Name(s) of interviewer
interviewees & place
of interview ?

PASS MARK

Hamilton Series 23(a) Part 4
Hlophe History
interviewer : ?
interviewee(s) : ?
Place : ?
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S.A. 72F

Short note on the interview

The interview consists of more than one informant. The main informants are informant 2 and informant 4., but no names have been given for any of these informants. Also, the place of the interview has not been given.

Unclear words from the tape are ring in pencil here. Also the voices sometimes appear identical, therefore, some numbers may or may not correspond with the actual voices.

geo. location of:

KaTulwane
eMjibha
eNqguweni
eGenilaNgwane
Lombiwako
eMganwini

eMlotseni
eMlindzeleni

1 bukhosana — status of an heir; status of a small or petty chief; status such as that held by a chief's eldest son.

2 labadzala — "senior members of society or elderly people," a word which it would appear the speaker didn't intend using but he uttered it perhaps unintentionally as he was still grappling with the problem of finding the precise word with which to translate bukhosana (see note 1)

3 sikhulu — "chief". Again here the speaker could have intended to refer to the position held by a chief (i.e. chieftainship).

4. kaNgwane — locative term used to refer to the entire territory of present-day Swaziland (also used to refer to a part of Swaziland which is currently being administered as a homeland by South Africa; also refers to the place where the royal family lives in Swaziland.)

5 gogo — grandmother; one's grandmother; any woman of the same age as one's grandmother (used to show respect as it seems likely here.)

1 --- th-- elders --- (kukhona losavakala --- la-- labadzala --- (Some-one is heard atsi: "nhenhe.") --- to th--- to the young ones saying: "Yes.") --- Ku--- Kulaba labancane they are quarrelling (kukhona lokhwehlelako. baya banga (Some-one coughing. Then Sekuvakala umlumbi atsi: "Why were they a white woman is heard saying: "Babebangani?") quarrelling?") Babebangani? What were they quarrelling over?

2 Babanga bukhosana.
They were quarrelling for bukhosana.

1 (uvakala ahumusha: "Quarrel --- quarrelling (heard interpreting: "Babang --- ba banga about --- e--- (seniors) (chief) --- " Sekukhona e --- (labadzala[2]), (sikhulu[3]) --- " Then some-one lotsi: "mnh, babebanga bukhosana phela." is heard saying: "Yes, they were quarrelling over bukhosana. Lohumushako uyavuma utsi: "mnh." Umlumbi The interpreter agrees saying: "Yes." The white sewuyabuta kutsi: "Where a--- kaNgwane - woman then asks: "Kuphi --- kaNgwane[4] - --") Mgakuphi-ke gogo lapha kaNgwane? --") Where about, gogo[5], here in kaNgwane?

3 Babuta kaNgwane kutsi kungakuphi, They are asking about kaNgwane that where babekuph', indzawo? about is it? Where were they, a place?

1 Lawu --- kulendzawo.
Where --- in this place.

3 endzaweni?

6 eMdzimba — locative form for (u)Mdzimba meaning "in/at Mdzimba", Mdzimba is a chain of mountains in central Swaziland found midway between the towns of Mbabane and Manzini.

7 Sibongo — surname; clan name.

(at) a place ?

3 nhenhe, lapha KaMgwane.
Yes, here in KaMgwane

2 Laba --- laba ba ---
These --- these of ---

3 laba lab --- eMdzimba (bakhuluma kanye kanye)
These of --- eMdzimba[6] (both speak at the same time)

2 Laph' eMdzimba ngati-ke kusekhona
There at eMdzimba I've known (the place) since they

bonkhe, naye loMt--- nalowakaMndzebele
were all still alive even him this --- this one of

na---lo--- Hlophe.
Mndzebele Sibongo[7] and this --- Hlophe

1 naleta --- (bakhuluma kanye kanye)
and the ---

2 nalo Mkhalulu la. Angilati-ke KaMgwane
and this Mkhalulu here. But I don't know

kutsi se --- se ---
at KaMgwane as to ---

1 babakhe ndzawonaphi.
in which place they had built.

2 ---se babekhe ndzawonaphi,
--- in which place they had built,

1 Uvakala ahumusha atsi: "I don't
heard interpreting saying: "Angati kutsi

know where they had first settled ---
bafike bahlala kuphi kwekucala ---

2 nhenhe.
Yes.

1 at KaMgwane."
(lapha) KaMgwane."

2 Awu, ngete ngisabati-ke labo.

8 yimá'd — literally "stand." could mean came into being; came into what it is today; continued to exist.

9. miswád — passive form of the verb yimád (note 8)

10 emakhosi — kings (could also refer to leaders of clans)

11 iNdlavele — member(s) of the iNdlavela, a libutfo (regiment) which was largely made up of men born roughly between 1856 — 1866.

Ow, I wouldnt know those.

1 (umlumbi uvakala atsi: "Was there a Swazi
(white woman heard saying: Yayikhona yini inkhosi
King at that time?") E--- 'yay' khon'
yemaSwati kuleso sikhatsi?") E-- was there
inkhosi yemaSwati kuleso sikhatsi?
a Swazi King at that time?

2 nini?
when?

3 ngaleso sikhatsi.
At that time

1 ngaleso sikhatsi.
At that time

2 kantsi live lamiswa yini lolamiswa
How do you think the country yimád[8] because
ngemakhosi emeswati?
it was miswád[9] by the emakhosi[10] of Swazis.

1 cha, uyabuta-ke gogo kutsi ink...
No, she is just asking gogo that who
inkhosi yayingubani libito la----?
was the K... the King, the name of hi---?

2 Awu, ungani nganitjela nalekhaya
Ow, but then I talked you even there at
kutsi angili--kwat' inkhosi mine.
home that I don't -- wouldnt know the king, me.

1 (uvakala ahumusha atsi: "I wouldnt
(heard interpreting saying: "Angete
know that ---"
ngati ---"

2 Ngitalwa yiNdlavele-nje si--- nayo
I was born of the iNdlavele"... and even it
seyingitalela muva.

12 labadzala — ((see note 2) also refers to people of the old generation)

13 eMahlabatsini — locative form of Mahlabatsini, possibly the area south of the Ngome forest in Zululand or the sandy places east of the Lubombo.

14 KaZulu — locative term used when referring to the place of the Zulu people. The term means: "at/in the place of the Zulu people"

15 hlaselád — attacked; invaded; raided; went out to war.

16 bobabe — fathers; one's fathers; (all men of the same age as one's father)

(iNdlavela) it begot me late.

1 (uvakala ahumusha futsi: "I was the last --
(heard interpreting again: "Ngaba weku--.")
-gcina ---")

2 Abasekho labadzala labati kutsi
They are no longer alive the labadzala[12] who
inkhosi kwakungubani, kwangubani.
know that the king was so and so, so and so.

1 (uvakala ahumusha futsi: "I w---"
(heard interpreting again: "Ang---")

2 Siyabona-nj' inkhosi ifele laph'
We do think, for instance, that the king
eMahlabatsini. Lenye ile KaZulu.
died there at eMahlabatsini[13]. Another one's there at KaZulu[14].

3 iNdlavel' ya --- e --- ya --- angitsi
The iNdlavela was --- e --- was --- you'll agree with
yabutfwa kuMswati?
me that it was formed in Mswati's time?

2 Ungatsi yabutfwa kuMswati phela ngoba
It seems as if it was formed in the reign of Mswati
yahlasela,
because it hlaselá'd[15],

3 nhenhe
yes.

2 ihlase --- bobabe
it hlase --- the bobabe[16].

3 iya.
yes.

2 bahlasela
they hlaselá'd

3 bahamb ---

17 eMshadza — term used for refering to the "Imphi yaseMshadza" (battle of eMshadza). Matsebula gives two such wars: the first was fought 1869 against the Pedi and the second was fought (against the Pedi again), during the reign of Mbandzeni.

18 KaTfulwane — (name of a place)

19 Zombodze — name of an early royal residence located at approximately 10km south-west of Mhlosheni in Southern Swaziland. (Another Zombodze is found east of Lobamba in central Swaziland)

20 eMjibha —

They went ----

2 eMshadza,
at eMshadza[17],

3 nhenhe
yes.

2 KaTfulwane, Lomangcinga. "NguMKhosholoze
at KaTfulwane[18], Lomangcinga. "He is MKhosholoze
nje amkhokh' ezincoleni", wagwaz'
who takes him off the wagons". He stabbed
umuntfu encoleni. Kuliwa. (Kukhona
a person in a wagon. It was being fought (Some-
lokhulumako, Koduwa ukhuluma ngeliphimbo
-one is speaking in a low tone.) This
leliphasi) LoZombodze-nje wasala laph'
Zombodze[19] which remained here it was
washiywa yinkhosi (Kukhona lolungisa
left by the King (Some-one clearing his throat) He was
livi), isuka kulela yashona leMjibha.
moving from that (place) to there at eMjibha[20].

1 (umlumbi uvakala atsi: "Does she know
(white woman heard saying: "Ngabe uyati
who was the father of these three,
yini kutsi kwakungubani uyise walaba labatsatfu,
Mndzebele ---") Uyis' walaba ---
boMndzebele, ---") The father of --- of --
la... lamaduodza lamatsatfu njobe
of the three men as we have listed them
sibabalile bottlophe naMndebele nanangu
as Hlophe and Mndzebele and this other
lolomunye, MKhabela, abengubani? (Kukhona
one, MKhabela, who was he? (There's a man who
induodza letsi: "Akusiye Tigodvo?" Lomunye

21 eShiselweni — base of the early Swazi kings in southern Swaziland which derived its name from the frequent burning of homesteads there by attackers from the south (Also name of present-day administrative district of southern Swaziland)

says: "Is it not Tigodvo." Some-one else again
futsi utsi: "Ngu Tigodvo." Malomunye futsi
says: "It is Tigodvo." Another person again says
usho njalo.
the same

1 (Uvakala ahumusha: "E--- father was Tigodvo")
(heard interpreting: "E-- uyise kwaku Tigodvo")

2 Yasala laph' eShiselweni.
was left here at eShiselweni[21].

1 (Uvakala ahumusha futsi: "w--- was
(heard interpreting again: "was--- wasala
left behind ---"
(emuva) — — —

3 --- akala ngoba babesuka le labantfu
--- because they were coming from there, these
kaNgwane. Phela la loTigodvo sowuta la
people, from kaNgwane. This Tigodvo came here it
seyintalelwane yaTigodvo lele la.
is now the offspring of Tigodvo the one which is now here.

2 nhenhe, leleseyilaph' eShiselweni. (kukhona
Yes, the one which is now here at eShiselweni. (Some-
lokhulumela phansi. Lomunye sewuyakhwehlela)
-one speaking in a low tone. Another's is then heard coughing)

3 Sibantfwana-nje bomalume kuncono kutsi
We are children, uncles, it is better that on
ngalen--- ngalenye--- ngalelinye lilanga
anoth--- anoth--- another day we talk
lokunye sikukhulume ku...kwendlule.
about some of this and let it pass.

4 nhi.
Yes.

3 Loku bolHophe-ke akenisho lo... kungaba

22 boHlophe — an equivalent of "Hlophes", ~~which is~~ a phrase used when addressing a group, gathering or an assembly of the people of the Hlophe clan.

23 emakhosi — (see note 10)

24 boLomangcina — Lomangcina and others

25 boLomatata — Lomatata and others

26 umuti — a homestead : a village.

About this, boHlophe[22] then, can you tell me,

lolotawutala bonkhe labantfu, lamakhosi

can he be the eldest, the one who begot all these

lamatsatfu? Abamdzala yini?

people, the three emakhosi[23]? Can he be the eldest?

1 (umlumbi uvakala atsi: "what is he saying?"

white woman heard saying: "Utsini?"

4 (uvakala akhuluma sakuhhumutela)

(heard speaking as if mumbling)

3 Cha, boHlophe ngek' abemdzala ---

No, boHlophe, he can not be the eldest ---

4 Ake sibute phela kutsi Tigodvo utala

Can we then ask that Tigodvo begot

bani nabani.

who and who.

3 Lolotala laba bolomangcina nabolomatata

The one who begot these boLomangcina[24] and bolomatata[25]

kute kutawuvela lomuti wakaboMasizwa

so that it could emerge the umuti[26] of KaboMasizwa

lapha kanjani malume?

there, how (did that happen) uncle?

4 Phela y--- ngu-- ngu loTigodvo lotala bonkhe

(Remember that) it... it was this Tigodvo who

laba bolomangcina ~~nato-lobo~~ nalo--

begot all these bolomangcina and these bo-

boLomatata

-matata.

3 nhe?

what?

4 baphuma kuTigodvo.

they came from Tigodvo.

1 (umlumbi uyabuta kodwa ukhulumela phansi) kuk

27 bekunene — "people of the right handside" a phrase commonly used to address a group of a gathering of Swazis. But in this context it is used specifically to refer to the intepreter and the white woman.

28 bobabe — (see note 16)

29 bakaMndzebeli — people of the Mndzebeli clan

30 tibongo — plural of Sibongo (see note 7)

(white woman asks in a low tone) Is there
yaTigodvo le ---
none of Tigodvo which ---
3 Kusho kutsi ngitsi lesilahl' umcondvo
It means that it is us who lose direction
(Kukhona losatsi : Yemzala!) Ngitsi
Some-one saying : Hey, cousin!) It is us
lesilahla laba bekunene umcondvo. Ngasi-
who lead these bekunene[27] astray. We should
-khipha kutsi lentalelwano yaLomangcina
be telling (them) where the offspring of
iphumaphi.
Lomangcina came from.
2 AkusiyaLomangcina, mncane uLomangcina
It is not of Lomangcina. Lomangcina is
kubobabe.
young among bobabe[28].
4 nhenhe!
NO!
3 cha, yaTigodvo.
No, that of Tigodvo
2 yaTigodvo. Lapha-ke Tigodvo ---
It is of Tigodvo. Here then Tigodvo ---
3 Laba bakaMndzebeli, laba bakaMndzebeli
These bakaMndzebeli[29], these bakaMndzebeli
2 awu, walentalelwaneni kubakaMndzebeli
Ow, he is of there in the offspring of the
lapha kwehlukana letibongo khona.
Mndzebeles where it splitted the tibongo[30]
3 kwase kwehla lo--- kwase kwehla
then it came this --- then it came this
loTigodvo le,

31 eMhlosheni — locative form for Mhlosheni, meaning "in / at / Mhlosheni", a mission settlement in southern Swaziland found between Mhlangano and Hluti.

32 KaMgwane — this time could mean the last meaning of KaMgwane (note 4)

? 33 eMgogweni — ?

? 34 eMlindzeleni — ?

Tigodvo from there.

2 nhenhe.
Yes

3 Kwesuka lo Hlophe na -- na -- naloMndzebele.
It moved this Hlophe and -- and --- and this Mndzebele.

4 nhenhe
Yes

2 Tigodu' ulaph' eMhlosheni.
Tigodvo is there at eMhlosheni[31].

3 Besuka le KaMgwane
They moved from there at KaMgwane[32]

4 nhenhe.
Yes.

3 beta l --- be -- baya leMko --- leMgogweni.
and came --- we --- went to MKO --- to there at eMgogweni[33]

4 baya le kube ---
they went to there ---

2 lebesuke K ---
where he had come ---

3 Was' uyehla-ke lo --- lo Tigodvo
Then he came down this -- this Tigodvo

4 nhenhe, sowuta la Shiselweni,
Yes, he then came here to eShiselweni,

3 uta la,
coming here,

2 nhenhe
yes.

3 la Shiselweni.
here at eShiselweni.

4 la Mbindzeleni.
here at eMlindzeleni[34].

3 Sowufik' utala laba-ke

35 bottlophe — (see note 22)

36 tindzengelo — potsherd, (NB it is hard to relate the word with the rest of the other words in this context.)

37 imiti — plural of umuti (note 26)

38 babe — singular form of the second meaning of bobabe (note 16)

39 ngena — enter; get in; get involved (eg in something)

He then begot these then.

4 nhenhe.
Yes.

2 nhenhe.
Yes.

3 A -- a -- sime lapho-ke bottlophe.
Let -- let -- us stop there then bottlophe[35].

4 Kunjalo vele
It is like that (as you say it) indeed.

2 mnh.
Yes

3 Nako-ke tindzengelo-ke
There the tindzengelo[36] then

4 (Kungatsi nguye lolokhwehlelako)
(seems to be the one coughing)

3 kakaNgwane wayikhandz' ikuphi-ke
of kaNgwane where did he find the...

1 loTigodvo le-- lemiti yakaNgwane?
the --- imiti[37] of kaNgwane this Tigodvo?

1 E-- yebabe,
E--- hey, babe[38],

2 batawungena ngabani?
through whom are they going to ngena[39]

1 angitsi nitsi bantfu bangu "three": kukhona
aren't you (plural) saying there are three people: there's

Mndzebele, kukhona Hlophe, kukhona
Mndzebele, there's Hlophe; there's

2 Mkhabela
Mkhabela

1 Mkhabela, babuta lobabe walaba
Mkhabela. They are asking about the father of these

labangu "three".

three.

4 ŃH --- nh --- utala labatsi ngu Ţigodvo.
nh -- nh --- he begot this one they call Ţigodvo.

1 Lotala labantfu laba labangu "three"
The one who begot these three people was
ngu Ţigodvo ?
Ţigodvo ?

4 nhinhi.
yes

1 Aphindze futsi Ţigodvo ehle ete la ?
And again Ţigodvo came down to here ?

4 e--nhe, a-, ngingasuka ngitsini, ngingatsi ngoba
e-- nhe, he--- what can I say, I can say
tsine laba-nje boHlophe naM--khabela
because we, these, Hlophe and M--khabela
naMndzebele
and Mndzebele,

3 mnh.
yes

4 baŢigodvo.
they are of Ţigodvo.

1 Wo, batalwa ngu Ţigodvo bona ?
Oh, they were born of Ţigodvo them ?

4 nhenhe.
yes

1 Manje waphinde wehla le yena
And he again came down from there him
Ţigodo weta la Shiselweni ?
Ţigodvo to come to here at eShiselweni ?

4 nhe.
Yes.

2 nhenhe.

Yes

1 wo.

Oh (I see).

2 Ehla --e-- ya --- khe laph' eMhlosheni.

coming down --e-- he-- had built there at eMhlosheni.

1 (umlumbi uyakhuluma kodwa akuvakali)

(white woman speaking in a low tone)

4 Wafike wakha lapha eMlindzeleni

He came and built there at eMlindzeleni

2 eMlindzeleni, Hlophe.

at eMlindzeleni, Hlophe.

4 nhenhe

Yes.

1 (uvakala ahumusha : "--- and his father

(heard interpreting : "---, neyise inkhosi

King died --- ")

wafa --- "

2 ---godvo, Hemadvodzan' akh' alaph'

---godvo. Even the sons of his they are there

eShiselweni (sebakhuluma kanye kanye)

at eShiselweni (they are all speaking at the same time)

1 Hlophe-ke wayaphi-ke?

And Hlophe where did he go to?

4 Hlophe?

Hlophe?

1 nhenhe.

Yes.

2 kantsi babani labantfu, abatalwanga ---

For whom do you think these people are? Where they

ngemadvodzan' aHlophe?

not born of --- of the sons of Hlophe?

4 Ba Tigodvo, ngubaloyise.

40 Mfana — "boy", the speaker uses this word deliberately to mean to mean that the interviewer is junior to her in age as was common practice in the traditional set up. (A man could be addressed by his parent's contemporaries or by his seniors as a boy irrespective of whether or not he was a man.

They are of Tigodvo. They are of the father.

2 Baka Tigodvo laba bonkhe. Yintalelwane
They are of Tigodvo these all of them. They are an offspring
yalamadvodzan' a Tigodvo bonkhe naba (kungatsi ukhomba duute naye)
of the sons of Tigodvo, all these (seems to be pointing near her)

1 Kusho kutsi-ke, kusho-ke Tigodvo utalwa-
It means then, then it means Tigodvo that
-- utalwa ngulomunye kulamadvodzana
Tigodvo was born of --- born of one of these
langu "three" boMndzebele na Hlophe
three sons, Mndzebele and Hlophe
na ---
and ---

4 Lo-- asitsi-nje wena ---
Th --- let us say, you ---

2 uvekahle mfana,
did you hear this clearly, mfana[40],

4 e--- ndvodzana,
e --- son,

2 uyabona?
did you?

4 lo Tigodvo utala lo Mndzebele, utala
this Tigodvo begot this Mndzebele, he begot
lo--Hlophe, utala lo MKhabela
this --- Hlophe, he begot this MKhabela.

2 utala lo MKhabela (basho kanye kanye)
he begot this MKhabela (all say at the same time)

4 mnh.
yes.

1 Ba-- bobatsatfu?
All--- all three of them?

4 mnh, b---

41 lokwanyana — a word used temporily in place of a name one forgets, the intention being to maintain — not disrupt — the flow of speech.

42 inkhosi — singular form for emakhosi (see note 10)

Yes, all ---

2 nabo-ke lababanga.

Those are the people who had a dispute.

4 Beba--ba--ba-- balokwanyana, baTigodvo

They--are--are-- of lokwanyana[41], of Tigodvo.

1 baTigodvo.

they are of Tigodvo

2 baTigodvo.

they are of Tigodvo

4 Sebayabanga laba

They then had a dispute these

2 laba labili.

the two people,

4 e--- ku--- (bakhuluma kanye kanye)

e--- --- (both speak at the same time)

2 babangisa lenkhosi, Mndzebele.

they challenged the inkhosi[42], Mndzebele.

4 ku--- lomdzala nalolandzelako, baya-

--- the old one and the one who comes after

-banga-ke manje.

him. They then began a dispute.

1 mnh. (kuvakala umlumbi atsi: "Can they

mnh (White woman heard saying: "Bangasi-

they tell us who was the father of Tigodvo?")

-tjela yini kutsi kwakungubani uyise waTigodvo?")

4 (uvakala akhwehlela futsi)

(heard coughing again)

1 Longas' achamuke ngesitjela kutsi

One who can come and tell us who the

uyise wakhe loTigodvo angubani yena?

father of this Tigodvo was?

4 ukhuluma sakuhhamutela.

43 make — mother; onés mother; any woman of the same age as onés mother. The context suggest the latter meaning.

44 bantfwabami — "My children" a phrase which has been used loosely in this context by the speaker to address or rather indicate that the people she speaks to are junior to her in age.

(speaks as if mumbling)

2 A, kute longa ---
Ah, there's no-one

4 Akusateki-nje la ---
It is no longer known ---

2 Simgabe sisefika-ke, ngu Mabhengu.
We can't talk about that. It was Mabhengu.

3 Ayi,
No,

2 mnh.
Yes.

3 uyalahleka-ke make ---
You are getting lost (straying) make[43] ---

2 Akusuye Mabhengu,
Is it not Mabhengu,

3 cha, mak' uyalahleka-ke lapho.
No, make, you are now getting lost there.

2 Mabheng' waNgwenyama?
Mabhengu of Ngwenyama?

3 cha, uyalahleka-ke make ngoba
No, you are getting lost, make, because
seyinto yemuva leyo,
that is something which occurred later.

2 hhawu!
Ow!

3 ngitawuyala mine, make.
I will reject it me, make.

2 Awu, singete sabati-ke bantfwabami-ke.
Ow, we may not know them then, bantfwabami[44].

3 La, bekucala phambili ngaphambili
Here (in this place) the first people before

4 kwatigoduo?

45 boífwala — phrase used the same as bolllophe (note 22), but this time it people of the Ífwala clan name who are addressed.

before Ífgodvo ?

3 kwalaba labakhona
the present ones

4 ayi, ngeke sibati.
Ow, we can not know them.

3 ngeke kwenteke loko,
it can not happen that we know them,

4 Awu, cha.
Ow, no.

3 kokutsi kunga --- kunga --- kungati
do you think that it can --- it can ---
lo ku --- ku --- k ---
this one can know ---

2 Awu,
Ow,

3 kulabatalwa --- kulabatalwa --- kulabatalwa --
among people born --- born --- born ---
batawutala tsine nab'tawutala laba
who bore us and people who'll bear these,

2 sitawuta --- sitawutalwa muva
born --- born later

3 angeke kwenteke. Ngiyakwala-ke
it can not happen. I reject that ~~one~~
loko boífwala.
boTfwala.[45]

2 mnh, sata --- awu, satalwa muva
Yes, we were born --- ow, we were (indeed)
tsine.
born late us.

4 nhe, hhasikwati nga ---
Yes, we don't know it ---

2 awu, nangu njena ---

46 menywád — term refers to the practice of carrying a baby on one's back or taking care of a baby.

47 LiShiselo — (see eShiselweni (note 21))

48 KaHlophe — could meaning: people of the Hlophe clan or the area/place of the Hlophe people.

ow, here is - - -

3 ngoba yi --- yi --- yena Jewu angakwati
because ev -- ev -- even him Jewu, do you
loko? Abemenywa ngulo --- ingani
he can know that? How can he because he was being
lowa akakwati?
menywád[46] by this one, how that one doesnt know this?

4 Angek' akwati.
He wouldnt know it.

3 Mabadzilika leMgogweni laba bakubo
When they came from there at eMgogweni, the
akabati.
people of his clan, he doesnt know them.

4 mnh.
I see.

3 Utababona kanjani? (kukhona lotsi:
How would he know them? (Some-one saying:
"awu, angibati.")
"Ow, I don't know.")

2 Lishiselo - ke siyalati sifike kulo la.
But the Lishiselo[47], of course, we do know it. We came and found it here

4 Ngoba basuka le phela labantfu.
because they moved from there these people.

3 Tsatsani nine nikhulume ngalelishiselo
You better talk about only this Lishiselo
kutsi lime kanjani - nje kuphela
on how it stands

2 lakaHlophe.
it belongs to KaHlophe[48]

3 kaMgwane.
at KaMgwane.

2 lakaHlophe Lishiselo.

49 sibongo — (see note 7)

It belongs to KaHlophe, the Lishiselo.

1 (Sekuvakala umlumbi atsi: "Can you ask
(then the white woman is said saying: "Babute
them what is the sibongo of Tigoduo?")
Kute sasikabani sibongo sa Tigoduo?

4 (basatikhulumela bodwa)
(still talking to each other in low tones)

1 Sibongo satigoduo sakabani?
What was the sibongo[49] of Tigoduo?

2 saka Hlophe.
It was of Hlophe

4 saka Hlophe.
It was of Hlophe.

3 saka Hlophe
It was of Hlophe.

2 nhenhe
Yes.

4 nhenhe.
Yes

1 (umlumbi uvakala futsi abuta kutsi: "And
(White woman heard again asking: Wabuye futsi
then he had a son called Hlophe?"
waba nendvodzana lelibito layo lingu Hlophe?"

2 --- ngani lokwemukwa yena phela
--- why it was him they dispossessed. He was
emukwa ngulaba ---
being dispossessed by ---

1 Lomntfwanakhe wobitwa kutsi nguHlophe.
Even his child he was also called Hlophe.

4 nhinhi.
Yes

1 Sibongo naso sisaka Hlophe?

the sibongo of his was of Hlophe?

2 nhenhe.

yes

3 mmh.

yes.

4 Wetsiwa ngalesibongo salo--yise

He was given the sibongo of -- the father of his

1 (uvakala ahumusha: "--- taHlophe letimbili:

(heard intepreting: "--- of Hlophe both of them,

Mabhengu seems to be --- It can happen."

ungatsi kunjalo --- . kungenteka."

umlumbi sewuvakala atsi: "that he can be

white woman heard saying: "kutsi angaba

called Hlophe Hlophe?" Lohumushako utsi:

ngu Hlophe wakaHlophe?" Intepreter says: "yes."

"nhinhi." Umlumbi sewutsi "Okey." Uya-

White woman heard saying: "kulungile." And then

-chubeka futsi: "E--- who was the first

she continues: "E-- ngubani sikhulu saka-

Hlophe chief to come under a Swazi

-Hlophe lesaba sekucala kusebenta ngaphansi

king?") E-- sikhulu sakaHlophe shifu

kwenkhosi yemaSwati?") E--- a Hlophe chief,

wakhona a-- kacala --- a-- waka---

a chief of there, he began --- who became

kwacala kubani kuba naShifu kaHlophe?

the first chief of kaHlophe?

3 Akucala nga Didiza.

Didiza was the first one.

4 --kucala ngu Didiza la wakunikwa

Didiza was the first here. He was given authority

ngu--- yinkhosi.

so bantfwabetfu — "our children" plural form of bantfwabami (note 44) used to express the same idea as bantfwabami.

by --- by the King.

1 iya. (Sowuyahumusha: "The first chief was
I see. (Then he interprets: "Sikhulu sekucala kwaba
Didiza." Umlumbi uyabuta utsi: "Of the ---
ngu Didiza." White women then asks: "Weba ---
of the Hlophes?" Lohumushako uyaphondvula
weba ka Hlophe?" Interpreter responds: "Hebaka-
utsi: "Of the Hlophes." Umlumbi sewutsi:
-Hlophe." Then white woman says: "I see.
"nhi, who was the Swazi King?") Ng ---
Kwakungubani inkhosi yemaSwati?") Du ---
ngesikhatsi s--- sabani, inkhosi
during wh --- whose time, who was the
Kungubani?
King?

2 Awu, --- ngiko-ke leni ---
Ow, --- that is why ---

4 khayi Ngwane,
is not Ngwane,

2 nihlupheka bantfwabetfu
you will always have problems bantfwabetfu[50].

4 nhe?
is it not?

3 nhenhe, angati, inkhosi kwakungubani
no, I don't know. who was the King
konje?
by the way?

2 lapha kaNgwane?
Here in kaNgwane?

1 nhe.
yes.

2 Awu, kute lengingakutjela kon ---

S1 elokwaneni — (see note 41)

S2 Etjejuba — possibly the area lying just outside the borders of Swaziland and situated south of the uMzinsangu river (see note 85)

S3 eMahlabatsini — (see note 13)

Ow, there's nothing which I can tell you ---

4 e--kusukela ---
e--- beginning ---

2 (bakhulima kanye kanye akuwakali)
(they speak at the same time making this in-audible)

4 asa --- ng --- nans' inkhosi lapha
--- it --- that king there at

e-- elokwaneni e--- e--Etjejuba
e--- elokwaneni[S1] e--- e--- at Etjejuba[S2]

2 nalelseMahlabatsini-ke kojwa kwaku-
And the one who's at eMahlabatsini[S3], by the way,

-ngubani ?
who was he ?

4 nhe, ayi --- i-- i-- isi--- loMdungunye
th---, he---- he --- this Mdungunye

ungemuva.
came before him.

2 Mdunguny', ungemuva Mdung --
Mdungunye, he came before him, Mdung --.

4 nhenhe, nanguya lobelapha
Yes, I mean that one who had been there

2 lowa lowale lapha ebe ---
that one of there where ----

4 Etjejuba laph' etjen' la --- nguMgwane.
at Etjejuba there at Etjenila --- it was Mgwane.

2 KuMgwa --- KuMgwane. Ow,
in Mgwa --- in Mgwane Ow,

4 iya
Yes

2 nguMgwane.
it was Mgwane.

1 (uwakala ahumusha: iya, it was --- during

54 bakaHlophe — people of the Hlophe clan name

55 khonta — accept to pay allegiance to any authority that may be.

56 tikhonti — people who had accepted to pay allegiance to the authority concerned. could also be equated to subjects.

57 beSutfu — people of Sotho origin

(heard interpreting saying: "yes. Kwaku --- Kwaku- the time of --- King Ngwane." Umlumbi -ngusikhatsi sa --- senkhosi Ngwane." White woman utsi: "That Didiza was chief?" says: "Ngesikhatsi Didiza asikhulu?"

4 mnh.
Yes.

1 Iya, ngales --- ngesikhatsi la --- ang ---
Yes, was it during --- the time at which --- he
asikhulu-ke la?
was chief here?

4 Iya, abekwa la-tfola ngaso kuba
Yes, the time at which he was installed, the time on
sikhulu, kukuNgwane.
which he became chief. It was in the reign of Ngwane.

1 (uyahumusha kodvwa akuvakali kahle: ---
(interprets but it's barely audible: ---
--- to become a chief." Umlumbi sewubuta
kuba silkhulu." White woman asks again:
utsi: "Did the Hl-- Hlophe King "khonta"
Ngabe inkhosi yakaHlophe yakhonta yini
kaNgwane?") Laba bakaHlophe bakhonta
kaNgwane?) These bakaHlophe[54], did they
yini lapha ka-Ngwane?
khonta[55] here at Ka-Ngwane?

4 Ow --- lokusho kutsi lolow --- lolo --
Ow --- which means that the --- the ---
le-- le-- lenkhosi yabakhandza
the -- the --- the King found them here,
balapha batikhonti tebeSutfu ngoba
being tikhonti[56] of beSutfu[57] because the
lelive lala e --- eShiselweni laliphetfwe

58 Khontá'd — (see note 55)

territory of here at eShiselweni was under beSutfu.
the beSutfu.

3 beSutfu.
(it was under) the beSutfu.

1 (uyahumusha: "The then Chi-- e--
(interprets: "Sikhu--- e--- LiShiselo
Shiselweni was belong to beSutfu... was
langaleso sikhatsi latilebeSutfu... bese bavele
already there. They had already travelled
balapho. Base bavele befikile bahlala
residing there." Umlumbi utsi: "When the
Khona lapho." White woman says: "Uma baka-
Ngwane came did they 'Khonta', did the
-Ngwane befika bakhonta yini, ngabe laba
Hlophe 'Khonta' to Ngwane?") Umase---
bakaHlophe bakhonta yini kuNgwane?") When---
umasefika-ke Ngwane, sebaya khonta
when Ngwane arrived, the bakaHlophe then
bakaHlophe?
Khonta'd[58] from Ngwane?

4 mnh.
yes.

1 uyahumusha: "Yes, they did --- "khonta".
interprets: "Yebo, bakhonta." White woman
Umlumbi: "--before Ngwane who was the
asks: "... Ngaphambili kwaNgwane kwakungubani
King, who were they under?") Nga--
inkhosi, babengaphansi kwabani?") B---
nga--ngaphambili kwaloko-ke e--- ku--
b--- before that then e --- before
kwaNgwane, kwakungubani lom... lenkhosi?

59 inkhosi — (see note 42)

60 babe — father (see also note 38)

61 eLubonjeni — locative form for Lubombo meaning "in/at the Lubombo mountain", a mountain range which forms the eastern border of Swaziland.

62 iNdlavela — members of the libutfo (regiment) of iNdlavela (see note 11)

Mgwane, who was the inkhosi[59]

3 --- Sutfu.

--- Sutfu.

4 nhe?

what?

3 Angitsi nitsite akubeSutfu babe.

You (plural) said it was the beSutfu babe[60]

4 Ba--- kubeSutfu labakhandvwa laba laba

They --- were beSutfu the ones who were found here

bacoshwa ngulaba baka ---

and went chased away by the baka ---

2 Hlophe Dlamini

Hlophe Dlamini

4 e --- ba -- ba -- be -- be -- ba -- bakaMgwane

e -- the ba -- ba -- of the of -- ba -- bakaMgwane

nabakhuphuka lelubonjeni bafike

when they were ascending there at eLubonjeni[61]

bahlaselwa ngabo bahlaselwa yiNdlavela.

They were attacked by them, the iNdlavela[62] attacked them.

1 (uyahumusha: "The Mgwane people when they

(interprets: Laba bakaMgwane ngesikhatsi beta

came up from this far going up there they

bachamuka ekudzeni ngala bahamba le batfola

discovered that the -- the Sothos were

kutsi beSutfu bebahlala lapha

living here in this land ---" (Umlumbi

kulendzawo ---" (White woman says:

utsi: "Can we ask ---"

"Asibute ---"

2 Lapha niva-nje kutsi e --- kaZombodze

Here, as you here that e --- (it is at) kaZombodze-

emuva, inkhosi yasuka la asishona le

63 KaZombodz' - emuva — "at Zombodze back", often used to make a distinction between the Zombodze that is found east of Lobamba in central Swaziland and the Zombodze of Shiselweni district (the one which is being referred to here (see note 21))

64 eMdzimba — (see note 6)

65 hlaselwád — term refers to the time when peoples of different 'nationalies' would go out and wage war or invade or raid or attack other groups.

66 bafana — plural for mfana (see note 40)

67 bhala tincwadzi — "write books", the speaker refers ~~in particular~~ to the job that the interviewer (interpreter) and company were doing i.e. the interviewing and recording of the information and the process of writing books (learning/school-going), the implication being that these are now living comfortably as these are no longer troubled times.

68 hlaseláď — see note 65

69 Zombodz'-embili — "Zombodze ahead", used to distiguish this Zombodze with Zombodz'-emuva (see note 63 above)

emuva[63], the King left from here and then
eMdzimba ngayo lemphi. Kwakuhlaselwa
went to there eMdzimba[64] because of the war. It
bafana senabhala tincwadzi-nje.
was being hlaselwád[65] bafana[66] not now that you bhala tincwadzi[67]

4 (kuyamhlekisa)
(gets tickled)

2 Kwakuhlaselwa. Kuhlaselwana. Yahamb'
It was being hlaselwád. People hlaseláď[68] each other.
inkhosi yayawukwakha Zombodz'
The King left to build Zombodz'-embili[69] at
embili KaLobamba le phambili, Kwashiywa
KaLobamba[70] there ahead. They left the baka-
baka Sibandze lapha KaZombodz' emuva;
-Sibandze[71] there at KaZombodz'-emuva.

1 (uvakala ahumusha :- - - didn't move
(heard interpreting : - - - abasukanga - - -
from - - - Zombodze.")
KaZombodze."

2 muva Zombodze (lamagama sewuwasho samuntfu
-muva (back) Zombodze (she pronounces these words
lotama kukhuluma lwaGeorge lulwimi) kuSilele.
like they were English words) to Silele. It was
Washiywa la kuMasenjane. Kungashiywa
left here to Masenjane. They were not leaving
yena Silele, kushiywa Masenjane.
him Silele, but Masenjane.

1 (uvakala ahumusha njengoba lo akhuluma:
(heard interpreting as this one speaks:
- - - was left behind)
- - - washiwa ngemuva)

2 LoMasenjane lobekiwe-nje ngu Masenjane wesibili,

70 KaLobamba — locative for Lobamba meaning "at / in Lobamba", a royal residence which used to be a capital of the Swazi nation during Sobhuza II's reign, found between the towns of Mbabane & Manzini

71 bakaSibandze — people of the Sibandze clan.

72 KaZulu — land or territory of the Zulu speaking people (the Zulus)

This Masenjana who has been installed, for instance, is
ungatsi wesitsatfu.
Masenjana II, I mean Masenjana III.

4 (ukhulumela phansi)
(speaking in a low tone)

2 mnh.
yes.

1 (umlumbi utsi "--Tigodvo?") Tigodvo-ke
white woman says: ---"Tigodvo?"). Tigodvo then,
yena akakuphi-ke?
where was he?

2 LabakaTigodvo?
The people of Tigodvo?

1 mnh.
yes

2 Ngabo laba phela baTigodvo. mnh. (Kukhona
It's them, these, the people of Tigodvo. Yes. (Some-one
lovakala atsi: "They had al---, look, they
heard saying: "Base bavele ---, buka (lalela), base
had already moved down and now they went
bavele behlile, manje sebenyuka
up ---")
bay ---")

2 Ngabo laba-nje, labanye ba... sebatihlalela
It's them, these. Some of them settled on
etintsabeni phela. Bah --- labanye bale
mountains. They wen --- some of them are
ngakaZulu, ngabo laba baTigodvo naba.
there around KaZulu,[72] it's them these of Tigodvo, these.
(Kukhona labakhulumako kodvwa abevakali)
(Some are speaking but it's in-audible)

1 (uyahumusha: "They came from Mdzimba and

73 enkhosini — lit "in/at the King" locating suggesting the King's place or the inner circles of the royal family.

74 kaNgwane — see last meaning of kaNgwane (note 4)

75 kaTigoduo — locative for Tigoduo which carries with it the following senses: at/in Tigoduo's family; at/in Tigoduo's place

76 umbuso — dominion; Kingdom; realm; government

77 bekunene — (see note 27) But in this context the phrase has been used to refer to a people in question that is the people about whom they speak here.

78 bomalume — either: uncles or uncle and company.

79 bomkhulu — grandfathers, onés grandfathers or all men of the same age as onés grandfathers.

80 eNgogweni — (See note 33)

interprets: 'Beta bachamuk' eMdzimba
back to --- (uyaiabang)
babuyela emuva --- (thinking)

4 Shiselweni
Shiselweni
1 Shiselweni."
Shiselweni."

2 Bayatiwa nalenkhosini kaNgwane,
They are known even there at enkhosini[73], in kaNgwane[74],

4 iya, na ----
Yes, even ---

2 bakhona kaTigoduo laba.
they of there at kaTigoduo[75], these.

4 (uyakhwehlela)
(coughs)

2 (kungati uyahumusha)
(seems to be interpreting)

3 YeDlamini,
Hey, Dlamini,

2 umbus' wa ---
the umbuso[76] of ---

3 akengibeke kunye. Ngimncane kini na---
can I mention one thing? I am younger than you

nalomzawakho, uyabona lapha kwe ---
and this cousin of yours. You see, here, these

laba bekunene-nje njengoba kwesuka
bekunene[77] as these bomalume[78] and

laba bomalume bonkhe bomkhulu behla
all the bomkhulu[79] left to go down to there

baya le eNgogweni, besuka kaNgwane
eNgogweni[80], leaving kaNgwane as they were

babaleka base bacambana tibongo. Naba-

81 tibongo — (see note 30)

82 bakaMgwane — people of KaMgwane (see note 4)

83 eTjenilaMgwane — see loc.

84 tindzengelo — (see note 36)

85 uMzinsangu — a river in the far south of Swaziland rising south of Mhlosheni hills and flows into the Spekboom river to join the Phongolo in South Africa.

86 bafokati — stranger; fellow (Doke C.M. et. al, English and Zulu Dictionary (1958))

87 bakaSibandze — (see note 71)

running away. They then gave each other
-cambana tibongo bona kwase kusuka
tibongo[81]. When they were giving each other tibongo, then
lomunye-ke sewutsi wen' utaba ngubani,
one of them said you will be so and so, you
wen' utaba ngubani. Nabesuka-ke
will be so and so. When they were leaving
sebehla-ke laba sebeta la eShiselweni-ke
as they were coming here to eShiselweni, they
bakhandza labakaMgwane, nanguya Mgwane
found the bakaMgwane[82], there was Mgwane across
lapha ngesheya eTjenilaMgwane. Kucondzene
over there at eTjenilaMgwane[83]. They are facing
letintfo nalamuhla-nje tindzengelo
each other these things. Even today, the
kaMgwane na--- naMdunguny' ulapha
tindzengelo[84] of Mgwane and--- and Mdvungunye
nge-- ngesheya kwemfula
is over there ac--- across the river,

4 nhenhe.
yes

3 kweMzinsangu. Uhleli (kukhala lichudze)
the uMzinsangu[85]. He is staying (cock crowing)
kulaba ba--- kunaba bafokati laba-
among the --- among these bafokati[86] who
-chamuka ngale. Lamuhla sesibantfu tsine.
come that side. Today are merely people (have lost
Laba bakaSibandze bakhuphuke langaphansi
status) us. These bakaSibandze[87] came up this way,
la nawehla ngalendlela-nje kusukela
here, as you go down along this path starting
ku---

88 Lombiwako — possibly name of a place in the area surrounding that on which the interview was conducted

from ---

2 kuLombiwako.
in Lombiwako[88]

3 kaLombiwako.
in Lombiwako.

1 (umlumbi uvakala akhuluma)
(white woman heard talking)

3 Bayakhuphuka-ke babuya la etulu. Tsine,
Then they came up here. We, we had
sisa ---

---

1 Angitsi --- angitsi-ke, Sibandze, manje lentfo
Let me --- let me say, Sibandze, now the
loyikhulumako ayi-- ayiyi (lichudze liyakhala)
thing which you speak does--- does not (cock
lapha kufanele kutsi kuhambe ngayo
crows) address what we ought to so
kutovakala kutsi kutsiwani, manje u--faka
that we hear what is being referred to. You
nalokwa nalokwa nalokwa nalokwa
keep on mixing this and that and that and
no--- nalokungafaneli kutsi sikubuta
that and --- even that which we do not ask
kaHlophe utfatfa lokwa ubes uyaku---buta
from the Hlophes, you then take it and---
futsi uyafundzisa kutsi
question it and then direct them that

3 nhenhe
No

1 abakhulume babheke le
they should speak in a certain perspective

3 wo.

89 kaHlophe — (see last meaning of note 48)

90 nhe — could be interpreted as meaning "I'm listening"

? 91 eMganwini — ? possibly place around here

92 nhinhi — (same as note 90)

? 93 eMlotseni — loc. meaning "in rat ash" — ?

oh.

1 bese kutsi-ke lapha lapha solo sila---
so that when coming to what we ---.

-nduonsa khona akuvakali kutsi ka---
had asked, it becomes not clear for me

ngikwati kubuyisela kulo kutsi loku
to enable me to interpret to this one and

lakubutile batsi kungukutsi imphendvulo
tell her that pertaining what you asked they say

yakhona.
the answer to it (question) is this.

3 Wo, angiyekele-ke (kukhona lotsi: "Uyeva-ke,
Oh, let me stop then. (some-one saying: "You hear,

angitsi lapha kaHlophe bakhandza---
isn't it that here at kaHlophe[89] they found---

bakhandza Mgwane ala eShiselweni la
they found Mgwane here at eShiselweni, here

2 nhe.
nhe[90]

3 eMga--- eMganwini (umlumbi kukhona
at eMga--- at eMganwini[91], (white woman wants

lafuna kukuva, uvakala ati: "I want to
to seek clarification on something. She's heard saying:

hear what ---")
"Ngifuna kuva ---")

2 nhinhi.
nhinhi[92]

3 laph' eMlotseni.
there at eMlotseni[93].

2 eMlotseni la?
at eMlotseni here?

1 (bevakaka bathubeka nekukhuluma nemlumbi:

94 mntfwanenkhosi — literally "child of a king" to mean a Prince or Princess.

95 kaZulu — (see note 72)
96 eMdzimba — (see note 6)
97 bakaHlophe — (see note 54)

(heard continuing their talk with white woman: "e --- e ---
"in ---- in --- there's a long way. --- ---
kunendlela lendze ---- ---
call it back ---- keep on talking, talking ---"
bita kubuy' emuva --- libala kukhuluma, kukhuluma-
Umlumbi utsi: 'It is your job to stop him,
---." White woman heard saying: "kungumsebenti wakho
Lohumushako utsi: "Yes." Umlumbi uyachubeka:
kutsi ummise." Interpreter heard saying: "Yebo". White woman
and ---"
continues: "futsi ---

5 Akengitsi, mntfwanenkhosi, laba bakitsi
Let me say this, mntfwanenkhosi[94], these people of
bakhandza Ngwane akhe laph' eMlotseni
my clan found Ngwane having built there at
eShiselweni nawuva kutsi kuseMlotseni
eMlotseni in eShiselweni as you hear it's called eMlotseni;
1 mnh.
mnh (I see)
5. eMlotseni waNgwane esuka ku --- atowu ---
at eMlotseni of Ngwane. He was from --- to ---
a-- asuka kaZulu, sebayesuka-ke laba-
he -- was from kaZulu[95]. Then the bakaNgwane
-kaNgwane-ke sebaya leMdzimba
went to eMdzimba[96], leaving these baka-
sebashiya laba bakaHlophe laph' eMlotseni
-Hlophe[97] here at eMlotseni as we have
nje solo sahlala khona-nje. Besuswa-ke ---
always lived there. They were made to leave ---
1 Asengitsi kancane-ke, Hlophe, awuphindze
Can I interrupt you a little, Hlophe, can you repeat
---- ngitohumushela lomlumbi lo kutsi

98 imphi — war; battle (also a fight)

--- so that I can interpret for this white
Ukhuluma ngani ng---.
woman what you are talking about ---
4 (uyakhwehlela.)
(coughs)
1 nguNgwane ?
is it Ngwane.
5 Ngwane. Wasuka la Ngwane waya le
it's Ngwane. He left from here Ngwane and went
eMdzimba
to there at eMdzimba.
1 (uyahumusha: "Ngwane moved from here
(interprets: Ngwane wesuka la waya
to Mdzimba" Umlumbi utsi: "Okey, all
eMdzimba." White woman says: "Kulungile. Konkhe
of this I understand, but the part I ---
loku ngiyakuva, lengimane ngingakuvisisi --
just --- ---- little bit that I didn't
-- -- - -- lokuncane-nje lengingakaku-
understand.")
-tfoli Kahle")
5 esuka la eShiselweni waya le eMdzimba
was from here at eShiselweni and he went to
washiya laba bakaHlophe-ke la eShiselweni
the at eMdzimba leaving these bakaHlophe here at eShiselweni.
1 uyahumusha: And he left, Ngwane left
interprets: "Wesuka, Ngwane wesuka
the Hlophe people here at Shiselweni
washiya laba bakaHlophe lapha eShiselweni
5 iya. Ngesikhatsi semphi e--- imphi
yes. During the time of imphi[98] -- e the imphi
ya-- ya--- yalwa bobabe yeMshadza.

99 bobabe — (see note 16)
100 beSutfu — (see note 57)
101 babe — (see note 60)
102 tibongo — praises (compare with note 30)

was --- was --- fought by bobabe[99], that of eMshadza.

1 (Uyahumusha: "--during the time of fighting
(interprets: "--ngesikhatsi sekulwa (setimphi)
at Mshadza, iNdlavela people." (Kukhona
eMshadza, iNdlavela." (Some-one heard
lovumako utsi "minhi.")
agreeing saying: minhi (yes))

5 Ngesikhatsi semphi bobabe babele
During the time of imphi the bobabe were there
balwa nebeSutfu.
fighting against the beSutfu[100].

1 (Uyahumusha: "During the time of fighting our
(interprets: "Ngesikhatsi sekulwa bobabe betfu
fathers were there fighting with beSutfus."
babele balwa nebeSutfu."

5 lapha-ke lobab' atawutfola letibongo e---
When this babe[101] (of mine) got the tibongo[102] e---
kwakuneba--- mabhunu ahamba ngetincola
there were --- Boers travelling by wagons at
ngaleso sikhatsi.
that time.

1 (Uyahumusha: "Then the --- there the
(interprets: "Wase lo --- lapho loyise was
father got the praise the --- tha.. e ---
utfola letibongo ku --- ku --- e --- kutsi
that people w... work and --- e---" (he's having difficulties)
bantfu ba--- bayasenta ba--- e--- (utfola bulukhuni ekuhumusheni)

5 e--- lapha-ke lobab' atawutfola letibongo
E-- where this babe (of mine) would get the tibongo
abaleke-ke Msutfu akhwel' encoleni bese
Msutfu ran and went aboard a wagon and then
batsi-ke: "hhayi kahleni sowubalekile

103 iNdlavela — (see note 62)

they said: "No, leave him. He's escaped now
loku asencoleni yemlumbi."
that he is in a wagon of a white man."
1 uyahumusha: "E--- is where that made
(interprets: "E--- ngulapha lokwenta
this --- the Sutu, he ran away to run
lo--- lomSutfu, wabaleka kutawucosha
after the e--- the wagon of the
(walandzela) e--- lencola yalebe-
white men."
-lumbi."
5 E---babe-ke wesuka ligonso-ke laba
E-- the babe (of mine) then made one jump and
linye wahlal' etul' encoleni kwa---dzilita
got himself into the wagon and --- he stabbed
lomSutfu-ke ngelijozi ---
and dropped the "mSutfu with an assegai.
1 (uyahumusha: "--- the father jumped on
(interprets: "--- loyise wazuba
top of the --- the wagon and stabbed
wahlal etulu e--- encoleni wase
him.")
uyagwazwa.")
5 Laph' atawutfola letibongo-ke.
That's when he got the tibongo
1 (uyahumusha: "That's where he c---
(interprets: "Ngulapho-ke lapha a---
that praising from.")
letibongo khona.")
5 iNdlavele yayibutfwe kuMswati.
The iNdlavela[103] had been formed into a regiment in the reign of Mswati
1 (uyahumusha: "iNdlavela was the emabutfo

104 hlaselá'd — (see note 68)

105 kaSikwati — locative for the name Sikwati which cout mean "at / in the place / area / home / village of Sikwati."

106 tingwembe — wooden porridge-spoons

107 kaMswati — locative for Mswati connoting the ff: at / in the place / village / territory / country of Mswati.

108 kaHlophe — (see note 48)

interpreter: "INdlovela kwakungemabutfo of Mswati." (Umlumbi uyakhuluma kepha akuvakali) "Mswati." (white woman speaking but it is in-audible)

5 --- hlasela Didiza wahlasela kaSikwati.
--- hlaselad[104], Didiza hlaselád at kaSikwati[105].

1 (umlumbi utsi: "what he sa ---") (white woman saying: "Uts ---")

5 kwabuya tingwembe ---
It came back tingwembe[106] ---

1 (uyahumusha: "He said Didiza ---") (interprets: "Utse Didiza ---")

5 kaSikwati.
at kaSikwati.

1 kaMswati?
at kaMswati[107]?

5 S'kwati. (Lomunye utsi: "Skathi")
Sikwati. (Another one again says: "Skathi.")

1 (uyahumusha: Didiza fought at kaSikwati.") (interprets: "Didiza wahlasela kaSikwati.") Umlumbi utsi: "Where's that?") Mgukuphi
white woman says: "Mgukuphi lapho?") Where's lapho?
is that?

2 Ngulomkhulu kaHlophe, loyena amkhulu
He was the senior one at kaHlophe[108], the one who
kaHlophe, bonkhe laba bobabe be---
was senior at kaHlophe whom all these bobabe
labelama yena, Didiza.
come after (in order of birth), Didiza.

5 Didiza.