

S. O. B. P. NISHANGASU HISTORY: MIAOKENI NTAHANGA 50 2/2

ba, babhubha; kwakungo la Dlamini, Kuthiwa  
longer present, they gugaidis, they were la Dlamini,  
omunye kwakungu Nompepho, angazike lomunye  
one of them is said to have been Nompepho;  
kwakungubani

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

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

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

C.H. on top where?  
esicongweni kuphi?

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

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

M.N. eSivule  
at Sivule<sup>49</sup>

H.D. eSivule  
at Sivule

C.H. where is eSivule?  
siKuphi Sivule?

H.D. siPhi Sivule?  
where is Sivule?

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

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

48 guga  
(ku-) guga }

1. to become tartared, as a cloth does

2. to become very very old, as human beings when they age

49 eSivule

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



C.H. he did?  
wakhonta?

M.N. ukhonza ku Ndlowukazi phela.  
he khonza<sup>44</sup> to Ndlowukazi, indeed,

H.D. he khonza<sup>44</sup> to Ndlowukazi  
wakhonta ku Ndlowukazi<sup>17</sup>

C.H. did Masimula.  
Masimula wa---

M.N. indlowukazi ke iyamemukela, e imemukela  
after the INdlowukazi had received him, the  
uNdlowukazi, uphinda uMasiphula umnika  
iNdlowukazi<sup>17</sup> gave Masiphula two izintombi<sup>24</sup>  
izintombi ezimbili, uNdlowukazi  
the INdlowukazi<sup>17</sup>

H.D. e- the INdlowukazi received him, e Ndlowukazi  
e- sum INdlowukazi<sup>17</sup> yamemukela, yabese futsi  
gave Masiphula two girls  
seyimunika izintombi izimbili

C.H. its princesses?  
bantfwabentkosi

H.D. bantfwabentkosi ?  
princesses ?

M.N. abantwa, angazi ke phela ngoba lapha  
childre... I don't know, of course, because  
elokhuzini, kukhona nabahlala; kwakuyi-  
here at this place, there are people who live  
zintombi zona, kodwa ke laba, abantwa  
there; they were izintombi<sup>24</sup> themselves, but  
bazo e bazalwa ngotadla, kuthiwa ngo-  
then their children we begot by tadla... it's  
LaDlaminis, noma bengasekho nje sebagega,  
said they are LaDlaminis, although they are no

uMtangeni sekuyindoda yakhona lapha ku  
 here Mtangeni being already a man of this  
 Masiphula. E njoba namanje nje abantwaba  
 place of Masiphula. E [um] as even now  
 khe bakhona, nampio Mshokobezi, kodwake  
 his children are present, these, Mshokozi [etc.],  
 bakhona abakwa Dlamini abanye abakhona  
 But then there are other Dlamini people there  
 le! e. ngaseTjenilikaNgwane.  
 near eTjenilikaNgwane<sup>41</sup>

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

H.D. he is talking about Dlamini near the e-  
 ukhuluma ngebaka Dlamini eceleni kwe  
 eTjefuba  
 Tjefuba<sup>41</sup>

C.H. Now, did, I don't understand, did Masiphula  
 Manje, angicandzi kahle, Masiphula wakhonta  
 khonza<sup>44</sup> to Ndloukazi or not?  
 yini ku Ndloukazi noma qha?

H.D. uts'akeva kahle lapha ke Ntshangase kutsi  
 She says she doesn't understand very well  
 lo Masiphula uma efika la, sowukhanitza  
 here, Ntshangase that, this Masiphula when  
 phela inkhosi seyafa, ufika ukhonta  
 arriving here, finding inkhosi<sup>18</sup> having died,  
 ku Ndloukazi yini  
 but finding the Ndloukazi<sup>17</sup>, did he khonta<sup>44</sup> to her?

M.N. nhn,  
 nhn<sup>9</sup>

H.D. yes  
 yebo

M.N. eTjenilaNgwane?  
at TjenilaNgwane<sup>41</sup>?

H.D. nbn  
nbn<sup>9</sup>

M.N. angazi kuthi wathi nefika lapho, ngoba  
I don't know that when he arrived there because  
wawungazi, lapha lelizwe e-ufike wabe  
you didn't know, here this lizwe<sup>31</sup> e-[u] on  
kwa kulo nje kinasenamuntu ngendaba  
arrival, he was put in it when it was without  
yokuba naku lisondelene no Zulu; manjena  
a person, as a result of its proximity to the  
abantu ke sebakheluka, babuyela le!

H.D. e- the time Masiphula arrived here, there  
e- ngesikhatsi Masiphula afika lapha, kw-  
were no people living around here.  
Kungenabantu labakhala lapha.

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

[emaw ayaphatamisa]  
1 Kwakungesi Mlangeni  
wasn't it Mlangeni

C.H. did Masiphula khonta<sup>44</sup> to the indlowukazi?  
Masiphula wakhonta yini ku Ndlowukazi<sup>17</sup>?

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



nempela waye wefikentkosini  
inkosi<sup>13</sup>.

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

M.N. Nempel impi, yabona indlowukazi ukuthi  
indeed the impi<sup>16</sup>, the indlowukazi<sup>17</sup> realized that  
nempel u Masiphula, njoba nangu usefikile,  
indeed Masiphula, as he has arrived, impi<sup>20</sup>  
impi kayisekho nempela, kayisezi lempi  
is no longer present, it no longer comes,  
ebekade ibofika lapha izoklasela  
the impi<sup>20</sup> which used to come to klasela<sup>22</sup> here

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

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

H.D. Masiphula yena nakefikako la, ngubani  
When Masiphula arrived here, who was at  
labelejenilangwane, nakefikako?  
ejenilangwane<sup>21</sup>, when he arrived?

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

H.D. nhn  
nhn<sup>9</sup>



M.N. Masiphula, phela walanda kwa Nodwengu le  
Masiphula was fetched from kwa Nodwengu<sup>46</sup>  
kwa Zulu

there yonder, Kwazulu<sup>14</sup>

H.D. e-

e-

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

H.D. from ka Zulu  
ka Zulu

M.N. wakhishwa ke yinkosi e- ukuthi: "cha! e-  
he was sent out by the inkosi<sup>18</sup> that: "No!  
njoma nangu uyakhala lona wenkosi  
as the one of the inkosi<sup>19</sup> is crying<sup>17</sup>, saying,  
uthi: "manjena e- ayisekho impi elwa naye,  
& Now e- sumi the impi<sup>20</sup> is fighting against  
roba inkosi enduna ifile; sekusele thina  
no one, because the male inkosi<sup>18</sup> died;  
sibasikazi"

it's only us, women who have remained."

H.D. he came that indlowukazi<sup>17</sup> is complaining  
wefa ngoba indlowukazi<sup>17</sup> ikhala ngokutsi  
that the king is now e- late, so it's only  
inkhosi seyifile, sekusele unina wenkosi,  
the queen mother who is still there.  
Ndlowukazi, losakhona.

C.H. enke.

enhe<sup>6</sup>

M.N. inkosi ke e- yaseke e iyalokhuza ke  
the inkosi<sup>18</sup> then said that he wanted  
ukuthi ke ifun'umMasiphula; uMasiphula ke  
Masiphula; Masiphula, indeed, went to

46 Kwa Nodwengu —

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



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king?

H.D. Ngaleso si khatsi, Masiphula wabese uya, wa-  
at that time, did Masiphula khonta<sup>45</sup> to the  
khonta yini lapha enkhosini yakalwane?  
inkosi<sup>18</sup> of kaNgwane<sup>19</sup>?

M.N. Kuleso si khathi?  
at that time?

H.D. nhn  
nhn<sup>9</sup>

M.N. si khathi, e- angithi ulandwe walandwe  
the time, e-[um] let me say he has been fetched,  
yi Ndloukazi, kweza abantu e- laba nje  
he was fetched by the indloukazi; people came  
abalokhu zayo e- yibona abafike e-  
these ones who, e-[um] it's them who came  
enkosini bamshen'ukuthi ufikile  
to the inkosi<sup>18</sup> and tell him [inkosi] that he  
uMasiphula  
has arrived.

H.D. the Ndloukazi<sup>17</sup> sent the people to go and  
Indloukazi<sup>17</sup> yafuma bantu kutsi baye  
call Masiphula from there  
bayowubita Masiphula laphaya.

C.H. from where?  
kuphi laphaya?

H.D. ku kuphi ke, bam landze kuphi?  
where, to fetch him from where?

M.N. Masiphula?  
Masiphula?

H.D. nhn  
nhn<sup>9</sup>

Iuka Songubo  
of Songubo.

H.D. It comes up from \_\_\_\_\_ [talking simultaneously]  
likhuphuka e \_\_\_\_\_ [bakhuluma kanyekanye]

M.N. e- selinquma impela, bese liyawungena  
e-[um] It then cuts indeed, then it enters  
e- ku Magcabhakazi  
e-[um] Magcabhakazi<sup>44</sup>

H.D. and then to Magcabhakazi  
bese ke liyowushaya ku Magcabhakazi

M.N. lama, ama, aMaNtambe lana lali, a,  
these, the, these aMaNtambe, here, it used  
liwavalele phakathi  
to shut them inside

H.D. MaNtambes was inside  
eMaNtambe liwavalela ngaphakathi.

C.H. and Godlwako is that side?  
bese kutsi Godlwako sawuba ngale?

H.D. e Godlwako ke?  
and Godlwako?

M.N. e Godlwako Kunganeno; liphakathi.  
at Godlwako is this side; it's inside.

H.D. Godlwako is inside  
Godlwako ungekhatsi.

C.H. enhe. enhe.  
enhe<sup>6</sup>, Enhe

M.N. nhn.  
nhn<sup>9</sup>

C.H. I see. Right. At that time, was Masiphula,  
Ngayabona. Kulungile. Ngalesosikhatsi, Masiphula  
did he, e- kho, khonza<sup>45</sup> to the Swazi  
abekhontile yini enkhosini yemaswati?

M.N. angazi ke noma yayisigidwa yini  
I don't know whether it was gidiwa<sup>53</sup> at  
Kuleso Sikhathi, ngoba ke lapha kwaNgwane  
that time, because here at kwaNgwane it is  
imvelo yikhona e...  
an imvelo<sup>57</sup>

H.D. I can't say  
angeke ngisho

M.N. e- angazi noba wayigida yini, ngoba  
e- [um] I don't know whether or not he gidi<sup>53</sup>  
yinto leyo e- yayingaziwa abant'abadela  
it, because that is something which would be known by  
mhlawumbe abanjengobaba. Cha mina  
elders, say like Obab<sup>73</sup>. No, I myself don't know  
angiyazi; ngazi nje khoni ukuthi wanikwa  
them; all I know is that he was given two  
lezintombi zambili, kwathiwa ke "nce  
zintombi<sup>24</sup> and it was said "When Masiphula  
uMasiphula ethukuthele, nce nimbon'ethukur-  
becomes angry, if you see him angry, come  
thele, nisuke nize la nizositjela".  
here to tell us?"

H.D. e- the girls were told that when they see  
e- lezintombi tatjelwa kutsi natibona Masiphula  
Masiphula angry, they must come back and  
atfukutsele tibowuta titowutjela indlowukazi,  
tell the indlowukazi, indlowukazi?  
indlowukazi<sup>177</sup>

C.H. the two girls?  
lamantfombatana lamabili?

M.N. nhn  
nhn<sup>9</sup>



57 imvelo

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

57 imvelo

1. Nature 2. of Nature as in  
umuntu wemvelo (i.e. a person  
of/by nature.

2. indigenous, someone who  
was born in an area.

C.H. Sivule is a mountain to the south of where  
 Sivule yintsaba lesenyakatto nalapha <sup>and</sup> <sup>Sithona</sup>  
 we are now, about ten kilometers, the  
 nyalo, lokulibanga lelingaba nge makilomitha  
 border runs across the middle of its top  
 lalishumi. Ludaladi loluyibhoda kuhamba  
 — of wattles. Okay, can we go on.  
 emkhatsini — temifolo, etulu, kulungile singiz  
 ghubeka.

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

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

H.D. Uts'uyabonga kakhulu ingatsi uqhube  
 she says she thanks you very much, it seems  
 kahle sibili babe. Uchube kahle impela  
 as if you have continued very well, <sup>nicely</sup> <sup>indeed</sup> <sup>very</sup> <sup>well</sup> <sup>babe</sup> <sup>44</sup>

C.H. did, did Masiphula, after he khonza'd to  
 Masiphula, emvakwekube akhonta kuNdlowukazi,  
 the indlowukazi, did he gidza<sup>53</sup> incwala<sup>54</sup>  
 wayigidza yini incwala kaLobamba, emphakatsi?  
 at Lobamba<sup>55</sup>, at the umphakatsi<sup>56</sup>?

H.D. e-nasefikake Masiphula e, akhonta, wayi-  
 e-jumj when Masiphula arrived, and khonta'd<sup>44</sup>  
 gidza ray incwala?  
 did he gidza<sup>53</sup> the incwala as well?

M.N. lo Masiphula?  
 this Masiphula

H.D. ahn  
 nhn<sup>9</sup>



53 gidza } — see glossary.  
variant: gida

54 incwala — see glossary.

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

56 umphakatsi } — see glossary.  
variant: umphakathi

H.D. there is fence.  
ukhona fenisi.

M.N. e- unqamula kulo lolwa lukhalo nje lunga-  
e- [unc] it cuts through that part; another one  
phaya olunye  
is that side.

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

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

M.N. Cha!  
No!

I Cha!  
No!

C.H. this side?  
ngalapha?

I nangu nj'udaladi  
here is the fence.

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

H.D. lawa?  
these

M.N. enhhe.

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

H.D. the other side  
ngale

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

H.D. iboda ikuphi losila? eTjejuba kukuphi?  
where is the border as we are here? eTjejuba<sup>41</sup> is where?

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

M.N. ngaphandle kwase Mahamba  
except for Mahamba.

I nguMahamba le.  
it's Mahamba there, yonder!

H.D. Wo!  
Wo<sup>152</sup>

M.N. iseNsalitje  
it is at Nsalitje

H.D. iseNsalitje?  
it is at Nsalitje?

M.N. nkin  
nkin<sup>9</sup>

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

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

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

M.N. ukhona  
there is.

I ukhona  
there is



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

C.H. where?  
Kuphi?

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

C.H. oh! That part there  
wo! Leyandzawanyana la-pha?

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

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

H.D. called Sivule  
ibitwa ngekutsi Sivule.

C.H. Sivule?  
Sivule?

M.N. e-e, Sivule  
yes, Sivule.

I Sivule lesq, sishona phansi nale Godlwako  
its Sivule that one; it goes down Godlwako<sup>51</sup>

M.N. Siyowushona ke, sibutana ne Godlwako  
It goes beyond there; looking at Godlwako.

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

C.H. Where is Godlwako?  
iKuphi i Godlwako?

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

M.N. e-e  
yes

H.D. ngale ngaphansi?  
Down that side?

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

I naso!  
there 'it is!

M.N. Na---si---ya! njoba kuvela lezikhlahla nje  
th---e---re---! as those trees over there appear.

C.H. Where?  
kuphi?

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

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

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

[Sivule] stretching in that direction

M.N. siyowushona, sibukana ne Godlwayo  
it disappears [somewhere there]; it faces Godlwayo<sup>51</sup>

C.H. near Godlwako?  
eceleni kwe Godlwako?

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

C.H. Where is there?  
kukuphi lapho?

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

M.N. nayintaba, nant'ukhale, nant'oluneyikhlahla  
there's the mountain, there's the port, which has  
lo---lu---ya!

got trees, that one there!

H.D. lolulolunetikhlahla lo---lwa---! ?  
the one which has got trees, th'a-t-one?

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



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

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

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H.D. Masiphula had his own people who knows  
Masiphula abenebantfu bakhe labebikwati  
how to make assegais  
kwakha tikhali.

C.H. Ah! I see. Is there anything else he wants  
ah! Ngiyabona. kukhona yini. Tokunye lafuno  
to tell us something that he thinks is  
kusiyela kona, lacabanga kutsi kumcoka?  
important?

H.D. kukhona yini lokunye longaphindze nje  
is there anything else which you can tell  
noma usitsi fahla (Shebelekeshe), lokubo-  
us, Shebelekeshe<sup>62</sup> which you see that it is  
nako nawe kutsi lokunye naku lengingaba  
important, this is another thing I can tell  
tyela kona?  
them?

M.N. awu akukho bekunene; akukho bekunene  
awu" there is non bekunene<sup>34</sup>; there is non  
kwendaba ye, ngoba sikhuluma nje,  
bekunene of a story, because as we are  
ngikhuluma e-, sikhuluma ngento okufanele  
talking, we talk about something; we saw what  
ukuthi e- setha lento abath'abadala  
elders told us; they call it insimu<sup>63</sup>  
bathi kwethiw'insimu

H.D. nhn  
nhn<sup>9</sup>

M.N. enhhe. Ngoba yinto esingayibonanga esinga-  
enhhe<sup>6</sup>. Because it's something which we didn't



62. Shebelekeshe —

63. Insimu — this is falktale, as opposed  
to true stories.

62 Shebelekeshe -

63 Insimu - this is falktale, as opposed  
to true stories.

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

C.H. enhe.  
 enhhe<sup>6</sup>

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

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

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

C.H. and Ndloukazi?  
 naku Ndloukazi?

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

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

H.D. e - e -  
 yes

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



bhamu; kwakuliwa ngalokhu  
 guns; they were fighting with this <sup>demonstrating</sup> <sub>probably</sub>  
 H.D. they were not fighting with guns, they were  
 babangalwa ngetibhamu, babalwa ngetikhali,  
 fighting with spears.

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

C.H. Did Ntshangase people make spears and shields.  
 laba baka Ntshangase bantfu babatsha yini tikhali <sup>hawn?</sup> nemia  
 H.D. bakhona yini baka Ntshangase lebebatenta  
 are there any Ntshangase people who made  
 tikhali?  
 spears?

M.N. zayithengwa nje khonapha phakathi kwenda  
 they [spears] used to be bought from within  
 wo, angazi noma zazenziwa yisibongo  
 the area, I don't know whether or not they were  
 sakwa Ntshangase, izibongo ke zazinengi  
 made by the Ntshangase sibongo<sup>61</sup>; as for the  
 njengoba nomtilo bathi babezenzela  
 izibongo<sup>61</sup>, they were many. They [people in  
 bakudala e-bawuphehl'umtilo uvuthe,  
 general] say that even fire used to be made  
 e-natesibhamu ke babezenzela  
 by people. Even these un, then, they made them

61 Sibongo

variant: isibongo

plural hibongo

: izibongo

— see glossary

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

C.H. Where did Masiphula get his e assegais and  
 Masiphula abetifolaphi tikhali takhe kanye  
 shields,  
 nemahamu?

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

M.N. neyikhangu?  
 and shields?

H.D. nhn  
 nhn?

M.N. neyikhali?  
 and spears?

H.D. nhn  
 nhn?

M.N. [uyahleka] phela kwakukhona aba, abanyama  
 [laughing] of course there were people who  
 njoba namanje laKaNgwane ziyacandulwa  
 were making them, as even now there are  
 nje, ziyashaywa, ngoba kwakungaliwa  
 kaNgwane<sup>19</sup> they are being made, because  
 ngazo lezilokhu, kwakungaliwa ngazo lezi  
 [in the past] people did not fight with these



ngeke ngiqinise loko.

I can't say so for certain.

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

Cha, angeke ngibenaloligqiniso, angati  
G.H. and these days do they gidza<sup>53</sup> incwala<sup>54</sup>  
lamuhla ke bayayigidza yini incwala

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

instance, do they gidza<sup>53</sup> it.

M.N. e-e

yes

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

C.H. enhe, I see.

e. be<sup>6</sup>, ngiyabona.

M.N. Kuyagidwa akukho, phela ngoma kugala  
it is gidwa<sup>53</sup> there is not, indeed, in the  
izwe e- lifike balilokhuza, wabekwa lo  
past, they did something to the live<sup>31</sup>, this  
Masiphula, lelizwe belitokhu e- lapha kunge-  
Masiphula, this lizwe<sup>31</sup>, they did e-; all  
kaziwa ilokhu, kwaziwa khon' izimpi nje,  
that was known then was izimpi<sup>20</sup>, they  
kubhekwe izimpi kuphela; e- kuthi kuyawugha-  
were on the <sup>look out</sup> for izimpi only. When izimpi  
mukimpi, kuhlonywe kuyiwe endaweni  
came, [people] would hloma and go to a  
ethile. Kokunye kuzwakalinyandaleyo,  
certain place. Sometimes an alarm would  
abantu seaphelile ekuthini  
be raised that people have perished at such  
a place

KaNgwane, there was no fight  
KaNgwane, akuzange kube nakulwa.

C.H. enhe I see.  
enbhe<sup>6</sup>, ngiyabona

H.D. until Europeans came  
kuze kute belungu

C.H. who was, does he know, after Masiphula,  
Ngubani, uyati yini, emva kwa Masiphula,  
did, does' he know of any of the chiefs  
uyati yini lesinye sikhulu lesasigidza  
who gidza'd<sup>53</sup> incwala<sup>54</sup>? ya, sikhulu<sup>60</sup>  
incwala? ya, sikhulu  
who gidza'd<sup>53</sup> incwala?

H.D. e- Ma m... nasekuna Masiphula ke kwabakhona  
e- when there was Masiphula, were you  
yini kbanye lanicocele ngabo kutsi  
told about others that 'so-and-so were  
'bo bani bani nabanibani babagidza incwala  
gidza'ing<sup>53</sup> the incwala<sup>54</sup>  
ke?

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

H.D. no I wouldn't say.  
cha Angeke Ngisho

C.H. and today?  
Lamuhla ke?

M.N. nhn, angazi kwabadala impel'ukuthi  
nho<sup>9</sup>, I don't know as to say who were  
e- ba obani babegida incwala, e- cha  
gidza'ing<sup>53</sup> the incwala<sup>54</sup> e. [um] No

60 sikhulu — see glossary  
variant: isikhulu



H.D. letintombatana letimbili?  
the two girls?

M.N. nkn  
nkn<sup>9</sup>

C.H. enke enke. And did they do that?  
enhe<sup>6</sup> enhe. Base sebaya kwenta yini loko?

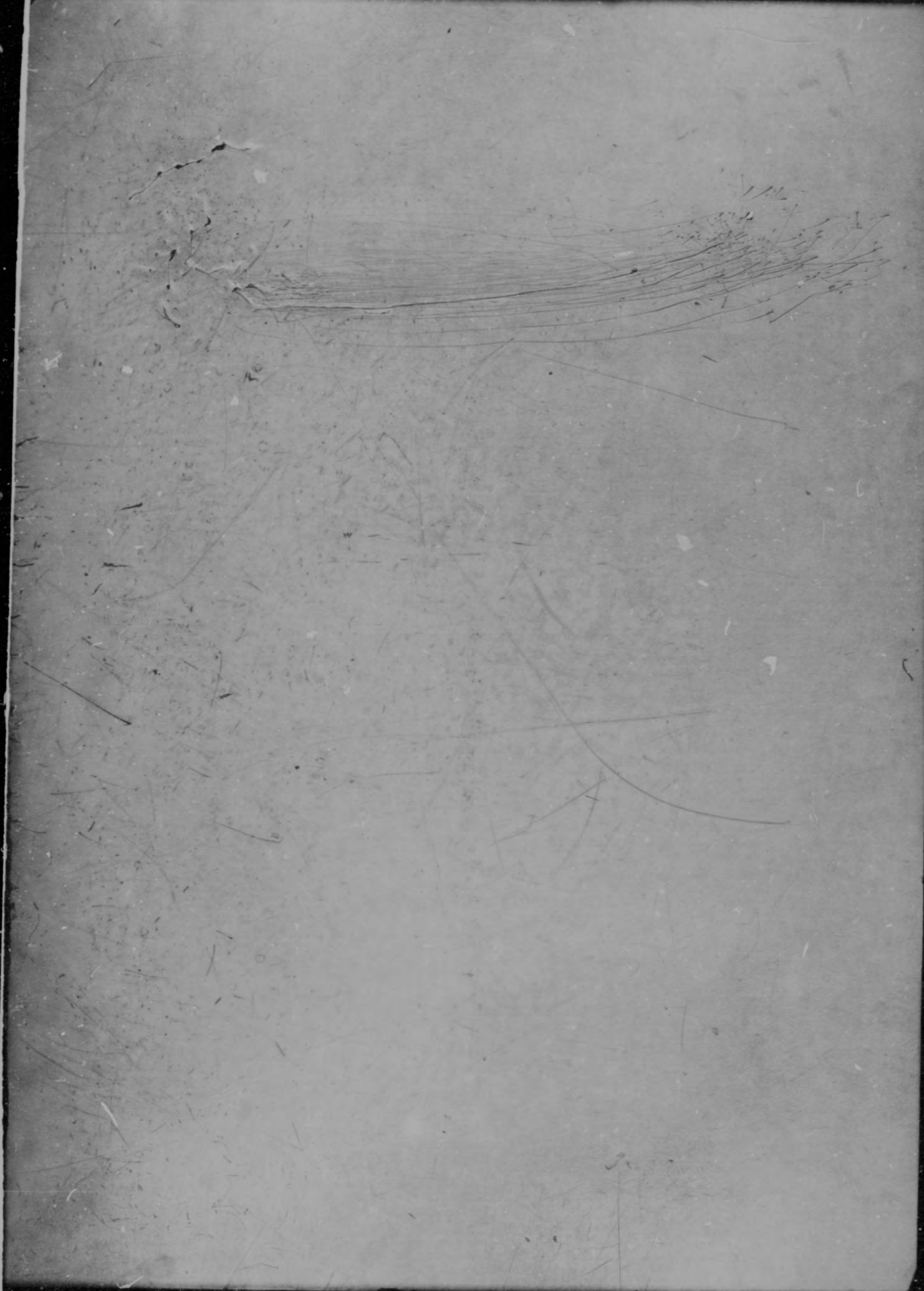
H.D. bakwenta loko?  
did they do that?

M.N. [uyahleka] angazi, ayibang' isahloma<sup>58</sup>  
[laughing] I don't know, it never hloma'd,  
phela, abang' isabakh' impi, e, uMasiphula  
the impi<sup>20</sup> never hloma'd<sup>58</sup>; Masiphula came  
e-wafike wavala kungasaphinda kublome  
to stop the people from hloma'ing, and it's  
muntu, kwalapha ke sekuzawugqamuka  
then, too, that government appeared,  
nohulumeni, bese izimpi ziyaphela.  
and the izimpi<sup>20</sup> got finished. I never heard  
iyibange kabazange nje labo okhokho,  
okhokho<sup>59</sup> saying that on a certain  
e-ngizwe ukuthi bathi ngelangelithile,  
day they got out and went, slept some-  
baphuma bahamba e-bahamba belalende  
where along the way on their way to  
leni e-baye bafika kwaNgwane, njengq,  
kwaNgwane<sup>19</sup>, as I used to hear about this  
lona nje engiyaye ngizwe kuthiwe  
one that: "You will be bent...  
uyaze, uyawugqjwa..."

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

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

59 khokho - i. greater grand father 2. ancestors)





yaziyo, esiyizwayo.

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

H.D. it's a story, as the old people say insimu<sup>63</sup>  
 yindzaba, njengoba labadzala batsi yinsimu,  
 they mean a story, it's a story that we are  
 basho indzaba, yindzaba lena lesiyikhulu  
 telling  
 mako

C.H. enhe.  
 enhe<sup>26</sup>

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

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

H.D. kukhona leny' insimu longahl' usicocele  
 is there another insimu<sup>63</sup> which you can  
 yona babe?  
 tell us babe?

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

H.D. no  
 cha.

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