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Name HAMILTON SERIES
Naam

Subject HEATHWAYO HISTORY
Vak

Place GEORGE EY VELAMUNA HEATHWAYO
Plek

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HAMILTON SERIES

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INFORMANT(S): VELAMUYA HLATSHWAYO = V.H.

[Umlandvo waka Malinga usele]

[The mlandvo of the Malinga people has been omitted]

H.D. -kantsi lentfo kay'sebenti, kakutsatsi lutfo. se-
-Whereas this thing does not work, it does not [record]
wuyakhuluma nje wena, ucela ligobo - licolo
anything. As you are just speaking, she is begging your
lekutsi-ke, ungeke wamane us'phindze ususele
par - pardon so that, can't you just [please] repeat
ngale ngapha - lephasi, wente njobe wentile-ke, ku-
[focus] starting from that side below - right down there,
kuvakur lasak' fakile-ke nyalo inserted now.
[and] do as you have done then, to this that she has

I.T. Abuye acale phasi inkulumo?
To begin from scratch the speech?

H.D. E - acale phasi ngobe kukhandzeka kutsi boku uba-
E - [and] begin from scratch because it has been discovered
tse nyabuka ukhandza kutsi bekungakhulumi kantsi
that this [thing] as she was trying to observe it,
lentfo actually,
she finds/ discovers that this thing has not been speaking

C.H. But he can go quickly because we don't need to
kodowa angahamba kakhulu ngobe kasidzingi
translate
kukhumasha.

I.T. Uthi Hlatjwayo, unkosikazi ucel'ucolo. lentfo ngeskh-
She is saying, Hlatjwako, nkosikazi is begging your pardon.
athi kugqalwa nje kukhulunywa la ayisebenzi
This thing, when we just started talking here, is not working
akadangay'boni. Manjena-ke ucela ukuthi ubuyele
[and] she did not see [that], Now then she is asking
le muv'ek'caleni, kuzokwazi ukusebenza laphemshi-
[you] that you go back to there, at the beginning, so that

Samir get hold of it [record] quickly here.



I.T. nini
it will work in the machine [recorder].

V.H. Wo,
Wo.

H.D. Nome-ke sanga-sangatsi ngobe sekulu - a - kulentfo
Or else then he may now - he may now, because it is now
labey' khulumile les - leyend'libile lapha, kurtaw'fike
here - should - concerning the this thing that he has being
kuy' khaceke-ke masinyane fa -
saying, which - which has gone past here, it will on

V.H. kufunek' ung'mise
You are supposed to stop me.

H.D. kurtaw'bese kuyay' khaceka-ke masinyane ngoba
It will then get hold of it [record] quickly then because
sowukutfole kutsi kutsiwani loko lak'shoko ku-
she has found out as to how it is [operated] this [thing]
kuphuma kutsini; ngobe loku kurtaw'be sekuyane -
which he is saying, as to how it gets out; because this
khoda nje masinyane
will then just record quickly.

I.T. nhn
nhn

H.D. Angakhuluma-ke az' ataw'fika lapha-pha agcine
He may then speak until he reaches where he - where
khona. Sesicala kahle futsi ke njalo.
he ended.

I.T. Manje-ke Hlatjwayo-ke uth' ungakhuluma nje,
Now then, Hlatjwayo, then, he says you may just speak,
ukhulumimpela ungemi kuzan'ze kufike lapha
[and] really speak and not stop until it will eventually
law'gcine khona
come to where you stopped/ended.

When he was sending him there then, he then lived right there [and] he had a muti [and] he had an area [under him] and even today it is still present just there.

V. H. Wo

Wo

I. T. e-hhena kuzokwazike loku kuthathe kahle.

e-hhena so that this will be able to [record] well.

V. H. laba bakitsi baka Hlatjwako, ba Ngwane. Ngwane
These bakitsi of Hlatjwako [sibongo], they are of Ngwane.
inkhosi leyaka Ngwane, le letala lo Sobhuza lowak'
Ngwane the inkhosi, the one of ka Ngwane, the one who
cala. Badzabuka la badzatjuluwa ngu Ngwane. Baya
begats this Sobhuza, the first one. They dzabuka [from]
le. Badzabula lo Ngwanya ngoba alisokanchanti.
here [and] they are dzatjulwad by Ngwane. They are
Amdzabulile wama khela le e Lucolweni, umuti
going there. They dzabula this Ngwanya because he
wakabo, ngob' unina wok'cala sesulamanti. Wasuyam'
was lisokanchanti. Having dzabulad him, he built for
dzabula umsa le nasakhulile. Wasuyamdzabula, ngob'
him there at Lucolweni; the muti of his people, because
inkhosi sengulo - Sobhuza wok'cala, lomphuphi
his nina is the first [wife] [and] she is sesulamanti.
wemaphupho. Nasamsa le ke, wahlala - ke khona le,
when he had grown up, he dzabulad him and sent him
waba nemuti waba nendzawo, nalamhla solokukho-
there. He then dzabulad him, because the inkhosi is
na nje le.

← now this - Sobhuza the first, the dreamer of dreams. ←

I. T. Lendawo -

The area/place -

V. H. Mine ke - tsine - la - bobabe boMa bo-bo - ng' Masobodze
you then - we - these - bo-babe, boMa - bo-bo - its
khokho, Masobodze. Masobodze-ke utala Mhlwazi,
Masobodze, khokho, Masobodze. Masobodze then begats

↳ head whereas I am the last born. I am the last born of Mahubhulu.

↳ Sat Manywa and Ntswana.

↳ where there is now a college. hembetele [laughs]

V.H. Mhlwazi-ke utala babe Mahubhulu. Mahubhulu ke Mhlwazi, Mhlwazi then begats babe Mahubhulu. Matala nangu Velamuva. Nalabanye ke labadzala hubhulu then begats this Velamuva. Together with banengi ba-lasebafa. Ngimi ke loyinhloko kamtsi others then who are old and they are many and they-ngiwokugcina. Ngilitfumbu la Mahubhulu.

who have since died. Then I am the one who is the

I.T. Akay'shongo lento

He did not mention/say that thing

V.H. Ngiwok'gcina ngci.

I am the last one ngci [I am the last born indeed]

I.T. Sokusele lendawo ekuManyewu ne Ntuwane

Its now left out [he has now left out] the place at-

H.D. nhn

nhn

V.H. Sikanye nalesive sakaΔ-sakaΔlamini, saka- We are together/one with. this sive of Δ- of

Nkhosi. Sibanye. Lokutsi sibaka Hlatjwako, wabe Δlamini [sibongo], of Nkhosi sibongo. We are one. [The

lo Sobhuza sow'esatsa lo-dzadz'wabo, uha Mlalati, reason we are called] of Hlatjwako [sibongo], [is because]

lotala Lembelele eLuyengweni lapha sekuneliko- this Sobhuza then tsatsad this- dzadzewabo, la-

hishi khona. Lembelele [uyahleka]

Mlalati who begats Lembelele at Luyengweni

C.H. You see he —

Uyabona anga —

V.H. Kwase kuciniswa ke lokutsi, sek'ciniswa

Then it was insisted on saying, it is then insisted

lel'gama lokuhlatjwa sekusiswa Hlatjwako, Mhayise on this name of being pierced and it is now said Hla-

But we now tsatsa each other because to us it is now said Hlatjwako.

V. H. Ngwanyana, Mabhengeta. Sekuyagcinatke. Ngendzabuko si-
 tjwako, Mhayise, Ngwanyana, Mabhengeta. It then ends [there].
 banye sibaka Ngwane labadzala. As'ciso lesinye s'vanya-
 By indzabuko, we are one [and] we are [amongst] the
 na, singiso lesi Sobhuza lay'inkhosi ngaso. Kepha
 old people of kaNgwane. We are not another sivana
 sesiyatsatsana ngoba tsine sekutsi Hlatjwako
 We are this one [sive] through which Sobhuza is inkhosi

E. T. So now we do marry each other
 ngako-ke manje sesiyatsatsana.

V. H. Akusashiwo kutsi "Nkhosi!"
 It is no longer said "Nkhosi?"

E. T. because we no more include Nkhosi.
 ngoba kasisamfaki Nkhosi [esibongweni sakutsi].

V. H. Nako-ke imvelo yako
 That is its origin then.

E. T. That's how we originated
 savela kanjalo-ke.

V. H. Ngat' phas' khona lapho-ke
 I know right down there.

C. H. But he didn't tell us again about Ngwanyana,
 kepha akaphindzi wasitjela futsi nga Ngwanyana.
 did he? Can you ask him to tell us a story about
 usitjelile yini? Ungamcele yini kutsi aphindze
 Ngwanyana again.
 asitjele indzaba Ngwanyana futsi.

H. B. Asow's'etekele nga-nga-nga-nga Ngwanyana, ungatsi
 [Please] tell us about- about- about- about Ngwanyana,
 sowuk'shiyile lokwa Ngwanyana. Ngwanyana.
 it seems as if you have now left out that which concerns

C. H. Ngwanyana.
 Ngwanyana.

E.T. [uyahleba] Ngwanya

[whispers] Ngwanya

C.H. Ngwanya?

Ngwanya?

H.D. Ngwanya.

Ngwanya.

I.T. Hlatjwako, bael'ukuthi ungath' sowukushiyile

Hlatjwako, they are asking/requesting that, it seems
lokwa Ngwanya, ake u-batekele ngako lokwa Ngwanya.

as if you have now left out what concerns Ngwanya,
lokuthi Ngwanya sowukushiyile lokuthi Ngwanya

could you [please] tell about that of Ngwanya. That
wa-wa-wafela kuphi? Ngwanya di-di-die.

Ngwanya you have now left out that as to where did

V.H. kutsi wafela kuphi?

As to where did he die?

I.T. Yebo.

Yes.

V.H. Wafela le

He died there.

I.T. kuyiph' indawo?

In which area?

V.H. e-entuvane, kuManyewu

At-at Ntuvane, at Manyewu.

E.T. He died at Ntuvane

wafela e Ntuvane

I.T. kuManyewu no Ntuvane

At Manyewu and Ntuvane

V.H. e—

um—

E.T. Ae—um— Manyewu and Ntuvane

E—e— Manyewu ne Ntuvane

→ see them actually, there.

←

V.H. kumshiya lo le - e Nombotjwala, naw'mfula loya le
Its across the other side there - at Nombotjwala, here
e Sulphur Springs
is a river which goes/flows to there to Sulphur Springs.

I.T. UMkhunyana
The Mkhunyana [river]

V.H. komfula loya le eSulphur Springs udzabuka khona
The river which flows to there at Sulphur Springs, it
natiya tintsaba titimbili, timbiling -
rises right there, there are two mountains, they are two-

I.T. ngu Manyewu no Ntuvane
Its Manyewu and Ntuvane

E.T. That's Manyewu and Ntuvane —
ngu Manyewu ne Ntuvane

V.H. ya
ya

I.T. e Mkhunyana
at Mkhunyana

V.H. Uma silapha,
when we are there,

E.T. Mkhunyana
Mkhunyana

I.T. ya
ya

V.H. sime le tsaba mhlophe kunasiya, siyatibona nje lapha
standing there at Ntsabamhlophe, to that one, we do

E.T. When we are just standing there we could see
Uma sime nje lapha siyatibona letindzawo
the top places
letiphakeme.

V.H. Umgwaco nan'phuma kuMahamba, nitsi nikhamba
The road when you go out of Mahamba, whilst you are

V.H. kuto bese kuba ngulomgwaco lojika khona loya le,
 moving on them, then it is the river which turns off them
 naki tintsaba; ikhona lapho-ke lemiti, lapha sekun-
 which leads to there, here are mountains; that is
 ngemapulazi emajalimane Germans
 where the miti are actually, where it is now farms of

E.T. Now you can —
 Manije unga —

V.H. Kodvwa lobesiyem'beka besiyembeka khona le
 But the one we had gone to instal, we had gone to
 ukhona lomfana
 instal him right there, this boy is present.

E.T. The one we were electing chief —
 hona besime khetsa sikhulu —

V.H. ukhona lapho
 He is present there.

E.T. is still there now.
 usekhona lapho nyalo.

I.T. Mgogodlana
 Mgogodlana

V.H. holowasala yena wa siyendzane
 The one who was left behind is [the son] of siyendzane

E.T. The one who remained is for
 holowasala wa —

V.H. Tsine
 We

E.T. Siyendzane
 Siyendzane

V.H. SibaMasobodze lawabe lo khokho so —
 We are of Masobodze who then, this khokho who —

E.T. We are of the Masobodze
 Sibalo Masobodze.

↳ with lobhuga themselves.

↳ heads his ingula.

V.H. Sowmbuyisa laka Ngwane
He is then sending him to here kaNgwane.

E.T. The one who was sent back to kaNgwane
holowabuyiswa kaNgwane

V.H. Masobodze
Masobodze

E.T. Masobodze
Masobodze

V.H. Nase ke lo Masobodze sow'tala Mhlwazi
Then this Masobodze begot Mhlwazi

E.T. Masobodze is the father to Mswazi
Masobodze ungyise wa Mswazi

V.H. nabo Tojovu
and they too bo Tojovu.

E.T. and then Tojo
na jojo-ke.

V.H. Sebawosha baka Mciza waka Mabhoko na Sobhuza bona
When they were fleeing to Mciza of Mabhoko together

E.T. They ran away to so -
Babuleka baya ku so -

V.H. seba bafana ba Sobhuza
[and] they were [then] boys of Sobhuza

E.T. They went to -
Baya e -

V.H. babangumvu landlela batfwela ingula yakhe
They were the pathway clearer, carrying on their

E.T. -the boys of the Sobhuza
bafana ba lo Sobhuza

V.H. naka Mciza wa Mabhoko
when he was at Mciza of Mabhoko

E.T. when Sobhuza was called Mciza Mosi
Uma /ngesikhatsi Sobhuza abitwa ngekutsi Mciza Mosi

↳ bushy part of a tail. ←

↳ from water. ←

V.H. u Sobhuza. nhn.
Sobhuza. nhn.

C.H. Which Sobhuza? Somhlo lo or Sobhuza the second?
Muphi Sobhuza? Somhlo lo nome Sobhuza wesibili?

V.H. Sobhuza lo -
Sobhuza the -

H.D. ngumuphi lo Sobhuza?
Which is this Sobhuza?

V.H. wak'cala
first one

H.D. Wo the first Sobhuza
Wo lowekucala Sobhuza

V.H. Lowak'cala [uyahleka] Ng'Mabh - ngumphuphi we maphupho
The first one [laughs] He is Mabh - he is the dreamer of
phe la ngu Sobhuza
dreams actually, he is Sobhuza.

E.T. He is called Sobhuza
Ubikwa ngekutsi ngu Sobhuza

V.H. lowaphupha laba
the one who dreamt of these.

E.T. because he is the dreamer of the caves
ngoba ungumphuphi we umithome

V.H. Nguye lowaphupha laba labanwele timashoba
He is the one who dreamt of these whose hair are like the

E.T. Because he dreamt of you.
Ngoba waphupha ngani.

V.H. [uyahleka] Baphuphwa ngu Sobhuza baphum'emantini
[laughs] They were dreamt of by Sobhuza emerging

E.T. He was dreamt, this Sobhuza was -
Waphushwa, lo Sobhuza wa -

V.H. bafakum'home nankhu.
putting on umhome, here is it.

→ from, how does he come into being?

→ she is sesulamsi^{ti}

E.T. Coming from the sea, putting on the slacks
bapharmelwandle, bafake emahwayinde

V.H. Baphets' indilinga nayimali
Carrying [with them] indilinga, here is money.

E.T. Having the coin, this very coins,
Banendilinga, letindilinga tona leti.

C.H. Um- that's enhe -. Can you ask him, where does Ngwanya
e - loko enhe -. Ungambuta kutsi Ngwanya - Ngwanya
Ngwanya come from?
uphumaphi?

H.D. Ngwanya-ke sow'ush-sh u-cam'ka kuphi babe, lo-
About Ngwanya, she is referri- n - where does he
Ngwanya? Ucham'ka kuphi, wavela njani?
come from babe, this Ngwanya? Where does he come

I.T. Babuza lapha-ke Hlatjwayo ukuthi lo Ngwanya, wa-
They are asking here then Hlatjwako, that this Ngwanya,
cham'ka kuphi, wavela kanjani lo Ngwanya? Batsi
where did he come from, how did he come into being,
bafuna leya nchazelo
this Ngwanya? They say they want that explanation.

V.H. Ngwanya naye unenina,
Ngwanya too has got his [own] nina.

E.T. He had his own mother
Abenenina wakhe.

V.H. Lomina wok'cala ku Ngwane; usesulamsciti.
His nina is the first [inkhosikati] to Ngwane [inkhosi]

E.T. sesulamsciti
Sesulamsciti

V.H. Nlase inkhosi imakhel'umuti waku-wakakhe
Then inkhosi built him umuti of his - for him.

E.T. Her home was built at some - was built
Umuti wakakhe wakhiwa e - wakhiwa

V.H. wa - wa Ngwane
He - he is of Ngwane.

E.T. He is a - he is the son to Ngwane
U - uyindvodzana ya Ngwane.

V.H. ngumfati wok'cala
she is the first wife

E.T. That is the first wife of Ngwane
Ngumfati wok'cala lowo wa Ngwane.

C.H. Who was?
Abengubani?

E.T. The mother to Ngwanya
Umina wa Ngwanya.

C.H. Who was she? Did he tell -
Abengubani [yena]? Usitjelile yi -

E.T. She was the first e -
Abewek'cala um -

C.H. Did he tell us her name?
Usitjelile yimi libito lakhe?

E.T. Ye -
Ye -

H.D. ligama lakhe ke -
Her name then -

V.H. Njengentsetfo wemvelo
In accordance with umtsetfo of imvelo.

H.D. lenkhosikati kwakung' bani? kwakung' labani?
Who was this nkhosikati? It was la-who?

V.H. ligama lika mina ka Ngwanya, kwakung' labani,
The name of the mina of Ngwanya, it was la-who,
Hlatjwako?
Hlatjwako?

V.H. Ng' lona-ke ang' lati lel' gama la -
Its the one, I do not know the name of -

↳ Masobodze

E.T. I don't remember the name
Angilikhumbuli leligama

V.H. lo lo gogo lo khokho,
this - this gogo, this khokho,

E.T. grand mother,
khokho,

V.H. lomina wakhe
his mina

E.T. of the mother of the Ngwanya
lalamina walo Ngwanya

V.H. kutsi kwakung'labani?
that it la-who?

E.T. I don't know her name.
Angilati libito lakhe.

C.H. nhn. Does he know who the mother of e - Masobodze was?
nhn. Uyati yini kutsi kwakungubani umina e - wa -

V.H. yay'inkhos'kati ya - ya Ngwane, angati kutsi yayim?
It was inkhosikati of - of Ngwane, I don't know as labani [kukhona lokhuduma ngemuva] yayiyek'cala to it was la-who? [someone speaking in the background] lenkhosikati.

It was the first inkhosikati [of Ngwane].

C.H. Who was the -
kwakunguni lo -

H.D. He was the first e - inkhosikati of Ngwanya
Abeyinkhosikati um - yetucala ya Ngwanya

C.H. nhn. Does he know who the -
nhn. Uyati yini kutsi ngubani lo -

V.H. Njoba kunjalo nge'isiko lakitsi
Just as it is according to our custom

C.H. Okay. Can he um - tell us - where was Ngwanya
kulungile. Ungasi - e - tjela [yini kutsi] - abehlala

↳ this Ngwanya?

↳ was at Lucolweni

C.H. living?

kuphi' Ngwanya?

H.A. Ngwanya ke abe- abekuyiph' indzawo leso's'khatsi?

In which - which area was Ngwanya during that time?

I.T. Babuz' ukuthi lo Ngwanya ngales' khathi os' khulu -

They are asking that this Ngwanya, during that time

mako Hlatjuako akweyiph' indawo lo Ngwanya?

you are talking about Hlatjuako, in which area was he,

V.H. Ma - nasakhishwa ngulo la? Abese Lucolweni.

When - when he was brought out by this one, here? He

E.T. He was from - he was at Lucolweni

Abephuma e - abese Lucolweni.

V.H. Mshiya loya kwe Ngovuma

Across, the other side, of Ngovuma.

E.T. Just across the Ngovuma

Mshiya loya nye kwe Ngovuma

V.H. Nas'hamba ngemoto nging' khombisa leka - lendz

If we can travel by car, I can show you there - the pla-

E.T. When we are driving in a car I can to you the place

Uma sihamba ngemoto nginganik' khombisa lendzawo

V.H. Ngob'ingwac' ikhona uyaw' shona le

Because there are roads - it leads to there,

E.T. There is a road -

Ukhon' umgwaco -

V.H. eLucolweni ku - ku - ku Velebantfu

at Lucolweni to - to - to Velebantfu's [area/place]

E.T. that leads to Lucolweni ka Velebantfu

loshona e Lucolweni ka Velebantfu.

C.H. nhn I see. What was the place that Masobodze

nhn. Ngiyabona. Nguyiph' lendzawo lapha Masobodze

was sent to? Where was he sent to? what area - ?

afunyelwa khona? wafunyelwa kuphi? kuyiph' indzawo?

V.H. Ingo — nasi, nakwe Mhlosheni
 Ingo — here it is, here is Mhlosheni

C.H. nhn
 nhn

V.H. Nasak —
 when he was —

H.D. Watfunyelwaphi loMasobodze?
 Where was this Masobodze sent to?

I.T. Masobode babuzukuthi, wathunyelwa kuphi?
 They are asking that, where was Masobode sent to?

V.H. Masobodze, wa-wa-kuwa-kuwatsiwa akabuye enkho-
 Masobodze, he-he-it-it was said that he should
 sini le,
 come back to the inkhosi, this one,

E.T. He was sent back to —
 Watfunyelwa emuva ku-

V.H. ku-kuSobhuza
 to - to this Sobhuza

E.T. the king of Swaziland, Sobhuza.
 enkhosini yaseSwatini, kuSobhuza.

C.H. nhn.
 nhn

V.H. Wamdzabula wamnik' emashumi lamatsi etinkhomo
 He dzabulad him [and] gave him so many tens of
 netifokati letibili
 herds of cattle and two heifers.

E.T. He was given forty
 wamikuva emashumi lamane

V.H. anemakhulu lamane, tikubaka Vilakati eLuphong-
 he had four hundred [herd of cattle] in the care of
 olo
 Vilakati [families] at LuPhongolo.