

PAGES
72
BLADSYE

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Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name
Naam

Hlophe

Subject
Vak

Tape 5

Place
Plek

Book 4

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 328

89. Amabutfo - plural of libutfo³⁹.

HD yes the place called Lahuba

MH uyaganga lokutsi ngulahuba, he is doing wrong by saying Lahuba ngulobamba lowasuka la, it Lobamba who left here; Sowutawusuka ulobamba la Lobamba left here sotawuya lapho sekuto wutalwa to go to where Sobhuzi was to Sobhuzi khona esikheleni be bom there at the hole Segundwane asesuke la of the mouse after he left here. asesukile esikheleni ase li after he had left Shiselweni, after being there.

HD ya! yes

C In the time of Hdwungunya and Somhlolo did the Hlophle fight in the Swazi Amabutfo? Amabutfo⁸⁹?

HD Ngasichatsi Sa Somhlolo ra Hdwungunya. During Somhlolo's and Hdwungunya's time kakathlophle balwa yini emabutfweni did the Hlophle people fought in the. bagena emabutfweni emaswati rakayokulwa? mabutfweni⁸⁹, join^{the} mabutfwo⁸⁹ of the Swazis when it was war time?

90. giba - libufu³⁹ of those born between 1866 - 1871.

91. inigadela - libufu³⁹ of those born between 1856 - 1866

MH Banguena baGiba, nabahlasela
Those of Giba⁹⁰ joined, when attacking
Baphu?
which?

HO nabalwato ayengoba phela ngikwile
when fighting as I have heard you
ubala besutfu.
mentioning the Sothos

MH Banguena phela imigadlela
They joined (entered) these were imigadlela⁹¹
, ? naGiba
and Giba⁹⁰

HO Mgadlela and na they went.
Mgadlela Giba

C Are those two people for
regiments?

HO yes

C people?

HO yes

C just two of them?

HO two regiments from Hlophle

C Two regiments Hlophle

HO yes

92. ⁽⁴⁾ Mbutfo - Is a collection/group of the men who make up the libutfo (see glossary for libutfo).

9.

93. (2) ngulubem - derive from the word ngulube which refers to a pig. at ngulubem is then a locative word.

94. Magam: - name of a place.

95. Bafwana - Children, however as it is used here it used in a relative sense.

C In the Giba mabutto³⁹ was it only Hlophe man?

HD Utsi bakathlophe roma licemba
you say these were of Hlophe or a
lalowo mbutfo kutsi laba debutto
unit within that mbutfo⁹² that is of the
Bengulubeni nalaba - bemagavini
libutto³⁹ of ngulubeni⁹³ and those of Magavini⁹⁴

MH Zha Bemagavini... batfweni⁹⁵
no, those of Magavini are
laba?
Children

HD Mgu Giba sengisho kona babe ngifuna
It is giba, I mean that babe⁸⁵, I want
kutsi Bengulubeni ra Giba kusho
to say those of ngulubeni and giba does
kutsi bakathlophe bodhwa laba
It mean they are ^{all} of Hlophe these?

MH bomgaddelemi, ayi Bengulubeni
them Mgaddelemi, not them of ngulubeni
ngu Giba lowalwa uny.
It is giba who fought (in) the war.

HD Giba?
Giba

MH Giba Nemgaddele.
Giba and ^{the} mgaddele

C do they have _____ man
in the _____

HD pardon

C in the Guba regiment were there
we thought men?

HD

C In those days where did the
Mabutto get the food from?

HD Kudla tikhatri batsi kudla kwaku
during those day, they say where did
ftolahalaphi babe?
they get food babe?

MH Kudla: babe sebedla tikhumba
you mean food, they turn at lides.

HD food was scarce so much that
they take the skins and put in
fire and eat them.

C In those days where did they get the shields?

from ?

AD lamaharu bebawafolapti
when did they get the shields

MH angaze ngazi phela ngoba kwakwile
I wouldn't know because it was the game
kublaselwana, kublaselwana
of the day to attack each other, Shields are
ngemaharu, ngobe ungehe
utilized in an attack, because you can
ingchasele impi unyakaphathi lutho.
not attack an impi⁸⁴ empty handed.

HD enhe, ngiyabona kuti ulapha
enhe, I suppose she is there
ekutsemi bati lalifolakala kanyani
that is they say how was this
lelihanu.

Shield acquired?

MH ... 8tsi impi ita ubesowunalo
by the time an impi⁸⁴ comes, it finds you
lihanu, unyakabikho, ngajike sonu
already in possession of a shield. By the time
tsatsa lihanu lakho —

it comes you just take your shield.

HD before you start fighting you must

have lihanu, it was the time
a shield

you must keep the shield.

C did he ever hear a story of the impi that was so hungry that they soaked the shields in water and ate them.

HD wake waywa lenkhulumo lets, did you ever hear the story that ngesikhatsi say lam bile impi during the time the impi was hungry batsata lamabawa abo sawafake they took these shields of theirs and put emantini bise aya sambasayadlwa them in water after they became soft, they ate them.

MH ehe, ngani ngesho nona kutsi ehe, I mean that, that is to say babedla emabawa, ngayiva leyo they ate the shields, I heard that ndzaba story.

HD yes I heard about it

C was that the time of Sombhlo, Ngwane or Hdvungunye?

HD Malawumbi ungasichasela kutsi May you can Clarify to us that is

96. ewu - an exclamation expressing doubt.

* Sihatsi Sabani-ke Sattawungunye
whose time was this, was it
noma SaSombhlo.

Advungunye's or Sombhlo's
MH ewu, ngobe rays lenkhosi
ewu⁹⁰, because the king which is
lengwidwungunye rays yayiseyinesi.
Advungunye had time, 3
khathi nyabona kutsi kwatungu-
would think it was Sombhlo's
Sombhlo.

time
HD 3 think it was Sombhlo's time

C Are the Hlophle people Mtungwa³⁰?
~~ntungwa~~

HD Mntungwa?
Mntungwa³⁰

C enhe
enhe

HD Bakamntungwa labaka Hlophle?
are these of Hlophle them of Mntungwa?

MH bakamntungwa. bakandlangamandla.
them of Mntungwa are them of ndlangamandla.

HD bakandlangamandla are the
them of ndlangamandla
mntungwas

mntungwas
C okay, did he ever heard about Embo?
Embo²⁹

HO wake wewa ngendzaba yembo?
did you ever heard of the story of embo²⁹

MH embo?

embo

HO mmbh

mmbh

MH Babelhabela nye swa naba
they use to sing, we heard the
labadzala batu' Mankeni inkomo
elders saying give him his cattle
zakhe una base embo. Asaz, akuthi
you of embo. we do not know is
lowas mbo ngubani, ngebakuphi?
the one of embo, of who were they?

HO we only heard the old people
when they were singing touching

embo, embo

C when they were singing?

HO mbenke, yes when they were
~~mbenke~~
singing.

C Can he sing all the tune of
what he heard?

6. Emabele - Sorghum, food crops
and breast.

HO Utsi ungamhlabelelela yuni Hlophle
 She says can you sing it for her Hlophle?
 Those present made a great noise
 as they were laughing.

MH (^{song} Singing) Niba Basembo asenimuthe
 (you of embo please give him
 nkomo zakhe ahambe, nina
 his ~~2~~ cattle and let him leave. you
 Basembo nkheni nkomo yakhe
 of embo, give him his beast that
 ahambe nina Basembo) ngeva
 He may leave, you of embo). I heard
 Keshawo yalo-^{ke}lots.
 it said that way.

C when do they sing that?

HO Bayihlabela nini-ke Hlophle?
 when do they sing it Hlophle?

MH Sigive sekubhulwa emabele thini?
 We heard it when it was ^{the} time of
 sekulabela lamajaha lamadala,
 threshing emabele, as the elders sang
 nobe ngabe bayawagala ngalsikhetai
 even if they would be starting to
 sek ~~ku~~ anganga lenali, kuyozile
 thresh them at this time, if they are of
 kuyokusa
 this house size in quantity, until next day.

HO Jue Mabutto⁸⁹ were singing this song

97. Mkhonta - clan name, Sumane.

98. Bunyanga - refers to the duty performed by an unyanga which is sometimes translated as 'witch doctor', 'traditional leader'; and a ritual specialist.

when they were working

C In the king's fields?

HD ~~until~~, like when they are ~~until~~ taking their crops.

C Are there any stories about the Hlophe doing something special for the Swazi kings? remembers like the mhondas were divining. Anything like that being strong in the Army or something. In other words all the Hlophe famous for something

HD kukhona yini... babakwathlophle
Is there anything these of Hlophe
lababhwenta roma benta bunyanga
were performing or performing bunyanga⁹⁵
roma benta tinto letitsile nje
or doing special duties

letisebentisa kwempi, lutehosini?
 like those connected to impi, at the king's place?

MH awu, kwakute wena wabunent awu; there was none you of kunent⁸⁰ ngoba babengahlasele ngaphandle because they did not make attacks without ~~baba~~ bangakahambi nenkosi, the company of the king. nethosi yayhamba nabo ihlasele the king used to go with them nabo —

at when attacking (other clans)

HD The Hlophe used to go with the king when going to fight so they could not do their own motive.

C were they strong when fighting?

HD be bangemaphawe?
 were they heroes (warriors)

MH ehe
 ehe

HD yes

MH ngobe ngikhumbula —
 because I remember

babakazulu nguloku belhasela
 these of zulu continued to attack
 bephikelele. Japhu wase Tigodvo
 insistently. then Tigodvo
 ubuyela emuva uyanukhuluma
 went back to talk (with them)
 utsi nhlasele ubani lapha
 saying whom are you attacking. Uhl
 ngoba nhlasele umfati lapha.
 because you are attacking a woman here.
 HD what I remember the story

that the induna Tigodvo went
 back to the zulu to tell them
 why are you fighting. that kraal
 there is only women staying
 thus why do you trouble yourselves.

C After somhlolo has died?

HD emva ~~a~~ sekufe somhlolo?

After somhlolo has died

C Then how And what did the zulus
say to him?

98. Habela - pierce for, slaughter for,
sacrifice to, cut
medical incisions. (C.M. Doka
and B.W. Nlakazi).

99. Zwickl - Ndwandwe Chief

100. (1) Langa - it can refer to a day,
to and also to the sun.

HD Bakazulu baphendula batini
as you hear, how did the zulus
nawuvako Hlophi?

reply, Hlophi?

MH Wabonaka lomkhulu loTigodvo
Tigodvo was seen

asabuya le kwakungulapho
returning from there, it was then
sekutawuphela impi.
that the impi⁸⁴ was to end.

HD when Tigodvo was returning back
it was about the war to end.

MH asatwanuywa Tigodvo batakumbo
when Tigodvo came back they
nga lapho babo ulilabela emakhosi
praised him saying you hlabela⁹⁵ for
lamabili ngobe ulilabela ezide
two kings because you hlabela-ed for
Kalanga.

Zwile⁹⁹ of Langa¹⁰⁰

HD that is they praised him.

Cont thubeka babe.
continue babe⁴

MH Sengisho wena ukuntse kuti
I am saying you of kunent⁸⁰ that is
Kwakhulapho impi seyiphela
when the impi ended.

Sekubonakala kutsi sebatan uphema
and it was then that them of
nebakathlophi emerged many.

Hlophi would come out of the
Batsi - ne bakwazulu nyakubona
Cave (from hiding), the Zulus said you
ngethuthe kutfunqa kutsi impi
will see by the rising of smoke
Scyphelile
that the impi⁸⁴ is over.

HD The Zulus made a sign to

Tigodvo that when you see smoke
coming then you will know that
the war is ended, the fight is
end.

C what kind of smoke?

HD just the burning, to burn something
else — —

They said you will see by a smoke
coming up that the war is
finished.

C did Tigodwo see that?

HD wakubona Tigodwo loko?
did Tigodwo see that?

2
MH wakubona
He saw it.

HD Tigodwo did see it.

C does he know any other stories
about Tigodwo?

HD Lokumye ngatigodwo yakwafi
is there anything you know about
Babe?

Tigodwo Babe?

MH ngingeke ngakuzed. kwatigodwo
I cannot exhaust all that is about
abedume. Kakulu, abedume
Tigodwo. he was well known, he was
Kakulu namu ngumucane bantwana
well know, I am also young, children
bakwethu ngingeke yakwafi
of my family, I may not know what
lababekwenta labadzala lokumye
the elders were doing, I will leave
ngitakusliya lokumye kumbel
and skip other things.
ngikwete.

HD I am sure that I can collect every work that he used to do, I used to hear some people about Tigo dwo.

C but can he try whatever he can remember.

HD uti kodwa ungashe utunge yini
 She says but you can try to
 kukhumbula ye noma ngayini
 remember just anything he
 abeyenta
 was doing

MH Nibongikhumbuta phela nani
 Lemind me please, you (people)
 ngobe ngini lenibadzala nina wena
 because it is you who are older.

1 Sasakwa ngani phela tsini
 how did we hear it
 ngoba natsi siwele bobabe Bangasekhu
 because even us we (appeared) wal bon
 Kanye nawe.
 when ~~the~~ ^{our} fathers were not more
 left.

MH: Awu: kute impela lengakena
 Awu: truly there is nothing I
 nga Tigodvo ngaphandle kwakho;
 know about Tigodvo except that
 aye kha zulu, asatfunywe
 he went to zulu (land/area) being
 indlovukazi, kutsi kuhlasekwa
 sent ^{by the} indlovukazi ^{to} to ask who is
 bam. Tenzikulandzile-ke loko
 being attacked. I have mentioned that.

HD: abetfunywe kazulu, nguloko
 he was sent to zulu (land), is it
 abehambeli kona
 that that he went for?

MH: ehle
 ehle

HD: wo, I remember -
 wo;

HD: asucall phansi ngamaMagane
 Start afresh about Magane

MH: Ngitawutala nga Tigodvo ngoba
 I will start by Tigodvo because
 nengicalise kabi bekufanelle nzi all
 you made me to start from the wrong

102. (Ngiyam)phonsa ÷ literally it means to throw something. However, it can also be used to refer to sending an individual to some place.

103. Ncede ÷ is a name of a bird

as it is used but it is a name of a person.

104. Matikitela - name of a person derived from tikitela which means to shake.

105(u) Mzilazembe ÷ a name of a tree.

ngatigodvo

HO

person I was supposed to start with Tigodvo
Cala ngatigodvo-ku bebe

MH

Start with Tigodvo babe⁴
(Praises) ÷ Ugado belubanda,
Chopped large log
beluband' mnyaka, ngabe' nalingaphila
chopped for years, what can you chop
uzakubandani, ngabe
if it can get finished.

ngamthathu
where can I

ngimphonsephi, ngiyamphonsa¹⁰² phizulu
throw him, ~~can~~ I will throw him up,
uyawubuya anyani, uyawubuya
what form will he be when he comes back

Amabele ebomvu, umka
Amabele will be red when he comes
bani, umkancedl umkamatikitela
back, the wife of ncedi¹⁰³, the wife of
wena wesigodo Sengizazembe

Matikitela¹⁰⁴, you of the log of
Umuntu kadumi ehambe,
Mzilazembe¹⁰⁵, a person is not popular
uyawuduma esefile

while his alive, he will be popular when
Wahlabela amakhosi' amabili
he is dead. you hlabela⁹⁸ for two kings
wase wawuhlabe zwidl kalanga.
until you hlabela-ed it for zwidl
of langa¹⁰⁰

106. Langabane - the word is derived from the Swazi word ingaba which is translated Shelter, Fortress. This word is a name of a person who is said was living near the foot of the Mdzimba Mountains (near the site of ~~A~~ Lozithelilezi today) in the early nineteenth century. It was he who, when introduced to King Sobhuza I by members of the Maseko clan, showed Sobhuza and his followers the famous caves in the Mdzimba Mountains. (John J. Grottel)

107 Umashwosholo. - Person of unsettled, inattentive, mentally preoccupied appearance; one of undecided, sluffy movements. (C.M. Doke & B.W. Vilakazi).

113 Jwamanda - take by force

MH Aunu : Sengicedill bekunent.
 aunu : I have finished you of kunent⁸⁰
 Sekusele tammaHaganl, nitsi
 what is left is Mahaganl's stories,
 angibuyell emuva?
 you say I must go back?

HD Can he do Mahaganl again?

C ya : ya
 ya ya

HD yenta babe
 do it babe⁵⁹

MH ye Mahaga lomnyama uzakufela
 Hey; Black, Mahaga you will die
 emanzini,
 in the waters.
 khundla esinyalo semuti wakhe
 a spot like ^{that} of his homestead (residence)
 kulancabane nhlavu eyena
 at Langabane¹⁰⁶, seed like
 Umasholosholo, nguzwamanda
umasholosholo¹⁰⁷, he is zwamanda¹⁰³
 Ozibambelayo, haza lomnyama
 who take things on his own, Black
 uzakufela emanzini, mphathi
Haza you will die in the waters, person
 wagala lwi likusumela, khundla
 in position who marked by digging
 Sinyalo semuti wakhe kulancabane
 while the nation (country) consented, a

108. Sigodvo - literally it means
a log. In this case it
is a person's name.

awunike Bezizwe
 spot like that, of his residence (homestead) at
 ngisho kuwe Sindza sindza
Lancabane¹⁰⁶ giving it unto outsiders,
 kasigodvo, ngumahagane-ke
 I mean you, heavy one of log, that
 lowo
 is Mahagane.

C Mahagane, finished.

okay so could you tell us the
 story again.

HO Asuphunde uyishe alophe
 can you again say it -alophe until
 uze tofika lapha lasikhonakhona
 you come here when we end.

MH Sigodvo wasala lapha eshiselweni.
Sigodvo¹⁰⁸ remained here in Shiselweni,
 wathi nakasala lapha eshiselweni
 when he was left there at Shiselweni,
 na inkhosi yaselela besuthu, impi
 here is the king attacking the sothos, after
 seyiphelile, kwase sebayabonakala
 the impi was over then the zulus
 bahazulu^{batingela} sebaze bafika lapha
 were seen hunting until they
 eshiselweni, nabefika lapha
 reached here at Shiselweni, when
 they arrived here at

109. hawa - an expression of surprise; an exclamation.

110. Induna - See glossary.

111. Hshangase - clan name.

112. Atabakayikhonjwa - literally it is translated as Mountain/hill that is not to be pointed. In this context it is a name of a person.

Eshiselweni yathi banu kanti
 Shiselweni, it said hawi¹⁰⁹, the
 induna ayizange isala yini lapha
induna¹¹⁰ did not remain here
 Eshiselweni, kwathwa wasala
 at Shiselweni, it was said Tigodvo
 Tigodvo, inkhosi yase ifunela
 remained, then the king sent
 luntusa luntfanenkhosi
 representatives, prince (child of the king)
 Magwen na Bhulindlela
 Magwen and Bhulindlela who is
 Madangamane sebata kutigodvo
 Madangamane they came to Tigodvo
 Sebayamthola Tigodvo sebayamthatha
 after they found Tigodvo they took luni
 bamuyisa kwebakantshangase
 to them of Hshangase¹¹¹
 kutitabakayikhonywa kusatingelwa
 to Ntabakayikhonywa¹¹², by those days
 ngaleso sikhatsi base uJika
 hunting was still done, when they came
 Ntabakayikhonywa wase utsi
 to Ntabakayikhonywa he said I am
 nguyabonga wazwide sakang lethela
 thankful to luni of Zwidi for
 indoda utigodvo indoda yenkhosi
 this man he has sent to me, Tigodvo is
 nam angisutawewela emantambe
 a man of the king.

69 Mantambe - same as
Mantsambe 69

114 Sethangu - person's name.

115 Lubhandampevu

Umsi namu senget Mantambe, nami
 the boundary it is now Mantambe⁶⁹ and
 ngetatutsi. Sengetungela ngintsheli
 when I go hunting I will tell
 Tigo dwo, laba batantshangase-ke
 Tigo dwo, these are of Hshangase,
 Htabakayikhonywa, ngabo-ke
 of Htabakayikhonywa, these are they
 labefika emvakwaloko yafobla
 who came, after which the zulu
 impi yakazulu, kwa batazulu
 impi broke through, the people of
 base bayaphinda batfumela wesibili
 zulu sent the second person,
 Sithangu induna yelukhanda mphevu
 Sithangu¹¹⁴ an induna¹¹⁰ of lukhanda-
lokungyena angoba impi lapha
mphevu¹¹⁵ who is the one who
 kaNgwane, sangab⁵ saphinda sinqazwe
 conquered the impi here in
 impi

Ngwane's place. we were never from there ^{pierced} by impi
 Sithambe?

HO

MH

HO

MH

Sithangu

Sithangu

ehle
ehle

MH ngabote labo labangoba impi
 These are they who conquered the impi
 yakwa zulu, size ~~ph~~ siphume
 of zulu, that is why we came out
 emgedeni thina baka Hlophle
 of the cave (from luding) we of Hlophle,
 siphindl sibuse njengoba sibusa
 we once again got into power as
 nye sitinduna tenkosi:
 we are in authority, we are the king's tindunas

HO That is how we get out of
Mgedeni and be tindunas
 cave

C Can we ask him to sing this
embo song.

HO Angasihlabelelela njengoba
 Can he sing for us as
 usihlabelele —

MH you have sung
 Nuna basembo mnikeni inkomo
 you of embo give him his beast
 yakhe, nuna basembo, mnikeni
 you of embo give him
 inkomo yakhe, nuna basembo
 his cattle, you of embo
 mnikeni inkomo yakhe ahambe
 give him his beast that he

116, Uya-ya o-wo ÷ is a way some
Swazi songs are
ended.

nine basembo nyaya o-lio
may go, you of embu nyaya o-lio¹¹⁶