

PAGES
72
BLADSYE



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SIZE A4 (297 x 210mm) GROOTTE

Name *Hlophie*
Naam

Subject *Tape 34*
Vak

Place *Zombodze*
Plek

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 192

Interview 1 Book 2

H.D. Sigcine phela ukhulumama ngalaba labacabana
you last told ^{us} about the desputants, [Mndelele and his brothers]
and the ^{few} nalenkhosana

H.N. Ngalaba labacabana nalenkhosana.
About ^{the contenders and the heir,} the two, Hlople and Mkhabela.
ngu Hlople phela ngu Mkhabela, yase-ke
The King then
inkhosi-ke seytsi-ke lesibongo sabo
decided the names of Hlople and Mkhabela
laba bakahlople, sebaka Hlople sibongo
be changed and used as a sibongo
laba bakaMkhabela nabo sebakaMkhabela
rather than specific names, so they became, Hlople, Mkhabela

H.D. The King decided to -

H.N. Kani Sibongo
yet we are one

H.D. Khawula-ke gogo
Wait a bit gogo
The King decided to - seeing that these people
they cannot stop their quernelling so he said
you must be Hloples, you must be Mkhabelas
then he cut the matters short

H.N. Utsi-ke?

What are you saying?

H.D. Utsi phela, angitsi wena utsi laba
are you not saying that the King separated
them for that reason?

inkhosi yase iyabehlukanisa ngaloko
[to solve the problem of quarrelling]

H.N H.H.M -

yes

H.D Chubeka - ke

Continue

H.N. Ngichubeka ngitsini phela angitsi base
There is nothing to continue about because
behlukamswa inkhosi-ke sekutsiwa tsin-
the King Separated them, Hlopho became
laba bakitsi sebaka Hlopho, nebaka Mkhabela
a Surname and Mkhabela also, we
sebaka Mkhabela, sibango sabo abasabo
stop a Surname with them
laba bakitsi

H.D. Their Surname was passed by the King
Mkhabela ^{and} Hlopho

H.N. Sesibango sabo nalaba bakamkhabela seba
that became the ^{sibango} Surname of the Mkhabela
ka Mkhabela nalaba baka Hlopho seba ka-
people and Hlopho became the Surname
Hlopho, yehlukanisake inkhosi lapho
of the Hlopho people; they separated from
Desaphuma lapha ka Mndzebele.
Mndzebele

H.D. We came out from Mndzebele

H.N. Nenkhosana seyasala yodwa nebayo laba
the the heir Mndzebele remain with some people

KaMdzeele, taine sekutaiwa klophe nyo
who were then called Mndzebele people, the klophe surname
lgama la lo lowabanga nenkhosana
is the name of somebody who quarrelled with the heir

H.D. We came out from Mndzebele, remain
being Mndzebele alone

C.H. What is she saying about Nkhosana, ?

H.N. Nkhosana is a senior Mndzebele, the
man being a senior.

CH Who was the King who said this?

H.D. Ngyiphi lenkosi le -
Who was that King

H.N. Baphi bokhappi? Kani bona lphahshi
Where is Happy and others? Who is cooking the
lphakwe ngubani? Loku libaselwe
pomidze? it is finest like
kwebafana, seabambe bayahlala le la
boys they have left to stay there
bayahlala khona, niyabone kutakonakala
to stay there you see, there will be trouble
nine kutakonakala imple ehee
you there will be trouble really yes
bowargakaphiki kani thembi; bayelani
Why didn't you cook thembi? go to your home
kuni bonkhosi, angelanganani nani
bonkhosi I don't meet you

mine, nenyako uyadzinga lapha ngesheya
 Me, your mother, is desparate across there
 Ngentwa ngunaba bantwana njalo
 I am obstructed by these my children
 Mntwanami, kani siyakhuluma umtsetho
 My child yet we are discussing law this
 lona

H D E. Beritakubuta kutai inkhosi leso siKhatsi
 We wanted to ask you who was the King
 Mhlawumbi basho Kutsi, inkhosi yatsi
 at that time may be you had that King so
 lengubambani kulaba baka Hlophe nebaka
 and so said something to the Hlophe
 Mndzebele?
 people and the Mndzebele?

H.N. Lo longuyena a -
 you mean the one who -

H D lo abe ayinkhosi leso siKhatsi?
 Who was the King of that time?

C H Who is the King who said -

H D inkhosi ngiyiphi lenkhosi leyasho njalo
 Who is that King who separated the quarrelling
 Kutsi loku ku -
 brothers

H N Leyadlabula
 Who separated?

H D E. Leyabehlukanisa
 who settled to dispute by separation

H N. Angati emakhosini mine
 I don't know the Kings

H.D. I don't know

H.N. Ngoba ngayasho kutse emakhosi, phela
 Because I say to King, who came to this
 lefika lafha endzaweni ngu nangu
 place is Nolvungunye
 Nolvungunye, ulapha ngaphasi nje
 he is down there he was
 walahlwa ehubala emakhosi alahlwa
 buried in the ground while other Kings are
 ehhhehleri, ehlatini, ngu Nolvungunye
 buried in the caves ^{in the forest} Nolvungunye was
 ulapha ngaphasi, lisho laligwane
 buried there below the rock of Ngwane. ⁴¹
 Angath - ke kulamakhosi lamabili
 I am not sure who settled to dispute between the
 lowehlukanisa loku.

two Kings. [Ngwane and Nolvungunye]

H.D. Is Nolvungunye who is somewhere down
 this side

C.H. He is dead or living

H.D. He is buried just in the ground.

H.N. Ulapha ngaphasi kwetsaba
 He is there below the Mountain

H.D. Uyayath endzawo yelithuna lakhe
 Do you know the place, where his grave is

H.N. Lapha ngaphasi
 Below the mountain?

H.D. Nkhi-nkhi - -
yes

H.N. Bayayati
they know

H.D. They know

C.H. Who knows?

H.D. Ngubani loyatko
Who knows

H.N. Le aregati khona lapla endzaweni yaka
I don't know but somewhere in the area of Zombodze
Zombodze

H.D. I wouldn't say so and so knows but
in Zombodze area here

C.H. That is Ngwar, Nolvungunye she says

H.D. Nolvungunye

C.H. Where is Hlopho go and ^{where} Mkhabela settle.
Which area?

H.D. Baka Hlopho nebaka Mkhabela babe
What happened to the Hlopho and Mkhabela
Sebashonaphi bora, na Mkhabela
where are they now, in which place
wabe sewushonaphi waya wayo kwa Klaphi?
did they go to reside?

31 Khonta

A, To Khonta is to negotiate or ask for a residential place from a chief or King. Usually you are given the land with the usufruct right. This is commonly done in the rural areas, where somebody granted this right has freedom or access to the use of land and other things in the chiefdom or kingdom.

B, It can also be used to mean worship for example to worship God.

32 Ehndzengelweni

a, ehndzengelo are pieces of broken clay pots. The place is called Ehndzengelweni possibly because people fought and clay pots were broken.

wo Nakhosini: lit. place of bugs

H.N. Phela tsine baka Hlopho satsu bebakhonta
 We Hlopho people khonta-ed at Emakhosini
 la Emakhosini baya e Shiselweni
 then they moved to Shiselweni
 Nakhoru kwesukwa ngemphe Kuhlaselewa
 even there they moved because of war
 Kuhlaselewa be suthu, Kusehondengelweni
 fighting with Be suthu, ⁶¹ it is e-Tindengelweni ⁵²
 nje lekisi, nalapha sasisi siyakhluluma
 in our place, we were discussing it with
 sinabe Eliya kutsi - - -
 Eliya that
 Nnjani nire?

H.D. Awu banthwana kam sentokhahlela mine
 Awu Children you come to kick me here?
 la?

C.H. What is she saying?

H.N. Batsi batokwentani?, amplumi yin myopleke
 What do they say they come for. Don't you get out to cook
 lokwa kuolla lenitso nityephele koma
 that food which you say you have cooked for yourselves.

C.H. What is she saying?

H.N. Phumani angath ntolalalani nemanga
 Get out, I don't know what have you come to listen and lies
 lababako, phumani mani! He! - -
 bitter lies get out mani!
 Kwafunolza hnewoolzi emasimba
 You learned the books excretors

33 umlotsa

umlotsi means ash, then Cmlotseni is a place where there are ashes.

34 Imbuta

It is a big clay pot

H.D. Sibasonsele gogo.

They have disturbed us gogo

H.N. Hawu! sitawutsemi - ke Mance?

what are we going to do/say now?

H.D. Ayi. utsi wena naku lafa nawusemlotsemi
We were discussing the things of ashes [Emlotsemi]

H.N. Usho le Kambe
Do you mean there?

H.D. Nkhi -

yes

H.N. Nkhi ³³ kusimlotsemi letindzengelo takhona
yes it is at Emlotsemi and ³² tindzengelo
timbita lokubunpwako lafa kutsi e Shiselweni
pots, they ^{were} ^{are} moulded at Shiselweni
nasihlakula sibumba timbita

when weeding we mould clay pots

H.D. At Shiselweni, you find parts of pots, all over
where they call it Emlotsemi ³³.

C.H. What happened to Mkhabela?

H.D. Mkhabela wenta nperi ~~ke~~ yena gogo.
What happened to Mkhabela, gogo?

H.N. Angumati Mkhabela indzawo yakho, baklona-nye
I don't know what happened to Mkhabela but
bantfu lafa emhlabeni, baka Mkhabela
there are Mkhabela people in the world

H.D. I don't know the place of Mkhabela but there
are people who call themselves Mkhabela.

35 Sidzidzi

- (a) Sidzidzi is a group of people, where they are clustered.
- (b) It can also be used to refer to a group of things such as nest

H.N. Awou angibati Bakamkhabela, Kutsi ³⁵ basidjidi
I don't know where the Mkhabela people are
Kuphi mutwanami

H.D. grotte Mutwanami
I would not say where they went to.

C.H. Can she tell anything about Mahagane? ⁵⁴

H.D. Utsi ungase, ungasikhulumisa yini
Can you tell us anything about
nga Mahagane
Mahagane?

H.N. Mahagane lololapha e Shiselweni, Ngale?
Mahagane the one who was here at Shiselweni that side?

H.D. Utsi uyaphila?
Is he still alive

H.N. Sewafa
He died

H.D. He died at Shiselweni the other side

C.H. Is Mahagane the first?

H.D. Ngu Mahagane wokugala loyo?
Is he Mahagane the first?

H.N. Ngu Mahagane wokugala
Yes he is Mahagane the first

H.D. Mahagane the first

H.N. Naye uphuma khona lapta nolzowanye
He also comes from one family with
na Tugodoo
Tugodoo

36 Emkhutsini

Emkhutsini is the name of a place

37 Manyanolweni

this is a name of a place

- H.D. He come some family with Igodo
- H.N. Ngiko nje emakhosana esintfu ayehlukana
 That is why chief's eldest sons in traditions
 ehlukane ngalokubangisana, njengatsi nje
 use to separate because of conflict, as the case
 sonkhe ngabo labehluka, behlukana na -
 is in my family
 lenkhosana, yaka - - lenkhosana -
 the eldest son of - -
 sengikhohlwe nange asi lo la -
 I have forgotten that sister
 ngaloku sibanye nje ngokwanta -
 We are still the same
- H.D. Bakabani baka Hlophe?
 Who are the Hlophe people?
- H.N. Saba baka bekkhutsini³⁶, baka Mndzebele
 Those of Mkhutsini, the mndzebele people
 ka Mndzebele
 at Mndzebele
- H.D. Saba Cetshways? Chief Cetshways
 the Cetshways people, Chief Cetshways
- H.N. Cetshways akusiwaka Zulu?
 Is Cetshways not from Zululand?
- C.H. No, Not Cetshways; What is she saying?
- H.D. Mndzebele, ab - there at Mkhutsini³⁶
- C.H. What is she saying about, shol she say something?
- H.D. Utsi lo Mndzebele - ke yena uyani gogo
 What are you saying about Mndzebele gogo

Kubese Kuyaphathamuseka lopho.
we have been disturbed there.

H.N. Arqumati phela indzawo yakhe ngoba phela
I don't know his place because after
kwatsi bekwehlukwane, kwehlukana
the separation, the separation of kwatsi the
intalelwane, arqumati-ke, inkhona
sons, I don't know where, the place
yini indzawo yakhe lopho ba kuba
where he is residing.
khona

H.D. I am not sure of their place, where they
build their homes

H.N. Malaba ba Tigoelvo ngibatele nye ngoba
I know the Tigoelvo people because
Matsi sitalelwe le Shiselweni
we were born at Shiselweni

H.D. I know Tigoelvo family because we were born
in Shiselweni ourselves.

C.H. Can she tell us any stories about Mahagane
about what he did?

H.D. Ase uchubeke ngamahegane-ke gogo kwatsi
Can you tell us more about Mahagane gogo,
wetani le Mahagane?
What did he do?

61 Mllosheni is located in southern Surugud between Nhlengasa and Hluti

37 Mangandzeni

71 The meaning of the phrase 'beyekhona-ke indzana' is not clear; it is probably a confused version of the following sentence

H.N. Akentanga lothfo Mahogone pela abakhule nje
Mahogone olovit ok anything important he just
lapha e Mhlosheni,
had a homestead at Mhlosheni.⁶¹

H.D. Mahogone had his kraal at Mhlosheni.

H.N. Swuya Kulela lase Manyandzeni³⁷
Then he went to Manyandzeni³⁷

H.D. And went back to Manyandzeni

H.N. Nenobvodzana yakhe - ke, awu ungatsi.
There is nobody now even his son is dead
akuseramuntfu loseyifilo nenobvodzana
his son died at
yakhe ife ngakhona ngale, Kulela
Manyandzeni

le Manyandzeni kudlula lapha e Shuselweni
beyond Shuselweni
bangale - ke bona, beyikhona - ke

{ That side, then,
uvodzana yakhe, beyikhona - ke uvodzana
his son was bewitched to death.

ngayo bayitsatse ngemutshi yabo
{ taken by 'medecines' [bewitched and died]

H.D. he is dead and - - -

H.N. Angati - ke nami sengahlala Ndzawonye
I don't know, because I stay here I don't
angisahambi, kube lowenna esikhumbeni
visit them, I don't know who took the position of
salomfana, ngoba kufe lobeyinkhosana
his son, because the eldest son died

62 Ka Shoba

The first part of the paper is devoted to a general introduction of the subject. It is followed by a detailed discussion of the various aspects of the problem. The author then proceeds to a critical analysis of the existing literature on the subject. In the final part of the paper, the author presents his own conclusions and suggestions for further research.

The author's approach is both systematic and thorough. He has carefully examined all the relevant literature and has presented a clear and concise summary of the findings. His conclusions are well supported by the evidence presented in the paper.

This paper is a valuable contribution to the field and is highly recommended for reading by all those interested in the subject.

abafunani nemakhosana kuleli, batsatsa
the heirs to chieftainship, are bewitched
{ Kanye Mntfwanami, aselibhuru nje
{ to death, even the son of Mahagane okio
nalomntwana wa Mahagane.

While still very young Mntfwanami.)

H.D He was still young son of Mahagane, he died

H.N lokwakunguyena asele eskhunolleni sa
He was the one left in the position of
Mahagane

Mahagane

H.D he was just only one person from Mahagane

C.H Has she ever heard of a place called KaShoba⁶²

H.D Lenozawo lokutuwa kuKaShoba uyayati yini
Have you ever heard about a place called
yegogo wake wayiva?

Ka-Shoba gogo?

H.N KaShoba nguyah ngakhona ngala ka zulu
Ka-Shoba, I know it is somewhere in Zululand

H.D KaShoba I know in South Afr. Zululand.

H.N Kungale kwetsaba
This side of the mountain

H.D Beyond the hill

Itsaba yphi?
Which mountain

H.N Intambo -? -
the rope?

H.D. O: Luthaka, Luthaka
Oh to border line

H.N Ngale ngale kwelu Longolo
Across to Phengola

H.D Across to - across to Phengolo

H.N Bona bakhe ngelutongolo nganewana
their homestead is near to Phengola river
njeko
but a bit this side

H.D They had their kraal near Longolo this
side

C.H Who is that ?

H.D Ngubani
who is that ?

H.N Kubani - ke
who ?

H.D Nkhi

H.N Usho khona lapho
Do you mean there

H.D Ukhuluma usho bari wena, bekwoke
Whom are you referring to, who had a homestead
bari ?
there ?

H.N Bengitar mbuta - - Kabani kodwa
I thought you were asking - - whom do you
mbuta Kabani ?
want ?

H.D. Angata solo shamba nga Mahagane gogo
We are still on Mahagane gogo

H.N. Wo - angafika

C.H. No. no. no we are talking about Shoba.

H.D. Ka-Shoba
We want shoba

H.N. Wo ka-Shoba
oh, ka-Shoba

C.H. I want to know she said the Kraal
is this side of Bengolo.

H.D. Awume-ke gogo lapha ka-shoba utsi
Just wait gogo, you say at ka-shoba, his home
wena umuti ungala ungakeweli
was this side before you cross

H.N. Kabani-ke ka Mahagane?
Whom at Mahagane?

H.D. Ka-Shoba
at Shoba

H.N. Kashoba, kukuleyatsaba nye ka-Shoba
Kashoba is at that mountain

C.H. Can she tell us if any Klophe people lived at ...

H.N. Ka-Shoba.

H.D. Baka Klophe bake bahlala yini ka-Shoba
Did the Klophe people live at ka-Shoba

H.N. Angata; Bahlala e Ngogweni
I don't know, they lived at Ngogweni.

62 see glossary

63 see glossary

69 emadzahuko : annual fee

H.D I don't know but they lived at Ngogweni

H.N Kulelakabani?

at whose place?

H.D Bahlala e Ngogweni
They lived at Ngogweni

H.N. Bahlala e Ngogweni phela bachithwa
They lived at Ngogweni, and were removed
ngulombango
because of their conflict

H.D. They lived at Ngogweni but they were
separated through gwennel.

C.H. Do the Slope people ^{say} ^{call them} ^{they are} ^{bemd zabuko} settled themselves on
Emakhandzambili ⁶² ⁶³?

H.D Laba baka Slope, lapha batsi bemdzabuko
^{these Slope people here} ^{they say they are bemdzabuko}
yini noma ngemakhandzambili?
^{or} ^{are} ^{they are} ^{ema khandzambili}?

H.N Usho emadzabuko ala?
^{emadzabuko here}?

H.D Kusho kutai bona babhila ngokutai
^{do they call themselves} ^{bemd zabuko}
bemdzabuko yini noma bangemakhandza
^{from emakhandzambili} or emakhandzambili
mbili?

H.N. Bakhandza baka Ngwane ^{bonke} la
they found the Ngwane people all here

29 see glossary

69 emakhosi - lit. means Kings, but in this case, the status of the rulers referred is not clear.

70 emakhosini - lit. the place of the emakhosi;
There is also a specific place called
Makhosini 9 km south of Nkhlangano.

nankha phela emakhosi akakhele
here are the kings of akakhele

H.D. Bakhandwa ngulaba baka Hlopho
Were they found by the Hlopho people?

H.N. Bakhandwa emakhosi bakhonta emakhosini
They found the chiefs and they khonta-ed³¹
bakha, ke la, lapha Mahlaba¹⁸
at emakhosini to the chiefs and built at Mahlaba¹⁸

C.H. Did the Hlopho people say they were Mantungwa^{64?}

H.D. Baka Hlopho babetsi bange Mantungwa yini
Did the people call themselves Mantungwa?

H.N. Cha

no

H.D. No

H.N. Bahlet bange baka Hlopho nje, seva tsine
They are the Hlophes, when we were born we found
resilwe kwatsiwa Hlopho, Mabhenqu
the Hlophes called Hlopho, Mabhenqu
batibita ngesibongo seyisemkhulu wabo
named after their grand father.

H.D. Only when we were born they call us Hlopho,
Mabhenqu

C.H. The Hlopho people are they are the BeSuthu?⁶¹

H.D. Laba baka Hlopho babe Suthu yini?
Are the Hlopho people beSuthu?

H.N. Abesiba beSuthu
they are not beSuthu

38 Silulu

It is a basket like container made out of grass. It is used for storing grains and nuts.

A smaller one is used as a nest for hens.

H.D They are not BeSuthus

H.N Buyayesive bobabo bahlaselana sabo beSuthus
We were told that our fathers invaded and fought with
babesusa Khona lafha endzweni yase
to beSuthus in the place of Shselweni
Shselweni.

H.D Grandfathers said they fought the beSuthus
during the time of King Nolvunguye.

H.N Kusewenkhosi - ke lafha ku Nolvunguye
During the time of King Nolvunguye

C.H. Do the Hlopho people say they come from the
west in the Silulu³⁸?

H.D Baka Hlopho batsi befika ngani la beta
What do the Hlopho say they came by here, did they
ngeSilulu yini?
come by Silulu?

H.N Asibevanga phela beta ngani
We don't know how did they come

H.D Khhi.

H.N Asibah phela ngoba - -
We don't know them because - -

H.D We don't know how they come?

H.N Bacabalulwa yimphi kwakublasela belungu
They were split by war, the white men were fighting

65

66 see q65

bahlosela bantfu, sebatalana kulili nje
to traditional people, they spread here as they ran
babalekela kushutshulwa ngetibhamu
away from the shooting of [redacted]

H.D They were fighting with Europeans with guns

H.N Babaleka - ke beta bakhandzinkhosi la
They ran away and found the King here then they
base bakhonta enkhosini nenkhosi yase
khonta - ~~isak~~³¹ to the King then the King was
iyadoungeka
confused

C.H Was Mahogane inobuna⁵² at Shiselweni?

H.D Lo Mahogane abeynobuna ye Shiselweni?
Was Mahogane an inobuna of Shiselweni?

H.N ehee abeynobuna ye Shiselweni
Yes he was an inobuna of Shiselweni.

C.H Does she know anything about
Sokhukhuzo Hlopho⁶⁵?

H.D Wase wevani nga Sokhukhuzo Hlopho?
Do you know anything about Sokhukhuzo Hlopho?

H.N Sokhukhuzo, utsi ngiyamati, wakushi - ke
Sokhukhuzo, you say I know, who is that?
yena

H.D I don't know him

C.H. Does she know what the word Embo⁶⁶ means?

H.D. Lehgama belitai Embo gogo uyalati yini.
Do you know the word Embo, gogo?

H.N. Kutai luyari-ke ?
What about it?

H.D. Kutai nye lehgama belitai Embo y uyalati ?
Do you know it, that Embo?

H.N. Ngeliva nye nami heliwo bantfu, argati
I only hear people calling it, I don't know it

H.D. I only hear from people, I don't know

H.N. Angiwagambi emanga langingali khona
I don't tell lies, where I don't know, bantfuwabani,
bantfuwabani, nalapta ngeva sgingasho kutai
and where I heard something, I can say I heard
ngakuva-ke lokha babekusho.
people saying it.

H.D. I don't tell lies "what I know", I can say
I know.

C.H. Are the Hlopho people related to the Simelane people?

H.D. Baka Hlopho bakanye kanye yini nebaka Simelane?
Are the Hlopho people related to the Simelane
bathlobo
people [as blood relatives]

H.N. Baka Simelane ?
The Simelane ?

H.D. Baka Hlopho nebaka Simelane
The Hlophos are not the Simelane

H.N. Cha, asisikanye, cha asungeni lapho
No we are not blood relatives, there is no relation

- H.D. They are not related
- C.H. Do the Hlopho, the Lukhele people often go together?
- H.D. Bakahlopho nebaka lukhele bavame
Are the Hlopho people and the Lukhele people
bahambisana Kanye Kanye - yini?
related?
- H.N. Baka lukhele
the Lukhele people
- H.D. Nhhii nebaka Hlopho
yes and the Hlophos
- H.N. Hawu ngoba asungensani siyaloma nje
No because, we have no relationship, we marry each
other, the Lukhele siyalanwa khona
the; the Lukhele people can marry the Hlopho people
- H.D. No we marry the Lukhele people
- H.N. Siyalanwa khona bafati baka thfu nje
We marry the Lukhele, most of the wives at my family
lapha ekhaya baka Lukhele
are the Lukhele
- C.H. Often marry the Lukhele people before?
- H.D. Nyatsanolzana nabo kubateka ngisona
Do you marry them, is it the surname you
siyabongo nisitsatsako?
marry
- H.N. Siyasitsatsa
We marry each other
- C.H. Has she ever heard of people called

68 ndlunkhulu; see glossary

a) the term could refer to the chiefdom

Emahlekwaneni ?

H.D. Kukhona leghoma lehisi Emahlekwaneni
*there is a word Emahlekwaneni, do you know
uyalati yini gogo?
it ?*

H.N. Emahlekwaneni

Emahlekwaneni

H.D. ehee

yes

H.N. Angalati bengelakupti

I don't know it where does it come from

H.D. I don't know where does it come from.

?

where does it come from?

H.N. Bantfu balapla ^{ow} kitsi ekhaya, enollunkhulu
The people of here at home, in the ndlunkhulu

H.D. We use to stay with them in Nollunkhulu⁶⁸

at our place

H.N. Indlovuna yabagrogca yabenta bantfu

*The ⁵²indlovuna collected them and made them his people
bayo lenlovuna yakutsi-ke yaka Sibandze
[followers] My ⁵²indlovuna Sibandze*

H.D. The indlovuna ^{ow} ndlovuna sibandze

had to put them together, so that - -

utsi wabalondza losibandze lenlovuna?

Do you say Sibandze to indlovuna?

67 see glossary

There is a word 'Eukaryotes' in your glossary
which you say is 'the organisms which have a nucleus'

H.V. Eukaryotes

H.D. Eukaryotes

H.V. Eukaryotes are those organisms which have a nucleus
H.D. Eukaryotes are those organisms which have a nucleus

H.V. Eukaryotes are those organisms which have a nucleus
H.D. Eukaryotes are those organisms which have a nucleus

H.V. Eukaryotes are those organisms which have a nucleus
H.D. Eukaryotes are those organisms which have a nucleus

H.V. Eukaryotes are those organisms which have a nucleus
H.D. Eukaryotes are those organisms which have a nucleus

H.N. Wabatsata abakhandza lapha bakhe
He took them pushing them on the mountains and gave
eatsabeni wase ubabuyisa kulenzawo
them this place

H.D. He moved them from the mountains where they
were living to bring into Zombodze

C.H. Nkambule people

H.D. Nkambule people

C.H. So the Sanatelo⁶⁷ of the Hlopho people is

Hlopho Mabhegu, Ndlawonole, Nkambule

Is that right?

H.D. Lukhambule

H.N. Lukhambule

C.H. Lukhambule, Oh I see

Who ^{told her} teach all the stories?

H.D. Wowuxoxelwa ngubani wena gogo unlandoo?
Who told you all these ~~the~~ history

H.N. Lowakuta?

The history of my family

H.D. ehee
yes

H.N. Engam nglandza Kwakutsi Sasikwa
 I am telling a history of my family what we heard from our
 ngababe, newemphi angwate ngangungekho
 fathers, and the history about the war I don't know ^{them} Jesus ^{know, I waant here}

H.D. Told by my father

C.H. What is saying

H.D. fighting he was not born

H.N. 2 - Nekuhlasela loku, Kwahlasela, bahlasela
 the invading and fighting was the
 nebeSuthu
 beSuthu ⁶¹

H.D. Bom-ke?
 What?

H.N. Nakusho babe phela weNollaveleni
 I heard from my father of inollavela ^{28.}

H.D. My father libutho ⁵³ is Nollavela he use to
 tell me, that they were fighting

H.N. Inollavela

C.H. Is his name Lomancana?

H.D. Liganza lakho ungu Lomancana?
 Your name is Lomancana?

H.N. Lomagira
 Lomagira

H.D. Lomagira

39 Khosholozu

A Khosholozu is a verb meaning stab
something in very hidden place

B, Mkhosholozu is used as a name/noun
from the verb Khosholozu.

H N Nhe uhe

H.D. Lemagana

H N Lemagana Khele

H.D. Sewubuyela Khona ?

You go back there

C H Ngu Khosholozu, what you say ?

H.D. Khosholozu - ke yena ngubani ?

Who is Khosholozu ?

H N Zibongo takhe nye sekambanga eMajaha

these were his praises given by Majaha¹⁴

C H What is she saying ?

H N Bala kwakuhlaselwa ingeni ngiyasho kutsi

At that time there were wars as I have told you kwakuhlaselwa, bobabe-ke batsi tibanu there there was always invasion and our fathers had no laba lababahlaselako bakhwele ema-

guns and the invaders were riding on Waggon bakhwele ezingoleni, lababeke sewuyangwaza then my father stabbed the white, ^{He stabbed him} man on the umlungu umgwaza etulu ezingoleni, sewuyabergwa Waggon, then he got the praises from Majaha

ke ngemajaha batsi ³⁹ wamsho sholozu they called him, "Mkhosholozu, ^{you} wakhosholozu" wamkhokha ezingoleni, Khosholozu ^{and} ezingoleni and took him out (succeeded in stabbing) on ^{the wagon!} Zibongo

H.D. These are praises

H N

Tibongo ta fhe , tokuhlasela

these are his praises from fighting.