Sikhon' isikhulu sakhona, khona
Ahawu¹¹ 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 waweva yini emagama abo ?

H.D. ligama laso awuzange somulive kutsi

you never heard his name, [that is],

babaphetfwe ngu sibani bani

they were under so-and-so, did you?

MS. kwakungu Funwako

it was Funwako.

H.D. e- chief was Funwako

e- [um] 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 bababewakho la?

before your bababe² arrived here?

MS. e-e.

yes

21 Hhauu

— (interjection) 1. of strong disapproval, regretful surprise
e.g. Don't! You mustn't
2. of great surprise, wonder.

21 Hhauu

— (interjection) 1. of strong disapproval, regretful surprise
c.g. Don't! you must not
2. of great surprise, wonder.

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 inkhosi¹⁸

M.S. awu ubaba! 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- grand father came during Mbandeni's
e- Mkhulu wefika ngesikhatsi sa Mbandeni
time.

ni.

M.S. 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 Ngyabona, laba baka Sikhosana baka
ever have chiefs? Sikhulu?
babato yini sikhulu²⁰?

H.D. baka babanaso yini sikhulu baka Sikhosana?
Did the Sikhosana people ever have chiefs?

M.S. ini?
what?

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

M.S. la! le!
here! There, yonder!

18 inkhosi

variant: inkosi

plurals: tinkhosi

zinkosi

— see glossary

19 Mbandzeni

variant: UMbandeni

Swazi king who begot
Bhunu (Mahlakohla), father
of Sobhuza II.

20 sikhulu

plural: tikhulu

variants: isikhulu

izikhulu

— see glossary

la.

H.D. that's why I am saying I was born
Ngiko ngitsi ngatalelwa lapha.
here.

M.S. abanye baka Sikhosana bakhona le'
other Sikhosana people are there yonder!

H.D. the other Sikhosanas, is[?] they are there
labanye baka Sikhosana balapha

C.H. where? At Phondwana?
Kuphi? ePhondwana?

H.D. e Phondwana?
at Phondwana?

M.S. nhn, nhn.
obh, nhn.

H.D. yes.
yebo

C.H. right, um,
Kulungile, e

M.S. mine ngazi into zalapha, angizazi
Myself, I know things of this place, I
zale.

H.D. I only know what happened while I
don't know things of that side
Ngati nje labekwenteka nangikhula lapha.
am growing up here.

C.H. when his grandfather came this side,
Ngesikhatsi mkhulu wakho eta ngalapha,
who was the Swazi King?
Kwakingubani inkhosi yemaswazi?

0128

M.S. wena wase #lonyane!
you of #lonyane!

H.D. wen' uwase #lonyane!
you of #lonyane!

M.S. wena wase Ntabankulu!
you of Ntabankulu!¹⁷

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

M.S. Gumedze!
Gumedze!

H.D. Gumedze!
Gumedze!

C.H. Gumedze! Aha!
Gumedze! aha¹⁰

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?

M.S. awu! longisho ngithi mina ngazalelwa
awu¹⁹ but I^{am} saying that I was born here

17 Ntabankulu - literally means great/big
mountain -

0121

le! eMhlonyanq.

there yonder! eMhlonyanq.

H.D. they came from eMhlonyanq, themselves.
baqhambuka eMhlonyanq, bona.

C.H. enhe. Does he know the ~~thakazelo~~^{enhe}?
Uyatati yini [lobabe] titsikatelo tala-
of the Maphangane, people?
ba baka Maphangane?

H.D. e- Sinanatelo saboke babe uyabati?
e [um] do you know ^{babe} their sinanatelo?

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!

16 isithakazelo
variant(s): sinanatele
plural: izithakazelo } — see glossary.

H.D. chiefs, they used to have e lithusi
tikhulu tatvame kuba nabo lithusi²⁸

C.H. enhe. Enhe. Are there any people who
enhe⁷. Enhe. Kuthona yini bantfu laba,
Sikhosana people prefer to marry?
baka Sikhosana batsandze kubateka,
They like best to marry?
letungubana baka Sikhosana batsandze kubateka?

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

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

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

M.S. wo. kuteka phela sonk. wonke nye
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
yontho indzawo kuyatekwa.

C.H. enhe,
enhe⁷

M.S. utekile
has married

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

0215

P25

MS. Kudala?
long ago?

H.D. nhin.
nho⁴

MS. Awu! Angizange ngizwe ngoba kwaku-
awu¹⁹ I never heard because cattle were
vele kulotjolwa ngeyinkomo na ngaveta
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 liffusi²³
akazange eue kutsi kwake kwalojolwa^{ngeliffusi}

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

MS. Ngani?
about what?

H.D. lijiwa, ngeliffusi; uyakubona nakweli-
a lijiwa²⁹ with liffusi²⁸; do you see
liffusi, lokugatjwako, njenganaku?
this thing which is worn on the a wrist, like this?

C.H. like that
njengankuya.

MS. awu cha Angivanga
awu⁹ No! I never heard.

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

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

28 ithusi

variants: litfusi

}

— Can refer to brass
or copper.

29 lijvug

— a

bangle.

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 tikhomo kadzeni tati-
 old days used to be different from the
 ngafanani, tehlukile kuleti letikhona
 cattle that they have today?
 lamuhla?

H.D. E- Kuleta tikhatsi babe, base bakucela
 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, abangiqoqelanga,
 awu, they never told that [story].

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

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

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

H.D. ngalokunye ngaphandle kwetinkhomo,
 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 noma ngalokunye?
 for lobola?

27 Lobola

lilobolo

plural: emalobolo

} - see glossary

27 Lobola

lilobolo

plural: emalobolo

} — see glossary

Kutsi bona bange MaNtungwa?
they are MaNtungwa themselves?

M.S. emaNtungwa?
the Ntungwa?

H.D. nhn
nho⁴

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, Gumede.
as for the Maphanga, Gumede.

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.
nho⁴

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

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

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.

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.

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M.S. umlanduwo wani?

the umlanduwo²⁵ of what?

H.D. Inwesilulu
of the Silulu"

M.S. lokuthi saqhuma enkla...

you mean that which says we came from...

H.D. sigicika
rolling

M.S. angati phela nami, nami ngakukhanda.
I, myself don't know, find this being
kushiwo njalo.

said like that.

H.D. I only found them saying that.
Nami ngakukhanda kushiwo njalo.

C.H. Did the Maphanga people come in a
laba baka Maphanga bona beta ngesilulu
Silulu?

yini?

H.D. laba baka Maphanga kambe beta ngekukhanda
Did the Maphanga people as well come
gicika nabo?

[in a Silulu] rolling?

M.S. angibati kuthi beta ngani la.

I don't know how they came here.

H.D. I don't know how they came here.
Angati kutsi befika kanjani lapha.

C.H. Do the Sikhosana people say that
laba baka Sikhosana banifu bayasho yini
they are Ntungwa?

Kutsi bona bangama Ntungwa?

H.D. e-laba baka Sikhosana bayasho yini
e-[um] Do the Sikhosana people say that

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.
Dho⁴

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

C.H. what does he think the story about
[lobabe¹] utabangani ngalenzaba yesilulu,
the "Silulu", what does he think it
yena, utabanga kutsi isho kutsini?
means?

H.D. nawu, nawu, njob'umdzala nje babe,
when, when, as you are an elder,
tsine sibancane, kunguwe weduwana
babe¹, we are young, it's you alone
lomdzala, nawubukako wena le-le,
who is old. When looking at the ²⁵umlanduwo
lomlanduwo ngesilulu, uwutsatsa
about the "Silulu", how do you take
nyani wena, utsi kwakuyini?
if, what do you think [it means]?

25 umlanduwo

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 kwakudateni
from long ago, we have been their izanduna.

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

C.H. but were they ever the same family?
Kepha ke baka 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. bangumdeni munye nabaki Ntshangase.

C.H. Why did they split?
bektukaniswa yini ?

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

10 izinduna —
variant: tinduna
singular: induna
variant: induna

— see glossary.

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. enke. When they were living near Ngotshe,
 [background noise hands] enke³ Ngesikhatsi bahlala eNgotshe,
 did they have a chief? Masimula chief,
 bebanaso yini sikhulu? Sikhulu saMasimula?
 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,

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

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

M.M. e-e-
yes.

C.H. enke. Can he tell us where did the
enke⁸. Angasitjela yini kutsi baka Masimula
Masimula people originate?
bantfu badzabutaphi?

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 Phongolo,
ONgane
at ONgane.

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

C.H. Kuphi?
Where?

M.M. Ongane
at ONgane

H.D. ONkane?
at ONkane?

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

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

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

9 uphongolo
variants: LuPhongolo
Ophongolo
Pongola } — 1. (River) rises in the Drakensberg mountains 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 + forms the Maputo river (S.O.H.P., Hamilton Series, Logwaja Mamba, 1), edit notes p. 26)

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

C.H. Can he tell us the izithakazelo⁴ of
angasitjela yini tinanateko taka Masimula?
Masimula?

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

M.M. wo, sigale wronganyana, kukhona lapho
wo, we started wrongly, there is a
ngikweqe ngoba ngithathwe 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. kuvuna?
kuvuna?

4 Izithakazelo

variants: tithakazelo

titsakatelo

tinanatelo

Singular: isithakazelo

sitsakatelo

sinanatelo

} — see glossary

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.

H.D. nkn.
nkn³

C.H. Sokhukhu... ?
Sokhukhu... ' ?

M.M. u Sokhukhubele.
Sokhukhubele

H.D. atalwa ngu Somakhu, ngu Sokhukhubele
having been born of 'Somakhu, Sokhukhubele

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 Sokhukhubele
Sokhukhubele

H.D. u Sokhukhubele
Sokhukhubele

M.M. e-e
yes.

H.D. nkn.
nkn³

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, setuphelele.

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

H.D. e- Sowutawutisho ke Nxumalo, kutsi "mine e-jumj you are now going to introduce ngingubani."
yourself, Kei 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 Mahlaphiyane
Gedlana was begot of Mahlaphiyane.

C.H. Mahlaphiyane
Mahlaphiyane

M.M. nkn= Mahlaphiyane azalwe ngu-
oko³, Mahlaphiyane having be born of Sokhukhubele
Sokhukhubele.

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 nbh - (interjection) 1. 'Is that so? Really?'
2. 'yes!' (I understand or agree)

Hamilton Series:

Tape Number : 14(ii)

SUBJECT : Zwane, Sithole, Nxumalo, Ntshangase
and Masimula histories.

Informant(s) : Bhekiswazi Zwane = B.Z.
Ndodisebandla Sithole = N.S.
Malakya Masimula = M.M.

Also present : Mkhlangeni Ntshangase = M.N.
Abedniko Ntshangase = A.N.
Petrus Ntshangase = P.N.

DATE : 19/8/83

PLACE : EMkhwaKhweni

Interviewers : Carolyn Hamilton = C.H.
Henry Hahlameklo Damini = H.D.

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Histories

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Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

PLACE: EMKhwakhweni

JD. 328

Book 1