

PAGES
72
BLADSYE

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Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Naam Hlophe
Subject Vak TAPS 5
Place Plek BOOK 2

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 328

indigenous.

34 omvelo - habit or natural custom, of any tribe or individual; nature or natural state of a thing.

(Bryant's dict) and (C. m. Doke

and B. W. Udatazi.) This remark is ambiguous for it is not clear whether the informant means that the Hophes are indigenous people, or that the bemdzabuko are indigenous.

35 Ngogwen - name of a place

~~36~~ - ~~37~~ - ~~38~~ - ~~39~~ - ~~40~~

HD laba bakathlophi yegogo bemdzabuko?
Are these of Hlophi bemdzabuko³² gogo³?

HH ekuhe, bemvelo
ekuhe, they are of mvelo³⁴

HD yes, they are mdzabuko³²

I Mjengobe phela uyabona abekhuluma
As you can see, she was talking
ngokuthi ngaphamuka phi lapho
about where you came from, where
navela khona
you came (in from).

C what is she saying?

HD she says you have been asking that
where did you come from, original?

HH Saqhamuka eNgogweni
we came from Ngogweni³⁵

C what is she saying again?

HD we came from Ngogweni

C eNgogweni, where is eNgogweni?
Ekuhe? Ngogweni place Ngogweni
Ekuhe

HD ukuphi leNgogweni?
Where is this Ngogweni

36 aku - an completed word, thus is just the prefix.

37 Mntwanentosi - (lit. child of the king). If the child is a male he is referred to as a prince but if the child is a female she is referred to as princess and thus is only in English. Because in Siswati we do not make the distinction when using the word. One would use the same word whether the child of the king is male or female. Further the word is used to refer to a person whose lineage is of the royal family and her she must be a Blamini surname. In this case the informant is referring to one of the interviewers^(HD) as Mntwanentosi because he was a Blamini and of the royal descent.

1 Ngogwe ile
 the Ngogwe is this side
 HD ENGogweni lenhla?
 at Ngogweni, up this side?
 1 enhle
enhle (yes)
 C Zulu?
 Zulu

HD ~~ikaza~~ ikazulu?
 It is in Zulu land?
 C ikazulu?
 It is in Zulu land?

2 Angati phela manjona ngoba lizwe
 I now do not know because boundaries
 selancanyulwa, ikhona le, vele
 has been set in the land. It is there
 kukhona kwazulu^{of} ngobe akus-
 For sure, it is in Zulu land because aku³⁶
 HD I heard something^{said}, that it was this

way. Ngogweni
 ✓ ✓

HH ngine ngayishe lento-ke mind, uthike
 I have once mentioned this thing, the
 umintwanenkosi kanti abe Chamukanga
 Mntwanenkosi³⁷ is asking if they did not
 elishobeni yini ngithu-ke mind
 came from Leshobeni and I said

38. ndlavela - age group (or libutfo - see glossary) of men born between 1856 and 1866.

39. libutfo - age group. Also see glossary.

40. Mlondotslozi - member of the libutfo called balondotslozi which is an age group of those born between the years 1901 and 1903

Saghamuka enzi.

we came from Ngogweni

2 Saghamuka enzi ngogweni tuma

we came from Ngogweni,
ngezwa kubobabe, undlavela.

I heard it from my father, he was ndlavela³⁸
enhl

HH

HD She got it from the grandfather

ndlavela³⁸, the libutfo³⁹

C wo, so.

2 libutfo labobabe labancane

This is a libutfo³⁹ of my younger uncle
mini yel ngitalwa ngumlondolozini,
as for me I am com of Mlondolozini⁴⁰

HD She comes from Mlondolozini, her
Mlondolozini⁴⁰
father.

2 Um londolozini - hevelanywa undlavela³⁸
the Mlondolozini⁴⁰ is followed by the ndlavela

C enhl, I see.

HH Awu, nitawuhamba, nitakufika kuhl
Awu, you will go, you will reach far
sibhalwa lapha a bhekweni.
away places as we are being written
down the notebook.

C Can we ask either of them when ~~the~~ Hlophle people came to Shiselweni (1) who was the Swazi king?

HD Lapla nakufika bakaHlophle ^{eshiselweni} la when the Hlophle came to Shiselweni inkhosi kwakungubani? who was the king? inkhosi?

2 inkhosi yabo? then king? inkhosi?

HD inkhosi lebefikela kuyo bakaHlophle she ^{inkhosi} king the Hlophle found when they came, kwakungubani lenkhosi? who was this king? inkhosi?

F/H Awu, ngingekho ngazi impela Awu, truly, I cannot know, ngeshilo ibuthi angazi lutho. I have said that I know nothing about whom they found when they came.

HD I would not say, I do not know, who did they find being king here.

C does she know?

(41)
41. Impumakudze ÷ Is a word derived from two Siswati words, phuma - go out, come out. Kudze - far away, long. So literally the word means someone who came from far away. Thus, in this context it is used by the informant to mean that she is not of the same lineage ^{as that} being discussed. She 'came out' ~~from~~ another descent, unrelated to this one.

42. Zikhotheni - name of a place

43. Lazidze - (lit. the daughter of Zidze also Zwide, the is a Siswati term indicating that the woman is the daughter of 'Zidze' that is Zwide, Adwardwe Chief in the early nineteenth century. Also, known as LaAdwardwe and Thandile, LaZidze married Somhlolo, (see Bonne, Chap 4, Grot-peter p. 70).

(47) ukubeka is a Zulu word, the meaning of which is slightly ambiguous in this context. It conveys a sense of both 'coming about' and 'taking a direction'.

HD

wena uyali yini?

what about you do you know?

2.

nithi nunt yemidala kakhulu
you think I am far older
kunalona

than this one.

HH

uswo phela thlophle ngokuba wena
It is because you are a thlophle, and
ngabakani, awuboni minil

these are of your descent, as for me,

ngiyimpumakude angibazi - ke

I am an impumakude. I don't know them.

ukubhetha kwabo ukuthi kwesuka
^{uku-bhetha (47)}
coming about (origin) that is it started

kanyani, kanyani. Minil ngingovakude
how and how and how. As for me I am of

nam' ngingovalizikhotheni, awuboni

far away, I am from Zikhotheni, yet

wena uyabazi. ugobo lwabo.

as for you you know them, then true self,

nawe nawungabazi. phuka utu

if you too do not know they say

angibazi.

so.

2.

Angibati phela ngitawuswo kuthi

In fact I do not know them, I will say

angizange ngibabone ngametho.

that I have never seen them with my eyes,

ngangiva bathi befikela kuLazidze

I used to hear that they found

(came unto) Lazidze.

HD when I heard the story, they told me that when they arrived here they found lazidze.

C lazidze?

HD yes

C who was a wife of Somhlolo?
Somhlolo?

HD Abeyinkhosikati ya Somhlolo?
was she an inkhosikati of Somhlolo?

C Abeyinkhosikazi ya Somhlolo
she was an inkhosikati of Somhlolo

HD she was inkhosikazi of Somhlolo.

C So when the Hlophle came here they found lazidze here?

HD the Hlophle, they came, when they found lazidze

one informant whose voice is difficult to identify says yinkulu lendaba. The story is important (big)

C where did the Hlophles come from?

HD Basukaphu bona rabatan ukhanda
where were they from when they
ulazidze asalapha?
found lazidze (here) in this place

2 baphu?
who?

HD laba baka Hlophl
these of Hlophl

2 ingami ngitshelile ngathi.
How come, I have told you, I said
baphuma eNgogweni: ngangiva
they came from Ngogweni, I used to
kubobabe kutshi baphamika
hear it from my father that they came
eNgogweni. ngangiva kubaba omuncane
from Ngogweni. I heard it from my younger
indavela welama babe lokunguyena
Uncle who was indavela³⁸, he was coming
ngakhanda asekhona.
by second to my father by birth, ^{He was the only one} ^{alive after my birth.}

C who did they find here when
they came here?

HD batsi bakhadza ban^{Boni} nabafika la.
They say they found who when they came here?

2 HA: ngangingekho - ke mine

HA: I was not there, (me)

awu angikwazi - ke loko

awu: I do not know that.

2 kwakuthatha indlebe rakachuluma.
 Et the ear that pick it up when they were talking.
 HD They did not talk to me but I
 just hear them when they were
 speaking

HH Asiyazi lenkosi abafkela kuyo
 We do not know the name of the
 kutshi ngubani
 King they found, that is who was he
 C So, who was the — — Hlophle chief
 Hlophle
 at the first place, Ngogweni ?

HH ngoba nina nibiza amakhosi
 Because you are asking about very
 amadala abebusa lelizwe
 early Kings who were ruling this country.

HD LeNgogweni lowaka Hlophle
 what was the name of the
 abemkhulu khona kwakungubani?
 Hlophle person who was on top at Ngogweni?

2 Asati kulabadala bantwabani
 we do not know from the elder my
 nathi Sivel setunye.

Children, we found this way after our birth.
 C Can you ask this question about
 who was the Hlophle chief?

HD I yes, I did put it to them.

Hgubani lowayephletu labakwathlopha
Who was - the headman of the
le Hg?

Hlophes at Hgogweni?

HH Anu: Asazi, Sesitanubuta kubani.
Awe! we do not know, my child, from
ke Mntwanani.

HD we do not ^{know} to whom can we ask,
we do not know

C okay; Can she remember anything
else she used to hear, stories?

HD Kukhona lomunye lobo'wuhle
Is there anything that you sometimes
ukwa bacoca?
heard them telling over or talk

2 Akukho, sowufuna kungifakha,
There is not, you want me to get to
kukuphi. Muni phila ngifakha ngiwela
which one (which), I, in fact, was kom
sebeephelile abadala uyabona.
(appeared) when the old ones have all died.
Besebeephelile bobabe.
you see, my fathers were all dead
(finished; extinct).

HD I was born when they were getting finished the oldest..

2 Hfengoba ngisho nfe- ngelhu mine
As 'I am saying, I say, I was
ngivele Sebephilili obaba. ngivel
born when my fathers were finished (all dead)
obaba asamunye loyi ndlavela.

HD When I was born only one father was alive, ^{he was 23} ndlavela
that is why I said to you I was
brought up when the ndlavela
was still alive but very old.

C when the Hlophle came here was
was the name of the kraal?

HD lapha nakufika labakaHlophle
when the Hlophle came here
Bekutsiwa ngumuphi lomuti?
It was said which was the residence?

2 nlu?
what?

HD lomuti kwakutsiwa ngumuphi;
this residence was said which is it
kwakubeta ngekutsiwa ngumuphi,
what was it called? which is
it?

umuti wawungumphi?
which was the residence?

2 umuti wabani?
residence of who?

HD Lowalengkosi
of the king

2 wengkosi, gama lawo?
of the king, its name?

HD inhi
inhi (yes)

2 kause Shiselweni.
It (is) Shiselweni.

HD It was Shiselweni.

C that was Somhlolo's place?
Somhlolo's

HD Kwakuyindzawo ya Somhlolo?
was it a place for Somhlolo?

2 yindawo ya Somhlolo.
It is Somhlolo's place.

HD yes.

C Did all the Hlophie live at

Shiselweni?

Shiselweni?

HD Bonkhe bakathlophi bafika babala?
Did all the Hlophies when they came

Bonkhe bakathlophi bafikela
settle here? Did all the Hlophies
shibela eShiselweni?

Came to Shiselweni.

1. bonh bakathlophe bafikela
 All them of Hlophe first came
 eShiselweni
 to Shiselweni

2. asibati-ke labanye ngelindawo
 we do not know about others, according
 Sisto nye lapho bekunemuti
 to plates, we just mean where there
 wentkosi lapha eShiselweni.
 was the king's residence here in Shiselweni.
 nanguya-nye unlotha wayo lapha
 fuel is its ashes, there,
 eceleni komgwaco, ngiyawati
 next to the road, I saw it with
 ngamekho ami, lapho lapho ukhosi
 my eyes, there, there, where
 jayakhe-khona.

the king had built its residence:
 Ngenoba kutiwa kusenteni wentkosi
 it is called it is at the residence
 lamasini abelindwa yithu ^{Sizizungane}
 of the king, the fields were looked
 nabodadi wethu.

HD after by me and my sisters whilst we were kids.
 The fields of Somhlolo were ploughing
 but we were looking after the fields
 ourselves while we were small girls.

Cancelled.

Sikhukhuza - name of a person

4. Sikhukhuza - name of a person. This name appears to be ^{the} same as Sikhukhuza

48 Sikhukhuza - name of a person

C can you ask her if she ever heard

of Sokhukhuzza Hlophi?
Sokhukhuzza⁴³ Hlophi

an irrelevant conversation
between the informant about
grass for making Silulu

C can you ask them about

Sokhukhuzza?

Sokhukhuzza

H0 ufuna nga Sokhukhuzza kuti
She is asking about Sokhukhuzza that
umatelephi-ke yena?

is from where do you know him?

ngamati yini Sokhukhuzza?

do you know Sokhukhuzza?

H1H inike?

what?

2 asemi-ke

We do not know him

H4 ekhukhuzza?

at Khukhuzza?

H0 uSokhukhuzza

Sokhukhuzza

C uSokhukhuzza

Sokhukhuzza

H4H angemati

I don't know him.

2 wakuphi, Sibongosakhe?

of where is he, his surname is?

44 Mahaganu - Name of a person

According to Matsebula (p.7) Mahaganu Hlope was the induna of Nalungunyis administrative headquarters, Shiselweni. Mahaganu was also the name of the Hlope chief at Shiselweni in the mid-twentieth century.

HD where is he from?

C She was alive long ago during the time of Sombibolo.

HD Abekhona naye ngesikhathi he was also alive during the Sombibolo.

time of Sombibolo

2 amu-asinati bawabani.

amu¹⁴ phela we do not know hani my children ngobe, nathi sijizengane. because, in fact we are also relatively young.

HH amu nani ngiyasthijeka

and: I also do not follow (remember) his story

C what about Mahagane⁴⁴? do they

know something about Mahagane Heophi?

HD Utsi nyati nini, nathini ngamaMhaga: e? She say do you^{know} what do you^{know} about Mahagane?

HH I gisluhekile.

I cannot follow, I am left behind.

2 asisazi ngobaphela sijizengane

We now do not know because we are a relatively young, ngingastho ayalo ngumntu ngiyungane.

young, I can I repeat I am relatively young, ngivungeina kulaba bababe.

I am the last to these (elders) fathers

45. butseka - ~~is~~ an advanced level form of paying allegiance to the king. An individual takes a decision to butseka, which he then announces verbally saying, 'I have come to butseka' i.e. confessing that he gives his loyalty to the king. When the king dies he will also die. This he ^{announces} to those who ^{are} old timers, not to the king personally. After a few days the new individual is then allowed to wear a special type of beaded ^{work} called Simohlwane. No one is allowed ^{to} wear these beads unless he has butseka d.

46. Mahlokohla - was a Swazi king who reigned from 1890 to 1899. He is also known as Blumu or NGWANE V.

47. Sobhuza - there were two Swazi kings ^{called Sobhuza}. Sobhuza I who was also known as Somhlolo. The other one is Sobhuza II. In this case it refers to Sobhuza II because King Mahlokohla was his father.

C we are talking about this earlier Mahagane ~~is it~~ not this last one, but the one from Sombilolo's time or before ⁴⁴.

HD utsi ke loyi ufuna kuva lapha this one says sue what to hear (here), kutse lo Mahagane wakungala lapha that is, this Mahagane the earlier one, here in kuSombilolo, ufuna kuva ngaye.

HH Sombilolo, Sue wants to hear about luni. utanfola ngabani ngoba phila through whom will you get (about) asazi luthi.

HD luni because we know nothing. akukho lutho?

There is nothing?

2 Asazi lutho, kuthi abekuphi we know nothing about the whereabouts lo Mahagane lapha kuSombilolo.

1 of this Mahagane here in Sombilolo Mahagane phila ugale kubutseka Mahagane (started) first butseka'ed ⁴⁵ kuMahllokohla kuyise wa Soblunga from Mahllokohla ⁴⁶ the father of Soblunga ⁴⁷

KuBekwa Lo Sobhuza nye Sekubhubhe
 Sobhuza was installed after
 loMahlakohla. Selizala Mahagane,
 this Mahlakohla has died, by this time Mahagane⁴⁸
 ubekwela etikwa. Mahagane
 was an unmarried young man but passed
 adolescence stage. When Sobhuza was
 installed Mahagane had already butsekied⁴⁸
 she says Mahagane is not an old person
 he was put after Mahlakohla passed
 away.

HA

C here, this is the younger Mahagane?
 So do think she ever heard of
 Mahagane during Somhlolo's time.

HA

Utsi Mahagane lona behakhona
 She says this Mahagane who was present
 kuSomhlolo uyevakala yini kutsi
 during Somhlolo's time, do they know
 bayamabi?
 hmn?

1

kut Mahagane mosi lo behakhona
 She is no Mahagane by the way who was
 kuSomhlolo.
 present during Somhlolo's (time)

49 Mdvungunye - Swazi kings who succeeded Ngwane III who died in about c. 1780. Mdvungunye died c. 1815 (Matsebula, pp 6-7)

↳ outside laNgwane, also known as 'itshelujuba', this rock is located about 35 km. outside of the present-day town of Longola along the road to Pekaletj, and just south of the Swaziland border.

HD There is no Mahagant that was there during Somblolo's trial.

2 zha : akewahali akabonahali.
no, he is not heard of, he cannot be traced.
c Not Somblolo's trial but

Somblolo
Advungunye's 49

HD wo: ufuna kukhulumanya Advungunye
wo: she wants to talk about Advungunye.
usho ku Advungunye.

she means in Advungunye.

1 Advungunye uyamati yanti?
do you Advungunye?

2 Angimati
I do not know him

1 Ngwane avumati sayi?
Don't you know Ngwane ^{either} too?

2 Ngati yenzawo kutli rakuya etlilini
I know (him) by place that is there at
la Ngwane
the rock (or stone) of Ngwane (3)

Conversation among informants. They were speaking all at the same time.

c Can you ask them why are the
Mudzebele and Hlope together.
Mudzebele Hlope

50. Incwala - This is the dominant national ceremony. It is celebrated at the home of the Indlovukati (Queen mother). It has a wider and more representative personnel and Swazi recognize it as the most important of all national ceremonies and the most essential event of the year. The important figure in this drama is the King; when there is no King, there is no Incwala. The whole celebration is divided between a little Incwala and a big Incwala. It involves a number of ritual activities amongst which there is the biting of the first fruits by the King. To conclude, the Incwala must not be taken as a first fruit ceremony but it has a greater importance to the unity of the nation at large. See glossary as well.

(1) suka. (lit. all to leave) sanides

51. Umliba - It is a term derived from the spreading and branching of a gourd (analogy). This is similar to a family tree. However, it is only the males in Swazi Custom that are important in this Umliba because they extend the clan name. Yet females get married to another clan name.

H/D Bahamndz ebele rebahathlophle yini
them of Mndz ebele and them of Hlophle +
Kungatsi, bakanye kanye?
seem they are together why is this so?

HH bakanye
they are together
2 abatsatsam
they do not marry one another
C why?

H/D utsi' nyani leni?
she say why, what is the reason?

HH kwenzwa kunguzalwana kwalihona
It was due to birth, from where they
lapho kwesutlwa⁽¹⁾ khona. Abazi utlathu
Originated⁽¹⁾ We do not know, that is,
lomliba wesuka nyani ngoba
know this Mliba⁵¹ came about⁽¹⁾. Because
abathathani kutlwa nye Mndz ebele,
they do not marry each other, it is said
nalabathlophle bananzela ngalwo
Mndz ebele and those of Hlophle uses
lolutlwa Mndz ebele.

Mndz ebele in their Sinanatelo¹⁹
H/D And the Hlophle are also Mndz ebele,
the Sinanatelo¹⁹.

C 3 sel, — did Hlophle go to
the Incwala⁵⁰ in the old days
Incwala⁵⁰

with Sombhlo and the Swazi?

HD Bahattlople bebaya yini Enwalleli
Did the Hlophi attend Inwala⁵⁰
nebakanzwane luhosini?

HH with the people of Agwane at the king's place?
Angwale nkhosi?

I don't get it nkhosi⁴?

HD ubuta kutsi Bahattlople bebaya yini
She is asked whether them of Hlophi
Enwaleli?

go to at nwalleli⁵⁰?

HH bebaya —
They use to go (attend)

HD They only —

C Can the gogo³, ^{remember} when she was very
small, any song they used to sing?

HD Yegogokutsi kuhloni yini tingoma
gogo; All the songs that you can
ebufombatareni benu lowungase
sing wamh you sang during
utlilabelele?

HH Your youthful period, when you were a young girl?
Asisati lutho

We now know nothing.

C Are they laughing at us, do not

52. Mehlo : eyes ; this is a shortened form of the word Hlahlamehlo which means is a combination of hlahla and Mehlo.
hlahla - is to open something wide
mehlo - these refers to eyes.
 Therefore, Hlahlamehlo would be translated as open your eyes wide. In this sense or sentence Mehlo refers to Hlahlamehlo who is one of the interviewers ~~was~~ initiated HD.

~~53. My King : this expression is a Siswati equivalent of the English exclamation 'my god'~~

54. Wo Sabuthwa nye, wo bayeza ma,
wo we were gathered, wo they are coming ma
 Sonile bo : hla-yi-ha, ya-dla -
 we have done wrong, hla-yi-ha, ya-dla -
ntjo, o-bhuya - , yilile lenhosi,
ntjo, o-bhuya - , the king is good
Sabuthwa nye, wo baye
 we were gathered, wo⁵⁶ baye [latter word has no meaning]]

56 Wo : exclamation,

deceive me: Mehlo. Are they willing?

Mehlo⁵²

HH Awa akosi yami Sabhuphaka.

Awa: my King⁵³, we are in trouble.

C There must be many songs, what are about when grinding?

HD Lapha nanisilaka vanihlabela yiphi-
what are about when you were grinding
yegogo?

which one did you sing gogo⁵⁴?

HH they are singing⁵⁴

and
|

C when did they sing that song?

when they were grinding?

HD No; when they are dancing.

C what about when they were grinding?

HD Lapha nanisilako abhabeleleki?

A conversation among the informants. The informants appear from their argument reluctant to sing again.

ss wo-wo-wo: exclamation expressing disinterest

HH 2

wo-wo-wo, sikholisakhele

wo-wo-wo ^{ss} We been caught ^{we are in} ~~knwa~~ ^{trouble}.

HD

utse nanentanyam nansilaho?

2

She says ~~to~~ how were you doing it when grinding
Kodwa Longayungo wetur

by the way, in this business of ours
~~tsibenz~~ esigayunga ngawo sitakuti
which we are deliberating over, after we
singasebenta bese tuba nyami?
have finished working ~~to~~ what ^(will) ~~then~~ happen then?

C

what are they saying to me?

HD

besehuba nyami?

then what happen?

C

what is she saying?

HD

when we are working --

utsin: yegogo

what are you saying, gogo?

HH

angwa nkosi?

I do not (hear) understand nkosi?

HD

Kutabayani, ngawo nansilaho,

what will happen, I mean when you are
lepekusila kuti yini ungomla?

HH

grinding, is the no song for grinding?
nasisila?

when we are grinding?

HD

enle

enle (yes) [agreeing]

HH

Kuze nkosi

there is now nkosi?

HD

C and they - make a silulu?
Silulu

HD Uma nenda lohukel?

when you are doing other things

C Can you ask them if they have
got a song when they are
working in the fields?

HD lapha nakuhlakulwa ukheli yini?
Is there none when ^(you are) weeding?

2 kute yini, umi?

what is that is, there is none?

HD ingoma yekuhlakulwa, namimimil
a song for weeding, when you have
bafu-nye, kuhlakulwa?
invited other people, when weeding?

HH Nakuhlakulwa?

when we are weeding

HD enkeli

enkeli (yes)

2 Nakuhlakulwa tiba tinenzi phela
when we are weeding, they become
ngoba sisuke sinathile.

many because we would have normally drunk beer

HD they go so many song and belt when

working.

C Can we find out ~~out~~ say one that they do not sing anymore that they can remember an old one?

HD kuti nalenye lenda zala leningabile
Is there not another old one, which you nyikhumbull, leberiyitsandza? may remember, the one you liked?

2 inike?
what?

HD ingoma
a song

2 Eyokwenzani?
for doing what
HH yokuhlakula
for wedding.

2 Angazimut kuti ngingatani manje.
I now, do not know what to say, because
lophela angisagondi ufune yokusila
I now do not understand, she asked a song
Santshengesa, Santshengesa, Santshengesa
for grinding, we show her (by singing), we showed
manje-ke sonyana ukuthini-
her, now, what she wants to say?

C can you ask her to sing it please.
for me please?

56. Kumanatela — the meaning of this word is different from that of Sumanatelo and it is not derived from Sumanatelo. It means to back up what somebody is saying by adding to what he/she had said, agreeing with him/her. In Siswati it is never said ^{that} one is nanatela in the case of saying the Sumanatelo but it is said one is nanatela a story or what somebody else had said.

HH uthi angajabula rawungamhlabelele.
She says she would be happy if
la.

you can sing it for her.

HH uthini-ke?
what is she saying?

HD uthi awumant umhlabelele
she says just sing for her,
uyacela
she is begging.

C one of the old song.

HD letindzala nye nome nguyaphi
the old ones, any of them

HH Okukhulakele lolu okuvelele thini,
It is beyond our power this which has
as isaboni kutini kubhekephi.

happened to us, we can't see where ^{we are (it is)} going

C bathini?
what are they saying?

HD says they do not know now what

you are asking for all this work,
what are going to do with all this?

C explain that it is for history.

HD Uki phela kumanatela⁵⁶ letfo lebeniyente
She says to back up what you well
la, lebesiyabuta, kuti nembala
donyelile, the thing we well asking that is

Bemdzabu labaffer ngobe natan
for sure they are of mdzabu³³ this people
bayahlabela

because here they sing.

C So that the children when they
grow up they can know what was
going on like when she was a
child.

HD Ngobe^{ngu} labaffwana . . . lokungubona
because it is the children themselves
labakubona kuti wo: anembala rayi
who will see, that is, wo, for sure, here
Bemdzaba lobeyitkhwa ngugogo.

is the story that was narrated by gogo⁴

HH Wo: Anembala, kowa syamangala
wo! for sure, (I see), we are surprised
ngobe sesakhobli. nokukhobliwa
because we had forgotten, even to

forget. we now know nothing
2 'loku asisazi' lutho.

for we now know nothing.

C Can you think she wants to sing
for us

HD

c but she sang so - ~~so~~ beautiful

HD

utni loyi, uhlabela kahle wena
She says this one has sang beautiful
uhlabela kahle-kahulu
you have sung so beautiful.

2

Ngibuyelwa yini muni ngokuhlabeleka
What do I gain by singing?

HD

what do I get for my singing

HH

Sengifa yidlala muni lapha
hunger is killing me first

HD

I am hungry now.

HH

utni angihlabele, laphela ngiyihlabele
She say I must sing, but I have sang
lena, ngaqedake ngathi akuhlatshele
this one, and I finished, I said singing
kithi unakolu.

HD

is not allowed when one has this
we do not sing when we are having
this.

HH

ngobe awuboni kube uyafuna, ufuna
Because you see if she wants
lapha sithi - - - - - kuhlatshele
here where we say - - - - - wedding.

C what did she say?

H1) when we are working we were singing.

C but I want, I really want to know those work's songs.

H1) utsi phela kutsi Mhlawumbel she says (infact) that is maybe you utawuhlabela letekhusebenta ngoba - will sing those of working because -

C Now she is going away. Can we ask this one if she knows a song for doing the job, for working.

H1) utsi ke aseka cele wena-ke, she say can she request you, Sewumane unentle-ke leningasebenta you just sing (do) on that you may ngayo.

2 Sing when working. Angisayati, khosi yami I cannot remember it, my king ^{SS,}

57. Mbali - person name. literal it is translated as flower.

HD I do not know what I am going to say.

2 Ngitaruthini?

what am going to say?

C what about when you are working in the fields?

HD Utsi nye noma nisebenta lnsimini
She says whether you are working ^{in the} fields

2 Angisati nkosi yami, Angisatati

I now do not know, my king⁵³, I now
tengoma, Sengatikhohlwa

do not know the songs, I forget them.

C so she is too shy?

HD mhli?

mhli (what)?

C She is too shy?

HD yes.

C okay: So let us again ask

Mbali

Mbali⁵⁷

Can we go?

HD no; we cannot go there.

C Tea, we drink tea then we go fetch tea.

Henry do you have any ideas about what songs can we ask them, what songs can the old ladies sing. Something that she can remember from her youth.

Do they have a song when they cut grass?

HD kute: ikhona ingoma lenisika ngayo is there a song you sing when nanisika tjani? cutting grass?

2 Awu nkeosi yami; ingoma phula awu: my king, when you are cutting nanusika tjani usuke ungati kantsi grass, it does not occur in you that one day utayi bhala. Etjani-phula nanusebenta- you will have to write down the song you sing. nye ngabe sengelabele tiningi ngobe when cutting, I would have by now sung many songs because

ngiyabentela nje angati kuti
I am just working on my own, I do not know
tiyabhalwa.

HD that they are supposed to be written down
no, it is not with order.

C what?

HD She says, to sing, it depends
like that one who ^{said} they
been drinking for somebody is
interested this song then they
follow that song, then they make
it happy. but if she is work herself

C don't sing

HD yes don't sing.

C okay, now I see.

HD utakutaka-ke thophle uho kuti
you will narrate thophle saying
runi ngungubani lotalwa ngubani.
I am so and so born of so and so

ss. Lotayiya :- person's name

wakabani?

of who?

Ngikhulumel la?

Should I speak here?

HD Ukhulumel ngezoba ulapho ye
speak as (you are there)

MH Mine ngingu Mbali wakathlophi
I am Mbali⁵⁷ of Uthlophi

HD Lotalwa ngubani?
born of who?

MH Lotalwa ngu Lotayiya
who is born of Lotayiya⁵⁸

Ngighubeka ngalokunye.

Should I continue with other things

HD Solo ngatsho nje wena kutsi:
Still you mention yourself that is

- ngu Mbali lotalwa ngu Lotayiya
'I am Mbali born of Lotayiya

MH Ngingu Mbali lotalwa ngu Lotayiya.
I am Mbali born of Lotayiya

Angati noma kufuna ngighubeka
I am not sure whether I have to
ngalokunye?

proceed with other things?

HD yemuka nje yemuka.
go on go on

MH none ngekungakungitswela kutsi
You have made a mistake by not telling
ngitabe ngingaki bese ngegumbi ngitsi
me that is, when I have said this,
I then proceed to say

59 babe⁵⁹ ÷ (father) See glossary.

60. Pongola - is an area around present ~~town~~ town of Pongola and around the Pongola river just south of the Swazi ~~border~~ border line.

kupane kubenyani nyam:
how should it be.

I Cala lahra ekubem babe kadzemi
Start by saying (babe⁵⁹) long ago
— — — rekutsi kuvatungubani
and also who was the
lenkosi.

King

MH Sesuke liny. says in Shoba

we left Hogweni for Shoba.

kuShoba-ke pesikhu phuka, pesithath.
in Shoba we went up, we were taken
yinkosi in Shoba Ngwanl.

HD by the king at Shoba, Ngwanl.
from Shoba we were taken by the
Shoba

king, from Shoba.

C which king, Ngwanl?

Ngwane

HD lenkosi ingubani? nguNgwane?
Which was this king, was it Ngwanl?

MH Ngwane

Ngwane

C where is ka Shoba?

at Shoba?

HD kaShoba ngukuphi babe?

where is Shoba babe⁵⁹?

MH ngule

It is this side

C Hear what place, this side of Pongola?

Pongola⁶¹

61. Magudu - name of a place. Hills lie about 25 km outside the Swazi border, due south of the present day town of Pongolani.

62. Lubombo - it can either refer to Lubombo mountains or Lubombo district.

The Lubombo mountains is a range of mountains running along the eastern edge of Swaziland. It is broken by three rivers (Black Mbuluzi, Great Usuthu and Inqwavuma rivers).

The Lubombo district is one of the administrative districts of the country. It is along the eastern side of the country.

* ku(kanekisa) to settle or sit, in the face of opposition, or in order to resist something or some-one.

MH May ghamuhla eMa Guder. ngoba
when it was from Magudu⁶¹, because
inkhosi yageza ngelubombo.

HD He came round from Magudu.
Magudu

C what were they doing at Magudu?
Magudu

HD babe bentani le eMagudu?
what were they doing at Magudu

MH Asati na inkhosi igudla Lubombo
We do not know when the king edging round
ngokuhlehlitela ekakita lapha
the lubombo retreating, coming here,
kanekisa eMagudu Seyitawwela
^{kanekisa'ing*} Setting at Magudu for a while about to
buye ngale

HD They came on the range of Lubombo
Lubombo

towards Magudu
Magudu

C from? where from, where they were
going, before Magudu where?
Magudu

HD Bebasukaphi nabafike eMagudu?
where were they from before they came to Magudu

MH Babesuka elubonjeni
They were from Lubombo

63. Golela - name of an area and a border post in the area. However, today it is now more called Golela but Laumisa. This is located in the south east of Swaziland and it is the border between Swaziland and Zululand.

HD They were from the Lubombo.
Lubombo

C where under Lubombo?
Lubombo?

HD Kuphi-ke elubonyeni - kubonyawo?
where about Lubombo, at the Nyawos?

MH enhl' ngoba Senguse Golela Tele.
lulu, because that is Golela⁶³

HD Near Golela
Golela

C why did they move?

HD Naniwako babehambiswa yini?
What do they say the reason for moving is?

MH Angati, inkosi kuti yaychambiswa
I don't know, what made the king to move
yini ngaleso sikhathi rayigudla Lubombo
at that time, when he was edging round
ngokulehlelela. nokuti yaychambiswa
the Lubombo retreating and as concerning
yini, angati-ke kuti yaychambiswa yini
why he was doing this, I don't know, what
made?

HD made ... it to move from that side.
I would not say what makes them to

carry on going on the Lubombo
Lubombo
mountain towards this way.

C So they went from Lubombo to
 Lubombo
 Magudu, who did they find at
 Magudu
 Magudu?
 Magudu?

HO Besuka elubonyeni baya eMagudu
 when they left Lubombo for Magudu
 batfola sine sini?

MH which clan (nation) did they find
 babese batfola baka zulu phela
 ju found those of Zulu (land)
 ngalapha
 this side

HO bona batfola baka zulu?
 them, they found them of zulu

MH baka zulu babakhanza bakhona
 them of zulu, when they came they
 ngalapha
 found

HO they found the zulus there.

C who was the chief of the zulus then?

HO bonkhulu wakhona ka zulu
 who was the senior at zulu
 kwakungubani, lobekamkhulu?

MH luni who was senior
 Angisatati ke libukhosi tapha zulu ng
 I now do not know the kings
 of zulu

robe kwakungu Shaka roma kwaku
whether it was Shaka or it was
ngu -

HO I am not quite sure whether it
was Shaka or

MH kufanelle kwakungu Shaka
It must be ~~be~~ Shaka

HO I think it must be Shaka.

c Then they left the Zulus, why
why did they leave the Zulus?

HO Babe se bayasika-ke ka Zulu
then they left Zulu (land)
Babe sukela ni?

why did they leave?

MH base bayaklaselwa ngu Zulu base
they were attacked by (the) Zulu (s) then
beta ngalapha.

they came this side.

HO They were quarrelled with the Zulus
and then they moved this way.

MH se basika-ke ba hlaselwa ngu Zulu
they left being attacked by ^(the) Zulus.