

S.O.H.P.

HILOPHEE HISTORY

Mba11 H1 opha

2/4

(dit)  
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 <sup>not</sup> of the same lineage <sup>as that</sup> 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, Adwandwe Chief in the early nineteenth century. Also known as La Adwandwe and Thandile, La Zidze named, Somlolo, (see Bonne, Chap 4, Grot-peter p. 70).

(47) nkubeka 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'.

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

HD Lapla nakufika bakalohphi <sup>eshiselweni</sup> la<sup>n</sup> when the Hlophle came to Shiselweni inkhosi kwakungubani? who was the ~~king~~ <sup>inkhosi</sup>?

2 inkhosi yabo? then ~~king~~ <sup>inkhosi</sup>?

HD inkhosi lebefikela kuyo bakalohphi she <sup>inkhosi</sup> ~~king~~ the Hlophle found when they came, kwakungubani lekhosi? who was this ~~king~~ <sup>inkhosi</sup>?

ZH Awu, ngingeke ngazi impela awu, truly, I cannot know, ngeshilo akuthi angazi litho. 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?

Saghamuka enzi.

we came from Ngogweni

2 Saghamuka enzi ngogweni tura

we came from Ngogweni, ngezwa kubobabe, undlavela.

I learnt it from my father, he was ndlavela<sup>39</sup>

HH enzi

HD She got it from the grandfather

ndlavela<sup>38</sup>, the libutfo<sup>39</sup>

C two, so.

2 libutfo labobabe labancant

this is a libutfo<sup>39</sup> of my younger uncle, nini nzi ngitalwa ngumlondolozzi, as for me I am born of Mlondolozzi<sup>40</sup>

HD She comes from Mlondolozzi, her father Mlondolozzi<sup>40</sup>

2 UmLondolozzi - he welaywa undlavela<sup>38</sup> the Mlondolozzi<sup>40</sup> is followed by the ndlavela

C enzi, I see.

HH Awu, nitawhamba, nitakufika kuhl  
Awu, you will go, you will reach far  
sibhalwa kapha a bhekweni.  
away places as we are being written  
down in notebook.

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

39. lbutfo - age group. Also see  
glossary.

40. Mlonoslozi: Member of the  
lbutfo called balonoslozi  
which is an age group  
of those born between  
the years 1901 and 1903

1 ingogwe ile  
the ngogwe is this side  
HD emgogweni lenhla?  
at Mgogweni, up this side?

1 enhl  
enhl (yes)

C zulu?  
zulu

HD ~~ikaza~~ ikazulu?  
It is in zulu land?

C ikazulu?  
It is in zulu land?

2 Angati phela manjena ngoba lizwe  
I do not know because boundaries  
selancanyulwa, khona le, vele  
has been set in the land. It is there  
kukhona kwa zulu ngobe aku -

For sure, it is in zulu land because aku<sup>36</sup>  
HD I heard something<sup>said</sup> that it was this  
way. Ngogweni

C

HH ngile ngayishe lento-ke mind, . athite  
I have well mentioned this thing, the  
umintwanenkosi kanti abe elamubanga  
Mntwanenkosi<sup>37</sup> is asking if they did not  
elashobeni yini ngethu-ke mind  
came from Lishobeni and I said

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

37 Mntwanenthosi - (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 hence she must be a Blamini of surname. In this case the informant is referring to one of the interviewers<sup>(HD)</sup> a Mntwanenthosi because he was a Blamini and of the royal descent.

36 aku - incompleted word, thus is just the prefix.

37 Mntwanentosi - (like '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 this is only in English. Because in Suwati 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 hence she must be a Blamini 'y' surname. In this case the informant is referring to one of the interviewers<sup>(HD)</sup> as Mntwanentosi because he was a Blamini and of the royal descent.



HD laba bakathlophi yegogo bimdzabuko?  
Are these of Hlophi bimdzabuko<sup>32</sup> gy<sup>33</sup>?

HH enke, Bemvelo  
enke, they are of nvelo<sup>34</sup>

HD yes, they are mdzabuko<sup>32</sup>

I Mjer zobe phela uyabona abekhuluma  
As you can see she was talking  
ngokuthi naphamukaphi 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 do you come from, original?

HH Saqhamuka eNgogweni  
we came from Ngogweni<sup>35</sup>

C what is she saying again?

HD we came from Ngogweni

C eNgogweni, where is eNgogweni;  
Ngogweni place Ngogweni  
Zulu?  
Zulu

HD ukuphi leNgogweni?  
Where is this Ngogweni

- indigenous.
- 34 *imvelo* - habit or natural custom, of any tribe or individual; natural or natural state of a thing. (Bryant's dict) and (C. M. Doke and B. W. Udozi). This remark is ambiguous for it is not clear whether the informant means that the Kaphes are indigenous people, or that the *hemdzahuko* are indigenous.
- 35 *Ngogweni* - name of a place

PAGES  
72  
BLADSE

Croxley®

Exercise Book  
Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Hlophe  
Naam \_\_\_\_\_  
Subject Maps 5  
Vak \_\_\_\_\_  
Class BOOK 2  
Plek \_\_\_\_\_

Faint Ruling with Margin  
Dowwe Lineëring met Kantlyn

JD. 328

Klopa

Who was ukhorikaki at Mahagare

2. Do a note on site of Mahagare
3. n. 9. needs a note saying see pp
4. n. 10. Ngogwemi - apparently outside SE of  
Kut Lekhy KR
5. n. 11. Shoiza places
6. n. 12. Mlotsemi (Mloem) - a high point just  
also notes on T. anetob <sup>NE of Mahagare</sup> E of Mahagare  
grain pit-ngunga. - ??

HD those are ndlangamandla<sup>29</sup>

HH Kuthiva ~~He~~ Ndlangamandla  
32 goes this way ndlangamandla<sup>31</sup>  
Mntungwa  
Mntungwa<sup>30</sup>

HD They say Ndlangamandla  
ndlangamandla  
Mntungwa  
Mntungwa<sup>30</sup>

C I see, do the Hlopho people  
call themselves then

HH ubathatha bonke abantu, nkosi yami<sup>32</sup>  
She is (taking) writing all the Sumani (people) my lord

C what does she say?

HD you are writing all these people,  
nkosi yami<sup>32</sup>!

HH awu syahamba syakude  
awu<sup>34</sup> she is taking us far away

HD awu, we are going, we are going far  
awu<sup>34</sup>

C okay, can we ask another question

All the Hlopho people lindzabuko<sup>33</sup>?

HD where is he from?

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

HD Abekhona naye ngesikhathu he was also alive during the Sombilolo time of Sombilolo.

2 awu-asinati bantwabani. <sup>awu</sup> <sup>phela</sup> we do not know him my children ngobe nathi sijizingane. because, in fact we are also relatively young.

HH awu nani ngiyashijeka awu: I also do not follow (remember) his story

C what about Mahagane? do they know something about Mahagane Heoph?

HD Utsi nyati nini, nathini kaMahagane? She says do you know what do you know about Mahagane?

HH I gisshiyekile. I cannot follow I am left behind.

2 asisazi ngobaphela sijizingane. We now do not know because we are relatively young, ngashe nyalo ngumntu ngiyingane. young, can I repeat I am relatively young, ngwongweina kulaba bobate. I am the last to these (elders) fathers

cc Mahagani - Name of a person  
According to Matschke (p.7) Mahagane Hopfe  
was the indvuna of Ndungu's administrative  
headquarters, Shiselweni. Mahagane was also the  
name of the Hopfe chief at Shiselweni in the  
mid-twentieth century

C Can you ask her if she ever heard

of Sokhukhuza Hlophi?  
Sokhukhuza<sup>as</sup> Hlophi

| an irrelevant conversation  
between the informant about  
grass for making siluli!

C Can you ask them about

Sokhukhuza?

Sokhukhuza

HD ufuna ngasokhukhuza kutli  
She is asking about Sokhukhuza that  
rumatelayli-ke yena?  
is from where do you know him?  
nyamati yini Sokhukhuza?  
do you know Sokhukhuza?

HH inke?  
what?

2 asemati-ke  
we do not know him

HH ekhukhuza?  
at Khukhuza?

HD usokhukhuza  
Sokhukhuza

C usokhukhuza  
Sokhukhuza

HH angemati  
I don't know him

2 wakuphi, Sibongosakhe?  
of where is he, his surname is?



Cancelled.

Sikhukhuza - name of a person

4. Sikhukhuza - name of a person. This name appears to be <sup>the</sup> same as Sikhukhuza

43 Sikhukhuza - name of a person

1. Bonke bakathlophe bajikela  
all them of Hlophe first came  
eShiselweni  
to Shiselweni

2. asibati-ke labanye ngetindawo  
we do not know about others according  
Sisho nje lapho bekunemutl  
to places, we just mean where there  
wenkhosi lapha eShiselweni.  
was the king's residence here in Shiselweni  
nanguya-nje unlotha wayo lapho  
thud is its ashes, there,  
ecelelani komgwaco, ngiyawati  
next to the road, I saw it with  
ngameblo ami, lapho lapho ukhosi  
my eyes, there, there, where  
jayakhe-khona

the king had built its residence.  
Mngoba kutlwa kusemtini wenkhosi  
it is called it is at the residence  
lamasini abelindwa yithu <sup>Sizizangant</sup> ~~Sizizangant~~  
of the king, the fields were looked  
nabodadi wethu.

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

~~we~~ umuti wawungumphi?  
which was the residence?

2 umuti crabani?  
residence of who?

HD Lowalengkosi  
of the king

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

HD unhu  
unhu (yes)

2 kause Shiselweni  
gt (in) Shiselweni

HD gt was Shiselweni

C that was Somhlolo's place?  
Somhlolo's

HD kwakuyindzawo yaSomhlolo?  
was it a place for Somhlolo?

2 yindawo yaSomhlolo.  
gt is Somhlolo's place.

HD yes.

C Did all the Hlophi live at

Shiselweni?

Shiselweni?

HD Bonkhe bakahlophi bafika babala?

Did all the Hlophi when they came

Bonkhe bakahlophi bafikela

settle here? did all the Hlophi

~~esitela~~ eShiselweni?

Came to Shiselweni.

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

2 Hfengoba ngisho ngl. ngelhu nune  
A .S am say ng. I say, I was  
ngivela Sebephilili ababa. ngivela  
born when my fathers were finished (all dead)  
ababa asdumunge loyi ndlavela.  
When I was born only one father was alive, <sup>he was 23</sup> ndlavela

HD that is why I said to you I was  
brought up when the ndlavela  
was still alive but very old.

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

HD lapha nakufika labaka Hlophi  
when the Hlophi came here  
Bekutsina ngumuphi komuti?  
It was said which was the residence?

2 nlu?  
what?

HD komuti kwakutsina ngumuphi;  
This residence was said which is it  
kwakubeta ngakutsina ngumuphi,  
what was it called? which is  
it?

HD I yes, I did put it to them

Hg. Bam lowayephlet labakwathlothe  
was the headman of the  
le Hg?

HH Awu: Asaz, Sesitanubuta kubani.  
Awel: we do not know, my child, from  
ke Antwami.

HD we do not <sup>to know</sup> to whom can we ask,  
we do not know

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

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

2 Akukho, Sowufuna kungifaha.  
There is not, you want me to get to  
kukuphi. Muni phila ngifela ngiwel  
which one (which), I, in fact, was born  
sebepehile abadala nyabona.  
(appeared) when the old ones have all died.  
Besebepehile bobabe.  
you see, my fathers were all dead  
(finished, extinct).

2 kwakuthathu mellebe nakokhuluma.  
At 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 Asuyazi lenhosi abafkela kuyo  
We do not know the name of the  
kuthi ngubani  
king they found, that is who was he  
C So, who was the — — Hlophle chief  
Hlophle  
at the first place, Hgogweni?

HH ngoba una nituzi amakhosi  
Because you are asking about very  
amadala abebusa belizwe  
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 Hgogweni?

2 Asati kulabadala bantwabani  
we do not know from the elder my  
nathu Sivell Setumpe.

C Can you ask this Eulstson about  
who was the Hlophle chief?

HD Basukaplu bona rabatan ukhanda  
where were they from when they  
ulazidze asalapha?

2 found lazidze (here) in this place  
baplu?  
who?

HD laba baka Hlophi  
these of Hlophi

2 ingam' ngitshelile ngathi.  
How come, I have told you, I said  
baphema eNgogweni. ngangwa  
they came from Ngogweni. I used to  
kubobabe kutu Baghamika  
hear it from my father that they came  
eNgogweni. ngangwa kubaba emantl  
from Ngogweni. I heard it from my younger  
indavela welama bale lokunguyena  
uncle who was indavela<sup>38</sup>, he was coming  
ngakhanda asekhona.

by second to my father by birth, <sup>He was the only one</sup> native after my father.  
C who did they found here when  
they came here?

HD batsi. batshadza ban' <sup>bon'</sup> rabafika la.  
They say they found who when they came here?

2 HA: ngangingekho - ke nuni  
HA: I was not there, (me)  
awu angikwazi - ke loko.  
awu: I do not know that.

42  
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 Wena uyati yini?  
what about you do you know?

2. nuthi nunt rgenidala kakhulu  
you think I am far older  
kunalona

than this one.

HH usho phela Hlophi ngokuba wena  
32 u because you <sup>the</sup> Hlophi, and  
ngabakani, awuboni nunt

these are of your descent, as for me  
ngyimpumakudl angibazi-ke  
I am an impumakudl. I don't know them.

ukubhetha kwabo ukuthi kwesuka  
<sup>ukubhetha kwabo</sup> coming about (origin) that is it started

kanyani, kanyani. Munt rgenovakudl  
but and how and how. As for me I am of

nami rgenovazikhetheni awuboni  
far away, I am from Zikhetheni<sup>42</sup>, yet  
wena uyabazi, ngobo kwabo.

as for you you know them, then the self,  
nawe nawuyabazi phaka utu  
if you too do not know they say  
Angibazi.

So

2. Angibati phela ngitawushe kuthu  
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  
(come unto) Lazidze<sup>43</sup>.

H 2 WO-WO-WO, Sikkholisakelle  
we are in trouble.  
WO-WO-WO. <sup>SC</sup> We been caught ~~unways~~ <sup>trouble</sup>.

H D Utsi narentanyani nansilako?  
She says how were you doing it when grinding  
Kodwa Longayungo wetur  
by the way, in this business of ours  
Esibenz esigayunga ngawo gitakutsi  
which we are deliberating over, after we  
Sungasebenta bese kamba nyani?  
have finished working what <sup>(will)</sup> happen then?  
C what are they saying to me?

H Besehuba nyani?  
then what happen?  
C what is she saying?

H when we are working ..

utsi, yegogo  
what are you saying, gogo?

H H Angwa nkosi?  
I do not (hear) understand nkosi

H Kutabayani, ngawo nansilako,  
what will happen, I mean when you are  
leyekusila kuti yini ungomla?  
grinding, is there song for grinding?  
nasisila?

H when we are grinding?

H D eulile  
eulile (yes) [agreeing]

H H Kuze nkosi  
there is none nkosi

ss Wo-Wo-Wo: exclamation expressing  
disinterest

deceive me: Meho Are they willing?  
Meho<sup>52</sup>

HH Awa Akosi yami Sablu<sup>32</sup>preka  
Awa: my King, we are in trouble.

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

HO Lapha nanisilaka nanilabela yiphi  
what are about when you were grinding  
yegego?  
which one did you sing gogo<sup>4</sup>?

HH and I they are singing<sup>54</sup>

C when did they sing that song?  
when they were grinding?

HO No; when they are dancing;

C what about when they were grinding?

HO Lapha nanisilako alhabeleleki?

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

52 Mehlo = eyes ; this is a shortened form of the word Hlablamehlo which means is a combination of hlalla and mehlo  
hlalla - is to open something wide

mehlo - these refers to eyes.  
Therefore, Hlablamehlo would be translated as open your eyes wide. In this sense or sentence Mehlo refers to Hlablamehlo who is one of the interviewers who 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  
Somile bo : hla-yi-ha, ya-dla -  
we have done wrong, hla-yi-ha, ya-dla -  
ntjo, o-lliya - , yilli lenhosi,  
ntjo, o-lliya - , the king is good  
Sabuthwa nye, wo Baye  
we were gathered, wo<sup>56</sup> Baye [latter word has no meaning]

56 wo : is exclamation,

with Sombilolo and the Swazi?

HD Bahattlople bebaya yini Enwalleli<sup>50</sup>  
Did the Hlophes attend Inwala  
nebakaNgwane luthosini?  
with the people of Ngwane at the king's place?

HH Ingwane nkhosi?  
I do not get it nkhosi?

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

HH go to at Enwalleli<sup>50</sup>?  
bebaya —  
they use to go (attend)

HD they only —

C Can the gogo<sup>remember</sup> when she was very  
small, any song they used to sing?

HD Yegogokutsi kukhona yini lungoma  
gogo: All the songs that you can  
ebufombatanele bemi lowungase  
sing when you were young  
utlilabelele?

HH your youthful period, when you were a young girl?  
Asisali lutho

We now know nothing.

C Are they laughing at us, do not

HJ Bahamndzebele rebahathlopho yini  
them of Mndzebele and them of Hlophi at  
Kungati. Bakanye kanye?  
seem they are together why is this so?

HH Bakanye  
they are together

2 abatsatsani  
they do not marry one another

C why?

HD utsi ngani leni?  
she say why, what is the reason?

HH Kwenzwa kunguzalwana kwalihona  
It was due to birth, from where they  
lapho kwesathwa<sup>(1)</sup> khona. Abazi ukutshi  
<sup>left from</sup> originated<sup>(1)</sup> We do not know, that is,  
lomliba wesuka ngani ngoba  
how this mliba<sup>51</sup> came about<sup>(1)</sup> because  
abathathani kutshiwa nje Mndibeli,  
they do not marry each other, it is said  
nalabathlophi banazela ngaloo  
Mndzebele and those of Hlophi uses  
lshuthi Mndibeli.

Mndebeli in them Sinanatelo<sup>19</sup>  
HD And the Hlophi are also Mndibeli,  
the Sinanatelo<sup>19</sup>

C 3 see; — did Hlophi go to  
the Incwala<sup>50</sup> in the 'old days

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 actual 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. to leave) condu

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 Umliba name. Yet females get married to another clan name.



HD There is no Mahagant that was  
there during Sombilolo's time.

- 2 gha : akēnāhali akabonahali.  
no, he is not heard of, he cannot be traced.

C Not Sombilolo's time. But

Hdvungunye's

HD wo' : efuna kukhuluma ng Hdvungunye  
wo' she wants to talk about Hdvungunye.  
Usho ku Hdvungunye.

she means in Hdvungunye.

- 1 Hdvungunye uyamati yeluti?  
do you Hdvungunye?

2 Angimati.  
I do not know him.

- 1 Ngwane avumati sayi?  
Don't you know Ngwane <sup>either</sup> too?

2 Ngati ngendzawo kutlu sakuya etsidm  
I know (him) by place that is there at  
La Ngwane  
the rock (or stone) of Ngwane<sup>(3)</sup>.

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

C Can you ask them why all the

Mutzebele and Hople together.

indagobole

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

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

KuBekwa lo Sobhuza nye sekubhubhe  
Sobhuza was installed after  
loMahlotohla Seljalia Mahagan<sup>24</sup>  
this Mahlotokhla has died, by this time Mahagan<sup>24</sup>  
ubekwela etikwa. Mahagan<sup>24</sup>  
was an unmarried young man but passed  
adulscence stage. When Sobhuza was  
installed Mahagan<sup>24</sup> had already ~~butseked~~<sup>48</sup>

HA She says Mahagan<sup>24</sup> is not an old person  
he was put after Mahlotokhla passed  
Mahlotohla  
away.

C here, this is the younger Mahagan<sup>24</sup>?  
So do think she ever heard of  
Mahagan<sup>24</sup> during Somhlolo's time.

HA Uti Mahagana lona behakhona  
She says this Mahagane who was present  
kuSomhlolo uyevakala yiri kuti  
during Somhlolo's time, do they know  
Bayamati?  
him?

I kuti Mahagane mosi lo behakhona  
The is no Mahagan<sup>24</sup> by the way who was  
kuSomhlolo.  
present during Somhlolo's (time)

51  
C we are talking about this  
earlier Mahagane . . . . .  
not this last one, but the  
one from Somhlolo's time or  
before<sup>44</sup>

HD utsi ke loyi ufuna kuva lapha  
this one says she what to hear (here)  
kutsi lo Mahagane wakugala lapha  
that is, this Mahagane the earlier one, here in  
ku Somhlolo, ufuna kuva ngaye.

HH utantfola ngabani ngoba phila  
through whom will you get (about)  
asazi luthu.

him because we know nothing.

HD akukho lutho?  
There is nothing?

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

at this Mahagane here in Somhlolo

1 Mahagane phila ugale kubatreha<sup>45</sup>  
Mahagane (started) first butseka'ed<sup>45</sup>  
ku Mahlokohla kuyise wa Sobhuzga  
from Mahlokohla<sup>46</sup> the father of Sobhuzga<sup>47</sup>

45 butseka - is an advanced level form of paying allegiance to the king.

An individual takes a decision to butseka, which he then announces

saying I have come to butseka confessing that he gives his loyalty to the king, when the king dies he will also die. This is announced 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 necklace called Simohlwane. No one is allowed to wear these beads unless he has butseka'd.

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

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 Mahlakobela was his father.

ss. Lotayiya - person's name

60

ngiyakerebentela nje angati kutse  
I am just working on my own, I do not know  
tiyabhalwa.

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

C what?

HD She says, to sing, it depends

like that one who <sup>she</sup> 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 utakuteka-ke Hlophle uisho kutse  
you will narrate Hlophle saying  
muni ngingubani lotalwa ngubani.  
I am so and so boni of so and so

15

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

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 nicosi yami; ingoma phela  
awu: my King, when you are cutting  
nanasika tjani usuke ungati kantsi  
grass it does not occur in you that one day  
utayi bhala. Etjani-phela nawusebenta-  
you will have to write down the song you sing.  
nye ngabe sengelilabele tiningi ngobe  
when cutting, I would <sup>have</sup> by now  
sung many songs because



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

2 Ngitawuthini?

What am going to say?

C what about when you are working in the fields?

HD Utsi nye noma risebenta lnsimuni  
She says whether you are working <sup>in the</sup> fields

2 Angisati nkosi yami, Angisatati  
I now do not know, my king<sup>53</sup> I now  
tingoma, Sengatikholwa  
do not know the songs, I forget them.

C so she is too shy?

HD mubi?

mubi (what)?

C she is too shy?

HD yes.

C okay: so let us again ask

Mbali

Mbali<sup>57</sup>

Can we go?

HD no; we cannot go there.

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

C what did she say?

HD When we are wedding we were singing.

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

HD utsi phela ketsi. Mhlawumbe she says (infact) that is maybe you utawuhlabela letekhusebenta ngobe - 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.

HD utsi ke aseka cele wena-ke,

She say can she request you.

Sewumane umentell-ke leningasebenta you just sing (do) on that you may ngayo.

Sing when working.

2 Angisayati, khosi yami

I cannot remember it, my king <sup>55,</sup>

HD

C But she sang so - ~~so~~ beautiful

HD uti loyi, ullabela kahle wena  
She says this one has sang beautiful  
ullabela kahle kahulu.  
you have sung so beautiful.

2 Ngibuyelua yini nini ngokuhlabelela  
What do I gain by singing?

HD what do I get for my singing

HH Sengifa yidlala nuni lapha  
hunger is killing me here

HD I am hungry now

HH uti angellabele, lapha ngiyhlabele  
She say I must sing, but I have sang  
lena, ngapedake ngathi akuhlatsela  
this one, and I finished, I said singing  
kithi unakolu

is not allowed when one has this

HD we do not sing when we are having  
this

HH ngobe awuboni kube uyafuna, ufuna  
because you see if see want  
lapha sithi - - - - - kuhlakula-ke  
here where we say - - - - - weeding

6  
Londzaba labaffa ngobe naban  
for sure they are of Londzaba that people  
favahlabeh

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<sup>ngu</sup> labaffwana lokungubona  
because it is the children themselves  
labambona kuti wo anambaka rayi  
who will see, that is, we for sure, but  
Londzaba lobuyitkhwa ngugogo.

is the story that was narrated by gogo<sup>ni</sup>  
HH wo Nambaka, koma sayamangala  
wo for sure (gogo), we all surprised  
ngobe savahlabehi; nokukhokhwa  
because we had forgotten, even to  
asazi kuti.

forget we now know nothing  
2 like asazi kuti.

for we now know nothing.  
C Can you think she wants to sing

for us

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

you can sing it for her.  
HH uthini-ke?

what is she saying?

HD uthi awumant umilabelelele  
she says just sing for her,  
uyacela

she is begging.

C end of the old song.

HD letindzala nye some guy yphi  
the old ones, any of them

HH Okukhuluki lolu khulelele thini,  
It is beyond our power this which has  
Asisaboni kuti kubhekephi.

happened to us, we can't see where <sup>we are (it is)</sup> 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 uthi phila kumanatela<sup>56</sup> letfo leben. yente

She says to back up what you will  
la, lebesiyabuta, kuti nembala

donglile, the thing we were asking that is

56. Kumanatela — the meaning of  
this word is different from that  
of Sinanatelo and it  
is not derived from Sinanatelo  
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 <sup>that</sup> one is  
nanatela in the case  
of saying the Sinanatelo  
but it is said one is  
nanatela-ing a story or  
what somebody else had  
said.

working.

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

H0 kuti nalenye lendaala keningahle  
Is there not another old one, which you nyikhumbull, libenyetsandza? may remember, the one you liked?

2 miki?  
what?

H0 ingoma  
a song

2 eyokwenzani?  
for doing what

H0 yokuhlakula  
for weeding

2 Angazimut kuti ngingakhi manje.  
I now do not know what to say, because kophela angisagondi efane yokusila  
I now do not understand, she asked a song Samthengisa, Samthengisa, Samthengisa for grinding, we show her (by singing), we showed manje ke sonyana ukuthumi-  
ba, now, what she wants to say?

C Can you ask her to sing if please.

for me please?



HD

C and they make a silulu?  
Silulu

HD Uma nenta lohuk?

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 nakulalakulua kuti yini?  
Is there none when <sup>(you are)</sup> weeding

2 kuti yini, ini?  
what is that is, there is none?

HD ingoma yekulakula, samimul  
a song for weeding, when you have  
bafu-nye. kulalakulua?

invited other people, when weeding?

HH Nakulalakulua?  
when we are weeding

HD ehit  
~~ehit~~ (yes)

2 Nakulalakulua tita tiriengi phila  
when we are weeding, they become  
ngoba sisuko sinathile.

many because we would have normally drunk beer

HD they go so many song and belt when

73

MH emaswati aseta ngalapha  
the Swazis then came this side.  
HD when the Zulus were fighting the  
Swazis then the Swazis moved  
towards this way.

C why were they fighting with the  
Zulus?

HD bebalwelani bebangani?  
why were they fighting?

MH unqele waki phila. Emakhozi abelwa  
you may never know, kings in earlier  
Kugala, kwakubanguwa emave  
day used to fight, they were quarrelling  
Kugala  
over land.

HD I would not say that what was the  
cause as far as I <sup>can</sup> see or think  
people, Zulus and the Swazis I  
think I would say they were fighting  
or quarrel on getting lands

PAGES  
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no be kwakungu Shaka nomakwaku  
whether it was Shaka or it was  
ngu -

HD I am not quite sure whether it  
was Shaka or

MH Kufanille kwakungu Shaka  
It must be Shaka

HD I think it must be Shaka.

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

HD Babe Sebayasika-ke ka Zulu  
then they left Zulu (land)  
Babes ukelani?  
why did they leave?

MH Base Bayakhaselwa ngu Zulu base  
they were attacked by (the) Zulu (s) then  
beta ngalapha.  
they came this side.

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

MH Sebasuka-ke Bahlaselwa ngu Zulu  
they left being attacked by <sup>(the)</sup> Zulus

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

HD Besuka elubonyeni baya eMagudu  
when they left Lubombo for Magudu  
Batfola sine Sini?

MH Babese batfola baka zulu phela  
ye found those of Zulu (land)  
ngalapha.

HD Bona batfola baka zulu?  
them, they found them of Zulu.

MH Baka zulu babakhandya bakhona  
them of Zulu, when they came they  
ngalapha.

HD They found the Zulus there.

C who was the chief of the Zulus then?

HD Kankhulu wakhona ka Zulu  
who was the senior at Zulu  
kwakungubani, lobekamkhulu?

MH Angisatathi lekhulosi tapha Zulu  
I now do not know the kings  
of Zulu

HD They were from the Lubombo  
Lubombo

C where under Lubombo?  
Lubombo?

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

MH enlu, ngoba Sengure Golela Tele.  
enlu, because that is Golela<sup>63</sup>

HD Near Golela  
Golela

C why did they move?

HD Namwako babehambisura yini?  
What do they say the reason for moving is?

MH Angati, inkhosi kuti yayhambisura  
I don't know, what made the king to move  
yini ngaliso sikhathi rayiqudda Lubombo  
at that time, when he was edging round  
ngokubhalebela. noku, yayhambisura  
the Lubombo retreating and as concerning  
yini, angati-ke kuti yayisusura yini  
why he was doing this, I don't know, what  
made it to move from that side.

HD I would not say what made them to  
carry on going on the Lubombo  
Lubombo  
mountain towards this way.

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.

69  
MH May iglamula eMaGudeti ngoba  
when it was from Magudu<sup>61</sup> because  
inkhosi yagega ngeLubombo

HD He came round from Magudu<sup>62</sup>  
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  
ngokulilekhitela ekakita lapha  
the Lubombo retreating, coming here,  
kanekisa eMagudu Seyitawwela  
<sup>kanekisa's</sup> setting at Magudu for a while about to  
buye ngale

Cross coming this side.

HD They came on the range of Lubombo  
Lubombo

towards Magudu

C from? where from, where they were  
Magudu

going, before Magudu where?  
Magudu

HD Bebasukaphi nabafika eMagudu?

where were they from before they came to Magudu

MH Babesuka eLubonjeni

They were from Lubombo



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 Usutu  
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

kupane kubenjam nyam.  
how should it be.

I Cala laydra ekubem babe kadzemi  
Start by saying (take<sup>59</sup>) long ago  
— — — relutsi kuvalingubani  
and also who was the  
Lenthos.

King  
MH Sesuke ling. saya ku Shoba  
we left Hgooweni for Shoba.  
ku Shoba - ne Pesikhrupuka, Sesithath  
in Shoba we went up, we were taken  
yunkosi ku Shoba Ngwanl.  
by the king at Shoba, Ngwanl.

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

C which king, Ngwanl?  
Ngwane

HD lenthos! ingubani & ingu Ngwane?  
which was this king, was it Ngwanl?

MH Ngwane  
Ngwane

C where is ka Shoba?  
at Shoba?

HD ka Shoba nguturphi babe?  
where is Shoba babe<sup>59</sup>?

MH ngule  
It is this side

C Near what place, this side of Pongola?  
Pongola<sup>61</sup>

59 babe<sup>59</sup> = (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.

59 babe<sup>59</sup> - (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.

wakabani?

of who?

Ngikhulumel la?

Should I speak here?

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

MH Mine ngingu Mbali wakathlophle  
I am Mbali<sup>57</sup> of thlophle

HD Lotalwa ngubani?  
son of who?

MH Lotalwa ngu Lotayiya<sup>58</sup>  
who is son of Lotayiya

Ngikhumbeka 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 son of Lotayiya

MH Ngingu Mbali lotalwa ngu Lotayiya.  
I am Mbali son of Lotayiya  
Angati noma kufuna ngikhumbeka  
I am not sure whether I have to  
ngalokunye?  
proceed with other things?

HD yemuka nye yemuka  
go on go on

MH none ngekungabekingitsela kutsi  
you have made a mistake by not telling  
ngitabe ngingati bese ngigambisa ngitsi  
me that is, when I have said this,  
I then proceed to say