

S.O.H.P. TSABNDZE HISTORY: Mahivayivela Teabedze et al. 1/2

13 eZambane — name of a place which lies between Manzini and Mpaka, in the Ka-Malinda chiefdom.

14 urnuti } — see glossary.
variant: umuzi }

15 Mafutseni } — a place located at
variant: eMafutheni } about 15 km east of
Manzini, and is
midway to Mpaka.

C.H if the other one wants to help then
 Nangabe lona lamunye ufuna kusita,
 speak, they must be, but they must wait
 akakhulume, kufanele vele kutsi basite, kepha
 till he is finished, and this man should
 ke kufanele beme aze acedze. Lona ke
 speak louder, so that the tape can get
 yena kufan e akhulume kakhulu, khona
 no whisper.

lomshini ungenowutsatsa kuhleba
 H.D. nhn, e- ningabokleba bobabe. Kubotsi
 nhn³, e [um] do not whisper bobabe⁴.
 nangabe ufung kusita lo endzaweni
 If you want to help this one in a certain
 lengukutsi, ukhulume nje ucondzise
 area, speak out loud.

2 njengami nje
 like me, in fact.

H.D. ungasho kutsi [uyakleba], utsi nje
 do not speak like this [he whispers], just say:
 "Kungukutsi nekutsi, ngisita to mine",
 "It is like this and this, I am helping this
 s kunalowu kleba, ngoba utabe ngulo
 one, myself", rather than whispering, because
 abuyel emuva angaseva. he will
 he will keep on going back, and he won't

M.I.T ngobe litsi leligama kulaba bakitsi
 because the thing I am being taught^{by} bakitsi is that
 bangifundzisa kutsi wo, sidzabuka kula-
 wo², we dzabuka from the Sotho. As
 be Sutfu. Nasidzabuka kulabe Sutfuke
 we dzabuka⁷ from these Sotho, we

"bakitsi } — My or our countrymen,
variant: abakithi } those of my ethnic group.

¹²wo — 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 point.

C.H. | Can you explain to him, no he must —
Ungamchazela yini, khayi, kufanele —

M.T. ekudzabukeni kwetfu, ngimngane, ngimdede
as for our dzabukaing⁷, I am young; I am old
Koduwake angikuati, Koduwake ngiyati
but then I don't know it, but I do know
lokutsi e. kudzabuka kwetfu sidzabuke
that e-[um] our dzabukaing, we dzabukid
lapha kusuka, eMdzimba kuta lapha,
there where it starts, at Mdzimba coming
Kodawa kutsiwa nguyiphi lentsaba
here, by the way, what is this mountain called

I Hhayi, sesukebe Sutfwini.

No, we came from the Sotho⁹ [people]

M.T. nhhe?
nhhe⁸?

I akusiko ebeSutfwini?
was it not from the Sotho?

M.T. kuphike?
Where?

I ebeSutfwini
from the Sotho [people]

M.T. enhhe, ebeSutfwini phela, ya! Nasisuka
enhhe⁴, from the Sotho, indeed, yes! When
lapha, sisuka laphi eMdzimba, kube Sutfu
we left that place, Mdzimba¹⁰, from the
sesi...
Sotho.

H.D. asowume, babe.
Can you stop [please], babe⁴.

M.T. e sengimile.
e-[um] I have stopped.

8 nbhe?? — what?; can you repeat, I didn't hear.

9 Sotho } — the groups of people
variants: beSuthu } who were found by the Nguni
Suthu } people were predominantly of Sotho
} stock. So, in this context, Sotho refers
to these people, who were
either absorbed into the Nguni
population or fled the country
upon encounter with the Nguni.

10 Mdzimba mountains? — a series of
variant: Mdimba } elevations south of
} Mbabane in the Midlands
} about halfway to Manzini.
} Caves in the mountains
} are gravesites of some of
} the Swazi kings. The royal
} villages are also usually
} located near the foot of these
} mountains. The impenetrable
} nature of these mountains
} made them natural Swazi
} strongholds when the Zulus
} attacked the Swazis, only to
} give up and go home.

C.H. ya⁵
yeba

M.T. ngitsi ngimi Mahlwayizela, ngitalwa ngu-
I am saying it is I, Mahlwayizela, I am
Majembeni. Majembeni utalwa ngutthonyane
born of Majembeni. Majembeni is begot by
Ngyema ke lapko, ngisho babe, nagogo,
thonyane. I then stop there, I am referring to
angitsi siyevana lapko? other there?
babe⁴ and gogo⁶, do we understand each?

H.D. Mahlwayizela Tsabedze, son of, uyisho?
Mahlwayizela Tsabedze, indwadzana ya, father?

M.T. ngitalwa nguMajembeni
I am born of Majembeni

H.D. Majembeni, the father, Majembeni
Majembeni, uyise, Majembeni

M.T. e-e, gogo ngu thonyane
yes, gogo⁶ is thonyane.

H.D. grand father thonyane
mkhulu ngu thonyane.

C.H. enhe. Can he tell us where do the
enhe? Angasithela yini kutsi laba bakaTsabedze
Tsabedze people originate from?
badzabukaphi?

H.D. e- naniidzabukaphi nina bakaTsabedze?
e-juni? where did you Tsabedze people dzabuka?

M.T. nhn, sasidzabukaphi?
nhn³, we did we dzabuka⁷?

H.D. e.e.
yes

M.T. nhn.
nhn³

5 ya — is an Afrikaans word for 'yes', which has been borrowed by English and SiSwati

6 gogo

variant: ugogo } — see glossary

7 dzabuka —

variants: kudzabuka
ukudzabuka
dabuka } — see glossary

[for the first few seconds there is indistinguishable noise]

H.D. enhhe, nawukhulumako khawu sowuce-
enhhe', if you speak khawu², you shall
dzile ke.
have finished.

M.T. e- ngitsinike ?
e- [um] what shall I say ?

H.D. "Ngimi ngingu Mahlwayizela Tsabedze wabanibani
"It is I, I am Mahlwayizela Tsabedze of sound so.

M.T. nkn. Ngitsi "Ngimi Mahlwayizela ngitalwa
nkn³. I should say, "it is I, Mahlwayizela, who
ngi Majembeni, ngisho babe.
is begot by Majembeni, I am referring to babe⁴

H.D. enhhe. Chubeka
enhhe', Co. four.

M.T. e- Majembeni utalwa ngu Hhonyane
e- [um], Majembeni is begot by Hhonyane

C.H.

H.D. utsi uphakamise liwi babe, niengawenje.
she says raise the voice, babe⁴, like you.

M.T. ngiphindze ngikhulume ?
should I repeat ?

C.H. what is that ?
yini ke loko ?

H.D. can he repeat ?
angaphindza yini ?

C.H. nkn.
nkn³

H.D. yebo
yes

Footnotes

1 enhe — }
variants: enhe } — 1. yes 2. that's it! 3. I
anha } see 4. I agree.
aha }

2 hāuu — 1. of surprise or disbelief.
2. of concern, disapproval,
or sorrow.
3. of pity or sympathy.

3 nba — (interjection) 1. Is that so?
Really? 2. Yes! (I understand
or agree) 3. What?

4 babe } — see glossary
variants: ubaba }
bobabe - plural }

Hamilton Series :

Tape Number : H1

SUBJECT : Tsabedze History

INTERVIEWEES) : Caroly Hamilton = C.H.

interpreter : Henry Dlamini = H.D.

INFORMANTS : Makhwayizela Tsabedze = M.T.
Mankaba Tsabedze = Man.T.
Baleni Tsabedze = B.T.
Silwane Tsabedze = S.T.

PAGES
32
BLADSYE

Croxley®

Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Hamilton series tape H-1
Naam

Subject Tsabetze History
Vak

Place Ka-Malindza
Plek

DATE: 30/9/83

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 1
JD. 267

Section One

Tsabedze History

Hamilton series

30.09.83

Mahlwayizek Tsabedze et al

25 wekunene — } wena wekunene is literally
: bekunene } translated as: "you (person)
of the right hand."
nin bekunene is literally
translated as: "you (people)
of the right hand."

26 awu } — 1. (interjection) of sudden
owu } surprise 2. of surprised interrogation
ewu } 3. In some contexts this
word is non-influencing.

27 emajaha } — see glossary
variant: amajaha }
singular: lijaha }
variant: ijaha }

at Mdzimba.

e.Mdzi

C.H. nhn,

nbn³

M.T. ngesikhatsi ke naku, beSutfu sebaqitseta
when the Sotho got scattered at the time
nakuta laba baka Ngwane, sebakamba
the Ngwane people came in, and they left
njongobe bangekho la, natsi sesiyeklake
as they are not here; we then came down
sita ngala.

this side ourselves.

H.D. and the beSothos were, had moved
futsi ke beSutfu besebasukile lapho; tsine
from there, and then we split down
sehlukana 'nabo, sabese siyekla.
ourselves

C.H. enke which Swazi king found the Tsabedze
enke¹. Nguyiphi lenkhosi yemaswati layakha-
people at Mdzimba?
ndza baka Tsabedze lena eMdzimba¹⁰⁷

H.D. e lenkhosi leyefika yakhandza nise-
e- [um] the inkhosi²³ who came here and
Mdzimba, Tsabedze, yayingubani yona?
found you at Mdzimba, Tsabedze, was who?

M.T. eyi, naku, sibongo ngubani, babe?
e- [um] here, [your] sibongo²⁴ is who, babe¹¹⁷

H.D. cha ngifuna lenkh... ngiwaka Dlamini
No, I want, I am a Dlamini myself
mine

23 inkhosi

variant: inkosi

Plural: emakhosi

24 sibongo

variant: isibongo

see glossary

see glossary.

M.T. e-laph'enkhosini yakaNgwane, njobe sengi-
 e-zumi here the inkhosi¹⁶ of kaNgwane²⁰,
 qhazile nje kutsi lengikuwile kulalabadeala
 as I have explained that what I heard
 e, bona bangemakhandzambili nabefika
 from the elders, e-zumi they themselves are
 bakaNgwane, njoba ngikhuluma ngebeSutfu.
 emakhandzambili²¹, when the Ngwane people came,
 as I have mentioned Sethos

H.D. e-the Tsabedze people, they have been
 e-zumi lababakaTsabede, bathandwa, bange-
 found, they are called emakhandzambili
 makhandzambili, babitwa kanjalo.

C.H. nhn. Where were they, in the Ngwane
 nhn³. Bebakuphi lapha kaNgwane, kuyiphi
 Kingdom, which place?
 indzawo?

H.D. na, nabebakuphi ngesikhatsi angakefiki
 where were they [in Swaziland], before
 Ngwane?
 Ngwane arrived?

M.T. bakaNgwane bangakefiki la?
 before the Ngwane²⁰ people arrived here?

H.D. nhn-nhn
 nhn³-nhn

M.T. njobe sengiqhazile nje kutsi e. sasi lapha
 as I have explained that we were here at
 entsabe e Mdzimba, nalabe Sutfu bakhe,
 entsabe²² at Mdzimba, even the Sotha had
 sakhe khona kuleyondzawo
 settled there, in that place.

H.D. as I have said that we were residing
 njengaloku sengishito kutsi sasihlala

21 emakhandzambili
variant: emakhandzambili

} — One of the three categories into which Swazi clans are divided, the term means literally "those found ahead." These clans were of Nguni or Sotho origin who were already occupying areas of Swaziland when Sobhuza I came in with his followers.

22 entsabe — an incomplete word, possibly entsabeni meaning on/at/from to the mountain.

H.D. so, we are still residing under the hill
sisahlala ngaphansi kwaleligquma.

C.H. nha.
nha³

M.T. angati umlanduwo wami, kuwati kwami
I don't know my umlanduwo¹⁹, my knowledge
nakubutwa loko kutsi e- ngukuphi lesikwati
of it, when that is asked that, what do we
ko, e lukambo lwetfu noma sati kutsi
know e-um about our journey or know
sangena njani kulenzawo, sahlala njani
how we came into this place, how we
kuloko lesengikulandzile, njongoba sebashin-
stayed, in terms of what I have said, as
to nje labafana kutsi lukambo lwetfu
these boys have said that our journey
nje, sehlukana kulabe Sutfu. Tsineke
we split from the Sotho people. We then
sesita ngala
came this side, ourselves.

H.D. e we split from the Sotho, while we
sehlukana nebe Sutfu, tsineke sabe sesita
came this way, ourselves from Mdzimba
ngalapha, sisuka eMdzimba¹⁰.

C.H. enhe. Can he tell us how the Tsabedze
enhe¹. Angasifjela yini kutsi laba bakaTsabedze
people come into Nkwane²⁰ King?
baze bangena kanjani lephenkhosini yaka Nkwane

H.D. e bakaTsabedze bangena njani la
e-um how did the Tsabedze people
enkhosini yaka Nkwane?
get into the inkhosi¹⁶ of kaNkwane²⁰?

19 umlandvo } — see glossary.

variants: umlando
umlandwo

^{Kwa}
20 Ngwane
variant(s) 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. Ngwane was an early leader of the people later called Swazi. This was King Ngwane III, father of Sobhuza I.
4. A territory in the Republic of South Africa, which is mainly inhabited by Swazi people who got cut off at the time of 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.

H.D. and then they moved themselves to Mdumazulu
 babese e bona sebayesuka baya eMdume
 which is the hill there, where he was
 zulu, lokuligquma lapha, lalapho
 standing yesterday.
 abeme khona itolo.

C.H. who were to look after the cattle?
 bobani labek' - kuvelusa letinkhomo?

H.D. Mabuzas
 bakaMabuzas.

C.H. enke.
 enke²

M.T. nakhona lapho ke inkhosi seyiletsa inkhosi-
 even there the inkhosi¹⁶ sent inkhosikati¹⁸
 kati ya Mbandzeni, seyitsi-
 of Mbandzeni, and said

H.D. and then
 kwase.

M.T. ya, inkhosikati
 yes, the inkhosikati¹⁸

H.D. the king brought Mbandzeni's inkhosikati
 inkhosi yaletsa inkhosikati ya Mbandzeni

C.H. nhn.
 nhn³

M.T. sesiyehlake sesibuya langaphansi
 we then came down

H.D. and then had to come up, come
 kwafanelake kutsi senyuke, kutsi sekhe
 down from the hill
 lapha emagqumeni.

M.T. njongoba solo sikhona lapha ngaphansi
 as we are still found beneath [the hills]

18 inkhosikati }
variant: inkosikazi }

see glossary

C.H. where is that?
Kukuphi lapho?

H.D. at Mafutseni
e Mafutseni

C.H. where?
Kuphi?

H.D. e Mafu, towards Manzini
at Mafu. nawubheke ka Manzini.

C.H. okay. Chubeka babe.
Kulungile. Continue, babe!

M.T. lapha e Mafutseni ke sekuba khona tinkhomo
at Mafutseni, there came cattle
lesetiphuma enkhosini, lesetitaku Catjelwa
from enkhosini¹⁶, which were to
kulesiganga, itakweluswa ngulaba be Mafutseni
be placed in this area, and were to be looked
sesiyekla ke tsine siya lapha entsabeni
after by the people of Mafutseni. We then went
e Mdumezulu

down from these mountains to Mdumezulu¹⁷
H.D. while we were residing at Mafu,
ngesikhatsi ke sisahlala e Mafu, e Lhlokohlo,
e- at Lhlokohlo, at Mafutseni, the
e Mafutseni, inkhosi kwafanela kutsi ifumele
king had to send cattle to be looked
tinkhomo kutsi itaweluswa ngulabantfu
after by the Mabuza people.
baka Mabuza.

C.H. nhn. What did he say about
nhn³ Utsiteni nge Mdumezulu?
Mdumezulu?

16. enkhosini } — see glossary.
 variant: enkosini
 also: inkhosi, inkosi
 and amakhosi, emakhosi

17 Mdumezulu — hills located at about
 27 km east of Manzini.

sesakha lapha elokwaneni, Koduwa ngu-
then built [homesteads] at this place, by
siphi nje nasiganga tesebatsi, eZambane,
the way what is the name of this place
eZambane.

which they now call, at Zambane¹³ at Zambane¹³
H.D. We originated from Mdzimba.
sadzabuka eMdzimba.

C.H. anka. What did he say about Zambane?
anka. Utsiteni nge Zambane?

H.D. e eZambane is a place
e-umj iZambane yintawo.

C.H. enhe.

enhe^t

H.D. nabe senakhi umuti?

Did you then build an umuti¹⁴?

M.T. e- kwakha kwabo baka Tsabedze, bakha
e-umj when the Tsabedze people built,
kuZambane.

they built [their homesteads] at Zambane.¹³

H.D. e- and we put up umuti there, at Zambane
e-umj sabe sesakha umuti¹⁴ lapha, eZambane

C.H. enhe.

enhe^t

M.T. sebayesuka ke khona beta lapha
they then left that place and came here
eLuhlokohlo, eMafutseni
at Luhlokohlo, at Mafutseni.¹⁵

H.D. and we moved from Zambane to
sabe sesiyesuka eZambane siya eMafutseni,
Mafutseni, eLuhlokohlo place.
eLuhlokohlo.

H.D. Kusho kona phela kutsi kuyeriteka kube
it means that it is possible that it
Sibongo.
could be a sibongo²⁴

M.T. nhn.
nhn³

H.D. nhn.
nhn³

M.T. ngobe nangiffola labangema Ntungwa
because when I gather, those who are the
ngati kutsiwa: "Simelane Ntungwa,
Ntungwa²⁹, it is said: "Simelane, Ntungwa,
Mshingila." Ngisho ngekunanatela ke
Mshingila." I mean by way of kunawatela³¹
sibongo sebanifu.
the sibongo²⁴ of the people.

H.D. I would say the Simelane people they
Ngingasho kutsi baka Simelane batibita
call themselves Ntungwa
ngekutsi bangema Ntungwa²⁹!

C.H. who are these Tsabedze people related
Laba baka Tsabedze batiklobo nabaphi banifu?
to?

H.D. laba baka Tsabedze batiklobo nabaphi?
who are these Tsabedze people related to?

M.T. batiklobo nabaphi, e... [uyakhwehlela]
they are related to who? [laughing]

C.H. who do they not marry?
Ngubaphi labangabateki?

H.D. ngubaphi le, banifu, sibongo leningatekani,
which people, sibongo²⁴ don't they marry?

31 Kunanatela

variants: ukunanzela

ukuthakazela

also: finanatele

variant: izithakazele

} - see glossary.

C.H. Do they know which people call themselves
Bayati yini kutsi ngubaphi bantfu labatibita
the Ntungwa?
ngemaNtungwa²⁹?

H.D. laba bantfu labatibita ngekutsi bangemaNtungwa
Do you know which people call themselves
ke bona niyabati?
the Ntungwa²⁹?

M.T. labayini, babe?
who are what babe?

H.D. batsi ngemaNtungwa
they say they are Ntungwa

M.T. ngemaNtungwa?
the Ntungwa²⁹?

H.D. e-e, Ntungwa.
yes, Ntungwa.

M.T. sibongo sabo?
their sibongo²⁴?

H.D. is that a surname?
loko sibongo²⁴ yini?

I sive.

it is a sive³⁰

C.H. _____

H.D. Kuyenteka kube sibongo.

it is possible for it to be a sibongo²⁴

M.T. bangemaNtungwa?
they are Ntungwa²⁹?

H.D. nhn-nhn.
nhn³-nhn

M.T. e-sibongo yini noma sive

e-[umi] is it a sibongo²⁴ or a sive³⁰

29 Ntungwa } — see glossary.
variant: MNtungwa }

30 sive } — see glossary.
variant: isizwe }

PAGES
32
BLADSYE

Croxley®

Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Hamilton Series (ape 4)
Naam

Subject Tsabedze History
Vak

Place Ka-Malindza
Plek

Date: 30/9/83

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 2

JD. 267

H.D. babese bayakhonta?
Did they then khonta²⁸?

M.T. lapha ka Ngwane
here ka Ngwane²⁰?

H.D. sengisko laph. enthosini
I mean here, at enthosini²³.

M.T. bakhont. enthosini
they khonta²⁸ at enthosini²³

H.D. yes
yebo —

M.T. ————— e-sebaffola letindzawo
then they were given ^{these} areas, that
tekuhlaliswa phela kutsi "wenate Malindza
you: " you, Malindza stay here, and you,
hlala la, nawe wena sibanibani", njobe
so-and-so, " as I have already nawated
sengilandzile nje kutsi nasisuka lapha,
that when we left that place, we went
sesiba laph. eMafutseni, sekubonakala kutsi
to Mafutseni¹⁵ and then it was seen that
asikweshe sibuye lapha eMdumezulu,¹⁷
we should move away towards eMdumezulu,
sikhweshiswa ngulenthosi
being moved by the inkhosi²³

H.D. nini. They were moved by the king, giving
obu³. basuswa yinkhosi, yaba nika
the place to stay after the
lentzawo kutsi bahlale emva kwe —

C.H. which king was that?
Kwakunguyiphi lenthosi?

H.D. Mswati
Mswati

H.D. beta bangene laph'ekhatsi yini, ba roller
did they come rolling inside it, inside it,
laph'ekhatsi?

M.T. [uyakleka] bangete babona lapho baqhamuka
[he is laughing] so that they cannot see where
khona, awu! angati ^{lapho} wena wekunene
they come from. awu!²⁶ I don't know, wena²⁵

H.D. I wouldn't say wekunene²⁵
Angeke misha lutho kuloka.

M.T. ngobe kuqhubeka kakhulu entweni kulenze
because continuing with something, in some
vele ibese iyakuqaka. nhn, Ngobe phela
areas you get stuck. nhn³, because we have
sesilandzile lesikwatiko. Labadzala njalo
already narrated what we know. The elders
nabanemlanduo bangakhumbula kutsi awu,
who have the history, can remember that
abetanga ngesitulu, beta ngendlela lenjena
awu²⁶, they did not come by Silulu²⁷, they came by ^{this path}

H.D. all what I have heard, ——— what I
Konke lengakuwako ——— lengakuwa.
have heard

C.H. did the Tsabedze people
Laba bakatsabedze ngabe ba ———

H.D. e bakatsabedze babese bayakhonta yini
e-[umi] Did the Tsabedze people khonta²⁸
lapha kaNgwane?
here in kaNgwane²⁰?

M.T. Kuphi ke babe?
Where, babe⁴?

211

28 khonta } — see glossary
variant: ukukhonta

C.H. Do the Tsabedze people say that they came
laba baka Tsabedze bayasho yini kutsi bona
in a Silulu?
beta nge Silulu²⁷?

H.D. baka Tsabedze baya, batsi beta ngesilulu
Do the Tsabedze people say that they
yini?

Came in/by/with a Silulu²⁷
M.T. angivake?
I don't hear?

H.D. beta ngesilulu yini laba baka Tsabedze?
Did they come by/in/with a Silulu, the Tsabedze?

M.T. ngesilulu?
by/in/with a Silulu²⁷?

H.D. ngesilulu, silulu, naku lokwelukwako,
by/in/with a Silulu, silulu, the thing which is made
njenganaku lokwentelwa tinkhukhu kutsi
by hand, plated, like the one which chickens use
titalele, lesi sekufaka kudla ke? for putting food?
for laying eggs and for hatching, I mean the one,

M.T. angikwati ke lokwesilulu, noma, lokufa,
I don't know about the Silulu²⁷, whether it
ngiyasibona silulu
pu, I see Silulu.

H.D. sikaf umbila,
maize is stored in it.

M.T. e-e. sifaka konke kudla
yes, it is used for storing all types of food

H.D. nkn.
nkn³

M.T. lokusho kutsi beta bagicitwa ngako yini?
Does it mean that they came rolling in it?

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

2 Kwakungu Mswati
it was Mswati.

3 Kwakungu Mswati
it was Mswati

2 Kwakungu Mswati, wentani kani?
It was Mswati, what are you doing?

H.D. it was King Mswati
Kwaku yinkhosi Mswati

C.H. enhe. Before -the Mdzimba, did they ever
enhe^t. Ngaphambili ke kwase Mdzimba, base
hear where -the Tsabedze people came
beva yini kutsi baka Tsabedze baqhamukaphi,
from, before they settled at Mdzimba?
ngaphambi kwe kube bahlala eMdzimba?

H.D. ngaphambili ke ningakakhi ie Mdzimba
Before you built [homesteads] at Mdzimba, you
nahlala khona, nani, neva yini kutsi
stayed there, did you ever hear where you
nasukaphi nase nitawufika lapha
were coming from, before you got here, to
eMdzimba?
Mdzimba¹⁰?

M.T. lokuze sitewufika laph eMdzimba, awu
as for our coming to Mdzimba¹⁰, awu²⁶

2 beSutfu, sesuka ebeSutfwini
it's the Sotho⁹, we came from the Sotho⁹ people

1 beSutfu
it's the Sotho people!

M.T. ngobe laba nje beSutfu sebabuyela lemung,
because these one, these Sotho went
lapha sachamuka khona
back^t, where we came from.

M.T. Wo, Dlamini wekunene, awu, sengemajaha
 wo², Dlamini wekunene²⁵, awu²⁶ it's other
 lamanye langakhwebula khona lapho, ngobe
 emajaha²⁷ who can tell that, because the
 emakhosi Madzala abekhona lapha
 emakhosi²³ are ancient, there was one
 lefika nje nakusuka labe Sutfu wephatsa,
 who came when the Sotho people moved,
 natsi nasesekha sitangala kutsi kwakubusa
 and he ruled; [I don't know] who was ruling
 bani, noma ngu Mswati noma ngu Mbandzeni
 at the time of our coming down this side,
 angati kulawo makhosi. between these emakhosi²³
 whether it was Mswati or Mbandzeni, I don't know

H.D. I wouldn't say wha, it is either, whether
 Angeke ngisho, kuyakuba semkha ini wabo
 Mswati or Mbandzeni, but maybe my
 Mswati na Mbandzeni, kepha ke encenye
 brothers would help me up from that,
 bomnakethu bangangisita kuloko, kutsi kwaku-
 who was the king at that time
 ngubani inkhosi ngaleso sikhatsi.

C.H. have they got any idea?
 Banawo yini umbono ngaloko bayati?

H.D. Ukhona yini longamsita, nakoke kusitake!
 is there anyone who can help him, that is
 inkhosi kwakungubani kuleso sikhatsi
 helping! Who was the inkhosi²³ at that time
 Sebe Sutfu
 of the Sotho.

1. nakufika, inkhosi kwaku ngu Mbandzeni
 on the arrival, the inkhosi was Mbandzeni

H.D. loku?
this?

M.T. e-e, lelebatsi iyakutsandza, setugcolile,
yes, the thing which they say it likes,
kuneludzaka. Livondvo katiwudli umhlanga,
it is dirty; it has mud. The livondvo³⁴ doesn't
liwugata umtfumbu ekhatsi.
eat reed, it only takes out the umtfumbu³⁵

H.D. livondvo?
the livondvo³⁴? from inside it?

M.T. [uyahleka] livondvo, aliwudli umhlanga,
[laughing], livondvo³⁴ it doesn't eat
tigat' umtfumbu ngekhatzi. inside.
reed, it only takes out the umtfumbu³⁵ from

H.D. aliwudli umhlanga?
it doesn't eat reed?

M.T. nhn-nhn, licata lomtfumbu lidle wona
nhn³ nhn, it peels the umtfumbu and eats
langekhatsi.
it from inside

H.D. licat' umtfumbu ngekhatzi?
it peels umtfumbu³⁵ from inside?

M.T. e-e, emanyamba ayakhetsana, kwakhe-
yes, the emanyamba do choose each
tsana bo Sihlasi na Nakati.
other, Sihlasi and Nakati chose each other

H.D. yini ke konoko?
what is that?

M.T. [uyahleka]

[he is laughing]
2 bantfwabemuntfu labo.
those are children of a person.

34 livondvo } — a small animal in the cat
variant: wondo } category. It lives in a bush

35 umthumbu } — pith
variant: umthumbuf

H.D. njengelizulu?
like rain?

M.T. e-e- njengelizulu. Ingwe kayeweli emfule
yes, like rain. The leopard doesn't cross
ni yesabrematipho konakala, eludzakeni.
a river, it fears that the claws will get spoiled,
in the mud.

H.D. ingwe
a leopard?

M.T. e-e, ingwe ayeweli eludzakeni yesaba
yes, a leopard doesn't cross a muddy
emazipho atakonakala.
area because it fears that the claws would be spoiled.

H.D. ayeweli emantini?
it doesn't walk across water?

M.T. e-e, lapha kuneludzaka khona ayeweli,
yes, where there is mud it doesn't walk
yesaba lamatipho ayo, atakonakala,
across, it fears that its paws would be spoiled.

1 Kutiphukuphuku letintfo leti [dogs are
these things are claws stupid [tinja tyakho
buckings]
khotso]

H.D. yesaba ludzaka?
it fears mud

M.T. yesaba ludzaka, Kutawonakala emazipho
it fears mud, the claws will get spoiled
ayo laphema, eludzakeni.
in the wa, mud.

H.D. Kutawonakala emazipho?
the claws will get spoiled?

M.T. e-e-
yes.

H.D. wena wa Guli wa Ngubo?
you of Guli of Ngubo?

M.T. nhn-nhn.
nhn³-nhn

H.D. wena wa Guli wa Ngubo
you of Guli of Ngubo

M.T. lawu sengitawuze ngisi
awu²⁶, I will eventually

C.H. What's that? And then?
yini ke loko? Beseke?

H.D. lokunye?
what else?

M.T. usho lesibongo?
you mean the Sibongo?

H.D. e-e-
yes.

M.T. wena kantsaba utfutsemafu njengelizulu
you of mountain which transports clouds,
like rain.

H.D. nhn?
nhn³?

M.T. wena kantsaba utfutsemafu njengelizulu
you of mountain which transports clouds,
like rain.

H.D. wena ntsaba?
you of mountain?

M.T. e-e, lotfutsemafu njengelizulu.
yes, who transports clouds like rain.

H.D. ematje, emafu?
stones, clouds?

M.T. e-e, lotfuts' emafu njengelitulu,
yes, who transports clouds like rain,
emafu.
clouds.

koja ngeke ngiticedze.

I cannot finish them.

C.H. we missed Something

kukhona (lokutsi) Tsingakakutfoli kahle

H.D. ya, we missed this Guliwe, he didn't say "Guliwe"

"Guliwe" kucala.

C.H. So, Tsabedze, Malindza,

kusho kutsi kutsiwa: Tsabedze, Malindza

M.T. Guliwe

Guliwe

C.H. Guliwe

Guliwe

M.T. Malindza

Malindza

C.H. again? so does he repeat Malindza? futsi? kusho kutsi uyamphindza lo "Malindza?"

H.D. uyamp, e simphindza kabili Malindza.

you rep, e-umiz do we repeat twice this e siyamphindza futsi?

Malindza?

M.T. ya, kutsiwa: "Tsabedze, Malindza, Guliwe."

yes, it is said: "Tsabedze, Malindza, Guliwe."

C.H. Tsabedze, Malindza, Guliwe,

Tsabedze, Malindza, Guliwe.

M.T. nhn-nhn, wena waGuliwe waNgubo

nho³-nho, you of Guliwe, of Ngubo

C.H. what is that? That part, that he has just yini ke leyo? Leyondzawana lasandza-said?

kuyisho?

C.H. no, I don't want Mavimbela, just Tsabedze
Hhayi, Angisifuni lesaka Mavimbela, ngulesaka Tsabedze

M.T. Wo, angisayi lapho?
Wo¹², I don't go in there?

C.H. just Tsabedze
saka Tsabedze kuphela

M.T. e- Tsabedze, Malindza
e [um] Tsabedze, Malindza

H.D. utsi musa kungena kulaba baka Matsebula,
she is saying don't get into the Matsebula,
nebaka Mavimbela,
and the Mavimbela peoples.

M.T. Wo¹
Wo¹²

H.D. khuluma lesi saka Tsabedze, nome sitsi
say only the Tsabedze, or we can say
Mkholo lonsunduu netinyawo takhe,
Mkholo who is nsunduu³² with/and his feet,
Kuthomba loku lokuthulunywa ngini lapha³³
which is what you say when you bongi
nani bongako

M.T. Wo! Lapha kulesakitsi nje njobe
Wo²¹ Here, in our [sinanatelo³¹] as I am
ngiqondze lapha kaTsabe, kaMalindza.
interested in the Tsabe, the Malindza [Tsabedzes]

H.D. enhhe. E sitsi: Tsabedze, Malindza, Guliwe
enhhe¹ e [um] we say: "Tsabedze, Malindza,

C.H. Guliwe
Guliwe?

M.T. e-e- Ngobe tinanatela takhona tinengi
yes, as the tinanatelo³¹ of theirs are many

33 bonga — see glossary
variant: ukubonga

netinyawo ----

with/and his feet.

C.H. I am not interested in that. Can you ask angikacondzani naloko. Ungamcela yini him to say it again, just for the tape kutsi akuphindze akusho sentele khona recorder?

Kutawungena lepha kulomshini?

H.D. a wusho ngalo
say it again.

M.T. ngiphindze ngisho?
must I say it again?

H.D. khulumela kuloku.
speak in this.

M.T. ^{wo!} ngisuse kulesakitsi?

^{wo!} Shall I start from our clan?

H.D. khuluma sona.
say it.

3 lolobowukukhuluma, babe.
just what you have been saying, babe.

M.T. ^{wo!} Kulomagama lengiwakhulumile kutsi ^{wo!} the words that I have said, at that kulesakitsi ngitsite: "Tsabedze,"
time I said: "Tsabedze,"

H.D. Chubeka
Continue.

M.T. "Malindza", e- ngase ngiphindze ngitsi
"Malindza", e- [um] then I, again, said:
"Tsabedze, Sihlase"; e- saka Mavimbela ngitsi:
"Tsabedze, Sihlase"; e- [um] as for the
"Mavimbela,"
Mavimbela one, I have said: "Mavimbela,"

M.T. lesakitsi phela Sitsi: Tsabedze, e-Malindza, the one of Kitsi says: Tsabedze, am, Malindza, Sihambe siye, angitsibe, sinanatelo and goes to, doesn't it, the sinanatelo³¹ sihambe sifike kutsi "Tsabedze, goes as far as saying "Tsabedze, Sihlase".
Sihlase

H.D. Siphindze siyako kutsi Tsabedze?

We, again, say Tsabedze?

M.T. e-e, sitsi Tsabedze, Sihlase. Se sitsi ke:

yes, we say "Tsabedze, Sihlase". And then "Mkholo, lonsunduu netinyawo". Manje ke we say "Mkholo, who is nsunduu³² with/and sekusho kutsi sengulakuhlangua khona his feet." Now it means that it is where

nebaka Mawimbela lapho. Angati ke laba baka- it converges with those of the Mawimbela, there Matsebula. E-lesaka Matsebula kodwa e- I don't know about those of the Matsebula clan.

H.D. Cha, phela, Sikhuluma ngebaka Tsabedze.

No, of course, we are talking about the Tsabedze.

M.T. e-e- lesaka Matsebula sona singena

yes, the Matsebula people, where do naphi nabo laba?

we come together with them?

2. Solo sikanye nalesaka Mkholo. Ya, Solo it is one with that of Mkholo. yes, they

Hikanye, tyafananana.

are still together, they are the same.

M.T. Mkholo, Matsebula, Mkholo lonsunduu

Mkholo, Matsebula, Mkholo who is nsunduu³²

32 nsunduy 2 — 1. dark brown. 2. tan.
variant: nsundy

join together.

C.H. What is the tinanatelo of the Tsabedze
 Htsini tinanatelo³¹ talaba baka Tsabedze
 people?
 banifu?

H.D. Htsinike tinanatelo, asewutisho ke,
 what are the tinanatelo, can you say
 Tsabedze.
 them, Tsabedze.

C.H. | _____

M.T. taka Matsebula
 the Matsebula

C.H. no! no! of the Tsabedze, tinanatelo³¹ of
 Hhayi! Hhayi! Taka Tsabedze, tinanatelo³¹ taka
 Tsabedze.
 Tsabedze

I ngiyaqala ke: "Tsabedze. Bese kuhlangua
 I am now starting: "Tsabedze. Then it converges
 lapha kutsi "Mkholo." netaka Mavimbela
 where it says "Mkholo" as well as ^{that of the} Mavimbela

M.T. ya, kuhlangua nga Mkholo, kubaka Mavimbela
 yes, it converges on Mkholo, with the Mavimbela.

H.D. Siyacala ke sitsi: "Tsabedze", ngitokuwathi ke
 we are starting, we say: "Tsabedze," so that
 lokubhala ke njalo unomphela njengoba
 I can be able to write it down continuously
 sikhume savumelana, yeboke, chubekake
 as we have talked and agreed. Yes then,
 sergamshito "Tsabedze."
 continue, I have already said: "Tsabedze".

naso ?

M.T. lesingatekani naso saka Mavimbela.
those that we don't marry, are the Mavimbela people

H.D. we don't marry the Mavimbela people
asibateki laba baka Mavimbela bantfu

M.T. e.e. ngati, lesinye ngusiphi kodwa?
yes, I know, which is the other one by the way?

1. Saka Matsebula
it is Matsebula

2. Ngu Matsebula
it's Matsebula

M.T. Saka Matsebula
it is Matsebula.

H.D. and Matsebula
nesaka Matsebula.

2. nesaka Mahlalela
as well as the Mahlalela

H.D. and Mahlalela.
na Mahlalela.

C.H. why don't they marry the Matsebula?
abateki ngani laba baka Matsebula?

H.D. letintfombi taka Matsebula anitisoni
why don't you woo the Matsebula girls?
ngani?

2. bakitsi.

they are bakitsi"

M.T. Kuhlanguana letinanatelo
the tinanatelo³¹ converge

H.D. the surname, they come together, they
letibongo tihlangana, tyachumana

1 Mangwane!
Mangwane!

H.D. e- the chief was Mangwane.

e- sumi sikhulu kwakungu Mangwane.
C.H. do they know who was his father?

Bayati yini kutsi uyise kwakungubani?
H.D. uyise wa Mangwane abekungubani?
who was the father of Mangwane?

M.T. uyise wa Mangwane. Ngubani bhuti Nganga,
the father of Mangwane was who, brother
uyise wa Mangwane?

Nganga, the father of Mangwane?

I angimati
I don't know him.

H.D. abevele askito nje Tsabedze, kutsi nibo
[she] has already said, Tsabedze, that you
khuluma. Kuvakale, ngobe naye lo utabe-
should speak up so that you can be heard,
[sowuyakleba, ningete natiwa ke
because this one, too, will then whisper and

M.T. e-e- lo, sesita, lo... ^{you won't hear} lolosatale lo
yes this, we are here, this... the one
lo Mangwane e Maqhobanani, ngitsi kaja
who begot this one, Mangwane at
abengubani ke, e- ngitsi ngubani, manje
Maqhobanani, I am saying, by the way it was
ke nakulabafana ngiyabuta kutsi kaja
who?, e- sumi I am saying, it was who,
abengubani lolotala Mangwane?
asking these boys, who begot this Mangwane?

2. awu Singawele sisho asimati
awub, we should, indeed, say we don't
know.

41 boys - in this context in particular, and in Swazi talk in general, men usually refer to males who are younger than them as bafana, singular: umfana (meaning; boys; a boy). Thus a man of ⁸² years of age would normally refer to a 50-year-old as umfana.

waphenduula.

a man when responding.

C.H. What are they saying?
batsini?

H.D. Saying all this is one family, the sinandeb
batsi bankhe laba ngumndeni munge, lesimank

C.H. Okay. Can they tell us who was the
Kulungile. Bangasijela yini kutsi kwakungu-
Tsabedze chief at Mdzimba?
bani sikhulu sakaTsabedze eMdzimba?

H.D. Sikhulu sebakaTsabedze sasungubani
who was the Tsabedze chief there
le eMdzimba?
Mdzimba?

M.T. Sikhulu?
a chief?

H.D. nbn-nbn.
nbn-nbn³

M.T. awu! Koja ku kwabangubani?
awu²⁶ by the way it was who?
Ngobe
because

1 cha, ngu Mangwane
No, it's Mangwane.

M.T. ngu Mangwane
it's Mangwane.

2. ngu Mangwane
it's Mangwane.

H.D. Mangwane
Mangwane?

M.T. ngu Mangwane
it's Mangwane

H.D. lomnyama?

who is 'black'?

M.T. loluhlata!

who is green/blue

Voices loluhlata!

who is green/blue

H.D. loluhlata?

who is green/blue

M.T. loluhlata ngetinyawo takhe

who is green/blue ^{with} by his feet.

1. lonjengencoshane

who is like incoshane³⁹

H.D. lonjengencoshane?

who is like incoshane

M.T. siyaphela lapho.

it finished there.

2 |

emaNyembayakhetsana ngoba

the emaNyembe choose each

kwakukhona boGama naNakati.

other, because there was Gama and Nakati.

M.T. wo! ya, e-e.

wo! yes, yes.

2 |

M.T. bekungukona lokutsi emaNyembayakhetsa-

it was that, the emaNyembe choose each

na nay'ebandla. Bengitsi ngiyakusho loko?

other when going to ebandla. I think I said

3. ukushito

you have said it.

M.T. ya. Sowutsi ke laba bantfwabenduodza

yes, you then said these are children of

39 iricosbane

a certain species of
green grass which grows
in rocky areas, especially on
mountains.

40 ebandla

} locative, derived from libandla
} meaning an assembly of elders
} council.

C.H. | ya, okay go on

ya, kulungile chubeka.

H.D. fitsini ke nyalo, utsiteke lelivondvo telikhi-
what else, you have said: 'the livondvo³⁴

pha umlokwanyana

which scoops out something.

M.T. lelicat, umtfumbu, lelingadl'umhlanga lelicat'u-

which peels umtfumbu³⁵ from inside.

mtfumbu.

H.D. nhn-nhn.

nhn-nhn³

M.T. e-e-, angitsi ukubhalile loko?

yes, you have written that, 'haven't you?'

H.D. ya, sibhalile loko, ngekhatsi?

yes, we have written that, 'hem inside?'

M.T. ee, sengisho lokwekutsike, emakhon' emakhon,

yes, I mean that which makes, corners,

angahle ente encenye bese kuphindze kubuye

corners; maybe it will go back to the

la kulelikhona lengilikhulumile.

corner I have mentioned.

! Nyambokati!

Nyambokati!

M.T. e-, utsike lo, Mnyambo loluhlata lonetinya-

e-, this one is saying Mnyambo who is

wo, bengingakefikike lapho.

there

green/ who has feet - I hadn't reached

H.D. Mnyambo?

Mnyambo?

M.T. e-e-

yes

PAGES
32
BLADSYE


Croxley®

Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Hamilton Series tape 14
Naam

Subject Tsabadze History
Vak

Place Ka-Malindza
Plek

DATE: 30/9/83

Feint Ruling with Margin
Downwe Linsering met Kantlyn

Book 3

JD. 267

fika kubo Guliwe, uyewendlule, wendlule
 "Guliwe", and pass there until you
 wendlule, uze uyewufika lapha bese
 reach where you have been just now.
 ukhona khona nyalo.

M.T. Kutsiwa lapha katsabedze: "Tsabedze,
 it is said here at Tsabedze: "Tsabedze,
 Malindza, Guliwe, wena wa Guli wanguko,
 Malindza, Guliwe, you of Guli of blanket,
 wena katsab'utfutsemafu njengelizulu; angwe
 you of mountain which transports clouds
 kayeweli emfula; yesaba ematipho
 like rain; the leopard doesn't cross a river
 konakala; Livondvo kalimudli umklanga,
 it fears ^{that} ^{its} claws would get spoiled. The
 liwu eat umtfumbu ekhatsi. Bengitsi ngiyema
 livondvo³⁴ doesn't eat reed, it peels
 lapho.

umtfumbu³⁵ from inside.

C.H. that's it?

sengiloko nje?

H.D. Sowugcina lapho?

you end there?

M.T. akumi phela, solokuyamba^{ha} kuyowushona le,
 it doesn't stop, it goes on further, but I
 sengiyema lapho.

am stopping there.

C.H. what's that?

yini ke loko?

H.D. It's still continuing
 seloku kuyachubeka.

H.D. setitsinike njalo?
and what else?

M.T. ngitsi phela ngiso lesi saka Tsabedze
I am saying it's the Tsabedze people
lesicale ngaso.
with which we started.

H.D. nhn.

nhn³

M.T. e- kutsiwa kutsi: "Tsabedze, Malindza",
e- [um] it is said to us: "Tsabedze, Malindza",
nasisuka phansi nje. Ubhale watsini
when starting from the beginning. What did
kantsi?

you write down by the way?

H.D. ngibhale. Tsabedze.

I have written Tsabedze.

M.T. wangete washo kutsi 'Malindza' ?
you didn't say: 'Malindza'?

H.D. Malindza

Malindza

M.T. enhhe, sisuka lapho ke, sesiyahambake.

enhhe⁺ we start from there and then go on.

C.H. Can you ask him just to read, to say
ungamcela yini kutsi afundze, asho yonke
the whole thing for me quickly.

lentfo, atjele mine ngekushesha,

H.D. asowu, awuyiphindze ke usale ukhulu-

can you, repeat it, this time just talk,

ma nje wena usuka pha, usuka khona
starting from where you began, earlier

pha ucale khona utsi: 'Tsabedze', uyowu-
on; start by saying: 'Tsabedze', till you reach

watke. (Ngive ngababe) nje nami emavami
surpasses me. (I, myself) heard this from babe⁴
e- encenye angabakhona langefike e-
these words, e- [um] maybe there could be some
akhombe wona kutsi ngishiya naku,
one who may come and show that I
naku, naku; kepha ke...
have left out this, this and that, but...

H.D. I will say to my brothers, e, what I
Ngitakutsi kubomnakufu, e, lengikushito. Uma
have said. If I have left something,
kukhona lengikushiyile, abangikhumbute.
they must remind me.

C.H. nkn. Oh, is that the tinanatelo³¹ of the
nkn³. Wo, loko ngabe tinanatelo taka
Tsabedze people, or is it of some, a
Tsabedze yini, noma temuntfu nje
person?
lomunye?

H.D. I tinanatelo taka Tsabedze?
are these tinanatelo of the Tsabedze people?

M.T. nkn.
nkn³.
H.D. tinanatelo?
Are these tinanatelo?

M.T. tinanatelo saka Tsabedze.
it is a tinanatelo of the Tsabedze people.

H.D. nkn.
nkn³.

M.T. laba lekutsiwa "Tsabedze, Malindza?"
those about whom it is said: "Tsabedze, @
Malindza".

H.D. ngulomuny' umuntfu ?
is it another person ?

2. sebanfwabemuntfu labo
these are children of a person.

1 Solo banfwabemuntfu. Banfwabalenkunzi
it's still children a person. They are 2

M.T. na, na Nakati children of an inkunzi³⁶
a, and Nakati.

[inaudible voices]
[emawu akavakali]

C.H. What
ini?

H.D.

2 sinanatele lesi
this is a sinanatele³¹

M.T. sesinanatele phela kuyananatelewa, lesibongo
that is a sinanatele³¹; it is being nanatelewa³⁷
sikhawulaphi. Laphenkhulumeni sengicedate,
where does the sibongo²⁴ get finished. As for
sangangikhumbuta nje lamanye emajaha,
the speech, I have finished; other emajaha²⁷
njengoba lomlanduo ukhona wond mdeab,
can remind me, because the umlanduo¹⁹ is
batsi nalomncane uyakwati, e-umhamba.
there, itself and it is old. They say even
Njenge nsimu nayitekwa salukati e-unga-
a young person knows the customs, as^{when}
khandza lomntwana lomncane sange-
an insimu³⁸ is being told by an old
ndula mine ngekukhuluma lakuya kugogo
woman, you may find that a young child

36 inkunzi — a bull. In this society,
a bull is an important
symbol for a procreator,
because it begets many
cattle by making with a cow.

37 nanatelwa } — passive voice of
variant: thakazelwa } nanatela or Kunanatela

38 insimu — } — folk tales;
also ingane kwane (Zulu) } untrue stories
often told by old
people to young
children.