

S. O. H. P. TSAIBUDZA HISTORY: Mahlway 1281a Tuabedoo et al. 2/5

Tsabedze people doing anything special
 Tsabedze kutsi babenta lokutsite, bakwentela
 for the Swazi king?
 inkhosi?

H.D. Kukhona yini lenakuva lokwentela
 was there something, you heard, was done by
 bakaTsabedze, bentel'inkhosi, basebentela
 the Tsabedze people, doing it for the king, working
 inkhosi, lebebakwenta nje?
 for the king, something they were doing?

M.T. anga... ti. Bebakwenta lokwajabul'inkhosi.
 don't know. Something they did which pleased
 the king.

C.H. you know, some people were fi—
 iyati, labanye banifu bebalwa.

H.D. igobe labanye babangemaghave, labanye
 because some people were hoes, and
 babetinyanga.
 some were tinyanga⁴⁷.

2 e-awu, babettwala umkhome beffulenthe
 e-juni awu²⁶ they used to carry umkhome
 sisi.

to be delivered to the inkhosi.²³

1 babewami

my father.

2. babettwala umkhome bayowettulenthe
 they used to carry umkhome and delivered it to

H.D. umkhome yini? the inkhosi²³
 what is umkhome⁴⁸?

2 emabele, noma bukhomane lokulaphethatsi
 sorghum, or bukhomane, that which is inside.

1 imgodla
 imgodla

47 tinganga
variant: (zinyanga)

} — traditional healers
doctors.

48 umkhome
also pubhomane

} —

C.H. Okay forget about that question, can they
kutungile sale ukhahlwa ngulowa mbuto,
tell us, did any Tsabedze marry an
Bangasijela yini kutsi kukhona yini waka-
umntfwanenkhozi⁴⁰?

Tsabedze icwendza kumntfwanenkhozi?
H.D. Ukhona yini labetekile kubona laba leseba-
was there among those you have counted,
baliwe, ateke lapha kamntfwanenkhozi,
who married an umntfwanenkhozi⁴⁰, who
tek'umntfwanenkhozi, kulaba?
married an umntfwanenkhozi?

M.T. Kulaba?
among these?

H.D. Kulaba lesolo sibabeka, nibabeka?
among those you have been mentioning?

M.T. Cha kute. Angati kambe ukhona?
No, there wasn't. I don't know may, was there?

1 Kute!
there wasn't!

2. Kute lowatek'umntfwanenkhozi
No one married an umntfwanenkhozi

C.H. Did they ever hear any stories of the
Bake bativa yini tindzaba ngebantfu baka-
Tsabedze people?
Tsabedze?

1 lakuteke lokhwishiza, utekutafakudze
where khwishiza married, tafakudze was married.

H.D. asewume babe!
just wait babe!

C.H. did they ever hear any stories of the
Bake bativa yini tindzaba ngebantfu baka-

46 Umfwanenkosi } - see glossary.
variant; umtanenkosi

alijaha, bafuna lapha lakuhamba lobukhosi
 he died being a lyaha⁴². They want the line
 khona. Ndondl' utala Khwishiza, Khwishiza'u-
 of bukhosi⁴³. Ndondlo begot Khwishiza,
 tala Msekane.

Khwishiza begot Msekane.

1 Cha! Cha! Cha! Akusiko!
 No! No! No! It is not so!

3 O-----! [uyadzikila]
 O-----! [expressing disappointment]

1 nayifohlako inkhosikati iyale Mgwenya
 when the inkhosikati⁴⁵ ran away to Mgwenya
 ayifohlabala, ayijubelanga Tililo?
 didn't Tililo fetch her back?

[Indistinguishable voices muttering]

[kuvakala emavi lakhulumela phansi]

M.T. Cha, kumane kubluphe nje lokutsi kuphi-
 NO, it is a problem, arguing about an old
 Kisana ngentfo lesiyindzala ningayibambanga
 thing, which you did not grasp well in
 kahle nalaphetivagondveni, ngobe nakulabanifu
 your minds, because we know the people,
 e-siyabati kuhle kubakhona lapha bese siyaba-
 but we sometimes mix up certain [parts of
 vubela khona. [other voices speaking simultaneously]
 the past], [kuvakala emavi lakhuluma sikhatsising]

H.D. naku lapha seninodwana; seninodwana
 you are alone now; we no longer follow.
 lapha, asiseva tsine kutsi sikuphi.
 where you are now.

M.T. nkn.
 nkn³

42 ijaha } — see glossary.
variant: yaha }

43 bukhosi } — see glossary.
variant: ubukhosi }

44 o — an expression of disappointment,
disgust, amazement, etc.

45 ikhosikati } — see glossary.
variant: ikhosikazi }

bulwakhe!
born!

M.T. ngatsi ngulo Mnyama
it seems as if it is this Mnyama.

1 awu nkhosiyami!
awu²⁶ my God!

M.T. enbhe. Manjeke -
enbhe! Now then -

[Indistinguishable voices heard]

1 [Kuvakala emawu lamanyenti sikhatsi sinye]
Tililo phel'ematy'bulo aNdondlo ngulo

Tililo, indeed, the first born of Ndondlo, is

Tililo! Bese utala khwishishi, utala
this Tililo! He then begot Khwishishi, begot
Mwongotsi, sekutalwa Mbowu.

Mwongotsi, and Mbowu was begot.

3 seba funa lapha ke kutsi lo Ndondlo utala
they are searching for the person begot by
bani, balandza ngalo khwishishi.

Ndondlo, they trace by/through this khwishishi

4 ng
ng

3. angitsi nje nine _____ Ndondlo utala
let me say _____ Ndondlo begot khwishishi
khwishishi.

1 utala Tililo!
he begot Tililo!

3. kahle! uyaklupha! Siyeva lapha kuTililo
Stop it! You are troublesome! We do hear
phela. Tililo akatalanga muntfu, wafa
about Tililo. Tililo never begot any person,

I Hhayi utala Tililo!
 No, he begets Tililo!
 M.T. wo' ya! utala Tililo
 wo² 'yes! he begets, Tililo.
 H.D. e Ndlondlo beaved Tililo.
 ?-[um] Ndlondlo watala Tililo.
 C.H.

H.D. watala banike Tililo?
 Whom did Tililo beget?
 I umnakabo ngu Khwishishi
 his brother is Khwishishi
 M.T. e- ute- , utala- [uyangatsita]
 e-[um] he bege- , he begets [hesitating]
 I Pheshula welama Tililo, lotala nangu
 (Pheshula) comes after Tililo, who begets
 lo Khwishishi.
 this Khwishishi.
 M.T. lo phela utalwa ngu- , ngu Ndlondlo
 this one, by the way, was begot by , by Ndlondlo
 lo, laba batalwa ngu Ndlondlo.
 this one; these are begot by Ndlondlo.
 I akatalwa ngu Ndlondlo, utalwa ngu-
 he was not begot by Ndlondlo, he was begot
 Khwishishi.
 by Khwishishi.
 M.T. ngatsi phela, lo Tililo utala, utala
 it seems as if this Tililo begot begot
 lo Ndlondlo.
 this Ndlondlo.
 I Tililo phela ngumntfwana Ndlolo, ematu-
 Tililo is a child of Ndlolo, his first

M.T. e-e

yes.

H.D. he was the son of Ndlondlo.
abeyindvodzana yaNdlondlo.

C.H. who is the son of Ndlondlo?
ngubani indvodzana yaNdlondlo?

H.D. Kantsi loMnyama ngubani? AKasiye lolo
who is this Mnyama, then? Isn't he the
tala Ndlondlo?
one who begot Ndlondlo?

M.T. utala Ndlondlo, Mnyama.
he begets Ndlondlo, Mnyama.

H.D. ya, wo, Mnyama is the father of
ya, wo¹², Mnyama nguyise wa Ndlondlo.
Ndlondlo.

C.H. who was the son of Ndlondlo? Can
kwakungubani indvodzana yaNdlondlo?
you ask him who was the child whom
Ungambuta yini, kutsi kwakungubani umntfwa
Ndlondlo beared?
na lowatalwa sikhulu, Ndlondlo?

H.D. watalani ke Ndlondlo, watalani yena?
what did Ndlondlo beget, what he beget?
akamtalanga umntfwana yena?
didn't he beget a child, himself?

M.T. lo Ndlondlo?
this Ndlondlo?

H.D. e-e

yes

M.T. Sita kuye phela! Sowutala (Khwishishi)
we are on him, of course! He then beget,
(Khwishishi).

ngeneke
to come in.

M.T. ya mane ke sekusishiya lapha,
yes, it's just that, we have lost it here,
ngobe phela lokubhaka ngalapha ngulokwe
because facing this side is done when one
khumbutana kulamakhosi. Njobe sesimbonile
is asking the others to remind one about
lo Mangwane, sesidzindza kutsi ke
the emakhosi. As we have seen this Mangwane,
lo Mangwane ke utalwa ngubani ke yena,
we now wonder who begot this Mangwane?

H.D. e- we are stuck now, we don't know
e- sicakakile nyalo, asati kutsi ngubani
who is the father of Mangwane, Mangwane
uyi wa Mangwane Mangwane.

C.H. ok, it doesn't matter who was the son
kulingile, akunandzaba kwakungubani
of Mnyama?
indvodzana ya Mnyama?

H.D. lomntfwana Mnyama ke yena abengubani?
who was the child of Mnyama?

M.T. ngu Ndondlo.

it's Ndondlo

1 Ndondlo.

Ndondlo.

H.D. e- Mnyama, his son is Ndondlo.

e- Mnyama, indvodzana yakhe, ngu Ndondlo

C.H. and who was his son?

indvodzana yakhe ke kwakungubani?

H.D. angumntfwana Ndondlo?

was he Ndondlo's child?

M.T. uyabonake asatike lapha ku kulo Gaj...
you see, we don't know about this Gaj.

2 Gwejisa

Gwejisa.

M.T. Gwesisa losatala lapha, lendun'khulu kutsi
Gwesisa who begot here, at the great house,
ngu banike khona lapho,
as to say, who, there.

C.H. What did he say?
utsiteni?

M.T. ngob'ukhona Gwejisa phela
because Gwejisa is present.

2 nhn-nhn. Sebantfwana (alabanye)
nhn-nhn³. The others are children.

M.T. e-e lapha sekuyi Mnyama ukulendlu
yes here it, this Mnyama belongs to
leya yaka Ndololo,
the house of Ndololo.

H.D. ngani besishito, Tsabedze, asengimane ngi-
But we have said Tsabedze, that you
phindze, ngitsi phela kufanele kutsi
wait. Let me repeat, I am saying you should
ukhulume ngitowubuyisela ngala,
speak so that I can take this to this side.

M.T. nhn-nhn.

nhn³ nhn

H.D. nhn-nhn, ngobe nasowubhoke khona
nhn³ nhn, because if you talk to yourself
lapha nje sowutwimbetele wedvane,
you are not easily heard, I have nowhere
sekute lapha ngingangena khona, akusa-
to get in, you make it impossible for me

H.D. the father of Mangwane ---
 uyise wa Mangwane ---

C.H. they don't know?
 abati?

H.D. they don't know.
 abati

C.H. Who was the son of Mangwane?
 abengubani indvodzana ya Mangwane?

H.D. umntwana wa Mangwane abengubani yena?
 who was a child of Mangwane?

M.T. umntwana Mangwane, lobesapha ngu---
 the child of Mangwane, the one who was
 here was. ---
 I ngu Mnyama!
 it's Mnyama!

M.T. ngubani ke?
 who?

I ngu Mnyama
 it's Mnyama

M.T. Mnya--ma, kulapha
 Mnya--ma, it's here

H.D. Son of Mangwane was Mnyama
 indvodzana ya Mangwane kwakungu Mnyama
 [There are many voices heard, and they blur
 each other] [kuthuluma emavi lamanyenti
 ngasikhatsi sinye, kenta kungavakali]

M.T. phela lo Mangwane ngu ye Mangwane
 in fact, this Mangwane is him Mangwane
 eMaghobaneni.
 at Maghobaneni.

I ya!
 yes!

M.T. Kuranatelwe, bese kuyahlangana ke e-
 it is nanatelwa³⁷ and then it meets where
 lapha sekutawuhlangana nalesaka Tsabedze
 it meets with the Tsabedze one, because
 ngobe nakamkholo, nakulaba bakitsi kukhona
 even Mkholo, even among our folk, there
 lokusuka ngekutsi Tsabedze, bese kutsi
 is one which starts with Tsabedze, and
 Mkholo, Ndlwana.
 then say Mkholo, Ndlwana⁵⁵

H.D. Our Sur, our Surname comes to, it
 si-, sibongo setfu siyafaka Mkholo,
 includes Mkholo, which is similar to the
 lokufananako naloku kwaka Matsebula.
 Matsebula.

i.H. enke.
 enke!

H.D. yes. yeboko
 yebo. yes.

i.H. e- ngingatsi kambe sikulesi saka Matsebula,
 e-[um] I can say we are on the Matsebula
 e-le, nakulesi saka Mawimbela solokukambe
 Sibongo²¹¹, e-[um], as well as the Mawimbela
 lana nakhoniapho kulaba baka Mkholo.
 one, all these belong together, to the Mkholo.

H.D. still the same with the Mawimbela
 kuyafanana nalaba baka Mawimbela.
 people.

M.T. ngobe kutsi: Mawimbela, Mkholo lonsundu.
 Because it says: Mawimbela, Mkholo who
 is brown

55 Mdlwana

— indlovu is an elephant;
indlovana is a small elephant.

Kwabangani khona lapho.

we separated after fighting or not.

H.D. They didn't quarrel, they only just abazange bacabane, basuka nje moved away. bathweshia.

C.H. So now there are two sibongo²⁴, there kusho kutsi nyalo setibili letibongo, kukhona is Tsabedze and Matsebula, is that the saka Tsabedze nesaka Matsebula, ngabe tintsu three, Tsabedze, Matsebula and Mawimbela? Ifu, Tsabedze, Matsebula na Mawimbela?

Q.H. What sibongo²⁴ did they have before they Ngusiphi sibongo labebangaso basengakatsatsi took these three ones? leti letintsafu?

H.D. leleti, letikhona takugala beba, tingu the present ones, the first ones, which were tiphi, ngobe sebananati: Matsebula, they, because they now have these: Matsebula, Tsabedze, Mawimbela. Tatingutiphi tibongo tabo? Tsabedze, Mawimbela. What were their tibongo⁵⁴?

M.T. letibongo tabo? their tibongo⁵⁴

H.D. nhn. nhn³

M.T. sisuka ngekutsi: Matsebula e- bese kuya we start by saying: Matsebula, e-jum³ then landzela ke kutsi Matsebula, the rest follows, we say Matsebula,

H.D. bonkhe baka Matsebu --- all the Matsebu ---

kephake umlanduo wato lomunye uphume separate, but that umlanduo¹⁹, some of it, engqondweni kutsi ngingawulandea ngitsi comes out of the mind that I can tell tehlukana njani. Ubese wati kona loko how they separated, you then find yourself nje, ngobe Solosakubamba lokuklonipha knowing only that, because we still hold na, asitekani nabo.

on respecting each other, we don't many them
 H.D. we still respect each other; we don't sisahloniphana, asibateki. many them.

C.H. Did he ever hear a story about how Wake weva yini kutsi behlukana they split?

Kanjani?
 H.D. Kodwa kukhona yini lowakuva kutsi nekhle But then did you ever hear that you kaniswa ngunaku nanaku? were separated by this and this?

M.T. e- kwehlukana kwebantfu e-, ngaphandle e-lunj the separation of people, e-lunj kutsi kumbe engerige kwaliwa angikuva apart from that maybe they fought, I never nga kutsi sehlukana ngekulwa, kute le heard what separated us, whether it was ngakutfolwa lokutsi letibongo lesihlangana fighting, I got nothing which could explain nato sehlukana ngekulwa yini, noma whether this sibongo²⁴ with which we meet

kusukele kuye loko, sakukhandza kukhona, that was started by her, we found it already. Sobhuza naye ukukhandze kukhona kutsi present, even Sobhuza found it there, that our akhamba lamakhosi etfu aya le, kuleto emakhosi²³ went away in that direction, tiphitsiphitsi latenteka kugala. occur. at the time of those commotions that used to,

H.D. During the time of fighting, they went Ngesikhatsi kusalwiwa bakhamba bakheka lena, there and e-Gwamile, Ndlovukazi sent e-Gwamile, Ndlovukazi yafumela kubo kutsi for them to come back. ababuye.

C.H. Okay Um, they said to us that they are Kulungile. E-batsi kutsi batiklobo nalaba related to the Matsebula people, can they baka Matsebula, bangasichazela yini kutsi explain to us how they split away from bakhlukana njani nabo? them?

H.D. asenichaze ke nansindzaba yaka Matsebula, explain about the story concerning the Matsebula, kutsi loba, nitiklobo nabo, kwase kwenteteka that, as you were related to them, how did njani lapho ekutseni nibese niyahlukana? the separation come about?

M.T. eyi⁵³ Uvele inkinqoke lapho kutsi bese eyi⁵³ Indeed it is a puzzle there, that siyekhukana ngoba tibongo tiyekhukana, we later separated, because tibongo⁵⁴ do

53 eyi! - (ah! oh!) an exclamation,
expressing a feeling of being
'caught up' or stuck at a
question or problem that
requires solution.

54 tibongo - see glossary

babuye laba balenkthosi yetfu leyaqitseka
those of our inkhosi which went away, whom
yaya le, yabalandz inkhosi babuya lapha,
the king brought back here, after they came
kwase ngulapha Sitawubong kubhala nalo-
back, it was then that we saw [for the first
mntfwanenkthosi

time] staying with the umntfwanenkthosi

H.D. e- they ^{went} off towards the north, the other people
e- [um] bahamba babheka ngasenyakatho, labanye

C.H. who?
baphi?

H.D. the Tsabedze.
laba bakaTsabedze.

C.H. nho.
nho

H.D. then when they came back, the king had
umake sebabuyela emuva, inkhosi kwafanela
to bring them back here.

Kutsi ibabuyise lapha.

C.H. which king?
yiphi inkhosi?

H.D. ayingubani leyankthosi?
which king?

M.T. nbhe ba?
nbhe babe?

H.D. inkhosi leyabalandza yats'ababuye ngalapha
the king which fetched them and brought
yayingubani?
them back, was who?

M.T. vele nguye uLamuelase, gogo Gwamile,
Indeed, it was gogo⁶ uLamuelase⁵¹ Gwamile

PAGES
32
BLADSYE



Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Hamilton Series Tape 14
Naam
Subject Tsabedze History
Vak
Place Ka-Malindza
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Date: 30/9/83

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 4

JD. 267

nya kutsi e, lapha ekukhupha luluphakeni
 clear that e-sums in suffering, they, right
 bavele baba bantwana bakatamuelase laba
 from the beginning, were children of tamuelase⁵¹,
 bakaTsabedze, ba Gwamile.

these Tsabedze people, of Gwamile.

H.D. laba bakaTsabedze?

these Tsabedze people?

M.T. laba bakaTsabedze.

these Tsabedze people.

H.D. e the Tsabedze people, they were in a
 e-sums, laba bakaTsabedze bebasesigodlweni, ngesi-
 sigodlweni⁵² e during the time of tamuelase,
 khatsi 'sa tamuelase, Gwamile.
 Gwamile.

C.H. nhn.

nhn³

M.T. ngeke ngiyilandzeke imisebente layi-
 I can't narrate the works which had
 menetisile, ngoba noma lobukhosi bafu
 satisfied 'ho, because even when our bukhosi⁴⁵
 sebusakateka, njobe kugala kwakukhu-
 got scattered, as in the past there was so
 shekwa kangaka, e- ngo nimbana
 much suffering, e-sums, as you see this one,
 nje lo, nibuti lokutsi kwase kwenteka
 and as you have asked whether it once
 yin: kubakhona umntfanentkosi, sitsi
 happened that an umntfanentkosi⁴⁶ came here,
 kakuzange sekwenteka. E- kutsite kube babu
 and we say it never happened, E-sums after

51 lamvease — another name of Gwamile,
or Labatsibeniz

52 sigodlo } — see glossary
variant: isigodlo }

H.D. e- they used to carry crops e. to the king.
e-jumi bebwami kutfwala tilimo tiye enkhosini

C.H. when was this first done?
loku kwacala nini kwentwa?

H.D. kwacalwa nini kodwa kukwenta loko?
when was this first done?

I Kadzeni
long ago.

M.T. kwacalwa kadzeni enkhosini kuMswati
it was first done long ago, at the time of King Mswati

H.D. it was started before, when the, during
kwacalwa ngaphambili, uma, ngesikhatsi.
the time of King Mswati.
senkhosi Mswati.

C.H. When did the Tsabedze people go to dance
labantfu bakatsabedze baya nini kuyawugidza
incwala⁴⁹?
incwala?

H.D. bangena nini laphana ba bayenkhosini
when did they get in there, to the king,
bayawugidza incwala laba bakatsabedze?
to gidza⁵⁰ incwala⁴⁹ these Tsabedze people?

M.T. enkhosini?
to the king?

H.D. nkn-nkn.
nkn-nkn

M.T. awu! sekusikhatsi kungen enkhosini ngobe
awu²⁶ Getting to the king happened long ago,
njongobe kubuteka kutsi babesebentani,
because, as it has been asked what they were
nekubonakala nje naku Gwambe, kukha-
ding, and it was seen, Gwambe, it was

49 inawala — see glossary.

50 gidza } — see glossary.
variant: gida

Uyabona banifw labadzala tsine basishiye
 You see, old people left us while we were
 Sibincane, labanye babashiye sebakhulu,
 still young; they left others already grown
 Nalelikhekla, uyise walo, nami bengibugalu
 up. Even the ikhekla⁶⁴, this one's father, I
 naye kodwa abekhala nabo laba. Lolongu
 was distant from him, but he used to stay
 yena abephatselwe lendlomu lobukhosi⁴³
 with these ones. The one who had the bukosi
 balo, lelasolo balandua, njobe labanye
 held for him, those who had been fetched, as
 batalelwe ngale. Laba lese ifik inkhosi.
 these were ban that side [of the border]. These,
 ibanika lomntfwana. child.

H.D. e- these e- born in that, outside e-
 e-tum, laba batalelwa ngale.

C.H. which side?
 ngale ngakuphi?

H.D. e- barberton, across the border.
 eBhab'fani, ngale kweluthaka.

C.H. Have you heard that?
 ukuvile loko?

H.D. ya, they were at Mgwenya
 ya, bebase Mgwenya

C.H. Can you ask, when the Tsabedze people
 asewubute, uma labanifw batatsabedze bayo
 moved to Mafutseni¹⁵, whom did they find
 e Mafutseni¹⁵, bathandza bobani lapko?
 there?

64 likhebla } - a very old man.
variant: (khebla)

H.D. he was a king of the Tsabedze.

abayinkhosi yebaka Tsabedze

C.H. nkn.

nkn³

M.T. Nasahambile aye le' Seloke iyabafuna⁶²
 after he had gone there yonder, the Indloukazi,
 indloukazi Mgawami kutsi labababani,
 Mgawami⁶³, wanted to know about them,
 babutake kuyise walo, kutsi labababani
 as to say who was their father, she was
 bantfwabami.

asking the father of this one.

H.D. e- she, asked from the father of
 e-[um] yabuta [Indloukazi] kuyise walo
 this one

M.T. e, babe?

e-[um] babe?

H.D. that if they are not here, they must go
 kutsi uma bangekho lapha, kufanele kubanjwe
 for them, to bring them back.
 balandve, babuyiswe.

C.H. who was the mother of Nyama?

Kwakungubani unina wa Nyama?

H.D. unina wa Nyama abengubani, abengulabani?
 who was the mother of Nyama, who was she?

M.T. akungulaba, vele lapho ngangigalemanga
 it was, indeed there I would be telling
 impela. Ngoba kubancoko nokutsi ukhale
 a lie, really, because it is better for one to
 nalabantfu labadzala kuze kube sikhatsi.
 stay with the old people for some time.

62 indlowukari see glossary.

variant: iyeloukati

63 Mgwami — another name of Gwamite
(Labotsibeni).

⁶⁰ live

variant. Zwe

see glossary.

imisebenti yakhe layenta, ngobe phela
 the works he did, because, deeds, even
 imisebenti nobungatsi abengukutsi, angu-
 if you can say, he was this, this, this,
 kutsi angukutsi, labeyenta, ize yenelise
 deeds he used to do, till they satisfy
 bukhasi. loko lesengikulandzile,
 bukhasi⁴³. That, I have narrated, I have
 sengikulandzile, njobe ngisho nje kutsi
 narrated, as I am saying awu¹²⁶ we
 awu' tintfo siye sishiyelane nalabanye
 normally leave for others to explain. I
 batikhaze. Sengisho ebughaweni bakhe
 am talking about his heroism, that he
 kutsi abenta naku, ngobe labanye
 used to do this, because some get
 batifola e- umlokwanyana njeyi e-
 tiqu⁵⁷, they get them through heroism for
 tiqu batifola ngebughawe bekugwaza,
 kugwaza⁵⁸, others get them for kubutseka⁵⁹
 labanye njalo batifole ngekubutseka.

H. D. I wouldn't say much because I know
 Angeke ngikhulume kakhulu ngoba angati
 nothing that happened before. I am a
 lutfo ngalabekwenteka ngaphambili. Ngise
 young person. Still, but, the people wear
 inncane. Kepha banfu bebafika timendlela
 gold medals after the war, all the time.
 tegolide emvakwempfi, sonkhe sikhatsi,
 C.H. do they know any stories about Mnyama?
 tikhona yini tindzaba labatiko ngalinyama?

57 tiqun — could mean degrees eg B.A.,
B.Sc. etc. or medals for
distinction in service

58 Kuguzza — literally to stab.

59 Kubutseka — see glossary.

H.D. Mangwane was the king of the Malindza
Mangwane abeyinkhosi yalabantfu baka-
people.

Malindza.

C.H. Didn't they say Mangwane was the great
abakasho kutsi Mangwane abesikhulu
chief?

lesimcoka kakhulu?

H.D. angitsi benitsi Mang., nitsite Mangwane
Didn't you say Mang, you said Mangwane
abesi khulu?

was a chief?

2. ngu Mangwane
it's Mangwane.

3. Mangwane, Mangwane
Mangwane, Mangwane.

M.T. Mangwane ngumuntfu
Mangwane is/was a person.

2. ya, ngumuntfu. yinkhosi yaka Malindza
yes, it's a person. He's the inkhosi²³ of kaMalindza.

M.T. Kwabuteka ke kutsi Utala banike, nako
it has been asked: who did he begot, there
lapho...

it is...

H.D. asenisitjele ke kutsi ke, ngendzaba yakhe
tell us, then that, about him, talk about
nikhulumie ngaye, kutsi abe angukutsi,
him, saying he was this, this,
angukutsi angukutsi.

this.

M.T. awu, empeleni ngeke ngiqhubeke ngekutsi
awu²⁶, truly I cannot continue with

H.D. Ka-Mangwane. Ningasitjela ngebaka, ngeMa-
Ka-Mangwane. Can you tell us about the
Ngwane
MaNgwane?

M.T. ngeMaNgwane?
about Mangwane?

H.D. ngeMaNgwane? MaNgwane.
about the MaNgwane? MaNgwane.

M.T. MaNgwane?
MaNgwane?

H.D. yes.
yebo

C.H. do they know any stories about them?
tikhona yini tindzaba labatatiko ngabo?

M.T. utsi unjanike, babe?
what do you say [about them], babe?

H.D. indzaba yabo, ningasicocela yini ngabo,
their story, can you narrate for us about
eMaNgwane,
them, the Mangwane?

M.T. ewu! Labebayisibenta?
ewu! [things] they used to do?

H.D. e-?
what?

M.T. labebayenta yini?
[do you mean] what they used to do?

H.D. e-e, bantfu kutsi ngubaphi?
yes, people, as to say who they were?

M.T. Lo Mangwane phela, ngulenkhosi yaka-
this Mangwane, infat, was the inkhosi²³ of
Malindza. Mangwane eMaghobaneni,
KaMalindza, Mangwane at Maghobaneni.⁵⁶

56 Maqbobaneni —

H.D. It also goes to Mkholo, lonsunduu³², the
naso lesaka Mawimbela sira kuso lesaka
Mawimbela.

Mkholo lonsunduu.

C.H. What does that mean: 'Mkholo lonsunduu,
kusho kutsini lokutsi: 'Mkholo lonsunduu
netinyawo'?

netinyawo'?

H.D. lokutsi: 'Mkholo lonsunduu netinyawo'
what does: 'Mkholo lonsunduu netinyawo'
kusho kutsini ke'?

mean, then?

M.T. ngiko ke, noma kumbe ke ngiyabona kutsi
it is that, maybe, I that it is where
ngilapha bese baklangana khona ngobe
they meet, because even here in ours,
nalapha kutsi kutsiwo: 'Guliwe, Mnyambo
it is said: 'Guliwe, Mnyambo who is green
loluhlata ngetinyawo takho'. Angati noma
with your feet'. I don't know whether
kuklangana khonapho yini, ngobe vele
it meets there or not, because, indeed,
abathekani.

they don't marry each other.

H.D. loluhlata netinyawo takhe,
who is green with his feet,

the Tsabedze people.

lababaka Tsabedze banifu

C.H. Can they tell us any stories about Mangwane
bangantjela yini noma ngutiphi tindzaba
ka Mangwane?
letiphatselene na Mangwane, ka Mangwane?

Kutsi babenta naku, ngobe inkatho
from the elders that they used to do
naseyicondzene nawe kulokunye uyakho-
this? because the lot when pointing to you
hlwa, kulokunye ukukhumbule
you forget somethings and remember others

H.D. I would refer to my brothers, they
Nginganika bamnaketfu bachubeka.
can carry on,

S.T. lengikwatiko kulaba labadzala bobabe
what I know from the old people, ~~tabbe~~
labangitalako, kwakutsi njobunyaka utfwasile
who beget me, as the season has come,
kusho kutfwalimigodla yemabele, sengryaku-
they used to carry sorghum, which acted
khumbuta kutsi unyaka utfwasile.
as a reminder that the year has begun.

H.D. every year during the time of our fathers
yonthe minyaka ngetikhatsi tabobabe,
they used to take crops, everything that
bebuame kutfwala tilimo, konkhe tebetaku-
they have collected from the fields to
wunile emasimini, batiyise enkhosini
the King.

C.H. enke. Can he tell us more about that?
enke. Angasitjela yini kabanti ngaloko?

H.D. ungachubeka babe, ngingakukhlabilitulimi.
you may continue, brb, let me not interrupt

S.T. wo, bese nangempela ke se, liyabuya
wo¹², indeed, rain would then fall,

H.D. abebutfolini?
 What libutfo⁶⁷ was he?

S.T. ngu Mgadlela
 He's uMgadlela.⁶⁹

H.D. He was uMgadlela
 abengu Mgadlela.

C.H. Is there anything else that any of these people
 kukhona yini lokunye labangatsandza
 would like to tell us, anything, stories about
 kusicocela kona labantfu laba; noma yini,
 the old days?
 tindzaba takadzeni?

H.D. kukhona yini leningasitjela ngetindzaba
 Is there anything you would like to tell
 takugala, takadzeni, loku labekwenteke?
 us about the stories of the past, what happened?

C.H. Were the Tsabedze people ever famous
 laba bakatsabedze tantfu baka badvuma
 for anything?
 yini ngalokutsi lababakwenta?

H.D. nga, nine baka Tsabedze, kutsi umlandvo
 you, Tsabedze people, saying your umlandvo
 wabo unje, unje, unje unje?
 is like this, like this, like this?

M.T. a- ngangical'emanga nine bekunene,⁷⁰
 a-umt, I would be lying, you bekunene,
 ngoba tintfo tiyaphumengcondweni kumuntfu.
 because things do get out of a person's mind.
 Ningase nilandze thuti, Ngalo, kumbe nani
 Can you narrate brother, Ngalo, maybe you
 ngebuntfuwana benu lenikuvako kulabadzela
 too, young as you are, you heard something

69 umgadlela — a libutfo of Mbandzeni,
largely made up of men
born between c. 1871-1876.

70 bekunene } — 'nine bekunene', literally
singular: ~~wena~~ ukunene } translated as 'you [people] of
the right hand. It is a polite,
formal way of addressing or
talking to people in Swaziland.

Man.T. Mankaba.

Mankaba.

H.D. Mankaba.

Mankaba.

C.H. who did he hear his history from?
wawuva kubani lomlanduo wakhe?

H.D. wena wayiva ngabani ke, wayiva kubani ke
you, who did you hear this history,
this history, loku lesi, umlanduo
this umlanduo¹⁹ from _____?

Man.T. ngawuva kubabe, Fongomela.
I heard it from babe⁴, Fongomela.

H.D. I heard it from my father Fongomela.
ngawuva kubabe wami, Fongomela.

C.H. and this man, what's his name?
lendvodza lenake, ngubani ligama lakhe?

H.D. wena koga ligama lakho utsite ungubani?
you, by the way, what did you say your name
was?

S.T. ngu Silwane Tsabedze
it's Silwane Tsabedze.

H.D. Silwane Tsabedze.
Silwane Tsabedze

C.H. who did he hear his history from?
wayiva kubani lemilanduo yakhe?

H.D. wena wayiva kubani lemilanduo?
you, who did you hear the milanduo¹⁹?

S.T. kubabe Siphushe.
from babe⁴ Siphushe.

H.D. from my father Siphushe
kubabe wami Siphushe.

C.H. what was his regiment?
abekungubani libutto lakhe?

H.D. no, they didnt fight with Mswati
Cha, abalwanga na Mswati.

C.H. Can you ask him who did he hear this
ungambuta yini kutsi wayiva kubani
history from?
lemilandva?

END OF
SIDE 2

M.T. ngawuva kubabe Fongomele; babe longitalako
I heard it from babe Fongomela; I dont
vele kangimati.

H.D. I got it from My father Fongomela. My
ngayitfola kubabe Fongomela. Angimati babe
ow, my own father I dont know.
wami longitalaka

C.H. what regiment was he?
abebutto lini?

H.D. abelibutto lini?
what libutto⁶⁷ was he?

M.T. ngulo Chegu
He's LoChegu⁶⁸

H.D. he was LoChegu.
abengu LoChegu

M.T. akunjalo?
isnt it so?
I ngulo Chegu.
it's LoChegu

C.H. this man, who did he hear his history
lendvoda lenake, yayivakubani lemilandva?
from, what is his name, I am sorry,
ngubani kodua ligama lakhe, ngiyacalisa?

H.D. e- ligama lakho ngubani kodua wena?
e-[um] by the way, what is your name?

67 libutfo } — see glossary
variant: ibutho }

68 LoChegu — a libutfo of Mswati II largely
made up of those born between
c. 1846-1856.

PAGES
32
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Book 5

JD. 267

M.T. lenkhosikati, yambandzeni?
 the inkhosikati of Mbandzeni?

H.D. nkn?
 nkn's?

M.T. ngulabanina? sengiyamkhokhwa,
 it was she who? I am forgetting her.

2 Lamtilane
 Lamtilane

M.T. ngulamtilane
 it's Lamtilane.

2 ngulamtilane, libito lakhe
 it's Lamtilane, her name.

H.D. sibongo?
 surname

M.T. ngiyasikhokhwa lesibongo. Siyasikhokhwa lesi-
 I forget the surname. We forget the
 bongo.
 surname.

H.D. her name was Lamtilane
 ligama lakhe kwakungulamtilane.

C.H. Okay. Did the Tsabedze people ever fight
 Kulungile. Labantfu bakatsabedze baka balwa
 with Mswati?

yini nenkosi Mswati?

H.D. bakaTsabedze balwa naMswati yini?
 did the Tsabedze people fight with Mswati?

M.T. e-, babe?
 what, babe?

H.D. balwa
 [did] they fight?

M.T. ba, abalwanga, angikhumbuli.
 they, they never did, I don't remember.

66

La-

prefix used with proper nouns to mean 'daughter of so-and-so (the person whose name is used with the prefix)

C.H. and when they inoved to Mdumezulu,¹⁷ who
 uma ke seba ya e Mdumezulu, bakhanda
 did they find there?
 bani lapho?

H.D. Nasenisukake lapho ke eMafutseni seniya
 and you moved from Mafutseni¹⁵ to
 eMdumezulu, senikhanda baphike njalo?
 Mdumezulu¹⁷ which people did you find?

M.T. akungabo bakaMalindza.

It was the Malindza people.

1 sikhanda vele kutumuni? u

We found that, indeed, there was no person.

3 Kuhlalisu inkhosikati.

an inkhosikati¹⁸ was told to stay

H.D. we found nobody there
 asikhandzanga muntfu lapho.

2 lalikhona lapha lapha ka Bulunga.

It was just here, here at Bulunga⁶⁵

3 sekwehlinkhosi, sekufikinkhosikati ke seba ya

then the inkhosi²³ came down; an inkhosikati¹⁸
 yikhalisa ke.

arrived, and she was told to stay there.

H.D. and then the inkhosikati, the mother of
 kwaseke, inkhosikati¹⁸, uina wesikhulu
 chief Mhawi, was brought to reside there.

Mhawi, walefwa kutsi atamukhala lapho.

C.H. Oh I see. What was her name?

Wo ngiyabona. Kuakungubani ligama lakhe?

H.D. ligama layo layingubani sibongo, ayingu-

What was her name; the sibongo²⁴ was
 labani?

What?

65 Bulunga - Mountains located at about
20 km south-east of Manzini.

H.D. lapha nasenisuka leke ^{seniya} eMafutseni, nakha-
when you moved to ¹ Mafutseni¹⁵, which people
ndza baphi la, eMafutseni?
did you find at Mafutseni?

M.T. lapha eMafutseni phela e-
here at Mafutseni, in fact e-

1 Sakhandza kut'umuntfu
we found no-person.

M.T. angikhumbuli sibakhandza bantfu
I don't remember us finding people

1 Sakhandza kut'umuntfu
we found no-person

M.T. ngobe phela befika bakha bona
because they built [homesteads] on arrival.

2 yayiyindzawo yaka Malindza
it was an area of ka Malindza.

1 yayiyindzawo yaka Malindza, sakhandza
it was an area of ka Malindza, we found
kut'umuntfu.

no-person.

M.T. Solo sitha,
still coming.

H.D. It was Malindza's place
kwakuyindzawo yaka Malindza.

[a bubble of voices heard]
[kwakala emavi lamanyenti sikhatsi sinye]

C.H. Malindza people?
bantfu baka Malindza?

H.D. yes, Tsabedzes
yebo, baka Tsabedze.

2 sikhaye eMdumezulu¹⁷, sikhanda kut'umuntfu
when we left Mdumezulu, we found no-person

H.D. e - during the time when they were just
 e- ngesikhatsi sebatokuya kuyowudansa,
 about to go to this, to dance incwala,
incwala⁴⁹, beba emajoti nembila
 they steal the majoti⁷¹ and mbila⁷².

C.H. enke.

enke²

Mani, Nababuya nje vele bakhandza kudla
 when they come back, they find that food
 kuvutsiwe.

is already ripe?

H.D. when they come back, mealies are ripe
 uma babuya, bakhandza kutsi kudla kuvutsiwe.

C.H. do they know any stories about any
 kukhona yini letinye tindzaba, noma
 other stories about what happened in the
 ngutifhi, tindzaba takadzeni, labekwenteka
 past?

kadzeni?

H.D. kute lokunye leningakusho lokwakwenteka
 Isn't there something else you can say
 ko?

that used to happen?

3 awu, wen'wekunene, njengami kute lengi-
 awu²⁶ you, wekunene⁷⁰, as for me, there
 ngakusho ngoba awu impela siyakhula
 is nothing I can say, because, awu²⁶, indeed
 nje wekunene, sikhandze nabogogo,
 we are just growing up, you of kunene⁷⁰,
 nabobabe nabomake sekute.

and we found our bogogo⁶ and bobabe⁴
 and make⁷³ all finished.

H.D. I wouldn't say anything myself. Mu father
Angeke ngisho lutto mine. Babe wami
and my mother and my grandfathers, and
namake wami nabomkhulu bami nabo
grandmothers were dead at the time I
gogo, besebafa bonkhe ngesikhatsi ngibuya.
Came back

C.H. enhe. Okay, Should, should, I think then, if
enhe¹. Kulungile. Kufanele, kufanele, ngicabanga
they are finished then, we can leave it
Kutsi kuncono siwele sishiye khona
there.
lapho.

H.D. hha, nasenicdzile ke singashiya khona
hha, if you have finished, we can leave
pho.
it there.

M.T. yebo.
yes.

1 babe wami, awu angitsi nguloko babe
my babe⁴, awu²⁶, let me say 4 is that,
impela. Ngobe nakhatsi silambile lalisheshe
babe⁴ indeed, because even when we were
line, bese siyaphumeindloleni; khatsi kuyindlala,
hungry, it used to rain early and we would
ngoba alisheshe kucala. ^{because it used to rain,}
then get out of famine; in times of famine,

H.D. Before, in those times, it used to rain
kucala, kuleto tikhatsi, lalisheshe line litulu,
earlier, the rain, they received the rain
bebasheshe bayitfole imivula kucala.

71 emajoti — water-melons
singular: lijoti

72 umbila — maize.

73 make — see glossary

earlier.

I manje ngiva buhlungu nyalo, lentfo
now I feel pain, now, the thing I used
angiyibona kucala ayisenteki.
to see before doesn't happen any more.

HaD. I am sorry now, because what was
ngiyadzabuka nyalo, ngoba labekwenteka
happening before, doesn't happen now.
kucala, akusenteki nyalo.

CH. Okay.
Kulungile.

H.D. yes, it's the Tsabedze people
yebo, ngubabantfu bakatsabedze.

C.H. do they do it every year?
loko ngie bakwenta minyaka yonkhe?

H.D. bakwenta yonkh'imonyaka?
do they do it every year?

Man.T. Chake
No.

3. babangenti yonkh'imonyaka
they didn't do it every year.

Man.T. khayi yonkh'imonyaka.
not every year.

H.D. not every year.
khayi yonkh'imonyaka.

Man.T. ngesikhatsi nasekuwe tindlu nje
[only] when huts had fallen on the ground.

3 bese bayamenyetwa
then they would summon people.

H.D. if there are hous, huts that are
uma sekukhona tindlu lesetiquqa, (inbese)
getting old, (then they repair them)
(bayatimisa).

C.H. okay.
Kulungile.

Man.T. Kucala kuami nasekugidw'incwala, kucala^{so}
my first time, when incwala⁴⁹ was gidwaid,
kuami sengimdala nginje, nasebayencwaleni
my first time I was then old. When they
sebayeba nalamajoti nemimbila. Bahamba
went to the incwala⁴⁹ with the water.
nje sebayeba nabayencwaleni.
melon as well as maize. They would steal
as they were going to incwala⁴⁹

litulu seliyana, licala nga, nga Agasti nje
starting in August; the rain used to ^{fall} at that
Vele liyacala liyanna.
time

H.D. in the time of August it starts raining.
ngesikhatsi sa Agasti, licala lina.

S.T. nyalonje sebayakakula nyalo.
now, they would be weeding, now.

H.D. now they are weeding
nyalo sebayakakula.

S.T. lengikwatiko kulaba labadzala
What I know from the elders.

H.D. What I know.
lengikwatiko.

C.H. Can any of the other tell us any stories?
labanye kukhona yini indraba nobe nguyiphi labanye

H.D. kukhona lokunye lokwani
is there anything else? ^{Kona?}

Man.T. batfwala tinsika bayotetful'enkhosini,
they used to carry poles to the king, for
tekwakha tindlu.
building huts.

H.D. e- they cut poles for building huts at
e-funi babayaba tinsika tekwakha indlu
ebukhosini
bafiyise ebukhosini (43)

C.H. So, they are the people doing it?
wa, naibo banifu labenta loko?

H.D. bakatsabedze labatfwala loko?
is it the Tsabedze people who carry them?

Man.T. yebo
yes.