

Croxley

Exercise Book
Skryfboek

J.D. 267

Name
Naam

Maddwa Kholopho

Subject
Vak

Banana Series

Place
Plek

Tape B5

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Interview 1 Book 2

64 Magudu: (the heart of the early Ndwenane Kingdom)
Magudu hill is located about 20 km south
of the present-day town of Pongola, south of Swaziland.

sebanthwabebelungu khona, kukhona
 school of white children, where our home
 tinczala tafutsi ekbaya enhlakwemiti
 was, at home above the home at the school
 ekolishi, lapha-ke kwafela khona
 where the inkhosakati⁶³ died [of the King]
 lenkhosakati yenkhosi aybange

isafika emgedzeni, batsi
 reach the cave, the old people
 bayyodvosa lebadzala boyodvosela
 tried to pull her into the cave
 kube iyangena emgedzeni. yase

iyabhubhake seyimikiswa lenye
 But she died
 seyibhubhile,
 she was already dead
 when she was taken to there
 Chubeka babe

1 Continue babe!
 2 Laphake seyitroufike iKaneKisi la
 where he came and camped here at
 egolela naysuka eMagudu
 Golela²⁴ from Magudu⁶⁴

3 e yaphule lapho
 He built there
 2 Naytawusuka khona iye e
 From where he left for Goolwako,³¹ then
 Goolwako, isike kona ke
 Goolwako to here at Shuselweni³⁰
 la e Shuselweni

65 Mbilanene: hill in which are the royal graves, located about 8 km south-east of modern Nhlanguano in southern Swaziland

66 Dwabani Luthuli: putative ancestor of the royal clan

67 Lubombo: mountain range running north-south along Swaziland's eastern border

3 usuke khona iye eMbilaneni
 From Shiselweni he went to Mbilaneni 65
 1 Lokusho Hlopho kutsi kuyakuba
 That means Hlopho it will be ..

2 Cha ingayi eMbilaneni
 No he didn't go to Mbilaneni
 1 Lokusho Hlopho kokutsi kuyakuba
 It means Hlopho, it could be other
 ngulamanye emakhosi lawa lefike
 Kings that arrived at Golela 24
 e Golela

3 Cha kubengayo
 No it was the very one
 1 kube kuye Ngwane
 It was Ngwane
 3 Kubenguye Ngwane ngami ngobe
 It was Ngwane why because, truly,
 phela

2 Uyise wa Swaba Shuthuli
 The father of Swaba Shuthuli 66
 3 bese abamba atungeleto, ayiswelo
 He used to go around and failed to
 imbobo yokubhaka le ngoba abehla
 ge the entrance to go that side because
 nge Lubombo, e-e - nabatsi nini
 he was coming down along the Lubombo 67, when
 benacedza Lubombo ngo kuhlehletela
 they say you who finished the Lubombo by
 lapho kunemadullanyana khona
 Skirting, where there are kopjes (small hills)

68 Mngomezulu - a sibango. The Mngomezulu chiefdom lay across the Lubombo mountains, south of the Lusutfu river.

69 Mbikiza:

70 Zombizo:

basuka le ka Tembe bafike
then they left from Tembe, ⁶² they came and
bakhwela la ka Mngomezulu ka Mbikiza
Chimbe at the Mngomezulu ⁶⁸ Area at Mbikiza

2 Ngentasi
Down there.

3 Kukhona umkhulu lomkhulu
There is a big fig tree, which is as big
longangathi nonkhe angumboni
as all of you, but I don't think being put together you
lomula. Ngake ngefika kulomkhulu
can be as big as that fig tree. I once come to that
lapho ukhosi yafikela khona
fig tree where the King, reached when coming
Maykhuphuka ka Tembe
up from Tembe ⁶²

2 Lasagina baba
Where we kept my father [not clear]

1 Leka Mngometulu
at Mngometulu ⁶⁸

3 Wafike wangimikisa Zombizo asekhona
⁷⁰ Zombizo brought me there while he was alive
Ngangihamba nemfana

I was walking with a boy
Ngithfumye yinkhosi, Bengishoke
Sent by the King, I meant that, with the
kokuba lapha e- kubaka Mkambule
Mkambule people, I want to move from the
ngitsandza kuba -- ngisuka lapha
issue of meeting them somewhere on
ekubahlangabeteri le --

No way

71, MaKhanakumbili 7 Lit. Means people who were found there. In the Swazi context the MaKhanakumbili are considered as foreigners, their social status is lower than the social status of benoMababu; the original people.

72 eNgogweni;

73 Mndzebele: a Swazi sibongo, The Mndzebele people are related to the Hlopho.

74 Mkhabela: a Swazi sibongo. The Mkhabela people are related to the Hlopho.

Kwehle indvodza Hlophe la
 A man come down Hlophe, because of the story
 ngenozaba e siyocela - ke
 - We are asking because of
 ngebudzala abetwucela umuntu
 the story that he had come to ask a person
 awugene yini, wehla - ke waka
 can he enter, then the Mkhambulo person came down
 Mkhambulo, uyobokhombisa indlela
 to show him the way to here
 bete la bachanuke naku

they come through here at the river, the word
 emfuleni ligama lisi, liginisa lebakamkhambulo
 that says, it is true that the Mkhambulo people
 ngemakhandambili,
 are the Makhandambili. ⁷¹

1 Kanye nebaka Hlophe
 3 Anot the Hlophe people
 Baka Hlophe ti Zulu bakamkhambulo
 The Hlophe people are Zulus and the Mkhambulo people
 be Suthu, kuyhlukana loku
 are Be Suthu, ²⁷ this can be differentiated even
 nalamuhla lapta laqhambuka khona
 to-day where we come from. at Engogweni ⁷²

Engogweni tane abakapheli bakahlophe
 there are still Hlophe people
 Ngoba ngulabudzabuka khona
 because is where we originate
 Kungu Hlophe, namnolebele na-
 It was Hlophe and Mnolebele ⁷³ and
 Mkhabela
 Mkhabela ⁷⁴

Sitampura:

75 Mantambe: rises close to the southern border of Swaziland, and flows northwards, between Mhlosheni and Hluthi to join the Ngwavuma river.

10/11

lomdzala esiswini salompoti ngu Hlophe
 the eldest in this woman's womb is Hlophe
 kute Mndlebele bese kuba ngu Mkhabela
 then comes Mndlebele lastly comes Mkhabela
 wo kugcina. Hlophe-ke wase uyemana
 Hlophe became stung / misery
 bukosi sebubuya la ku Mndlebele
 then the kingship came to Mndlebele
 losaliposi lethfu tene
 who is our leader, we
 bakak Hlophe ngu Mndlebele. Ngezithfu
 Hlophe people, it is Mndlebele. For the reason
 sa Hlophe lapha esiswini sempati
 of Hlophe in the womb of that woman
 ekwemaveni kuola
 because of misery in food

2 Ngu Hlophe
 It is Hlophe

3 Tomkhulu ngu Hlophe enoluh kabo
 The Senior of is of Hlophe in their family, then they
 base baten awu akapheli lona
 said, he is not fit, this one, because, he
 ngoba uyasima kuola, Angabuswa
 does not give us food. We can be ruled
 ngunangu losatiko nasilambili.

by this one who knows us when we are
 wehlela la naci sitha sakhe lapho
 hungry, he come down to his lake, when
 ephe wageza khona, lakuhlanguka
 he washed, at the junction of this
 khona le Sumbane ne Mantambe
 Sumbane and Mantambe rivers

76 Embe : see glossary

77 Delagoa Bay - present-day Maputo.

78 Nyawo: a sibongo. The Nyawo people live astride the Lubombo mountains in south eastern Swaziland and the adjacent South African territories.

79 Matfonga's: the Thonga people, inhabitants of the region east of the Lubombo mountains.

24 phasi ngale kwe Lubombo,
 Down across the Lubombo
 3 Asiko la Embo kule ngeplansi
 It is not here at Embo⁷⁶ it is down across
 ngale njebo ngasho kutsi ngale
 there, as I said that, that side of Natal
 kuse Natali akusiko a Transvaal
 not in Transvaal,
 i Swaziland ngcina nge Lubombo
 Swaziland ends with the Lubombo⁶⁷ [boundary]
 njengoba ulabona, ngale Seyibokuzana
 As you see it, that side is Natal
 Natal

1 Lokusho kutsi Embo kungale
 that means Embo is that side down
 phansi ngekubheka e Dalagubha
 toward Dalagubha⁷⁷ [Delagoa Bay]

3 Hayi-ke le phasi Lubombo lelu
 Not under the Lubombo⁶⁷ of the Nyawo⁷⁸
 Swaka Nyawo
 people

6 A Mathfongeni
 at the Mathfongas⁷⁹

1 Wo Mathfongeni
 Oh at the Mathfongas
 5 e-e-
 yes

2 Ifongaland, ngoba uyabona kapha
 Ifongaland, because you see the Nguni people
 laba bakaNguni baphuma
 came from

80 Ka. Zhlupuki, It could be the name of a person, it could also be the name of a place.

81 Buseleni: area in a loop of the Mkhondvo river in central southern Swaziland, about 15 km north of Hlathikhulu.

82 Matsapha: the name of the modern industrial area in central Swaziland, just outside Manzini.

(According to Simbiniba Ndlela (Royal interview, p. 7)

Matsapha is also the name of an area on the southern border of Swaziland between the Mzimvubu and Ncotjane rivers in somewhere between the South African town of Pongola and the Salitje border post.)

83 ~~It~~ Probably Masundwini, the royal residence south of the Matsapha industrial area.

Ka Tihlupheki
Ka-Tihlupheki⁸⁰

3 Yebo ngyakuvumela kahle lapla
Yes I agree with you then quite
ngakuvumela kakulu,
well

2 Ngemathfonga abatu yokhu
They are Mathfonga, they don't know that
3 Ngutsi angigobelele up kuze sibuye
I thought it is worthy while to briefing you, so that
laphana Ebuselemi tsine sibe bakhona
we come back to Ebuselemi⁸¹, we are of here as
njoba sesihleli khona sibuyiswe
we are settled we came back together
Kanze Kanze.

2 Eya ngibeka loko
Yes I say this

3 Kubekeni phela atowuthola
Say it, then so that he can get it.

2 E- tsine setsethwe lapha kuMatsapha
We were taken from Matsapha⁸² at Maswundwini⁸³
& Maswundwini, sabuyiswa
and we were brought back to this place
Kulelive lemuthwawenkhozi asabulawe
of the prince was already killed

1 Longubani?
Which prince

2 Mgiolla, umnakabo Mswath
Mgiolla the brother to Mswath the son
wa Sombhlo
of Sombhlo

85. Inqaba, in Swazi means a hiding place, where people used to hide with their cattle and property when there is coming army or during war. Such safety hiding places were caves. The word inqaba therefore in Swazi does not differentiate between a cave and a fort.

84 Sidvokodvo: town and area about 20 km south of Manzini.

1 Lapha Ebuselemi
 At Ebuselemi
 2 Lapha Ebuselemi i Sidvokoolo
 At Ebuselemi - at Sidvokoolo ⁸⁴
 Kulerigaba. Abakhe khona
 at that Cave ⁸⁵. The prince settled then
 Mntfwanenthosi wabulawa - ke
 and was killed, and my father was
 sekulanolowa lobabe leku Matsapha
 brought from Matsapha there at
 - ke khona lapha e Masundwini
 Masundwini and he was
 sewubuyiswa lapha - ke kutsi
 brought here to look after
 abhasobhe
 the place

1 Nine ngekweni kusuka kwensi la
 you really, when you left here
 navele - -
 you just - -

2 Sabaleka Ngwane ku Matsapha
 We were at kaNgwane ⁵³ at Matsapha
 ngokubamba nenkhosi

1 because of following the King
 Ngekubamba Nenkhosi
 By following the King [going with the King]
 2 - - - inkhosi ngunyanane libito
 The ore is Manane its name [some part is
 layo

missing in the discussion, no correlation]

5 Ha uyah ne libito layo
 you know even its name

2

Iya mphofu ite nehbala, luphondwe
 yes redish and had spot of other colour, it had
 lubheke le etulu e- lwemte nje
 one horn pointing straight up, and the other one
 lwangala, lelu lubheke le
 pointing straight down, it was unable to
 phansi inganatei emanti
 drink running and shallow water, it use
 lageletako ingene esitbeni mate
 to go and drink in pond

khona, esitbeni, leluphondwe
 in the pond, once the horn touches
 lungatei' geu' aywathfoli emanti
 the bottom of the pond, it could not reach the
 itai-ke leya nkhozi, sekubhulume
 water by its mouth. Then that King said, where
 bantfu baceba lomntfwanenkhozi
 people had reported the story of the ox to the King
 ufunye inkhabi lengathwa.

that the prince is owing unusual ox.

Awu sekubamba yena Mswati
 Then Mswati himself went and on top of a mountain
 wefika eMtsabeni nye watsela
 he stayed and instructed the Mabuthfo¹² to go
 eMabuthfo watsi abayot' tsatsa
 and get the cattle and the prince. they brought
 bete naye lomntfwanenkhozi,
 the prince and he killed him and
 wambulalela khona lapho
 the cattle were taken to Kallgwane⁵³.
 tabe thamba thya Kallgwane
 But before that, he first sent people

85. haha & see haha, a young man, not yet married. Also sometimes used to refer to a peer.

--Nayo kugala wathumela baritfola
to demand the ore and the price refused
walo nayo
with it

1 Sewuyabulewa
then he was killed

2 Sewumisa umphi
He then arranged the umphi 8

4 Lokunye ubohle ukwengula to
leave other less important issues

1 Yebo kwengule iflopho
yes just take the main points iflopho

3 Ngisho kokuba i kuloku e i e.
I mean that it is with this one yes

Kona kuliguniso, e muna aringeni
it is the truth, I do not enter

lapha kubomnakethfu Nkambule
involve myself to brothers Nkambule to

ekutsemi wabulewa ngoba
the effect that he was killed because somebody

kubawubelwa kifuyo okhe
was jealous of his animal [ore]

ngoba kifuna kube sicocele
Because we want to tell this lapha 86

lelifa e lokuligunisa ngala
something which is the truth this side

lapha scondze khona kokube
where we are arriving, to enlighten

ukhanyise ngakhona
him

2 WO
oh yes

87 Bhrolita 7 This word could mean to split the home peacefully and harmoniously. It could also mean to destroy, to damage

88 Ingwenenja 7 the meaning of this phrase is not clear. Ingwenenja is usually an idiomatic phrase meaning hatred. It is derived from the natural antagonism, hostility that exists between a tiger and a dog.

- "Ingwenenja" in this context Ingwenenja was the name of a home.

89 Ukhumalo: a sibongo. The Khumalo people originated in Zululand.

90 Mvubu:

3 ili' --
yes

2 lha - ke nami bengisabeha
No I was just giving the other side of the story which
lombadzela lengwuvako, ^{kubelabale} kutai
I hear from my fathers, that we came
seta lapha Ebuselemi nje wase
here at Ebuselemi ⁸¹ and my father split ⁽⁸⁷⁾
ufike babe ubholita umuti
the home [or destroyed] a very big one
lombkhulu lungwenenja no ---
Tiger and the dog ⁽⁸⁸⁾

1 Utsi nasemuka le ntu lapha
Are you saying that when you left there, you came
Ebuselemi sumkwa hincusa
here at Ebuselemi, given by whom as
lehngubani?
your agent

2 Laka khumalo ngu Mvubu
The Khumalo ⁸⁹ people. it is Mvubu ⁹⁰
1 WO; hltawunphombisa
Oh to show you
2 Longedze
The cave

1 Kusho kutai ngibo lababe bakho
Does it mean that they were the ones
khona
settled there
2 Labadzala
The old ones.

1 Bekakhumalo
Are the Khumalo people

91 Mgidlo: possibly Mgidla, a son of Mswati.

92 Mantungwa: see glossary.

93 Ngqoyisa: the Khumalo chief and an indvuna of Mswati's. (see interview Titus Khumalo, 1983 for the full story of Ngqoyisa)

94 Mdzali

95 Kwendzeni: area just north of present-day Hlatshulu, at present a Khumalo area.

2 E- bakakhumalo kubulawa
 Yes the Khumalo people when Mgollo⁹¹ was
 lo Mgollo nje nyabona baszala
 killed they were the old people in this area
 labachamuka kuszala, kuse
 they came here long time ago
 ngyabona kutai bachamuka
 they come from Magudu⁶⁴, the
 khona le Magudu labo
 khumalo people [Magudu town in Natal]
 bakakhumalo

4 Bakakhumalo phela velo ngeMagulu
 The Khumalo people of course they are Zulus
 3 Nge Mantungwa, bekhabo Mgboyiza
 They are Mantungwas⁹², people of Mgboyiza's family
 2 cya bekhabo Mgboyiza⁹³
 yes they are of Mgboyiza's family
 Nalo Magali nalo Mgboyiza
 and Magali⁹⁴ and Mgboyiza come
 uchamuka ka Zulu walethwa
 from ka-Zulu, He was brought to
 kubabe waphuzo wamkela
 my father and he again gave him a
 lalibe le kwenzem, byawubanga
 portion of land at kwenzem⁹⁵, till there
 lapha ka - - -
 [last part not clear]
 Sengyifa kile - ke
 I have put it in
 ifuke - ke
 Put in . them

96 Probably La Ngangeni (lit: the daughter of Ngangeni) who is known to have made an important royal marriage. According to Kuper (Survey, p. 54) La Ngangeni was Sisile Khumalo, a wife of Mswati and mother of Ludvonga, his heir.

98 Godlongo:

97 Mayi huku: Macibaek an area about 15 km east of present-day Hlathekhulu.

Ula Mgangela uphuma e Mayibuku
 Ula Mgangela⁹⁶ came from Mayibuku⁹⁷
 e Ngana ebukhosini kaNgwane
 she got married at the royal family kaNgwane⁵³
 nangabe ula Mgangela seychabona
 when la Mgangela quarrelled with King
 senkhosi e na Mbaolzeni
 Mbaolzeni

Kubaleka Ngome umpowabo -
 Ngome, the brother of la Mgangedi, ran away
 la Mgangela ekhaya, kubola Mgangela
 from home of la Mgangedi's family, he
 ekhaya, ubaleka uphoseka
 ran away to a place down below
 la, ngaphasi kwe Gollongo
 Gollongo⁹⁸

nganeno kwe Gollongo la
 this side of Gollongo here
 nangoke uyathola -
 there he gets

4

2

Ubalekiswa kakuba awu kubulewe
 He ran away because his sister was killed
 dzadzewethfu kaNgwane nangabe
 at kaNgwane, where could I go
 ngesahambaphi, loku benqhamba
 because I was going freely and happily
 kakhle kulontwanakethfu ngithole
 when my sister was still alive, I was
 nesandla lesiya enhloko, lingalile
 even getting the hand that goes to the head
 la kaNgwane

[I was getting fool] I have no future in
 kaNgwane

100

chukhunkhulu & See glossary

99. Makhaleleka: a son of Jokoti, and grandson of Samhlo

101. Mdumba: range of mountains in central Swaziland, lying between the modern towns of Mbabane and Manzini

inkhosi Mbandzeni ithumela
 King Mbandzeni, sent
 ithumela emancusa, umntfwanentkosi
 sent people [agents], Prince Makhahleka⁹⁹
 Makhahleka. Isi Mntfwanentkosi

He says, prince Makhahleka
 Makhahleka hamba uyogqumela
 go to look for my uncle, I rumour that
 Malume, ngiva kutsi Malume
 my ^{uncle} has gone astray and went
 sewotuka waye watilabla kubela
 to hide in Sukhwahlavoti [South Africa
 lesi Khwahlavoti, umtshelo kutsi

Tell him that, I was not
 malume bergingakacabani naye
 quarrelling with him as my uncle, I was
 mine bergicabene namake
 quarrelling with my mother.

Abanga legcwembe lwendlankhulu¹⁰⁰
 over a wooden meat dish [Matters of the Royal family]
 akabuye. Ufike uyalo Ngome utsi
 of indlankhulu he must come back. Ngome
 ngengeti ngabuya, umtimba, ngethukelo
 refused to come back, I cannot come back my body is
 lokubulewe make. Uyabuyelake
 scared of the killing of my mother. Then Prince
 umntfwanentkosi Makhahleka
 Makhahleka come back to report to the
 uyawutshela inkhosi le Emdzumba.
 King at Emdzumba.¹⁰¹

Nabuya lapha utsi hamba umtsatsa
 When he come back he said go to take him

102 Tigodvo: the name of the informant, and of his ancestor,
the Hlopho chief incorporated under Ngwane.
(Bonner, p. 12).

103 incwala: see glossary.

umencululise kulaba baka Hlophe
 just the Hlophe people, the family of
 ba Ingoboo, uncelele Swadzi
 Ingoboo, and ask a field for him
 esibeni sa Ngwane, kukutsi
 at the point of Ngwane, so that when he
 uyakutsi naye eMwaleni ahambe
 goes to the incwala ceremony could be
 Aphetse Siwanga. Wayake upke
 having a cob. [having something to eat]
 uyantsatsa umntwanenkosi Makhaleleka
 then prince Makhaleleka went to take him
 wehla naye laha rayimfumba
 and went down with him along the river
 namfula. uncelele Swadze
 to ask for a field for him at the junction
 laphlangana khona lenifula.
 of the rivers.

Nempela - ke bayambeka baka Hlophe.
 Truly the Hlophe people allocated the land to him.

Umencululise - ke uye umbeka
 He went past with him until he put him on top
 ekwebaka Mhlanga baka Mhlanga
 of the Mhlanga people, he told the Mhlanga
 ubatshela kuti bataba ngapansi
 people that they will be under the feet of my uncle
 kwetinyawo temalume, kusho
 said the king Mbandzeni
 inkosi Mbandzeni, nyahlala
 then he settled, now how come that
 kunge Muka ngani-ke si be afuna
 we look, or we seem to be

- 104 Dlovunga: the name applied to the Dlamini descendants of Fokoti (see n. 105); Dlovunga was the name of road an umphakatsi just outside Mahamba on the south side of the
- 105 Fokoti: a son of Somkhobo who challenged the accession of Mswati.
106. Mavandlakati: son of Makhakheleka and grandson of Fokoti.
- 107 Phica: chief of the Magagulas in the 1950's (Kuper, Survey, p. 78), at Lugulu, in the Manzini administrative district.
- 108 eMafutsemi: about 10 km east of Manzini
- 109 Magodzi: possibly the name of a person
- 110 Nkosi: a royal sumaxilelo.

Ula Mganga kutai wakuphi?
 not certain about ula Mganga, origin?

6 Aum impela
 that is true
 5 ewe wabasta

yes you have helped them
 3 Baka Slovunga
 the Slovunga people
 2 e-e-

yes

1 Ngulaba baka Slovunga
 it is the Slovunga people ¹⁰⁴

2 e-e-
 yes

1 Laba labadzabuka ku Fokoti
 those who originate from Fokoti ¹⁰⁵

2 e-e-
 yes

1 Bomutwanenkhozi - Mavandlakati
 Prince Mavandlakati and others ¹⁰⁶

2 e-e- Ngoboke labo, Kanye
 yes they are those together with
 Nanyu losabangisa Phila lahra
 that one who is conflicty with Phicu ¹⁰⁷

E Mafutsemi

there at E Mafutsemi [queen of land ownership]
 3 Magodzi ¹⁰⁹

2 Phila Magagula, Phila Magagula
 Phicu Magagula, the nkhosi ¹¹⁰
 Nanyu wokankhosi
 one