PASS MARK

student note book

feint and margin

BONNER SERIES
NKAMBULE HISTORY.

INFORMANTS' name S: 1. SOLOMON MABHALANE NKAMBULE
2. MAKE LA NKAMBULE (MRS. NDLELA)

72 PAGES

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S.A. 72F

Book 4.

452. emlandweni _ 1. This here means in the history

453. hambelana'd _ 1. To be on good terms.
2. Literally, to go with each other.

454. hambelana _ 1. The present tense form of the verb hambelana'd in note 453.

455. kutsatsa _ 1. The marrying.
2. Literally, to take.

456. ngenwa _ 1. In this context the siSwati custom of levirate, that is, to be married by the dead husband's brother.
2. Literally, to enter.

nawe make, lenging akucondzisisi kahle, angitsi
babe and you make, what I don't quite understand is that
nayi imiphakatsi yebeSutfu mibili, kunaloseBuseleni,
the imiphakatsi of the beSutfu are two, there is one at
kunaloseNcabaneni. Mhlambe abazange yini bona
Buseleni andat Ncabaneni. Didn't they maybe think
nje se, noma nin' emlandweni sebacabange
of coming together, at any time in emlandweni,[452]
ku, kuhlangana mhlambe babe nemphakatsi munye,
and have one umphakatsi, how was that babe?
kukanjani vele babe?

2 Bayahambelana.
They hambelana'd.[453]

1. Wo, bayahambelana.
Okay, they hambelana'd.

2. Uma kulukhuni le, bayahambelana, solo banye
If there's difficulty, they hambelana,[454] those people
labantfu, bayahambelana. Abacabani labantfu.
are members of one clan, they hambelana. Those people
Laba base Buseleni bayababita laba batsi ababa
never clash. The people of Buseleni call those to advise
luleke, nalaba base, baseNcabaneni bayabitwa
them, and the Ncabaneni people are called and they
baye kulaba. Solo bantfu banye laba. Ngoba
go to these. They belong to one clan. Because even the
nekutsatsa ba, ba, ba umfati wangale, uyangenwa
kutsatsa[455] of a wife, that one of the one side is
ngewa ngala.
ngenwa[456] the other side.

1. Wo yebo, solo bantfu banye.
Okay yes, they belong to one group.

457. bukana – 1. Not to be in good terms.
2. Literally, to look at each other.

458. tibongo – 1. The clans
2. Literally, surnames or clan names.

459. beSutfu – See note 278.

460. tsatsana – 1. Intermarry.
2. Literally, to take each other.

461. suka – 1. An interjection used to mean stop.

462. imindeni – 1. Families.

2. Abacabani bona.
They never clashed.

1. Abacabani. Hhayi kutsi bahlukene kanjena ngoba
They don't clash. Not that they are separated
ababukani.
like this because they don't bukana.[457]

2. Enhhe. Bayavana kakhulu ke lokuvana.
Enhhe. They are in very good terms with each other.

1. Inhhi. Mhlambe ke lokunye ke make ungakhumbula
Inhhi. Maybe you can remember any other thing make
kutsi ni, anitsatsani natiphi tibongo nje, nine
that, which are the tibongo[458] that you beSutfu,[459] don't
beSutfu?
tsatsana[460] with?

2. Mine ngiva nje kutsiwa asitsatsani ngulaba
I heard that we don't tsatsana with the
bakaMntungwa kuphela lengibevako.
Mntungwa people only.

1. Enhhe
Enhhe.

2. Kodwa mine nanginntsandza, ngeke ngimyekele.
But if I love her, I won't leave her.

4. (Bayahleka.) Wo suka, awu cha! Laba
(Laughing.) Okay suka,[461] awu ! The Nkhambule
kaNkhambule banengi. Kutsiwa bakaNkhambule
people were many. They say that they are the Nkhambule
ngeminderi, laba bale --- labakaMntungwa.
people because of imindeni,[462] the --- Mntungwa people.

3. Nihlangana kuphi nebakaMntungwa?
How are you related with the Mntungwa people?

1. Usachaza kona make.
1178 Make's still explaining that.

463. tinanatelo – 1. Extended clan praise names.

464. Mnumbela – 1. The sinanatelo or the extended clan praise name of another segment among the Nkhambule clan people.

465. BoKlaya – 1. This refers to Klaya and the other members of his family.

466. Matsapha – See note 258.

467. butsekile – See note 365.

2. Laph' etinanatelweni.
The tinanatelo.[463]

1. Wo kuhlangana latinanatelweni. Botsi babe kunebaka Nkhambule Mnumbela. Bakuphi ke bona?
Okay the relationship is in the tinanatelo. You said babe that there are Nkhambule then Mnumbela[464] people. Where do they belong to?

2. Angibati.
I don't know.

4. Ba le, babe abehl' abasho. Naba bo Klaya.
They're at that place, my father used to talk about them. Boklaya.[465]

1. Onhho. Klaya wakuphi ke make?
Onhho. Where does Klaya come from make?

4. Wala kuMatsapha.
He belongs to Matsapha.[466]

1. Usikhulu?
Is he a sikhulu?

4. Abebutsekile naye.
He had also been butsekile.[467]

2. Labanye baye basibite nangaye tsine, bese batsi, kantsi asisibo.
Other people think that we belong to the same people as his, yet we are not.

1. Manje anisibo kanjani babe, anibuyi mphakatsi munye?
Why are you not the same people babe, don't you come from one umphakatsi?

2. Sehlukene vele. Bakitsi nje ngulaba beBuseleni nalaba beNcabaneni.
We're indeed separate. Our own people are those who belong to Buseleni and Ncabaneni.

1. Labo Klaya kantsi bakuphi bona?
Where do boklaya come from?

468. Siteki – 1. A place under the Lubombo region in Swaziland next to Lukula and past Kalanga.

469. beSutfu – See note 278.

470. boMpuluzi – 1. This is used collectively here as shown by the prefix bo- to show that the speaker refers to Mpuluzi and the neighbouring areas. Mpuluzi refers to the name of an area between Bhunya and Lundzi under the Highveld region in Swaziland.

471. chitseka'd – 1. To spread.
2. Literally, to spill a liquid.

472. mhlaba – 1. This here means throughout the country.
2. Literally, earth.

4 Asibati kutsi bakuphi. Noma kumbe ngilaba lehle
We don't know where they belong to. Or maybe it's the
abasho babe atsi bachamuk' eSiteki.
people babe used to say, came from Siteki.[468]

1. ESiteki, make. Onhho. Wo kusho kutsi kunalo,
At Siteki, make. Onhho. Okay that means that there
kungenteka kube kunalomuny' umphakatsi
was that one, could it happen that there's another
webeSutfu leSiteki?
umphakatsi of the beSutfu[469] at Siteki?

4. Awu, asati. Ngobe labachaza nje babe watsi,
Awu, we don't know. Because babe only explained
lenibabona ngala etiMpuluzi konkhe nga la, konkhe
about (one group) and said, the people you see next to
solo ngulabachamuk' eNcabaneni.
Mpuluzi and over all that place, they all had come from Ncabaneni

2. Solo banye.
They're still the same people.

1. Ngoba vele ungatsi kunebeSutfu labangale
Because it's as if there are beSutfu who
ngakuboMpuluzi.
are next to boMpuluzi.[470]

2 and 4 Enhhe.
Enhhe.

2. Solo bekuchamuka ke, solo banye.
Those too came, they're still one group.

4. Baphum' eNcabaneni.
They came from Ncabaneni.

2. Babese bachitseka wonkhe lomhlaba.
They then chitseka'd[471] all over the mhlaba.[472]

4. Ngisho nanaba laba la ngetulu, eMdzimba, baphuma
1200 I mean even the people who are up at that place,

473. Mdzimba – 1. The area on and in the vicinity of the Mdzimba mountain range next to Zombodze, Dlangeni Lozitha and Mbabane.

474. landzisa – 1. To narrate or tell a story.

475. indlu – 1. This here refers to the clan. 2. Literally, a hut.

476. boMdzimba – 1. This is used collectively as shown by the prefix bo- to show that the speaker refers to Mdzimba – in note 473 and the neighbouring areas.

477. beSutfu – See note 278.

478. cambe – 1. Literally, to start, begin.

479. intfo – 1. Literally, the thing

480. kaNgwane – 1. This refers to the royal family or the ruling Dlamini clan.

481. coshwa – 1. To send a wife back to her family by a husband because of an offence.

khona le,
at Mdzimba[473], they had come from that place,

1. Wo, yebo.
Okay, yes.

4. Asibanye nabo.
Were the same people.

1. Hha. Nangase ningilandzise nami ngekubuka nje
Hha. If you may landzisa[474] me as you see that and
kweny nakuva kulabadzala, lendlu seyichitseka
as you heard about that from old people, the indlu[475]
ize iyoshona lekuboMpuluzi, lomuti we-- beSutfu,
which has chitseka'd and has spread to boMpuluzi, and
sekwente njani, konkhe la kuboMdzimba?
even up to boMdzimba[476], what had happened to the beSutfu[477] indlu?

2. Bebacambe ku, ku, njengami nje, angitsi ngase
They had cambe[478] to, to, like me, I had then
ngisukile.
left.

4. Uyenyanye leyondzawo, usuk' uhambe, uyenyanye
You may hate that place, and would then leave,
leyondzawo.
and you would hate that place.

2. kulentfo yakaNgwane nami, ngase ngisukile nami.
During the intfo[479] of kaNgwane[480], I too had left.

1. Hhayi ngekutsi mhlambe kuaashw' inkhosikati,
Not that maybe an inkhosikati was coshwa[481],

4. Cha,
No.

1. kunjani, kunjani?
how was that, how was that?

4. Asuve phela babe atsi, ningacali nibalahle bantfwa
You heard when my father said, you shouldn't

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482. philelana — 1. To be on good terms with each other.
2. Literally, to live for each other.
483. indlala — 1. Hunger
484. bantfwabani — See note 151.
485. phalala — 1. This here means offer you something.
2. Literally, to assist, help, rescue.
486. umcondvo — 1. This here means understanding.
2. Literally, a mind.
487. Hheyi — 1. An interjection used when impressed by something.
488. mntfwanami — See note 42.
489. moni — 1. To present someone negatively.

bami bakaNkhambule, laba ngala, laba ngala, laba
abandon my Nkhambule children, who are at this side, and
solo sebaphuma ndzawonye lekits' eNcabaneni.
at that side, with whom we left together from Ncabaneni.
1. Wo yebo. Solo nje kuyaphilelwana.
Okay yes. They still philelana.[482]
4. Hhawu niyofikel' endlaleni, bantfwabani.
Hhawu you came during the time of indlala,[483] bantfwabani.[484]
1. Lolokunye ke make ke nako ke, kusho kutsi ke
Another thing make is that, it means that do we say
sitsi bakaNkhambule seba ngala, sebakubo Mdzimba,
that the Nkhambule people are this side, at boMdzimba,
bakubo Mpuluzi, kuphi babe?
boMpuluzi, and where else babe?
2. Ngitsi kube kunaNtombifuthi, ngabe siyaphalala.
I mean that if there was Ntombifuthi, we would phalala.[485]
(Bayahleka.)
(Laughing.)
3. Kuts' uyamtsandza, Ntombifuthi.
That's because you adore, Ntombifuthi.
2. Ntombifuthi unemcondvo.
Ntombifuthi has umcondvo.[486]
4. Umntfwana umtsandza ngemiseberti yakhe.
You adore a child because of her good work.
2. Hheyi, lomntfwana, mntfwanami, angimoni,
Hheyi,[487] that child, mntfwanami,[488] I don't moni[489] the
angimoni lomntfwana, uyabona, kwala noma
child, you see even if, there's something that
ngabe mahla, kuba kukhona lakufihlel' uyise.
she hides for her father.
4. Mine ngikutjela kutsi mangifikako lapha
I tell you that when I come to this place

490. bekat'd — 1. This here means prepared
491. bakaNgwane — 1. The ruling Dlamini clan.

Ntombifuthi selikhona litiya.
Ntombifuthi brings tea.

2. Hha, usho ekhaya, kube bekungekho Ntombifuthi,
Hha, you mean at my homestead, if Ntombifuthi wasn't
umnaketfu ngabe, ekuseni sekuphelele konkho
there, my brother would, in the morning, she would
sowukubekile.
have bekat'd everything. 490

1. Hha.
Hha.

2. Hha namanje nje kube layikhaya, bekunemehluko
Hha even now. Yet here at home, there would
lomkhulu kabi,
be a big difference.

4. Kunesikhala nje nyalo nje loku angekho.
There is a gap as she's not here. It's
Umntfwana phela kuya ngalemisebenti yakhe.
according to the good work of a child.

1. Yebo make. Lokunye ke make leningafuna
Yes make. What is the other thing make which
mhlambe kusingetela kona, lo, lenikukhumbulako
you may want to add for us, that which you
nje, mhlambe ku, sehlakalo lesitsit' emlandweni,
remember, maybe any incident that occured at
emlandweni webeSutfu nebakaNgwane,
emlandweni of the beSutfu and the bakaNgwane, 491
lowukhumbulako nje lomnandzi.
any interesting thing that you may recall.

2. Bengingatsi, bengingatsi nje kuwe, ngoba
I would say, to you, because even yesterday you
nayitolo ungibone ngijakile ngatsi mine, kuncono
saw me when I was hurrying off to somewhere, and
1231

492. chamuka — 1. To recall.
2. Literally, appear unexpectedly.

493. lokwana — 1. This has no meaning but shows that the speaker has forgotten the name of the person under discussion.

u- - - unginik' ichance,
I said that - - - it would be better if you give me a chance

1. Yebo, babe.
Yes, babe.

2. ngiteyicabanga, ngike ngayisho, ngike ngayisho laph'
in order that I may think, I said that down at
entasi.
that place.

1. Yebo.
Yes.

2. Ngoba lokunengi kutawuchamuka se - - se,
Because most of the things would chamuka[492] when - -,

1. Sengihambile, inhhi.
I've gone, inhhi.

2. inhhi. Ngike ngayisho lenkhulumo. Ngoba njenga
inhhi. I said that. That's because at the moment
manje ingcondvo ile misebentini, i- - - isagadze,
my mind is concerned with work, expecting - - - many
isagadze lokunengi.
things.

4. Hhani letinye tidfo uyatikhohlwa, ungete wa,
But you forget many things, you don't, yesterday
angitsi itolo ngikhohlwe lokwana, babuta kutsi
I forgot about lokwana[493], they asked about the
e, lomfana wakaMdluli unje, nje, ngahlangan'
Mdluli boy like that, like that, my mind was
ingconduo.
mixed up.

2. Hha, besengikhohlwe naFakisandla lowase Buseleni.
Hha, I had even forgotten about Fakisandla of Buseleni.

1. Wo.
1240 Okay.

494. tsatsa'ɔs – 1. sound records.
2. Literally, takes.
495. inkhosana – 1. The male heir or successor.
496. tayele – 1. To be accustomed to.
497. emphakatsini – 1. A locative meaning at the royal village or ritual capital.

2. Se, se, yitsatsa lite lentfo yakho.
Your thing now tsatsa's nothing.
1. (Uyahleka) Lo Fakisandla ke babe, ngiue sowukhumbula
(Laughing) What about Fakisandla babe, I heard you
lo Fakisandla?
talking about Fakisandla?
4. Loku sikhulumako nje lentf. iyasitsatsa.[494]
As we're talking that thing tsatsa's.
2. Enhhe. kutsi lo Fakisandla ngubani?
Enhhe. That who Fakisandla was?
1. Yebo.
Yes.
2. Ngubani nje inkhosana, kenje batsi ngubani
Who is the inkhosana,[495] by the way who is the
lenkhosana? Futsi ke mine ngimetayele, lolokhona
inkhosana? I've also tayele[496] the present one,
manje ngimetayele, ngiyaya, ngike ngiye nalekuye.
I've tayele him, I even go to him.
4. Ase uyayibuta.
Go and ask about it.
2. Lona phela mine ngiyavama lokuya kuye.
I usually go to the present one.
4. Kumbe encenye uyayati, uyayati.
Maybe he knows, he knows.
1. Wo, ukhona lemphakatsini, leBuseleni.
Okay, is he at the emphakatsini,[497] at Buseleni?
2. Ngiyavama ke mine kuya, mane kumanje la
I usually go, it's only now that I haven't
ngingakayi khona.
gone.
1. Inhhi. Hha uma sesigocota ke make na babe,
(251) Inhhi. Hha when we wind up make and babe,

498. beSutfu - See note 278.
499. eMalangeni - See note 81.
500. bantfwabenkhosi - 1. The princesses.
501. landuwa - 1. To be fetched.
502. umntfwanenkhosi - 1. A princess.
503. wendza'd - 1. To be married

mhlambe ke singate sikhumbule kutsi mhlambe, angitsi
maybe you may remember that maybe, we know
siyati kutsi ema, khosikati ayasuka ebeSutfwini aye
that the emakhosikati leave from among the beSutfu[498]
le, ayasuka yini eMalangenini ete mhlambe
to that place, do they also come from among
lemiphakatsini, ya -- ka Nkhambule, emakhosikati
the eMalangeni[499] to the Nkhambule imiphakatsi, the
bantfwabenkhosi?
emakhosikati, the bantfwabenkhosi[500]?

2. Nguye lowa, lo - - - uyayeta una boCetshwayo
That's the one, Cetshwayo's mother is the only one
kuphela, nguye abeta ke yena.
who comes, she used to come.

4. Uyeta ke yena.
She comes.

2. Abeta nawo wonkh' emakhosikati, baye
She came with all the emakhosikati, then
bahlatjelwe netinkhomo, bahlale.
cattle would be slaughtered for them, and they would stay.

1. Hha, kube nje nemicimbi.
Hha, there would be festivals.

2. Nakukhona umsebenti lomkhulu nje, bayalanduwa.
When there are festivals, they are landuwa[501].

4. Naye uma kukhona lafuna, lakutsiwa
Whe she also wants something to be done for
kufanele alungiselwe, uta khona layikhaya kitsi.
her, she comes to this place, at home.

1. Wo, yebo.
Okay, yes.

3. Koja kut' umntfwanenkhosi lowendza,
1262 Isn't there an umntfwanenkhosi[502] who wendza'd[503]

504. kaNkhambule – 1. Among the Nkhambule clan members.
2. In another sense, may mean at the Nkhambule homestead

505. bantfwabenkhosi – See note 500.

506. cwes – 1. To be spoiled.

1. Lowendza ke,
Who wendzaad,

1and3. kaNkhambule, lemphakatsi?
At kaNkhambule[504], at the umphakatsi?

4. Kuphi khona?
Where?

1. EBuseleni nase Ncabaneni.
At Buseleni and Ncabaneni.

2. Kungenteka kuletinye tindzawo, kutsi mine,
It may happen in other places, but I,

1. Enhhe babe.
Enhhe babe.

2. babe wangitjela kakhulu ngebantfwa benkhosi, angibafuni
my father told me a great deal about the mine.
bantfwabenkhosi[505], I don't want them.

4. Bebavele babala,
They used to reject them.

2. Wangiyala kakhulu ngebantfwa benkhosi.
He advised me a great deal about bantfwabenkhosi.

4 nitawuhlupheka, bange macwe.
you would suffer, they are cwes[506].

3. Mavila.
They're lazy.

4. Bangemavila, bangemacwe.
They're lazy, and they are cwes.

2. Mine nje kani ngiya, ngiyababaleka namanje.
I reject them, even now.

4. Hheyi nine aseniyongilandzela tinkhuni tami.
Hheyi you go and fetch my firewood.
(Umemeta bantfwana.)

1271. (Shouting to children.)

507. emhlaberi — 1. Earth.

508. tsatsa — 1. Marry a wife.
2. Literally, take.

509. philisana — 1. live with each other.

2. Kunengi le, lo -- lokwenyanya, sengisho mine. Angeke,
I hate (them) a great deal. I won't, that may just
kungetfuke sokwentekile, kojwa. Ngoba kufuneka
happen. Because you have to look, if you're a
uti, ubuke nawungumuntfu,
person,

1. Yebo.
Yes.

2. Kutsi, likusasa lami litawuhamba kanjani, nekutsi
that, how would my future go, and that how would
titaba njani. Ngoba uma uphila nje emhlaberi,
that be. Because when you're still living at emhlaberi,
507
kufanele ubukele le, kutsi imphilo yami itaba njani.
you have to look, how my life would be. That
Nangitsetse lo, lomuntfu lona sitawuphilisana njani
when I tsatsa that person, how would I philisana
508 509
naye.
with the person.

1. Yebo. Cha, asibonge ke.
Yes. No, thank you very much.

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