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BLADSYE



# Exercise Book Skryfboek

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Name HAMILTON SERIES  
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Subject HLATSHWAYO HISTORY  
Vak

Place GEGE BY VELAMUYA HLATSHWAYO  
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Dowwe Lineëring met Kantlyn

BOOK 2  
JD. 267

E.T. He was given forty herd of cattle.  
Wamikwa tinkhomo letingemashumi lamane

V.H. e LuPhongolo la  
at LuPhongolo here

E.T. and two heifers from  
netitfo kati letimbili el' -

V.H. e - anenhlonhla  
e - he had inhlonhla

E.T. Phongola, From Phongola to Sobhuza  
Phongolo. [jisuka] el' Phongolo tija ku Sobhuza

C.H. nhn.  
nhn

V.H. ana four hundred; wamnika lishumi la wamnika  
he had emakhulu lamane; he gave him ten [from] here, he  
lishumi la wamnika lishumi la wamnika lishumi  
gave him ten [from] here, he gave him ten [from] here [and]  
la, wamnika tinkunzi letimbili, Watsi abuye ka -  
he gave him ten [from] here [and] he [also] gave him two  
Ngwane.  
bulls. He said he should come back to kaNgwane.

E.T. Not - he was - he - he had forty herd of cattle and  
Hhayi - abe - a - abenetinkhomo letingemashumi  
two bulls and then those cattle were sent with  
lamane netinkunzi letimbili, letotinkhomo-ke ta-  
him to the king of Swaziland Ngwane.

Hfungelwa kunye naye enkhosini ye Swatini, Ngwane.

C.H. To Ngwane?  
Ku Ngwane?

E.T. nhn  
nhn.

C.H. nhn - I see. Can you ask him, why did the  
nhn - Ngiyabona. Ungambenta [kutsi] be basholani

→ are of kazulu?



→ we are of Ngwane here.



C.H. people say that the Hlatjwako people are Zulus?  
labantfu kutsi bantfu baka Hlatjwako baTenzule?

H.b. Kepha labantfu bakutsatsaphi lokutsi baka-  
Then where do these people get this that the  
Hlatjwako baka-bakaZulu?

people of Hlatjwako [sibongo] of - of kaZulu?

C.H. Why? that's a crucial question -  
kungani? (ngumbuzo lobakulekile) lowo -

H.D. kwa - kufuna kuts - kukhona - ku - kungumbuzo  
It was - what is wanted - there is - it - it is just a  
nye loko kutsi basho ngani lokutsi bakaZulu laba-  
question that for what reason do they say that the  
baka Hlatjwako?

people of Hlatjwako [sibongo] are of kaZulu?

I.T. Umbuzo - ke Hlatjwako, babuz'ukuthi, laba baka-  
The question then Hlatjwako, they are asking that, these  
Hlatjwako, bakusho ngani lokuthi ngabakaZulu?

← People of Hlatjwako, for what reason do they say that they

V.H. Bentanjani - ?  
How did they do - ?

I.T. Bakusho ngani lokuthi ngabakaZulu, Agumbuzo  
For what reason do they say that they are of kaZulu?  
lowo.

That is a question.

V.H. Aba-ba - abati.  
They do - they - they do not know.

E.T. They don't know  
Abati.

V.H. Ababati, inkhosi ngay'ijel' Ingwenyama kutsi as'isibo tsine  
They do not know them, inkhosi, I told Ingwenyama  
bakaZulu. Sibaka Ngwane siba Ngwane la  
← that we are not of kaZulu. We are of kaNgwane [and] ←

E.T. We are true Swazis here  
Singamaswati sibili la.

V.H. e - lokutsi kunebaka Zulu, babesebhele kana ngoba  
Um - By saying that there are [some] of kaZulu, they  
lo shaka abe - abehlupha labanye sebakhonta mshiya  
then separated because this shaka was - was trouble-  
lowa.

some [and therefore] others khontad that side,

E.T. nhn - the Zulus were ever -  
nhn - bakaZulu bebasetikwe -

V.H. kantsi ba -  
whereas they -

I.T. Akewume kancane Hlatjwako.  
Wait a little while Hlatjwako. [please].

V.H. ya  
ya

C.H. nhn  
nhn

V.H. Angiw'landzi kahle lomlandvo khonapha [nyahleka]  
I am not relating this mlandvo quite well there [laughs]  
kufuneka, mine bengitsi ngitaw'khuluma ngibe ngitsa -  
What is desirable, myself I thought I will just speak while  
tjwa, ngikhulume ku - kukhulume kona kufike  
being taken [recorded], just speak [and then] it - it [will]  
kwuleke lembili [banyahleka] => be opened [played] [laughing].  
speak, [and] on arrival [where you are going] it will then

E.T. He was saying that the -  
Abe kadze atsi le -

V.H. — yinkantolo sengatsi licala ay'khona [nyahleka]  
— its a court as if its a hearing, ay'khona [laughs]

E.T. not necessarily to keep on stopping me because its  
akukadzingeki kube ngilitjalwa kumiswa ngobe

Swati ngalesosikhatsi.



Handwritten notes in red ink, including the word "Swati" and other illegible text.

E.T. like when I am - before the judge [laughs]  
 kunjengangise - mbikwehijaji [uyahleka]

C.H. Can - can you ask him, this name, Hlatjwako, when it came,  
 Unga - ungambuta [yini kutsi] leligama la Hlatjwako uma  
 that news sibongo, who was the Swazi king at that time?

← lifika, leso sibongo lesisha, kwakungubani inkhosi yema- ←

H.D. e - les'khatsi sekuguculwa les'bongo sekutsiwa  
 Um - During the time when there was a change of the  
 Hlatjwako, inkhosi yaying' bani lesosikhatsi?  
 sibongo to Hlatjwako, who was the inkhosi at that time?

I.T. Babuz' ukutlu' - ke Hlatjwako ngales'khathi sok' -  
 They are asking that, then Hlatjwako, by the time there  
 guculwa lesibongo sok' thina Hlatjwako, ku lesos'kha-  
 was a change of this sibongo to say Hlatjwako, at  
 thi, inkosi kwakung' bani?  
 that time, who was inkosi?

V.H. Ngu Sobhuza  
 It's Sobhuza

E.T. That's Sobhuza  
 ngu Sobhuza

C.H. nhn  
 nhn

V.H. Lolo wa - wa, ngu ye lo Sobhuza umfowabo lo - lo  
 The one who - who, it's this very Sobhuza, the umfowabo  
 Ngwanya - lo Ngwanya  
 of this one, this Ngwanya - this Ngwanya.

E.T. Sobhuza the -  
 Sobhuza lo -

V.H. Ngoba lo Ngwanya lisokanchanti  
 Because this Ngwanya is lisokanchanti

E.T. because Ngwanya is the -  
 ngoba Ngwanya u -

V.H kwabe seknyaw'gidwawa s'bhimbi  
Then they went to gidza sibhimbi.

I.T. Mami-ke Hlatjwako.  
Wait then Hlatjwako [please]

V.H kwase kusuka knyaw'bukelwa s'bhimbi la  
Then they went to watch sibhimbi here.

E.T. It was during —  
kwakungesithatsi —

I.T. Batsi ake ume Hlatjwako  
They are saying [please] stop Hlatjwako.

V.H. Hhawnu nako-ke lo — [nyahleka]  
Hhawnu there it is then this [once again] — [laughs]

E.T. kuncon'umyekele nje akhulume. What if we just  
You better let him just speak, kungaba njani uma  
let him talk?

singamyekela akhulume?

C.H. Ja just let him talk —  
Ja myekele nje akhulume —

E.T. Ningam' misic ncono nimyekele ngizaw'khuluma  
[Please] do not stop him, you better let him [talk], I will  
no —  
speak with —

V.H. e-manje e-ng'funa kuchaza phela.  
Um - now um - I want to explain actually/in fact.

E.T. He wants to explain  
Ufuna kuchaza.

I.T. Bathi kulungile chaza Hlatjwako.  
They are saying it's alright, explain Hlatjwako.

V.H. Manje lokutsi ngu Hlatjwako  
Now [by calling him] as Hlatjwako

E.T. The reason why we are called Hlatjwayo,  
Siza tfr sekutsi sibitwe ngekutsi [sibaka] Hlatjwayo,



V.H. Le nje, basatsi nababongwa le, bongwad there  
There actually, they are still saying, when they are being

E.T. When they were —  
Ngesikhatsi' ba —

V.H. bantsi, "Nkosi! Hlatjwayo, Ngwanya".  
they say, "Nkosi! Hlatjwayo, Ngwanya".

E.H. — "Nkosi, Hlatjwayo, Ngwanya".  
— "Nkosi, Hlatjwayo, Ngwanya".

V.H. Isine la kas'sasho ngobe  
We here, we no longer say so because

E.T. Here we don't know - we - we no more say  
hapha kasati' - ka - kasisasho kutse'

V.H. lo Masobodze wabe sow'biswa la  
this Masobodze was then brought back [this side] here.

E.T. Hlatjwayo because of Masobodze who was —  
Hlatjwayo, ngenxa ya Masobodze lowabe —

V.H. kwabangelwa kuba lo Sobhuza wabe sow'bambo  
It was caused by [the fact] that this - this Sobhuza,  
lodzadzewabo

then caught this dzadzewabo.

E.T. - was due to that Sobhuza  
- kwaba ngenxa yalowo Sobhuza

V.H. sow'ment' inkhosikati'  
he is now making him inkhosikati'

E.T. Took the sister of himself and then made her e-e  
watsatsa lodzadzewabo wabe sow'menta um-um-

C.H. nhn - did the —  
nhn - ngabe ku —

V.H. [uyahleka] Wabe sow'tsatsa lodzadz'wabo sow'-  
[laughs] He then tsatsa this dzadzewabo and is now  
ment' inkhosikati',  
making her inkhosikati'.

Ngwanya

E.T. Repetition  
kuphindza [uyaphindza]

V.H. Manje ses' tsi-ke tsine sila as' sasho kutsi  
Now, we are now saying then, we who are here, we no  
"Nkhosi!" sesitsi "Hlatjwako, Mhayise, Ngwanya"  
longer say "Nkhosi!", we now say "Hlatjwako, Mhayise,"

E.T. Then we no more call ourselves - nhn Hlatjwako,  
Ngako-ke kasisatibiti ngekutsi - nhn "Hlatjwako",  
but we call ourselves nhn - Nkhosi  
kepha sitibita ngekutsi nhn - "Nkhosi"

V.H. Ngoba se - ses' bafati la  
Because we - we are now bafati here.

E.T. Hlatjwako because we are the wives now to the  
Hlatjwako ngoba sesitafati nyalo bejengkhosini.  
King.

C.H. Very good e - Dla - .Can we ask, what was the  
kukhe kakhele, um - dla - Singabuta yini [Kutsi],  
name of the nkhosikati - the woman that he  
kwakung'bani libito lalenkhosikati - lomfati lekam-  
married?  
teka?

H.D. (Wo) ligama lalolowabe sow'yatekwa laph'ekha-  
(Wo) What was the name of this one who was  
ya akung'bani?  
then tekwad here at home?

I.T. Igama, babuzake Hlatjwako, igama lalenkositazi  
The name, they are asking then Hlatjwako, the name of this  
yabesitekwa laph'ekhaya, eb'khosisi, kwakung'bani  
nkositazi who was then tekwad here at home, at  
lenkositazi igama layo?  
bukhosini, what was the name of this nkositazi?

V.H. Ngu La Mlalati.  
Its La Mlalati.

E.T. La Mlalati.  
La Mlalati.

H.D. La Mlalati.  
La Mlalati.

C.H. Can - can he explain who - who was her father?  
A - angachaza yini kutsi kwa - kwakungubani uyise?

H.D. Uyise wa Mlalati ang' bani?  
Who was the yise of Mlalati?

I.T. Uyise - uyise wa Mlalati kwakung' bani?  
Who was the yise - yise of Mlalati?

V.H. Uyise?  
Her yise?

I.T. Hlatjwako.  
Hlatjwako.

V.H. Ngu Ngwanya.  
Its Ngwanya.

E.T. Is - It was Ngwanya.  
Ngu - kwakungu Ngwanya.

C.H. nhn - nhn --.  
nhn - nhn --.

V.H. [uyahleka]  
[he is laughing]

C.H. nhn. Can you tell us any other stories about  
nhn. Ungase tjela yini letinge tindzaba nga -  
Ngwanya or about e - Masobodge?  
Ngwanya nome nga um - Masobodge?

H.D. e - Ungasu' tekele nga Ngwanya ti - ku - ku - lo kwe -  
Um - Can you then relate to/tell us about Ngwanya - his -  
ntiwa ng' Ngwanya na - na sobotje - and Sobotje.  
that - that - that which was done by Ngwanya and -

I.T. Bacela-ke Hlatjwayo, ukuthi akubatekele izinto  
They are asking then Hlatjwayo, that you tell/relate to them  
azenziwa ngu Ngwanya naMasobode.  
things which were being done by Ngwanya and Masobode.

V.H. Ini-?  
what - ?

I.T. Ukeleke izinto ezenziwa ngu Ngwanya, nezenziwa  
That you relate things that were done by Ngwanya and  
ngu Masobode.  
[Things] that were done by Masobode.

V.H. Cha, Masobodze ngumntfwanalo Ngwanya,  
Cha, Masobodze is a child of this Ngwanya,

E.T. Masobodze was the son-son to Ngwanya  
Masobodze abeyi - yindvodzana ya Ngwanya

V.H. Wabe sow' dzabuk' umbuyisa laka Ngwane  
he then dzabuka and he brought him to here kaNgwane.

E.T. and then Masobodze was sent to Ngwane.  
wase-ke Masobodze utfungelwa ku Ngwane.

V.H. Masobodze watala babemkhulu, Mhlwazi We-  
Masobodze begot babemkhulu, Mhlwazi Wengcosa,  
ngcosa, Mhlwazi Wengcosa watala Mahubhulu,  
Mhlwazi Wengcosa begot Mahubhulu, babe.  
babe.

C.H. — okay,  
— kulungile.

V.H. Lo Mahubhulu nangu atala lo Velamuva, nala-  
This Mahubhulu, here is he, begetting this Velamuva, together  
banye labadzala-ke banengi.  
with other older ones then, [and] they are many.

E.T. Mahubhulu is my father.  
Mahubhulu ngubabe wami.

V.H. e - Wok'cala ngu Ndlo londlo lo lowang'fundzisa kontle  
Um - The first one [born] is Ndlo londlo who taught me  
mine,

E.T. every thing, myself,  
The first one is Ndlo londlo who was - me  
Wekucala ngu Ndlo londlo lowa - mine

V.H. lowang' tjela loku  
who told me this [too].

E.T. even this story  
ngisho nalendzaba

V.H. Ngu Mlondoloji wa Mbandzeni, lowaphum' imphe  
He is Mlondoloji of Mbandzeni, who got out [with]  
bayak' hlasela kam -  
imphe to attack at -

E.T. Who was once sent towards -  
lowake wafunyuwa kuya e -

V.H. ku be Sutfu, ngu Mlondoloji.  
to the be Sutfu, he is Mlondoloji.

E.T. was sent out to fight the Sothos.  
wafungelwa / wakhishwa kuyawulwa ne be Sutfu.

V.H. Angasiye lo Mlondoloji labanyalo, uMlondoloji  
Not being the Mlondoloji of these of now [in existence]  
wa Mbandzeni  
a Mlondoloji of Mbandzeni.

E.T. Not the Mlondoloji - the - the ones who are  
Hhayi uMlondoloji - la - laba lesebakhona  
present now but the Mlondoloji of Mbandzeni.  
kodwa uMlondoloji wa Mbandzeni.

V.H. holowang' misa esangweni mine,  
The one who [istalled] stood me up esangweni, myself.

E.T. The one who -  
holowa -

V.H. ngaba yinkhosi ya Mahubhulu  
 [and] I became inkhosi of Mahubhulu,

E.T. who elected me as a chief  
 lowangikhetsa kutsi ngibe sikhulu.

V.H. kantsi litfumba ngiwek'gcina ngci  
 Whereas I am litfumba, I am the last-born ngci.

E.T. — I am the last born  
 — Ngiwekugcina.

V.H. nhn. Bakhona bafowetfu labadzala bong-  
 nhn. There are bafowetfu who are old bo-ng -

E.T. There was some my brothers  
 kwakukhona labanye bomnake tfu. *not map* ←

V.H. sebafa kodwa  
 However, they are now dead.

E.T. — some of them,  
 — labanye babo,

V.H. ng'wok'gcina mine  
 I am the last born, myself.

E.T. and I am the last-born  
 futsi-ke ngiwekugcina

C.H. Can we ask him, when Ngwanya Ngo-Ngo-  
 Singam'buta yini [kutsi], ngesikhatsi Ngwanya Ngo-Ngo-  
 Ngwanya left Lucolweni and he came, as  
 Ngwanya esuka e Lucolweni wase uta, njengoba  
 understand it, south of the border here? Why did  
 ngicondza, entasi neluthaka la? Wesukelani  
 he move there?  
 lapho?

H.S. e-Asesive lapha kutsi Ngwanya nakesuka -  
 Um - let us hear [get this clear] here that, when Ngwanya left-

V.H. lela live laka Ngwane  
 That live belongs to ka Ngwane.

Why was he leaving?

from here at Lincolnville?



I.T. Awume kancane  
 [Could you please] wait a little while.

H.D. Ngwanya nakesuka le-ehucolweni aya kule-  
 When Ngwanya left there at Lincobweni to this  
 ndzawo leyi lowuyishoko ngala, abesukelani?  
 ← place/area this one that you are mentioning this side, ←

I.T. Bacela lapha-ke Hlatjwayo, loNgwanya, nges'khathi  
 They are asking here then Hlatjwayo, this Ngwanya, during  
 esuka le hucolweni, aya le ke Manyewu no-  
 the time when he left from there at Lincobweni, going to  
 Ntswana, ayesukelani laph' ehucolweni?  
 ← there at Manyewu and Ntswana, why was he leaving ←

V.H. Wadzatjulwa ngu - nguyise nguye loNgwane,  
 He was dzatjulwad by his - his yise, this very Ngwane,

E.T. He was sent by the - his king - Ngwane,  
 Watfunyelwa yi - yinkhosi yakhe - Ngwane,

V.H. wamnika le -  
 [and] gave him [a place/area] there -

H.D. ngu Ngwane  
 Is Ngwane

E.T. Ngwane  
 Ngwane

V.H. uyise ngu Ngwane phala  
 His yise is Ngwane actually.

E.T. His father was Ngwane  
 Uyise kwakungu Ngwane

V.H. Namdzabula ngoba lisokanchanti kutsi angat?  
 He dzabulad him because he is lisokanchanti so that  
 akha la, lisokanchanti -  
 he cannot build here [settle here], he is lisokanchanti -

E.T. He sent him -  
 Wamfume la -

V.H. wammika lela live; laka Ngwane lela live;  
[and] he gave him that live; that live belongs to ka Ngwane

E.T. He sent him to -  
Wamfumela e -

V.H. laka Ngwane lehlukana nge k'phongolo  
it belongs to ka Ngwane and is divided by Lu Phongolo.

E.T. \_\_\_\_\_ .  
\_\_\_\_\_ .

V.H. e - wammika le - ngoba lisokanchanti unina  
um - He gave him [a place] there - because he is liso-  
sesulamsiti; sesulamsiti ngemtsetfo wesintfu  
kanchanti and his nina is sesulamsiti; sesulamsiti,  
ngumfati wak'cala,  
by umtsetfo of sintfu, is the first wife

E.T. Sorry - because his -  
Ncesi - ngobe i -

V.H. wenkhosi  
of inkhosi

E.T. first - his mother was the first wife to the king -  
wokucala - unina waba ngumfati wekucala wenkhosi -

V.H. unjengalaba bonabo Betfusile  
She is like these bo-nabo Betfusile.

E. — is like Betfusile  
— unjenga Betfusile

C.H. When he - when he went to Ntuvane, were they  
Ngesikhatsi a - ngesikhatsi aya le Ntuvane, bebalwa  
fighting against the Zulus there? was Ngwanya  
neba ka Zulu yini lapho? Ngabe Ngwanya abelwa  
fighting with the Zulus?  
neba ka Zulu yini?

H.D. Nakale Nkwa - Ngwanya wa - walwa neba ka Zulu  
When Nkwa - Ngwanya was there, did - did he fight

H.S. yini?  
with the people of kaZulu?

V.H. Ak'siko kaZulu la.  
It is not kaZulu here.

E.T. babuza lapha Hlatjwako, loNgwanya nges'khathu  
They are asking here Hlatjwako, this Ngwanya, during the  
le, walwa yini nalaba baka Zulu? → of kaZulu?  
time when he was there, that did he fight with these people

V.H. Awu atange balwe nebakaZulu  
Awu they never fought with the people of kaZulu.

E.T. - They never fought  
- Azange balwe

V.H. Ngobe inkhosi Shaka wala,  
Because inkhosi Shaka refused,

E.T. Because the king Shaka -  
Ngoba inkhosi Shaka -

V.H. wala, inkhosi yakaZulu lehlasele ngala.  
he refused, the inkhosi of kaZulu who attacks this side.

E.T. he - refer - he -  
wa - wal - wa -

V.H. kwala loShaka,  
It is this Shaka who refused,

E.T. Oh! Shaka didn't want to fight the Swazis  
Oh! Shaka abengafuni kulwa (nemaSwati)

V.H. inkhosi yakaZulu yatsi - loyaw'hlasele laka -  
the inkhosi of kaZulu who said - "whosoever will attack  
Ngwane, uyakufa nebukhosi bakhe buyaw'phela.  
here in kaNgwane, he will die and his bukhosi will end."

E.T. He said the one who will ever fight the swazis  
katsi loyaw'ke [ahlasele] alwe nemaSwati nya -  
will die.  
wukufa.

C.H. nhn.  
nhn.

V.H. Kwasho Shaka  
[It was said] said Shaka.

E.T. That was said by Shaka  
loko kwashiwa ngu Shaka

C.H. nhn  
nhn

V.H. Asho dlondlonono dladle - ubekuhlanga emadolweni  
Said dlondlonono dladle - you have placed a reed on the  
inyoni edl'ezinye,

knees, A bird which eats other [birds],  
uthi uShaka kashayeki  
You are saying Shaka is unbeatable,  
umfo ka Senzangakhona.

umfo of Senzangakhona.  
Glembe leca amanye amalembe  
Glembe which jumped over other emalembe

E.H. nhn  
nhn

V.H. Inyoni edl'ezinye  
A bird which eats other [birds].

E.T. — .  
— .

V.H. Inkam'eyakhal' emthonjeni  
The cow which lowed in a well,  
Zonke izizwe ziyizwile  
All zizwe have heard it.

[Bayahleka]  
[Laughing]

C.H. Can you ask, before Lucolweni where was  
Ungabuta yini [Kutsi], phambilini kwe Lucolweni abe-