

PAGES
72
BLADSYE



Hamilton Series

Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Naam Hlophe (MBALI)
Subject Vak Tapas 5
Place Plek N MANAGANE
book 1

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 328

NNH

INTERVIEWED AT : MAHAGANE.

Date : 12. 7. 83.

INFORMANTS : MBALI HLOPHE
HUNDRED HLOPHE (H.H)
LENA HLOPHE (2)

ALSO PRESENT : ~~H.H.~~ INKWOSIKATI at Mahagane (1)
Jomboshwa. Dlamini ^{daughter of Mshengu}
Mtfwanenkosi Lomboshwa

Main Informants : HUNDRED HLOPHE
Heard From : MBALI HLOPHE

Interviewers : Hlabamehlo Dlamini (H.D)
CAROLYN HAMILTON (C)

HH Abethuyeza uzongitshengisa ngangibe
She had promised to come and show me,
ngasafika ngalingekhaya kusho
Unfortunately, I did not go to her home, meaning
kulaba abahwaziyo kweluka
those who know how to plait (make)
lizi lulu zezinkukhu
these lulu for chickens.

HA She forgotten to ask people at
her place that who know how to
make ^{small's} lulu.

C Small's you ^{have to} ask them to be quiet
because otherwise, we won't get
it.

HH Hundred

C Is ^{that} your name?

HH yes.

babhala ebhukwini
They write it down in a notebook.

Hlophle

Hlophle²

C Hlophle. I have got that, Hundred

Hlophle

3. Gogo : it refers to a grandmother, but it ~~can~~ is commonly used when addressing ~~and~~ any aged woman (very old woman) even if one is not related to her. Hence, in this sense it is a polite way of addressing this ^{very} old lady. (pl. bogogo)

4. Nkosi : lit. King, but in this case it is a praise for the laminiis. It is also used for addressing people, especially the laminiis. In Zulu the word is spelt 'Nkosi'

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brother of Sobhuza II

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Handwritten text in a script, possibly Devanagari, in the lower middle section of the page. The text is faint and partially obscured by bleed-through from the reverse side.

Handwritten text in a script, possibly Devanagari, at the bottom of the page. The text is faint and partially obscured by bleed-through from the reverse side.

1. Silulu: It is a large basket of woven grass used for storing grain; the opening of which is small. It is also used as a nest for chickens but this basket is smaller compared to that used for storing grain (pl. tilulu).

2. Hlophe: a sibongo (a 'Surname' or a clan name.)

C can you just ask them to be quiet that side?

HD Utsi nane. *ingakhulumu kakhulu*
She says cannot you speak softer so
Sitokuwa gogo
that we can hear what grandmother is saying

C ask *gogo*³ to tell us again about
when she was small, what the
small's
Selulu looked like?

HH Oh! *endaba yeselulu angiboni nkosi*
Oh! you mean the story about *Selulu*,
kutshi ngitakutsheni ngobe ngobuyi
I do not know what to say because I...

HD Utsi ke *gogo*
She says (referring to C) *gogo*³

HH *ngakushya naluku phala engacala*
have even left behind what I had
ngathi ngiyakweluka, Angikwati
started plaiting, also I do not know
nalokweluka.
how to plait it.

HD She does not know how to make it

HH *nbenke nkosi Angikwati.*
*nbenke nkosi*⁴, I do not know how to
make it,

C That is okay. just remember,
 yesterday she was describing it to
 us, what it looks like. Ask her to
 tell us again, how did that silulu
 look?

HD utsi nje nyengalomu bon usitshila kona
 She says, as you were telling us
 utolo gogo uphondze usitshile kona
 yesterday, can you again tell us
 loku bon usitshila kona, ^{utolo} usikhumbute
 what you were telling us yesterday gogo³.
 kutsi silulu ekukhulemi kwakho
 Remind us about how the Silulu
 usati sinje sinje.

look, from your youthful years.

HH wo? angisazi lesilulu kutsi sinje -
 I do not know, how is this
 sinje. lesilulu angikwazi kusakha
Silulu. I do not know how to make
 ngengahutshengisa kutshi senziwa yena.
 this Silulu, I can only show you how it is made.

HD She does not know how to make.
 it but she can show you how
 to make it.

33 Tshani/tjani

tshani - is a zulu word meaning grass
tjani - is a siswati word meaning grass
The pronunciation of these words is the same and their meaning is the same. The only difference is in their spelling.

4
C She can show me, she never
made it her-self?

HD no!

C okay, ~~is~~ Is it made with
long grass, you have to have very
long grass or short grass or what?

HD Sentuwa ngetjani³⁵ lobudze yini
Is it made with long grass
roma lobusenkhatsini roma lobungaka
or grass of medium length or of what length?

HH Ke enkhulu, kwenzuwa ngotshani
Enkhulu, it is made with good
lobude lobuhle, obuhle lesiluhle.

HD grass

HD yes, usho kutsi lobudze yini gogo?
ya. Do you mean long grass gogo³²?

HH Oh: gha, kufuneka utshani obungaka
oh: no: It should be grass of this
obuthambile? ~~at~~

Size which is soft
HD Soft, of this height

C about three feet (3ft)

HD three feet (3ft).

c when do they pick the grass?

HD Babuska nini loku, lotjani?
when do they cut this grass?

HH Sebuphelile maye, Sebugeedul
It is now finished, the cattle has
yizunkomo.
is eaten it all.

HD usho kona ke kutsi buskwa nini
She means that gogo, that is, when
gogo?
is this grass cut?

HH Kuschwa geshhathu salapha
It is cut during
ekwindla.
Summer time.

HD During the summer time

c end of summer or beginning of summer?

HD ekugaleni kweli lobe noma eku...
the beginning of summer or at....

HH eku... eku... eku... ekugaleni kweli lobe
At... at... at... at the beginning of summer.
nye nakublakulwa, noma sekuzena
during the weeding period, or when the
ekwindla.

HD green maize is ripe for consumption.
So when they are cleaning the
males, eh, the time of cultivating

the fields

C what do you mean cleaning?

HD I mean

C weeding?

HD weeding

C So^{tdn} that when they pick the grass, then what do they do with the grass?

HD Basebakuentanyani-ke gogo?
what do they do with the grass, gogo?

HH Base bayaphica-nye sebayaphita-nye
Then they weave, they weave!

HD Buluhlata?

Still green?

HH Buluhlaza, bacala ngesilulu

Still green, they start with the sibekure phansi-ke kuzalwe

base. Then from^{tdl} base they weave kuzangolwezelewe ngaso base bayaluka
to towards the top.

HD They cut the grass and then —

and they start from the bottom
to make it up

HH Euh! besekuyelukwake. & kute-
Euh! Then it is ^{woven} weaved, so we
sebukhona lotshani, nalapha angaz
had the grass with us, I do not know whether
kutshi sekutshi "Swe yini?" kumbe
here it is finished. Maybe when
nasenibuya kumbe ngabesike
you come back, maybe we would have
sabubone lotshani kutshi
seen ~~it~~ whether we
syabuswela yini!
need the grass.

HD Maybe when we come back

Sometime you can find that we
have looked around if we could ~~we~~
find something to show you that
we wanted to show you this.

C Do all the girls or the young
girls or the older ladies, who
picks the grass, which one?

5. Wo: an exclamation used by ~~when~~ one an individual when he/she is agreeing.

6. (e) Mabele - This word refers to Sorghum but it is also used when referring to food crops irrespective of their variety.

HD Laba labasika lotshani ngulaba -
of what age are those who
nganani? ngulabadzala ----
cut the grass? Is it the : ...?

HH usho utshani?
You mean grass?

HD Bogogo?
Is it the - bogogo³?

HH wo, nabuthona nkosi buyasikwa -
wo⁵: When the grass can still be
njl, nam ngingabasika-njl
found, nkosi⁴, we just cut it. I can also
nabuthona, abusekho.
cut it when it is not finished.

HD at the moment we have no
grass, but it is not for small girl
to go and cut it. Only the old
ladies and -

C How old, married ladies?

HD married ladies.

C and, okay, so, to make a big
Belulu⁽¹⁾, one for mabele⁶, to put
gran -

HD Mabafuna kwentela emabele, gogo,
When they want to make a Silulu⁽¹⁾,
benta lesikhulu gogo?
gogo³ for mabele⁽⁶⁾ do they make a big one?

HH Enhl
Enhl

C Do all the ladies go and make
one or a few?

HH Benzal esikhulu phela akosi
When they are going to put
nasulu bazakufaka umbila
maize they make a big one.

HD when they are going to put
grains they make it big.

baba bangaki nabasenta
usually how many women make a
lesikhulu?
Big Silulu?

HH uthe bababangaki?

you say they use to be how many?
noml ninye-nye?

HD Is it only one woman?

HH - roma ninye-nye akosi, phela
Even one woman, AKOSI⁴ because those
abakwaziyo bayasenta kube kusekho.
who knows how to make it, they make it. If

na utsham'
the grass is still found.

HD When they have grass, enough grass, one would do one, the big one.

C one lady will do the whole thing?

HD will do the whole thing.

C then do you remember yesterday when we spoke to her she said only a few ladies knew how to do it. can you ask her about that again? Is it a difficult thing to do?

HD utsi' wena gogo labangubona
you say gogo those who
labakwatiko sebancauni kakhulu?
know how to make a silulu' are very few?

11
HH usho lababakwazi, lokweluka
you mean those who knows how to
lesihulu?
weave this shulu?

HD nkunlu
nkunlu

HH Sebadala nye bona banga---
They are old, they are the
badala bona.
oldest.

HD bangulesayizi yakwakho?
Are they of your size (age)?

HH bayisayizi yam kodwa bona
They are of my size (age) but they are
base bashanyana.
slightly younger than me.

HD Some ^{they} are grown up but they
are still a little better than my-
self.

C Did it ever happened that one
lady in an umuzi makes a good
shulu⁽³⁾ ^{homestead} than the other ones take
their grass to her to and ask her
to make for them?

(siSwati: inkhosikati)

7. inkhosikati \ : Principal wife of a chief or
headman. ^{Title} applied by courtesy, to
anyone of a chief's wives. It is
also " " a term of
courtesy for any named woman.
In the case of a King, his
wives are all referred to as
emakhosikati, the issue of
one being a principal wife
does not apply.

in other words buying a Silulu.

HD That's right, utsi, u gogo
- gogo, she says did
bekwenteha yini kutsi lapha
it ^{was} happen that when the
makwenteha lesilulu, abeti
Silulu's were made that
angefika lomunye unkosikazi
an ukhosikazi would see a milky
kulona muzi, abutke lesilulu
^{woven} Silulu by another
salona lomunye ebese, unusika
ukhosikazi then she would cut
tjam atsi akatomentela.
Grass and ask this other women
bekwenteha loko?

to make her one. was that happenning?

HH kuthi akazosigala?

you mean showing and setting the pattern for ^{another}

HA nhlutshi (agreeing)

HH laba akwaziko? asigale asibona?

you mean those who knew how to make Silulu ^{would show} ~~another~~ women?

HD euh, abesho lokutsi gogo lomuti
uh (disagreeing) She was referring, gogo, to a
ngomuti, wena-ke ulhona uhungu
homestead, let us say you
sa ulapha kunangq umuti, maye
stay in this homestead and

Bayakwati lotuturi nyakwazi
 you neighbour knows that you are good
 lotwenga sebe basika gani-ke,
 at making tilulur, then they would cut grass
 Sebeza. kumbe-ke bathi awubacalele
 and bring it to you, to request you
 ubakombise benzanyalo?
 to show them the pattern. Do they do that?

HA

Eha nkosi, angikwazi nuna,
 no, nkosi. I do not know how to make it,
 yunina engizakusika utshani
 it is I who will cut the grass
 ngithi kulona akambonise
 and say to another one please show
 akagale ambonise kutu kwenzima
 her how is it made. She would start to
 nyani, Sekuze lotshani.
 show her unfortunately, ^{the grass} is no more there.

HD

well there is no grass, I would
 cut grass myself and just take
 it to somebody I ^{know} she knows how
 to make it.

c

ehhe, so is she saying sometimes it
ehhe
 happened like that?

HD

yes

c That you cut your grass and you take it to Somlone.

HD yes

c well, I see —

then, can we ask her whether she was a girl, a young girl, did she see a silulu⁽¹⁾ in every umuzi; did every lady, every homestead wife have her own silulu?

HD utsi-ke lesikhatsi useyitfombatane she says during the time you were a young boy ukubona lokwetilulu lapha girl did you see a silulu in every kulomiti, wonke umuzi homestead. Did every women (person) onesilulu sakakhe lesakhwa have her own Silulu which was ngulomfati.

Made by herself. (wife)

HH Mame kangazi, nkosi ukuthi uyakwazi Unfortunately nkosi I do not know ukwakha lesilulu esikhulu, yena if she (the wife) knows how to make a big Silulu.

uyakwazi ukwenza isilulu.
though she knows how to make ^{just} a silulu (small)

HD abesho wena gogo lesikhatsi.
she meant you, gogo when you were
ukhula ukhula ukhula

growing up, growing up, growing up.

bonatibona lapha kulenzisi,
did you see these tilulus'
iyilulu zakhona omakel lapha
being made by women?

lelelu yini?
these lulus?

HH ehlukile ikosi, nguyababona lapha
ehluke nkosi, I see
nabateluka.

HD when they were weaving the tilulus
we used to see them when they
were doing it.

C okay: ehen can we ask her
did she ever hear that story
about people coming in a silulu ⁽¹⁾
you know the story like rolling
down in a silulu from the
North

8. Dzabuka : literally it means to tear off but in this context it means to originate or where people came from, or where they stem from.

HD yes: yebo-ke gogo, manfl-ke
 yes: yes, gogo, now have you
 waka wena lensuni lebaki batfu
 ever heard the story about people
 bachamuka ngalapha beta
 coming this way, coming
 ngelilulu kugicika kugicika.
 in a selulu, rolling, rolling
 kugicika?
 rolling?

HH ~~laughing~~ hlehl (laughing), eha
 hlehl, no
 angibazi nhosi.
 I do not know about that.

HD I do not know.

C where did Hlophle people originate
 from, ^{Hlophle} dzabuka?
 " " ?

HD laba bakhlophle gogo badzabukaphi
 where did the Hlophle people
 come from?
 originate from, gogo?
 dzabuka

HH baphike?
 who [which are those]?

HD laba bakaHlophle.
 these of Hlophle

HH angazi nhosi, ngangishwona ukuthi
 I do not know, nhosi; that is why I

9. Mbali ÷ literal the word means a flower. In this case it is a name of a person.

10. Ngogweni - name of an area

11. Shoba - name of an area. The word can also be spoken or written as Shobeni which still refers to the same area. (Lit. the word means tail)

kungabancono kufike loya
I said it would be better when
Mbali.

HO Mbali⁹ has come.
That is why I suggested that

Mbali should be here, I am
Mbali⁹
not sure.

I ye gogo wena ufisele kutshi
gogo⁵, what is your wish, are you wishing
kubete mbamba
that there be nothing at all.

HH eulu nkosi, ngethe ngubona
eulu nkosi⁴, I say it is them who
bazakubona kutshi. I baghamuka
who will (see) say how/where did they
kanyami ngoba nangizwa. kutshiwa
come about (originate) because as I understand
baghamuka eNggogweni, angize
it, it is said they came from Nggogweni¹⁰
ngazi lokuthi -

I do not know about

I zha: baghamuka kuShoba.
no! they came (originate) from Shoba⁹
HO eShobeni, kuShoba?

from Shobeni⁹, at Shoba⁹ place?
I baghamuka kuShoba

they came from Shoba⁹

HH eulu

12 Mlotsem : It is a word derive from (u) mlotsa which refers to ash. However as it is used here it is a name of a place.

13 Sho.... - an completed word

14 Awu - exclamation. It is commonly used by someone in cases where he/she is not sure about something.

15. hawu ÷ is an exclamation used when an individual is astonished.

1 bakha-le eMlotsemi
 They then settled at Mlotsemi¹²

HH ehle; baqhamuka kusho...

ehle! They came from Shu¹³...

1 Wena awati ngani sowumdzala
 Why do not you know seeing that
 kangaka

you are so old.

HH Awu ngingazi ngani

awu¹⁴ how can I know.

1 Awu kahle, hawu; sowudhulwa

awu¹⁴! wait, hawu¹⁵! how can younger
 batfwana lebancaul.

(children) people know better than you

HH ngingazi ngani gogo.

How can I know, gogo¹⁶.

1 akungikunike lisetfungo utobatjengisa

Can I give you a bundle of grass so that you
 can show them.

HH Lotjani, uzabuthaphu, uzabuthaphu
 the grass, where are you going to get it.

bonile lotshani.

It is now dry.

All those present were speaking
 at the same time, together. One

was saying this and the other
 that. The argument is over the
 presentation of the grass by someone

present. The others are saying the
 grass is dry, it cannot be shown

to the interviewers because it is
 so the same as the one used for making
 the Silulu, but too dry.

16. Intfombatane - young girl ie anything
from infancy up to a
marriageable age; used by
members of a family in
reference to any of their
girls, even when marriageable
or already married women
(Bryant's dictionary).

C Okay, when she was a girl...

HD ye gogo lapha nawusewuyi fombatana¹⁶

gogo; what about when you were a ^{young} girl?

C did she ever asked her father?

HH lapha ngiseyentombazana?

when I was a young girl?

HD nkunhi

nkunhi

HH gha, angizangl ngiseluke nkosi'

no: I did not weave it (silulu) nkosi'

HD I have never tried to make it.

C was it silulu?

silulu

HD enhe

C forget about the silulu, ask her,

silulu

when she was a young girl...

Conversation not related to what the interviewer was asking. Full informant and those present were arguing on their own.

C did she ever asked her father or

the old people when did the Hlophle

people come from?

Hlophle

HD Lapha useyitfombatant gogo ngabl
 when you were still a young girl, gogo³ did
 wambuta babe wakhe noma
 you ask your father or
 ngubani, noma nguzogo lomunye
 who or another gogo³
 umbute kute laba bakwathlophi
 about these of Hlophi,
 baphuma kuphi?

HH Laba bakathlophi? / where had they
 these of Hlophi? left from?

HD enkhenkheni

HH Awu, gha angizange sengibabuze.
Awu¹⁴, no I did not ask them.

HD I have never asked them.

C never asked them. Okay.

did she ever hear stories ^{about} Hlophi,
 about anything? Hlophi

discussion / conversation and it is
 not clear what they are talking
 about. e.g. C had to ask what
 do you mean no? what is
 going on?

C the old lady had just got up to
 go and cut the grass.

At this point in the interview, Hunder Hlophi hobbled off to cut
 grass to demonstrate how a simba was made.

17) ingungwini = 81 is from the
word ingungu which
means grain pit

Can you ask her if that is the right story?

HD ye make, ^{lokot} lokungcho ngulomfaka
what about you mother, the important thing
lombila lapha engung^wini, rawusalaka
is the putting of the grain in the ngungwini,¹⁷
bese ufaka kaphi-ah? rawusalaka
then where do you put the
lombila?
remainder?

2 rawusala?

When there is a remainder [marize]?

HD nkunbu

nkunbu (agreeing)

2 kutawusala lapha eschulwini
It would remain in the Silulu,
phela, kutasilulu.

in the Silulu

HD And then it remain, we leave it
in the Silulu because the ngungu¹⁷
is full up now.

C Can you ask them if ~~that~~ it has ever
happened that the ingungu¹⁷ was
full and the ladies had to start

making ~~the~~ silulu to put grain inside, can they remember it?

HD utsi ufuna kubata naku kutsi
She would like to know
lapha nasokugewelle ~~...~~ ngungu
about when the ngungu¹⁷ is full,
bese kwakhwisa lesinye?
Is another one made?

I awu ingene yesilulu.
awu¹⁴, the issue of the silulu is ^{really} entered into.
HH phela' tilulu yilapho sasidlela
Infact, in the tilulu' we kept the
ikhona nathu.

maize that we were using for our daily consumption.

HD wo tilulu.

wo: Tilulu'

HH mntu, lapha etilulwini.

then in the tilulwini'

HD nakugewele lengungu bese
when the ngungu¹⁷ is full then

HH nakucwabe lengungu bese safaka
when the ngungu¹⁷ is full, we then put
lapha esilulwini sesithatha bulongwe
the grain in the silulu' and we close
berikomo sithu nathu.

the mouth with Cattle dung.

HD They used the silulu, and the

ngungu¹⁷, So the remainder in the

ingungu that is the one they
are using for eating it.

c The one that is not in this
ingungu but in the Silulu?

H0 Not in the ingungu, they eat
from Silulu.

c okay

H0 whatever they are doing they take
it from Silulu.

c If it can, it's nearly, that they
can see that the maize in the
field is a lot. They can see it's going
to be plenty this year. Do the ladies
look there, they see is going to be
plenty, do they know they must go
home and make a new Silulu to put in?

HD utsi-ke nambona ngam, some
 you say how did you see, whether
 bambona yini ngesikhatsi lapha
 you saw - that by the yields
 emasimini kutsi ubonile umbila
 in the fields that is this year
 lonyaka kungatsi sitowushaya.

we will get a lot of maize,
 utsi namihala ngaloko yini?

was that what you use for determining

2 Sasibona phela, uyabona emsimini
 we could see, when you have
 yakho ubonile, emsimini yakho
 Cultivated a field, you observe your
 igalela ikhahlela, uyibona emsimini
 crops from the early stage when they
 yakho ibaceka kuphume tikhweba
 shoot up and grow up to where they
 withere.

produce the crops and finally when they ripen.

HD we always notice for 2 years

and years and some years through

the year. last year we did not

have such things like that it seems

this year will have more crops,

plenty maize so we will always judge

18. Ma'am - refers to mother but it is also used when as a polite word for addressing women of one's mother's age. Further, it is used as a respectful way of addressing older women but who are not yet of the age of someone who is very aged.

from that field we go so much from that field last year and so much till so we can judge by seeing it that we are going to have more

C And if they know they are going to have more, then ^{does} she know she ~~has~~ ^{has} to make a tilulu to put it in, or does she ~~have~~ ^{have} old tilulu's that she is going to pull out

HD Manje-ke maki's lesihatsi senibonill
Now, mother, when you have kutsi kungabi sitaba nembila ^{vele} kungabi seen that it appears that we will have sitawutfole beseneata serenta tilulu - a bumper crop or harvest then do you ke seniyatengeta.
start making tilulu's

2. enhe, sesiyatengeta, lapla enhlobo enhe, we make more to increase the number.

Sebu vuthuwe lotshani lobu sesuyacala
of tilulu, and this is when the grass is
syateluka, syateluka.tilulu.

HD and we start weaving the tilulu's
and then it is time of getting
grass and we get ready cutting
grass and then trying to make
one from them.

C So she was not answering my
question then?

HD utsi lesikhatsi lapla wena nake
you say the time you start making
nasenibona lokutsi sengatsi umbila
the Silulu is when you have
~~to~~ utakubamlenzi, ubesencala
observed that it appears that ~~at~~
lokwatha lesilulu yini?
there will a lot of maize.

2 eube
eube

HD we always when we see that we
are going to get something from the
field so we start cutting grass

preparing to make one or some
Silulu's in order that we may not
begin to have trouble when we
cannot get ~~some~~ grass.

C Do they keep the Silulu from
last year and use it again this
year.

HQ Silulu nisebentisa umnyaka
For how many years do you use
lemingaki lemisfakel kulomnyaka
a Silulu, is it the one you used
lophelile roma niphuzel nisebentiseni
the previous year that you ^{use} again
kulo bumnaye umnyaka?
the ~~com~~ following year?

? utwi sisebenta umnyaka lemingaki?
you say the Silulu is used for how many years?

HQ enhe, anisi nisenteli kulomnyaka
enhe let us say you have made it the
lophelile nafaka lokudla kwenu
previous year and you put ~~the~~ ^{your} grain
manye-ku kulomnyaka niphuzel
now, are you going to use it
nisebentisel yini?
this year?

2 usibeke kahle utakusentisa sona
 If you had kept it safe you will use
 lesi bonusisebentisa nyakenye."
 the very one you used last year
 uyabona nawusibeke sanethwa
 but not when you left it on
 zimvula sabola.
 the rain to be spoiled.

HW If you just keep it outside the
 rain it maybe spoiled?

C If you keep it inside, how many
 many years can you keep one
 silulu?

HW Silulu'
 una-ku lapha esilulwini yemake
 If you keep this Silulu' in a
 sonusigama kahle singakudwonsa
 sheltered place, how long can it
 uninyaka lemingaki?

take you how many years?
 2 usigama ~~sonis~~ kahle?
 when you keep it securely?

HW enke
enke (agreeing)
 2 Singayceda phela roma nithatru,
 In fact, it can take even three
 100 years

19. Suanatelo - (It is a term used to describe clan praises and or surname praises. See also glossary.)

20. Mabhengu - Suanatelo

21. ndawonde - Suanatelo

ngobe uma utakudla lotudla
 Because of after consuming all the
 okuphakathi usigcine syengendlini
 grains that was put in it (selulu) then
 yakho lapho kunganelhi khona
 you keep it (selulu) in your house ^{does not rain} when it
 HD you keep it in a house when

rain does not come in, so it
 can take you three years

C three years?

HD yes

C can we ask ^{now} gogo³ to tell us the

Sinanatelo of the Hlophle?

Sinanatelo¹⁹ Hlophle?

HD yegogo, Sinanatelo SahaHlophle
Gogo; can you now tell us the
 Sowungasizela yini manje?

Hlophle Sinanatelo¹⁹

HH Angisizwa - hl?

I now don't understand

I ubuza usinanatelo sak. hu'ke
 She is asking our Sinanatelo¹⁹

HH abakwamabhengu, bandawondl,
 they are of Mabhengu²⁰, of ndawondl²¹

22. lukhambule = Suaratelo

23. Mkhambule - ^{Sibango} (Sunani's clan name)

balukhambule
of Lukhambule²²

C nkambule?

nkambule²³

HH enle

enle

C nkambule?

nkambule²³?

HD Hlophle, Mabhengu, ndawondle

Hlophle, Mabhengu²⁰, ndawondle²¹

lukhambule

Lukhambule²²

HH kutsima Mabhengu, ndawondle

It is said I Mabhengu²⁰, ndawondle²¹

lukhambule

Lukhambule²²

C can she start it again & telling

us so it's ndawondle²¹?

ndawondle²¹

HD Hlophle, yegogo?

gogo: you say Hlophle then?

C Hlophle and then

Hlophle

HD Sesitsim' -ke, Hlophle?

How does it goes, it start Hlophle then?

HH Hlophle, Mabhengu

Hlophle Mabhengu²⁰

HD Mabhengu

mabhengu²⁰

C mabhengu

mabhengu²⁰

24. Mikrokosi - Senanatele¹⁹

25. E Makrokosi - Senanatele¹⁹ in its plural form.

HH ndawonde
ndawondl²¹

C ndawondl
ndawonde²¹

HH kuthwul lukhambule.
then we say lukhambule²²

C ndawonde, lukhambule
ndawonde²¹, lukhambule²²
what about mkhankosi?²⁴

HD mkhankosi asimpthathi?

Does not the Utopia smanatebo include mkhankosi?

HH enle, kuthwisa emakhankosi
enle ~~we~~ is said emakhankosi²⁵

2 yithi emakhankosi
say emakhankosi²⁵

HD naye mkhankosi?

and mkhankosi²⁵?

C nabomkhankosi
with the mkhankosi

HH enle: kanti yasazi njengoba
enle (yet) she knows it as

yasazi
she is saying it correctly.

2 yasazi
she knows it (smanatebo¹⁹ of Utopia)

HH usibuza ngoba yasazi njengoba
she is asking it (because) yet she
ethi mkhankosi!

knows it, as she is saying mkhankosi²⁴

26 Mudzibele - ^{Sibongo,} (clan name or 'Surname')

HD She says you know very well her surname but why did you ask her.

C I did not know some of them. Can you ask her ^{about} ~~the~~ Mndzebele. what Mndzebele²⁶ does she know about Mndzebele? Mndzebell?

HD Laba bakwa Mndzebele bahamba do you know anything about these ~~kanye kanye~~ yini uyabati bona of mndzebele gogo³? yegogo?

HH bawele bakanye They ~~ad~~ go together. (they are one)

HD bakanye nalaba ^{ka} Hlophle? Are they one with these of Hlophle?

HH bakanye nalaba bakwa Hlophle. They are one with these of Hlophle.

HD They are all the same

C do the Hlophle marry the Mndzebeli?

HD Laba baka Hlophle bayabatsatsa yini. Do these of Hlophle marry baka Mndzebeli. those of mndzebeli

include :- Sinanalelo¹⁹ of the
Mudgebale's.

HH ababatsatsi
They do not many them

R abathathani
They do not many each other.

HD no! they do not many each other.

c does she know the Smate¹⁹elo
Smate¹⁹elo

sakwa Mndzebeli?
that of Mndzebeli²⁶

HD Smate¹⁹elo sakwa Mndzebeli uyasati
do you know the Mndzebeli's²⁶

Sona gogo?
Smate¹⁹elo

HH Awu: gha angisati, kuthina
Awu¹⁴ no I do not know it, it goes
Mndebele, ngangizwa laplo kusko
Mndebele, I heard ~~the~~ my father
Mndala athi nye Mndebele wadudl
(old man) saying Mndebele²⁶ of dudu²⁷,
ngingize ngazi-ke.
from here I cannot tell (know)

HD Batsini-ke?

HH Why do they say
athu abaka Mndebele wadudl.

HD he use to say they are of Mndebele²⁶ of dudu²⁷
baka Mndebele wadudl?

HH they are ^{they} of Mndebele of dudu?
enlu wadudl

HD enlu of dudu
wadudl

of dudu

28. Simelane ÷ ^{Sibango} (Clan name or 'Tumane')

29. embo ÷ See glossary

HH enle
enle

C wadudl? she says that could be
of dudl? -
the Simanatele?

HO mmh
mmh

C do the Hlople people many
Simelane²⁸?

HO laba bakat Hople bayabateka yini
do those of Hople many
bakasimelane?
those of Simelane?

HH ba nhenle
nhenle (agreeing)

HO yes, they do many there

C mmh, I see.

Did she ever hear the name Embo¹²⁹?

HH ligana liliti embo wase waliva
Did you ever hear the word
yeni yegogo?
embo²⁹ gogo³?

HH elitheni-ke?
which says?

31. ndlangamandla - Sumane. It is derived out of two Siswati words that is ndlanga - to persist in doing something especially when it is a bad thing. Mandla - is strenght.

30 Ntungwa, Ntungwa ^{see glossary} - Sinanatelo¹⁹ of the ndlangamandla in this case. However there are other sumanes which uses this word as their Sinanatelo

HD lelithu embo
the one that says embo²⁹

HH embo?
embo²⁹

HD enli
enli

HH angazi kutu ngukuphi nona
I do not know where it is whether
nguseyigangeni kutu embo
is a place somewhere, that embo²⁹

HD I am not sure, I do not know.

whether it is in the veldt I do not
know.

C In the veldt

HD In the veldt, I do not know

C and ntungwa
ntungwa³⁰

HD Ntungwa-ke, entungwa, tungwa,
what about ntungwa³⁰, at ntungwa, tungwa,
& ntungwa?
ntungwa?

HH Bahamntungwa?
them of ntungwa³⁰?

HD enli
enli

HH laba bakandlangamandla
these are them of ndlangamandla³¹

32. nkosi yami - These two words may be translated 'my king' and also it may be translated my lord. In this sentence it is my lord - an exclamation of astonishment, equivalent to the English expression 'my God'.

33. lendamzabuko : the word in its literal translation is that of the break-off. This term is used to describe those clans which came with the Damons, into the present day Swaziland. This term is distinguished some clans from those who are said to be lendamzambili meaning those found ahead. These were those who were found occupying the present day Swaziland, for example, liSwati lendamzabu that is a Swazi of origin (also see glossary).

HD those are ndlangamandla
ndlangamandla³¹

HH kutliva ~~He~~ = Ndlangamandla
32 goes this way ndlangamandla³¹
Mntungwa
Mntungwa³⁰

HD They say Ndlangamandla
ndlangamandla
Mntungwa
Mntungwa³⁰

C I see, do the Hlopho people
call themselves then

HH ubathatha bonke abantu, rhosi' yami³²
She is (taking) writing all the Sumami (people) my lord
C what does she say?

HD you are writing all these people,
rhosi' yami³²!

HH awu syahamba syakudle
awu¹⁴, she is taking us far away

HD awu, we are going, we are going far
awu¹⁴

C okay, can we ask another question.

Are the Hlopho people bendzabuko³³?