

S.O.H.P. NZIMA HISTORY : Mzoko Nzima 1/3

18 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.

19 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. also non-influencing in some context.

P3

the emalangeni went down, then they
ehla, babese sebayalandzelo, bomkhulu,
followed, Our grand-grand-father.

M.N. watsike nasebale ka Tembeke wase batwun-
then, when they were at ka Tembe¹⁴, they then
jikake, sebayabuya nayo ke
reined with him.

H.D. and then they came back from Tembe
baseke sebayabuya ka Tembe, sebeka
and then they came with the —

M.N. nase inkhosi ke ifike ihlala laka
then the inkhosi¹⁵, on arrival, stayed at
Zombodze Ngwane, yena ke wasowub-
Zombodze¹⁶, Ngwane¹⁷. He then returned
yela lapha eNsongeni, endzaweni yakhe
here at Nsongeni himself, at his place.

H.D. When the king Ngwane, settled at
uma inkhosi Ngwane yakha ka Zombodze¹⁶
Zombodze and he moved to eNsongeni
wase yena sawuyahamba uya eNsongeni

C.H. who moved to eNsongeni?
Ngubani lowaya eNsongeni?

H.D. Tongubani ke — ?
It's who — ?

M.N. blo bani ?
who, who did what?

C.H. who went to eNsongeni?
lolowaya eNsongeni?

H.D. lowesuka yena waye Nsongeni, abengu-
the one who went to Nsongeni¹⁸ was

14 Tembe — A group of Bantu people living near the sea south of Delagoa Bay. Of Nguni origin, they are closely aligned to the Bembo-Nguni who lived in the same area for several centuries. The Dlamini (royal clan of Swaziland) are still called "baka Tembe" (the of Tembe). In either case the word derives from the Tembe river which flows in that area near the present-day city of Lourenço Marques. The Swazis claimed much of the land east of the Lubombo Mountains near the Tembe river during the boundary demarcation of the nineteenth century, but it was denied to them by ^{the} Europeans (Grotto, p 172)

15 Inkhosi } — see glossary
variants: Inkosi }
plural: emakhosi }

16 Zombadze } — Ngwane's 'National
variant: Zombade } headquarters', in the vicinity
of modern Dwaleni (Bona, N.
Ngwane's royal residence)
a small hill covered with
trees north-west across the
Phongola - under Masenjane

NSibande (indrana). (Matsebula, p 6)

The name of the tribal capital founded by King Ngwane III in the mid-18th century. The Nwala ceremony was held there during his reign. King Bhunu's capital was also called Zombodze and is located 5 miles due east of the present capital of Lobamba (Grotpetev, p 190)

- 17 Ngwane — possibly Ngwane III, father of King Ndwungunye. He was the first Swazi king to arrive in this country today known as Swaziland. The 18th century.

12

M.N. watsi ke babe, longu Mkhankhasi, babe
my babe⁴ said, who is Mkhankhasi, babe⁴
lotala mine
who begets me.

H.D. my father is Mkhankhasi
babe wami ngu Mkhankhasi

C.H. enhe.
enhhe⁵

M.N. anguwe Ngulubeni yena
being of Ngulubeni⁷, himself.

H.D. his regiment, libutfo³ is iNgulube
libutfo lakhe yena kuyi Ngulube.

C.H. enhe.
enhhe⁵

M.N. watsi ke lapha sitalwa khona, sitalwa
he said where we are born, we are born
lapha e Nsongeni
here at Nsongeni⁸

H.D. that is where we originated, here at
Ngulapho savela khona, lapha e Nsongweni
Nsongweni

C.H. enhe.
enhhe⁵

M.N. wase ke, nasilapho, kwase kutawuvelake
then, when we were there, then the
lamatangeni uma ehla ngetubombo
ematangeni⁹ emerged, when they descended
nemphi, base bewuka naboke bomkhulu
the Lubombo¹⁰, with imphi¹¹, then bo¹² Mkhulu¹³ went¹⁴
down with them

H.D. and then our grand-grand father, when
kwase ke bomkhulu, uma ematangeni¹⁴

7 ingutube — name of the libutto of line
Mbandzeni, members of which
were born roughly between
1866-1876.

8 Nsongeni
variant: Nsongweni } — name of a place
located at about 10km
north-east of Ntlangano
town.

9 ematangeni } — 1. Swazi Currency 2. Those
singular: litangeni } of the Damini clan. 3. All those
who trace their history to tangeni
who is supposed to have lived in
the Delagoa Bay region some
centuries back. 'Matangeni' is
an address of one; 'Matangeni'
is an address-name of many.

10 LuBombo } — A range of mountains
variants: LeBombo } running along the eastern edge
UBombo } of the lowveld. Broken only by
the gorges of three major
rivers, it is an impressive escarp-
ment of about 2,000 feet.
(Grot-peter, Historical Dictionary of
Swaziland, p.80.)

11 impi
variants: impi } — see glossary.

12 bo - could be a prefix and mean; 1. So-and-
So and Company. 2. So-and-so viewed
as a class or member of a certain
group.

13 mkhulu - see glossary.

C.H. Okay.

Kulungike.

H.D. ligama lakhoke babe?

Your name then, babe?

M.N. Ngingu Mzoko Nzima

I am Mzoko Nzima

C.H. Nzima?

Nzima

M.N. e-e.

yes

C.H. nhn. What is his regiment?

nhn². libutfo lakhe ngubani?

H.D. ubutfolini?

of what libutfo³ are you?

M.N. nguwe Sikhonyaneni

I am of Sikhonyane⁴

H.D. Sikh nyane

sikhonyane

C.H. enhe. What can Mzoko tell us? Nzima?

enhe⁵. Yini ke Mzoko kangasitjela kona? Nzima?

H.D. utasitjelani ke Nzima, umlandvo?

what are you going to tell us, Nzima, umlandvo⁶?

M.N. ngitanitjela ngekutalwa, lapha siwela khona

I am going to tell you about birth, where we come

tsine, nangitekela ngebabe.

H.D. I will tell you a story which was told

ngitanitjela ngendzaba leyakhulunywa

by my father, where we came from.

ngu babe, lapho sibuya khona.

C.H. Okay.

Kulungile

Footnotes

1 baba } — see glossary
variants: ubabe }

2 nha — (interjection) 1. Is that so? Really?
2. yes! (I understand or agree)

3 libutfo } — see glossary
variants: ibutba }

4 Siki'onyane } — name of a libutfo member
variant: ikhonyane } of which were born roughly
between 1919 — 1924

5 enbbe } — 1. yes 2. that's it! 3. I see
variant: enbe } H. I agree

6 umlandwa } — see glossary
variants: umlanduwa }
umlande }

Hamilton series : Tape Number 37
Interviewer(s) : Carolyn Hamilton = C.H.
Interpreter : Hahlameklo Haphe = H.D.
Informant : Mzoko Nzima = M.N.
Regiment : Sikhonyane.
DATE : 15/9/83
PLACE : Mbitani (?)

PAGES
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BLADSYE



Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROFTE

Name Naam Hamilton Series

Subject Vak Nzima History

Place Plek PLACE
DATE

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book I

JD. 328

Section One:

Nzuma History

Hamilton series

15.09.83

Mzoko Nzuma

there.

abelapho [lo Siyendane]

C.H. enhe.
enthe⁵

M.N. utsi yawulake lemphi, ngobe kwakuse-
he says [my father] the imphi then opened
mbatfwa tikhumba, wawutsi nawuhamba
up [a way], because those days people were
kubese kutsiwa umanti, ungete wentiwa
still weaving skins; when you walk, it would
lutfo. Avutelwe, aphume. harmed she got out,
be said you are wet, and you wouldn't be

H.D. in those days ^{they were} weaving skins so, they
kulawo malanga babembatsa tikhumba, ngate
move away when he comes (then)
bakhweshu uma eta, (wase sowuyendlula),
they pass

M.N. Uma k'asaphumileke, seyiyahlanganake ^{closed in}
after she/he had got out, it [imphi] then,

H.D. after he has passed, and they come
emva kwekuba asendlulile, base sebayeta,
close again.

sebayavala butsi

M.N. Sowuya qhamukake lo Nyakene endlini,
then this Nyakeni emerged from the house
utsi: "sekwaneleke maja" → Sowuhlomile
and said, "It is enough maja!" He had
ke, nanayeko.

bloma'd²⁸ himself, too.

H.D. and Nyokane came out from the house
wase ke Nyokane sowuyaphuma laph'e

27 Maja } — maja, short for
variants: majaha } majaha, as could be used
emajaha } (when addressing emajaha (see
singular: lijaha } glossary)

28 hloma — v. arm, take up one's
weapons for a fight; arm
oneself with, as an assegi;
stick in, so as to stand, as a
stick in the ground.

'owu' > uyabona kutsi 'owu' imphi seyi-
shocked. 'owu'²³ He noticed that: 'owu'²³
khona

the imphi is now present

H.D. and when he looked at them, he found
uma ke asababuka, wakhanda kutsi
that well, the war is fighting, is here
imphi seyiyalwa, seyi lapha manje.
now.

M.N. Sowubuyelendlini

he then returned to the house.

H.D. and he went back to the house

waseke sowubuyela endlini

M.N. utsi: "Kahleni Ngisembatsa!" =

he says: "Waite, I am still dressing!"

H.D. and said: "Hang on, let me dress!"

wasowutsi: "Asenime, asengembatsa!"

M.N. kulapha ke lo, lonake Siyendane

it's when ke¹⁹ this one ke¹⁹ this Siyendane,

lo lodangake asatawuphuma nalogogo

this Lodanga was to come out with this gogo²⁶

wakhe, ammemile, aphume kulemphi

of his, on his/her back, got out of that imphi

H.D. wo! and then Siyendane e- be on

wo¹⁸ wase ke Siyendane e- uba sembla

the mother's back, she went through

ne wenini, sawuyaphuma ke lonina

the people surrounding the kraal. they

wakhe, uphuma kulabantfu labekakake lesi-

didn't notice, they didn't notice that he

baya. Ababonanga, abazange babona lokutsi

26 gogo } — see glossary.
variant: ugogo }

RS

utsi "Awu! Inyandzaleyo! Naku lapha bayambu
inkhosi¹⁵ saying: "Awu!²³ Inyandzaleyo²⁷ Here
lala Nyokane."
they are killing Nyokane"

H.D. and he went to speak lies to the king,
wabe sowuyowukhulumemanga entkosi¹⁵
saying that "they are now killing MNyokane"
utsi: "Naba babulala MNyokane manje"

M.N. kantsi abambulali
whereas they were not killing him.

H.D. yet they are not killing him.
Kube bangambulali.

M.N. baseke bakhiphemabutto, imphi ke
they then sent out emabutto³, an imphi"

H.D. and then they organized the libutho
baseke sebatungisa libutto³

M.N. seyitawufikitsi ke ngqi...! laphekhaya
it was to arrive and say ngqi²⁵ here
ke
at home.

H.D. and the libutho³ came to that kraal
libutfoke lase liyefika seliwimbetela
and surrendered, surrounded the kraal.
lesibaya

M.N. batsi ke: "Phumake! Sesikhona!"
they then said: "Get out! We are now present!"

H.D. and they told him: "Come out! We are
baseke¹⁹ sebatjela kutsi: "phuma! Sesila-
here now"
pha manje?"

M.N. uma saphumake lo, loNyokane, ubabatse
when this Nyokane came out, he was

23 awu! } (interjection) 1. of sudden
variants; ewi } surprise 2. of surprised interrogations
owu } 3. in some contexts this morpheme
is non-influencing.

24 inyandzaleyo! — a shout that raises an
alarm, as when one is
being murdered; the cry
calling for assistance
in cases of emergency.

25 ngqi! } of closing or besieging
variant: ngai } a place, house, settlement,
etc. (an interjection)

H.D. umnakabo Nyokane wenta njani yena?
What did the brother of Nyokane do, himself?

M.N. umnakabo wafela khona, lapha yena,
his brother died just here, himself, at
eNsongeni.
eNsongeni?

H.D. e he died at Nsongeni.
e-zumi wafela eNsongeni

C.H. Chubeka babe.
Continue babe?

H.D. Chubeka babe
Continue babe

M.N. utsike, wabesewutsi ke lo Nyokane
he says, this Nyokane then, just before
nasatawu faka naye, kwase kutawusi
he died, an umnakabo²² of his, from
ka lomunye umnakabo wakalenyi indlu,
another house, who himself is lodanga.
longu lodanga ke yena

H.D. when Nyokane was about to die,
uma Nyokane asatakufa, lomunye
one of the family, e, he came to,
wakulomndeneni, e- wenta, came to him?
weta kuye?

M.N. wakulenyi indlu ke loyo lotako.
that one who comes was from another house.

H.D. he came from the other house
weta asuka kulenyi indlu,

M.N. wase uyawucamba emanga lenkhasini
he then went to tell a lie to the

22 imnakabo } - see glossary.
also infawabo }

H.D. Nyokane wenta njani?
What happened to Nyokane?

C.H. his brother.
umnakabo.

H.D. umnakabo?
his brother?

M.N. umnakabo, utsi babe, umnakabo wahamba
his brother, 'babe' says, went with the
nenkhosi
inkhosi¹⁵

H.D. e- my father told me that Nyokane
e-¹⁵ babe wami wangijela kutsi Nyokane
went with the king.
wahamba nenkhosi.

M.N. gbe emba tihlati
he used to dig tihlati²⁰

H.D. he was a inyanga²¹ to the king.
abeyinyanga yenkhosi

M.N. embela tenkhosi
digging [herbs, roots] for the inkhosi¹⁵

H.D. for the king
kwenkhosi

C.H. enhe, Is this Nyokane?
enbhe⁵ tona ngu Nyokane?

H.D. ngulo Nyokane kambe?
It's this Nyokane, isn't he?

M.N. Nyoka, lo Nyokane
Nyoka, this Nyokane.

H.D. yes, that's Nyokane
yebo, lowo ngu Nyokane. Nyokane^P

C.H. enhe. What happened to the brother of
enbhe⁵. kwentekanjani kumnakabo Nyokane?

20 tiBlati
singular: SiBlati

1. herbs which are used, usually by males to wash off bad luck or to clean themselves (virtually) of any dirt, thus making it possible for luck to descend on them.

2. These medicines are also used to strengthen oneself.

21 inyanga

— An expert, one skilled in any handicraft or profession; hence, one skilled in medicine, a doctor.

C.H. enhe.
enbbe^s

M.N. Zinkunzi ke, bes'utawutalake, uyeduwake
 Zinkunzi ke¹⁹ then, himself, begot; he is alone
 nanaye, bes'utawutalake, lo Mayiwane
 himself, too, he begot this Mayiwane.

H.D. e. Zinkunzi e.
 e-Zum, Zinkunzi e.

M.N. Mayiwane
 Mayiwane

H.D. is father of Mayiwane
 nguyise wa Mayiwane.

C.H. enhe.
enbbe^s

M.N. bes'utawutalake, nalo Mkhankhasi, longu
 he then begot th Mkhankhasi, who is
 babe ke
babe¹

H.D. and then come Mkhankhasi, which is
 beseke sekuta Mkhankhasi, longu babe
 my father
 wami.

C.H. enhe.
enbbe^s

M.N. nako ke kuma kwalaba bakitsi
 there it is, the standing of our folks.

H.D. that is how the Nzimas resided at
 Bahlala Kanjalake baka Nzima eNsongeni.
 Nsongeni

C.H. What happened to the brother of Nyokane?
 Kwabe sekwentekani kum nakabo Nyokane?

bani?

who?

M.N. Wo! Lona lowesuka waye Nsongeni, ngu-
Wo! The one who went to Nsongeni, it's
Siyendzane.

Siyendzane.

H.D. Siyendzane moved from Zombodze¹⁶ to
Siyendzane wahamba wesuka ka Zombodze
Nsongeni

waya e Nsongeni.

C.H. enhe.

enhe⁵

M.N. Umnakabo ke kungu Nyokane

his brother being Nyokane.

H.D. his brother was Nyokane

umnakabo abekungu Nyokane

C.H. enhe.

enhe⁵

M.N. beseke, ngubo bobabili njeke

then, it's only the two of them.

H.D. and then, both of them

beseke, bobabili

M.N. beseke bonake bese batala lo Zinkunzi,

then ke¹⁹ they themselves, then begot this
lo Nyokane ke.

Zinkunzi, that is, this Nyokane ke¹⁹.

H.D. e - Nyokane

e zumi Nyokane

M.N. ytala lo Zinkunzi

he begets this Zinkunzi

H.D. his son is Zinkunzi, Zinkunzi

indwodzana yakhe ngu Zinkunzi
Zinkunzi

Ca. And no Nguni?

Mk. Cha, kute.

No, there is no Nguni.

Ca. Are they related to Nzimeleni people of Zululand?

Mk. The Nzima?

Ca. Nzimeleni of Zululand?

Mk. Laba bakanzima ^{ya} batalana yini nalaba bakanzimeleni? Are the Nzima people born by the Nzimeleni people.

Mk. Batalana neba^{ka} Mshayisa, neba Phakatsi, awu yimhlobo emnyenti letalana nalaba bakanzima, yimhlobo ngenhlobo nje yalaw madvodza. They are born by Mshayisa, and Phakatsi. There are so many different kinds of people which are born by the Nzima, as there are so many different sons.

Ca. Who did they not marry?

Mk. Abatsatsani neba Mncwango, Phakatsi, Nzima, neba Mshayisa. They do not marry the Mncwango, Phakatsi, Nzima and Mshayisa.

Ca. Can he tell us a story about when they left Nkalaneni where did they go?

Ca. And Ndhlavele is the son of?

Mk. Awu sebaphambili kakhulu labatala, uNdhlavele ngeke ngokhumbule kukhishane kabi. They are far back ~~those~~ those who born Ndhlavele. I don't remember them.

Ca. How can he tell why ^{did} the Ndzima people leave Nkalaneni?

Mk. Mangwa kwaliwa tumphi kugwazwama. I heard that there was war and they were stabbing each other.

Ca. Who was fighting?

Mk. Bekulwa baka zulu.
The Zulus were fighting.

Ca. Who were they fighting against?

Mk. Bebelwa nalaba bakanzima.
They were fighting against the Ndzima people.

Ca. What is the sinanatele of Ndzima?
prawe name

Mk. Sitsi → Ndzima, Phakatsi, Komzwako, Lodwaku, Adumile, Khweji wamabandla

TAPE 9. SIDE 1

NZUMA, MKHULUNYELWA, OF LIBUTFO SIKHONYANI
AT MOKHWELELA, MHLANIPHO.

Hi Mnie Hlabamehlo wakobabani awabanibani,
bese uyakhulumake sesinikana litfubake khona
sitowavana singabe sikhulumisa ulomphelwane.
I Hlabamehlo of so and so of so and so, then
pause so that we can hear each other
instead of talking all the time.

Hi. Kokucala nye ligama nebudzala bakho nekutsi
ulibutfo lini? First give your name and your
age then your regiment.

Ca So can he tell us his name first?

Mk. Ligama lami mnine ngingumkhulunyelwa
nzuma. My name is Mkhulunyelwa
nzuma

Ca. Libutfo? your regiment?

Mk. Ngivesikhonyaneni. I am of Sikhonyaneni
regiment.

Ca. And then his father and his grandfather?

Mk. Babe wami nguZimbi lotalwa yindlavelo
My father is zimbi born by ndlavelo

Check Hlatshamehlo trans on Nzama

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ebukhosini³³

akaye ebukhosini

M.N. uma afika ke lena, awu! sebakhe
 when he arrived there, awu²³ they then
 bayambona kutsi lendvodza, yindvodza
 saw that he was an indvodza³⁴ an indvodza³⁴
 lekwati kuphala tikhumba, tidwabake
 who knows how to phala³⁵ skins, tidwaba³⁶

H.D. when he arrived there, at Bukhosini³³
 Uma efika lapho, e Bukhosini futsi
 and they found that he can be able to...
 bakhandza kwekutsi ayakwati ku...

M.N. tikhumba.

skins/hides

H.D. make the skins soft.

Kwenta kutsi tikhumba tizambe.

34 indvodza } — see glossary
variant: indoda }

35 phala } — ku-phala is to soften
ku-phala } animal skins.

36 tidwaba } — the traditional Swazi
variant(s): isidwaba } skirt, made out of hides
of an ox/oxen.

isi-ndwaba } — see glossary
isidwaba }

ku-phala } — ku-phala is to soften
isiphala } animal skins.

isi-dwaba } — the traditional Swazi
isidwaba } skirt, made out of hides
of an ox/oxen.

lena, asati ke bambeka kanjani, kanjanike
there yonder, we don't know how they put him
lapho. Ngoba atange abuya layikhaya.
Here, because he never returned here at home.

H.D. e he has never come back since

e. akatange abuye kusukela [ngaleso sikhatsi]

M.N. Kwaseke laph'ekhaya ke sekungcwafwa
then here at home his clothes were buried,
ke tingubo takhe leti tati layikhaya
those which were here at home.

H.D. and his belonging which he had been
Kwaseke kutsi letintfo takhe labetisebentisa
using, they are all buried in the tomb.
tangcwafwa tonkhe

M.N. Kwaba ke kanjaloke, _____
it was like that ke¹⁴ _____

H.D. that's all
kuphelele.

C.H. enhe.
enhe⁵.

M.N. lobabeke, longu Mkhankhasi, lolongitalake
this babe¹ ke¹⁹ who begets me, who is
ke, Sowuyesuka ke la, uyatfunywa
Mkhankhasi, then moved from here, and he
khona le, ebukhosini, lobamanjake
was sent there at ebukhosini³³, that for now.

H.D. and Mkhankha, Mkhaka, Mkhankhasi,
na Mkhankha, Mkhaka, Mkhankhasi

M.N. e-e-

yes

H.D. who is my father, was sent to
longubabe wami, wafunywa kutsi

33 ebukhosini — see glossary.

stop them, they found that it's too late,
kumisa laba, bakhanda kutsi sekwephutekile,
they had killed him.
sebauele sebambulele.

M.N. Sekuyahanjwake kuyawubikwake enkhosini,
it was then gone to report to the inkhosi¹⁵

H.D. they went back to the king to report.
babuyela emuva enkhosini kuyowubika.

C.H. Who was the king?
kwakungubani lenkhosi?

H.D. ayingubani lenkhosi?
who was the inkhosi¹⁵?

M.N. lenkhosi, batsi kwakungu Mswati
the inkhosi they say, was Mswati

H.D. The king was Mswati.
lenkhosi kwakungu Mswati

C.H. enhe,
enbbe⁵

M.N. Aseke, asayakhiishwake lamantasikana
then these emabutto³ were sent out to
ke, wona lamabutto, kutsi akete ateku-
see as to whether indeed; indeed, he was
mbona kutsi nembala; nemambalake,
then picked up and carried,
wase ufike somuyatfwalwake.

H.D. then they send them back to come and
base ke, sebayabafuma babatfumela
take him
emuva kuyomtsatsa

M.N. bakhuphuka naye ke bayake naye khona
they went up with him, and went with

and said: "It's enough now!"
ndlini utsi. "Sekwanele manje!"

M.N. ugagqe ke letikhwama takhe lemba
he had hung on his bags which he
ngato lobutawu.

used when digging the bulawu²⁹
H.D. and then he had all the medicine
futsi ke²⁹ abesanya yonke lemitsi
that he dig for the king.
labeyimha, ayimbela inkhosi.

M.N. Uma asatsi ke uyaphuma ke, nasange-
When trying to get out and enter into the
nesibayeni, yasiyahlangana imphi yase
cattle byre, the imphi then closed in
Iyamgwaza.
and stabbed him.

H.D. and then when he came into the kraal
kwase uma angena esibayeni baseke
sibaya³⁰ and then they came in and
sebayeta sebayamgwaza,
stabbed him.

M.N. naseyimgwaza selitsike lembongi lapha,
when they stab him, an imbongi³¹ here,
lengayishongo libito, seyibona leti, lefe-
whose name he did not say, he then saw
mbatfo takhe seyitsi ke: "Hhawu! Kahleni!"
his [Nyokane's] dresses, and said: "Hhawu!"³²
kantsi sebamgwazile, Sowuyawa ke phansi
Don't you [people]! but they had stabbed him. He fell^{down}

H.D. one of emabutho³ when he tried to
munye walamabutfo, uma atsi utama

29 bulawu — something to do with ritual medicine.

30 Sibayq }
variant: Sibayq } 1. any enclosure that is man-made, which forms either a semi-circle, rectangle or square.
2. kraal; cattle-byre.

31 imbongi — the one who recites, shouts out or sings praises, usually of rulers.

32 Hhawu! } (interjection) 1. of strong
variant: hawu } disapproval, regretful surprise
e.g. Don't! You mustn't
2. of great surprise, wonder.

Tape 12. SIKHUKHU NTSHANGASE

SAMUELS SIKHOSANA, AT ESIVULE

Ca. Can we start?

Ca. Can you give us the sutsakatelo of Sikhona?

Si. Kutsiwa Sikhosana, Acama, Msamkhulu, Sambuni,
We say Sikhosana, Acama, Msamkhulu, Sombuni.

Ca. And sutsakatelo Ntshangase?
praise name.

Si. Sutsi Sobethu, Ngimane, Somageba,
~~We~~ says Sobethu, Ngimane, Somageba.

Ca. Can Sikhosana tell us where did the Sikhosana
people originate? The first place they came from?

Si. Babesuka entla nezwe. Mangizwa ngemkhulu
uthi beza begiqika ngesilulu They were
originated up north of the world. When I heard
from my grandfather they say they came rolling
in the ~~st~~ silulu.

Ca. Can he tell us more of the story about the
silulu?

Si. Lesilulu lesi nomu ngingeke ngazi ukuthi
kwakuyinto eyani, kodwa nje silulu yinto eyakhi-
wayo ibe njengeingqosi (ingungu) yelukwe ngetjani
kodwa. Although I don't know how the silulu
is, but its made out of grass and is used
like ingungu (the hole to keep maize)

Ca. Did he hear anything else?

Mk. Kute. There is none.

Ca. Did we ask him if he knows where they were before Nkalaneni?

Hl. leNkalaneni nefika kucala nina?
~~Did~~ Were you the first people to arrive at Nkalaneni.

Mk. Yebo, seta kumswati.
Yes, we came to Mswati.

Ca. And before Nkalaneni where were they?

Mk. Yebo besuseNkalaneni Yes, ~~were~~
we were at Nkalaneni.

Ca. And before that?

Mk. Sesuka le seta la We moved there and come here.

Ca. Ok that night thank you!

E tape 9 1 1/2 side D of

Mk. Umlandvo wakanzima kutsi babephetse le
nkalaneni. Besuka bakanzima le bavele
bane sichu labavele basiphetse uma
beta lakangwane. Befika lakangwane
bakhona eKhesini. Yabakhela inkosi
yabamkisa ka Zombodze bafike bahlala
le amuhla nguloku baseleka Zombodze
bahlali. Sisi camelo saka lamelusi leka Zom-
bodze nabahleli nje bakanzima, nalamuhla
ngulosisekhona le. Kute lengingachubeka
ngako, nguwo lo umlandvo wobakanzima.
The dzima's history is that they were
in charge of Ath nkalaneni. When they
moved from nkalaneni to Swaziland they
already had a degree. They went to the
king to ask for the land. The king took
them to Zombodze where he built
them a kraal. They stayed there till
today. We are the pillows of lamelusi
here at Zombodze. Even today we are
still there. There isn't more to continue
with, this is the history of the dzimas.

Ca. Did they leave any Nzima people behind
at nkalaneni?

Mk. Yebo, bakhona Yes, they are.

Ca. Are they still at nkalaneni today?

Mk. Bakhona impela. Ubaphethe nje uNhlango
They are exactly there, Nhlango is
in charge of them now.

MK. Kute ngaphandle kwelgungwini.
There is none except the

Ca. When the Nzuma people came from
Mkalaneni did they have their own
cattle?

MK. Yebo, beta netinkhomo. Yes, they
came with cattle.

Ca. Did Mswati like them further then, did
he do anything for them?

MK. Ngingetsi ngehlukaneisa lap'ho, kutsi
emakhosi efike entari. I can't make
the difference between that. What
the kings did to them.

Ca. Did they dance Ancwala with
Mswati?

MK. Yebo Yes.

Ca. Can he tell anything also about
Nzumas in early days?

MK. Kutsi kunjani? What ^{must I tell?} ~~happened?~~

Hi. Utsi kukhona yini longase usicocole
kona, lokungumlandwe wabo?
She said ~~how~~ do you have
anything that you can tell us
which is the Nzuma's history.

Ca. Did they get tjwala?

Mk. Babengabutho tjwala ngoba babesetintsa-beni tapho kwakute khona umuntfu lobe-kangabuphisa. They were far ~~at~~ away in mountains where there was ~~not~~ one to make them tjwala, so they did not get tjwala.

Ca. Does he know anything about tigcile?
slaves.

Mk. Babuya nato. emshadza.
They came with slaves ~~the~~ ^{from} mshadza.

Ca. Where emshadza?

Mk. Utle umshadza, umbila yakhishwa ngu-Mbandzeni. Mshadza is over there, the ^{MAIZE} umbila was taken out by Mbandzeni. (is like a rabbit ~~to~~ without tail)

Ca. Is not the same umshadza that ~~--- ---~~ that Bhembe was talking about? saying they were fighting at?

Hl. Mshadza was during Mbandzeni.

Ca. Where did they keep the grain in those days endvulo? → Ancient

Mk. Babewubeka emgedzini, esibayeni.
They kept it in a hole in the kraal inside the cattle kraal.

Ca. Did they keep it anywhere else?

Ca. Do the Nzinia people call themselves emakhandzambili?

These are people who were found there

Mk. Cha. No.

Ca. And what is labefikemuva?

Hl. labafikemuva?

Who came behind?

Mk. sefikamuva vele ajiwo emakhandzambili tswie were come after, were are not the people who were found there (emakhandzambili)

Ca. Do they fulfil anything to Mswati?

Mk. Yebo. babefula inkhomo.

Yes, they gave the king cattle

Ca. how often?

Mk. njalo ngemnyaka

Every year.

Ca. where did the Mabutfo like Inyatsi, where did they get the food from?

Mk. Lemphuni? At the war?

Hl. Yebo Yes.

Mk. kwakungemabutfo eInyatsi, Inyatsi kuyiNdlavele. It was Inyatsi regiments. Inyatsi was Ndlavele.

Mk. ngangiva kutsi babedla ludzaka. I heard that they ate mud.

Ca. Why were they hungry?

Ca. Are they the same ones who came with them? Did they^{all} come together?

Mk. Yebo Yes.

Ca. Were all of those fighting the Zulus?

Mk. Yebo. Yes.

Ca. Did the Nzuma people at Nkalaneni had the Sigedlo?

Mk. Cha, Kākungumphakatsi.

No, it was the chief's kraal - umphakatsi

Ca. Did they have incwala at Nkalaneni?

Mk. Cha. No.

Ca. Were there any Nzuma amaghawe?

Mk. Abekhona amaghawe enkhasi, Inyatsi ^{↳ Inyatsi}

Ca. Can he banga Lodanga and Siyendane?
↓ Praise.

Mk. Cha. No.

Ca. Does he know who was the chief before Lodanga?

Mk. Ngulodanga lowasala le, siyendane ngulona letapha longuyena wafika wahaniba wayawukhonta enkhasini. Lodanga stayed behind and siyendane is here; He is the one who went to the king to ask for the land

Mk. Angibati?

I don't know them.

Ca. Was it Suyendane who Khonta to Mswati?

Mk. Yebo Yes.

Ca. At Nkalaneni, did ^{the} ^{people} Izuma have their own mabutfo → warrior

Mk. Yebo Yes.

Ca. Does he know any of the names of the mabutfo?
warrior

Mk. Emabutfo akhona lefike angena emabutfo weni akaNgwane Inyatsi. Their warriors, when arrived in Swaziland they entered the Inyatsi.

Ca. Isn't Inyatsi libutfo of Mswati?
regiment

Hl. Yes.

Hl. Emabutfo Inyatsi ngabe ayiphi inkhosi? The Inyatsi ~~to~~ regiments is for which King.

Mk. AmSwati. They are for Mswati.

Ca. who also were with the Izuma at Nkalaneni?

Mk. Baka Simelane, baka Xaba nebakamasuku. They were the Simelanes, Xaba and Masukus

Nkalaneni who was the sikhulu?
chief.

Mk. Bebatikhulu lertkalaneni labaka Nzuma.
The Nzumas were themselves chiefs at
Nkalaneni.

Ca. Does he know the other names of the chiefs
of Nkalaneni?

Mk. Lesikhulu lebesu lertkalaneni nguLodanga.
The chief which was at Nkalaneni was
Lodanga.

Ca. Did Lodanga khorita to Miswati?

Mk. Cha, bambulala uLodanga khona le,
kute babaleke laba bakutsi baka Nzuma.
K No, Lodanga was killed at Nkalaneni,
that's why the Nzuma deserted there
to here.

Ca. Lodanga was killed at Nkalaneni?

Mk. Yebo Yes, he was killed at Nkalaneni.

Ca. By the Zulus?

Mk. Yebo Yes, he was killed by the Zulus.

Ca. Who was the chief when they left
Nkalaneni?

Mk. Kwakungu Siyendane (the chief was
Siyendane).

Ca. Does he know anything about the Hlubi
people?

Mk. Cha bakanzuma beta bashuza.
No, the Nzum's came walking.

Ca. Who came in the silulu?

Mk. Ngulabakasimelane. The Simelanes.

Ca. Anyone else?

Mk. Cha, angimati lomunye.
No, I don't know others.

Ca. Does he ever hear the word Embe?

Mk. Embe ngiyive lekallqwane. Embe
I heard ^{it} in kallqwane.

Ca. What did he hear there, what does
that mean?

Mk. Ilgeva kutsi lembe le, isuka lepho
kwadzabuka emaswati khona.
I heard that this Embe is from
where ~~the~~ Mswati was originated.

Ca. What do they say about Embe?

Mk. Ngumuti wenkhasi umbo.
Embe is the King's Residence

Ca. When the Nzuma people came from

Then Mswati took them and gave them
the land ~~at Zombodze~~ and fields at
Zombodze

Ca. Did they plough? O not sure.

Ca. Who was in charge of Zombodze?

Mk. Kwakungu^{Ma} Senjane. He was Masenjane.

Ca. Sibandze?

Hl. Yes Sibandze.

Ca. Were the Nzima men in the Mabuffo
warriors of
Mswati?

Mk. Yebo ~~Yebo~~ Yes, there were in Mswati's warriors.

Ca. Do the Nzima people say that they are
Ntungwa?

Mk. Abasibe emantungwa They are not
Ntungwas.

Ca. Did he ever hear a story about the people
coming in the silulu?

Mk. Ngeva. I heard.

Ca. Do the Nzima people say that they
came in the silulu?

Mk. Besuka le erikalaneni beta lapha
kallgwane. They moved from Mkalaneni
and come to Swaziland.

Ca. And who was the king of Swaziland?

Mk. Kwakungumswati.

The king was Mswati.

Ca. Did they khonta to Mswati?

Mk. Bafike bakhonta kumswati banesive
labafika naso. They asked Mswati
the place to build their homestead
with all the nation they arrived
with.

Ca. The Nzuma people?

Hla. Yes.

Ca. Who were the other people?

Mk. Baka Simelane, nebakamasku, neba-
kaxaba nebakamotse.

They were the Simelanes, Maskus,
Xabas and the Motse.

Ca. ^{And then,} What happened under Mswati, did he
give them land?

Mk. Wase uyabatsatse nswati ubanika
kaZombedze emasimu

Ca. Sikhosana?

Si. Yebo, Yes.

Ca. And across the border ~~can't~~ can't be heard.

Si. Ngulngilajuni ~~o~~ not sure.

Is Ngenetjeni.

Ca. Who was across the border

Si. Ngulngenetjeni Sikhosana
Is Ngenetjeni Sikhosana.

Ca. At what place?

Si. Ertatali In Natal.

Hi. Singetesamthala ~~we~~ can't get him?

Si. Cha, ningezenamthala. No, you can't
reach him.

Ca. Where?

Hi. In Natal.

Ca. But where?

Si. Enikhatini wabagudu neNgotje.

In between Magudu and Ngotje.

Ca. What happened to ^{the} Sikhosana people when
they came to Swaziland, does he know
any story or what happened to them?

Si. Cha, kuzo okubalulekile engakuzwayo.
There is nothing important I heard.

Ca. Where did they settle in Swaziland?

Si. Kokucala bakha eTjenlikartwane base

Ca. Where in Zululand?

Si. E Natal.

~~It is~~ In Natal

Ca. Where in Natal?

Si. Kusukela nje ngase Vryheid kwahla
uphikelele eMagudu. Natal is
starting in Vryheid coming down
to eMagudu.

Ca. And what happened there?

Si. Kwase kuthi ngokulumba kwesikhathi
base beweluhongolo babuya ngapha.
bezokhenza Karkwane. After
As time went on they cross Pengola
and came to thonta to Swaziland

Ca. Why did they leave Zululand?

Si. Kwazulu kwakunezimpi kakhulu.
There were too many wars in
Zulu land.

Ca. And what happened to the sikhosana
people in the fighting?

Si. Babengena ngokuthi ngamabutho
alweza inkosi. They entered because
they were the king's warriors and
fighting for the king.

Ca. Which king?

Pongela to Swaziland.

Ca. He doesn't know anything about before?

Nt. Mabeza eUryheid babesuka kwaMthashana
When they moved ~~from~~ ^{to} Uryheid they
were first at ~~Mthashana~~ ^{kwa} Mthashana.

Ca. Why did they move from kwaMthashana?

Nt. Yimphi. There was war.

Ca. Whose imphi → war?

Nt. KwakungamaBhunu nentangisi.

It was the English and the Boers.

Ca. Who do the Ntshangase people marry?

Nt. Kute, satsatsa sonkhe sibengo tsirie
They marry everybody.

Ca. Before they were induna to Mpanele
does he know ^{anything about} early, early history?
How did they come to Zululand?

Nt. Kezulu ngulapho sadzabuka khona.

In Zululand is where we were originated

Ca. And before that were the Ntshangase
people always in Zululand or did he
ever hear a story where they came from?
even before Zululand?

Nt. Ayi, Angikutholi kahle ngeba ngithola
kubaba ulwimi sasikanye nabakwazulu.

They move there because there was the English war at the place called Luthashana

Ca. Who was the Ntshangase chief at that place?

Nt. Sikhulu kwakule. U Ntshangase wayeyinduna. There was ~~was~~ ^{no} chief, Ntshangase was the induna (governor)

Ca. To whom?

Nt. KuMpande To Mpande.

Ca. Do the Ntshangase people know anything about the silulu?

Nt. Silulu siyasati siyelukiwa ugetjani kuyakwe ummbila. We know the silulu is made by grass and is for keeping grain.

Ca. Do the Ntshangase people come in the silulu like the Sikhosana people?

Nt. Cha No.

Ca. Does he know other people who come in the silulu?

Nt. Cha No.

Ca. Before the Ntshangase people were living near Vryheid, where were they living before that?

Si. Besuka eVryheid bevela uPhongole beza la. They moved from A Vryheid and ~~to~~ cross

Hl. Tigali tatikhona yini?
Were there any slaves?

Si. Cha kwakuzo

& no, there were no slaves.

Ca. Does he know anybody else, people who came
in the silulu?

Si. Banengi bona nako ngingeke ngitikhumbule
letibango kadwa banengi bona.

Although I can't not remember the
surnames, but there is a lot of them.

Ca. Can we ask Mtshangase now, where the
Mtshangase people originate?

Mt. Sesuka Phesheya kaPongola

We originated from Pongola.

Ca. Does he know the name of the place?

Mt. Yebo Yes.

Ca. What was the name?

Mt. Kutsiwa kukaMeyo. Its Meyo.

Ca. How can we know the place if we go there
looking for it?

Mt. Ngingayithola ngokuba nendule eVryheid.
You can ^{get} ~~see~~ it when you go pass
Vryheid.

Ca. Why did the Mtshangase people move from
there?

Mt. Basaswa yimphi yebelungu leyayilwa
khona le endraweni yeseLuthashana.

Hla. Yebo. Yes.

Si. Cha abasha ngaba bona bayali kutsi beta balokhonta. No they don't say that because they know themselves that they came to khonta (immigrate).

Ca. And emakhondzani?

Si. Cha, angikaze ngive.

No, I haven't heard that.

Ca. Who do they not marry, the Sithasana people?

Si. Empeleni angati, kodwa ngokubona nena ngiva ngemlando wakaniwubelo kusho kuthi akufanele sithathane nabo. Ngaphandle kwalesibongo kute lesinye lesizilako. I really I don't know but according to my own decision ^{and} decision ~~they~~ ^{the Mubelo's history} ~~we~~ ^{we} should not marry ~~any~~ should not marry the Mubelo people. - except this surname we marry them all.

Ca. Did he ever hear any ^{other} story or history

Si. Awu cha, kude ehi no there is none.

Can you ask him

Ca. Where did he hear his history?

Si. Ngezwa ngemkhulu I heard it from my grandfather.

Ca. What was his grandfather's name?

Si. KwakunguMsikaba. He was Msikaba.

Ca. Does he know anything about tiyali?
Slaves

Hla. Yebo. Yes.

Si. Cha abasha ngoba bona bayuti kutsi bela
batokhanta. No they don't say that because
they know themselves that they came to
khanta (immigrate).

Ca. And emakhandzambili?

Si. Cha, angikaye ngive.

No, I haven't heard that.

Ca. Who do they not marry, the sithosane people?

Si. Empeleni angati, kodwa ngokubona noma ngiva
ngemlando wakamubela kusho kuthi akufanele
sithathane nase. Ngaphandle kwalesibongo
kute lesinye lesizigilako. I really I don't know
but according to my own decision ^{and} decision ~~they~~
~~the~~ ^{the} ~~muubelo's~~ ^{muubelo's} ~~history~~ ^{history} ~~we~~ ^{we}
~~should not marry~~ ~~my~~ ^{my} should not marry the
Muubelo people. - except this surname we
marry them all.

Ca. Did he ever hear any ^{other} story or history

Si. Awu cha, kute oh! no there is none.

Can you ask him

Ca. Where did he hear his history?

Si. Ngezwa ngomkhulu. I heard it from my
grandfather.

Ca. What was his grandfather's name?

Si. Kwakungu Msikaba. He was Msikaba.

Ca. Does he know anything about figcili?
Slaves

Si. Bqadene nebaka Sikhosana?

Special for the Sikhosana people?

Hi. Yebo. Yes.

Si. Cha, kwakute. No, there wasn't.

Ca. Did they have sigodlo?

Si. Cha. No.

Ca. Do they ever ^{do} anything special or do they have any job? e.g. doctors, insila yenthozi.

Si. Bakhona ababengodokotela (inyinyanga) kodwa ebuncenkweni azange ngizwe ngaphandle kokokuba yinduna zezikhulu. There were doctors (traditional doctors) but I haven't heard about ~~to~~ them being deputies I only heard that they were tinduna (gouverners) (gouverners).

Ca. Does he know where the mumbule people are today?

Si. Bakhona ngapha ngakuzwane.

They are that side near Zwane's.

Ca. Does he know the name of a place?

Hi. No, the Zwanes are where we stopped — can't be heard.

Ca. Do the Sikhosana people say bembabuko?

Si. Kuphi? LakaNgwane?

Where? here in Swaziland?

beza lapha emhlosheni First they settled
at eTjenalika ngwane then moved to
Mhlosheni.

Ca. Do the Sikhosana people khonta to the Swazi
king?

Si. Yes offer pay

Ca. Did they tfula or tseia anything?

Si. Yebo babetera tefulo. Yes, they ~~tr~~ did
offer things to ~~thing~~ the kings.

Ca. What?

Si. Njengokuthi nje makufuneka iyinkomo enkosini.
Like cattle if ^{the} king has asked
them.

Ca. Was there ever a king of the Sikhosana people

Si. Abazange babe naye lakangwane ngaphandle
kokuthi babe naye kumandebele. They had
never had one in Swaziland, they had
a king in Mandebele or Adebelerland.

Ca. Does he know the name of the king?

Si. Cha, angujazi umpela. Kodwa ngizwa bekusho loko.
No, I don't know really, ~~be~~ but people say that.

Ca. Before the Sikhosana people came to Swaziland
do they used to gindza inwala?
dance

Si. Cha. No.

Ca. Do they gindza umkhosi?
Dance

Si. KwakunguShaka ngalesosikhathi.

It was during Shaka's time.

Ca. Did they fight for Shaka?

Si. Banilelwa. Yes, they did fight for him.

Ca. And why did they leave Shaka

Si. Bathanda nje lelilakallgwane ukuthi lona
liholile. They liked this Swaziland
because is a quiet place.

Ca. Which Swazi king did they thanta?

Si. Lapho angati kahle, kungati laba labadzala
kunami. That's where I don't know maybe
the elder ones know.

Ca. Are there some elder people here?

Si. Bakhona. Yes, there are.

Ca. Where are they?

Si. Oh bangale eMhlasifane nyalo, kanti aba-
nye bale nyaseMhlosheni khona lakallgwane.
Oh, they are in ~~Tra~~ Tra³uaal now, but
others are at Mhlosheni here in Swaziland.

Ca. Who is near Mhlosheni?

Si. Lomdala engimaziye umHlafuthe The elder
one I know is Mhlafulthe

Up North where they came rolling in the
silulu.

Ca. Why did sikhosana people leave Muubelo?

Si. Kwathi uma kufika lesikhathi sokuthi bangena
lasilulwini manje kuyabangwa base bethi
thina bakaSikhosana sesidlife (sesincamile)
sesiyahamba, bakamuubelo bathi bona thina
sisaubela, base bethi bakaSikhosana saleni
ke nuna seniyokuba ngabakwaMuubelo thina
sisiyokuba ngabakwaNeama. When the Sikhosana
people decide to enter in the silulu and roll
in it, they told the Muubelo people that they
are satisfied so they are now going and the
Muubelo people said we are still mixing
(ba^{sa}ubela, kububela is to mix especially when
making swazi beer, and what is mixed is called
imuubelo^a ie like putting tartaric acid to the
porridge) Then the Sikhosana say ok, you are now
Muubelo and we are Sikhosana or Neama.

Ca. And then what happened?

Si. Kwase kuba Lwehlukana kwethu rathi
sase siba bakaSikhosana nabo baba ngelunye
uhlanga lwakamuubelo. Then that
was the separation of the Sikhosana people
and the Muubelo nation.

Ca. And where did the sikhosanas go?

Si. Behlela kwaZulu.

Gney came down to Zululand.

Ca. What is akhiweyo?

Ha. Sakhiwe. Is made.

Ca. Did Sikhosana people at the same as they had silulu, did they have ingungu also in the old days?

Si. Yebo, banayo ingungu banase nesilulu.
Yes, they have both ingungu and silulu.

Ca. Does he know anything about Embo?

Si. Akukho engikwaziyo ngembo
There ^{is} nothing I know about Embo.

Ca. Do Sikhosana people call themselves amaNtungwa?

Si. Ulma ngizwa laba bakaSikhosana behluka-
na nebaka Muubelo phakatsi ngokudabuka kwabo. When I heard, these Sikhosana people were separated from the Muubelo people.

Hi. Bakamuubelo bebakanye nebakaSikhosana?
Are the Muubelo people together with the Sikhosana people.

Si. Yebo.

Yes, they are together.

Ca. Where?

Si. Khona lentlala lapho basuka khona baqoqoka ngesilulu.