

Croxley

Exercise Book
Skryfboek

J.D. 267

Name
Naam

Tigadwo Hlophofo

Subject
Vak

Mathematics Bonner Series

Place
Plek

Tape 85

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Interview 1 Book 3

11 Mhlekwana:

112 Manzezulu: possibly the area of this name just east of Bhunya

113 Hlubi: one of the names on the Dlamini kinglist
(Simbimbe Ndleke claims a connection between
Jokoti + the descendants of Hlubi)

114 Kuzazana:

115 Malambule: son of Samhlobo and an Ndwandwe
woman Latumisa, who became a regent for Mswati
after Samhlobo's death

- 4 Usho uyise wa Mhlekwana
Do you mean the father of Mhlekwana¹¹¹
- 2 Mhlekwana
- 4 Ngumfana - ke
It is the boy
- 3 Ngumkagozi lowepika ka Manzezulu
It is Kagozi who came at Manzezulu¹⁰⁹¹¹²
- 5 Manzezulu wala
Manzezulu of here
- 2 Bakanye - ke lomhlekwana uphetshwe la
They are one, Mhlekwana is under the rule of here
- 3 ka Dlovunga
at Dlovunga¹⁰⁴
- 2 la ka Dlovunga, ku Hlubi
Here at Dlovunga, at Hlubi¹¹³, the
inkhosi ya Mhlekwana nje ila
King of Mhlekwana is here at Dlovunga
ka Dlovunga. Ila ka Dlovunga
inebafati
is married [has a wife]
- Mhlekwana ueluse inkhomo
Mhlekwana is looking after cattle
- Sengungamthumbuli kahle - ke ngulo
I don't remember quite well this one
- lokuzazana
at Kuzazana¹¹⁴
- 3 Malambule¹¹⁵
- 2 Malambule

116 LaVumisa: Ndwendure, wife of Samhlo who bore Malambule

117 Mshelera: possibly Mshelera, an important member of the royal family 'father' of the children of the king (for no Swazi king is a father.) and chairman of the land resettlement scheme; based near present-day Mahlanya

118 Ncheka: an umphakatsi of chief Händeleka (see note 46) in the Sinceni area, about 35 km south-east of Manzini

119 kaSikhunyana:

120 Sikhondze: a sibongo

3 Malambule mine kuMkhumbula
 Malambule as far as I remember belongs
 Kwami ukonye nebaka Lavumisa ¹¹⁶
 to the same family with Lavumisa and others
 4 Iya basho nje
 yes they say so

2 So phela lungutshelo yena, Kutsi
 this one I am telling you about that he looks after
 Ngunye lobhalebha lomutwa
 the home of Malambule, he came and was
 wa Malambule upike wawukwa
 given £10, that he goes to conduct a
 lishumi laboLonolo kwatiwa
 marriage of all the ladies, the king will
 akayokwenzisa toMkhe kintfwombi
 go across to charge. charge the
 itawuwela-ke inkhosi

uyonshutshela kuthoniso
 cattle at Mshelvu, S ¹¹⁷ family.
 balapha ekhlabo Mshelvu

1 O, khona lapha ekhlabo Mshelvu
 Oh, here at Mshelvu, S home
 2 Iya la Encheka ¹¹⁸ ka Sikhunyana ¹¹⁹
 Yes at Encheka, at Sikhunyana
 ka khonolze
 at khonolze ¹²⁰

1 Encheka ¹¹⁸

2 ehe, labantwaba Malambule- le ¹¹⁵
 yes, the children of Malambule

121 inyanga 7 It means a traditional healer
who uses herbs and divine power.
a ritual practitioner

labakanye na Mgiolla. Kwatei
there who are related to Mgiolla.⁹¹ After Mgiolla
bekubulawe lo Mgiolla bethfuka
was killed, they were scared like sheep
balungisa tikhruku, naku

1 ~~O, laba be ba~~

Oh that --

2 Lapha ngikutshela ngatei sitawufike
there I told you that we will stop there
sime khona babitwe
and call them to us

1 ~~fukubo --- nye lapla~~

It is his family, I home there

2 ~~wokuwela --- lomnthwawenkhozi yakitai~~

for crossing like our price

~~asitholi kahle~~

We don't understand

3 E... Baka Hlophe bala Egoollwako

The Hlophe people of Egoollwako³¹ and the
nebakankambule bala Egoollwako
Kambule people²³ are of here at Egoollwako

babuka luphongo⁵² banatsa lona
they look luphongo, they think it

sekufika baka Ngwane sekukhona
the the Ngwane people came, there were people

babaMladzile nyenge nyanga
coming to call them, like an inyanga¹²¹

seyiyehla - ke lendvoolwa

then the man went down

seyibakhombisa nollala - ke
he showed them the way then

132 Sigoollo 7 It is a residential place for
the royal family, usually for the King's wives
see glossary.

yokukhela le lubombo batowufka lapha
to climb the lubombo⁶⁷, up to here, coming
beta nalendooza yakaMkambulo
with this man of Mkambulo people
nyabashiya-ke, sebayeta. He

He left them, then the Nguni people came
bakaNguni batowubuka le sigollo¹³²
to look the sigollo.

le sigollo lesiphethwe bakaMkambulo
the sigollo under the control of the Mkambulo^{people}

1 Sukuphi le sigollo layego - -
Where is the sigollo here at go - -

3 Besula Egothwako

It was at Egothwako³¹

1 La Egothwako

Here at Egothwako

3 Sebayawusakha-ke lapha e Golela
then they built it there at Golela²⁴

1 Wo sebakha babo

Oh they built their own

3 SakaNguni, sesakhuwa ngulaba
the Nguni one, built by the Mkambulo people
bakaMkambulo sekutsiwa aribulawa

then it was said that you should be
ke nire, senhnyanga tenkhosi;
killed, you are tinynya¹²¹ of the king

senhndovuna, nalabaka Hlopho
you are the tinovuna³, and the Hlopho people
kuma kwethfu nge isitka simo

our stand here the pillars, the situation
umsamun wolomhlaba
the preservation of this place

133 umsamo: lit: the area in a hut opposite the entrance; in the ritually important huts the umsamo would be where ritual objects were kept

134 Mbilane: another name for Mbilanene (see note 65)

Bantfu babili kushela, tonkho letwe
 there one only, two people, all these other nations
 ziyangena nye ingayeka loku
 have just come [the clans] well we can stop the
 Iya unisemo nguMkambule, nguHlopho
 yes the unisemo ¹³⁵ is Mkambule, Hlopho
 Unisemo nye

1 the unisemo ¹³⁷ [the original clans of the area]
 Ngibuta Mkambule kokokutsi
 Mkambule I want to know sequence of the
 kulandzelana kwebukhosi baMkambule
 kingship of the Mkambule people from stow
 kusuka phasi balandzelana
 at the beginning up to here, what is the
 kanyoni, asewulandzisele?
 logical order of the kings, can you explain?

3 Iya ngisusa ngitawucala nga Malumphe
 yes I will start, I want to start with
 Wafela lapha uphambili kwakho
 Malumphe who died at Godlwoko, and was
 Wagcwatshwa Khona, a
 buried there.

Base kuta: Sibangane
 then comes Sibangane he died below the
 Wafela lapha phansi kwe Mbilane
 Mbilane ¹³⁴, and was buried there
 Wagcwatshwa Khona kwase

Kubekwa Mbandzeni. Lombandzeni
 then Mbandzeni was enthroned, Not Mbandzeni
 hayi Waka Ngwane waka-
 of Ka-Ngwane, but Mbandzeni

135 amintfwanenkosi: lit: child of the king. The nearest English equivalent is prince/princess.

136 Jakisandla: Nkambule chief sometime in the mid-twentieth century, at Buseleni.

Nkambule, Sengu Matikweni - ke
 Nkambule, then comes Matikweni, that
 lolo - le ku Matsapha, sengubaba
 one at Matsapha⁸², then comes my
 Mtlankhatsa lolo samkwa
 father Mtlankhatsa, who was given
 le live le Mntfwanekhosi
 this area of Mntfwanekhosi¹³⁵, then
 le Buselemi, Sengu Fakisanolla
 at Buselemi⁸¹, then comes Fakisanolla¹³⁶
 lolo jutshwe umnakethfu
 who was hanged, my brother, I just
 Ngyabashya - ke labadzala
 lewe [not mention] the ancestor one
 ngicala ku Masumphe lomdzala
 I start from Masumphe the old one
 walapha e Gooloko
 of Gooloko [Goolwoko]

1 Umntwana Fakisanolla sekhona
 Is there an son of Fakisanolla who
 usekhona yini
 is alive

3 Ngu Masbekela
 It is Masbekela
 1 O. Ngu Masbekela
 Oh Masbekela

3 Iya
 yes

1 Usekhona kochwa
 Is he still alive?

3 Ukhona lomfana afuna kuta
 This boy is alive we want to come

137 timphi : see glossary.

naye
 with him
 yeboko, e sibuta yeMkambule
 We want to know Mkambule if there is anything
 kutsi, kukhona yini lokunye
 that added to high status, something that
 lokwengetetela kulobukhulu beem
 adds to the importance of your status
 lahra kaNgwane ngapondo
 [The Mkambule people not him as an individual]
 kwalokubhanga kwem
 here at kaNgwane⁵³ beside your meeting
 nalaMaSwazi?

the Maswas

3
 Cha, bukhulu bethu kutsatse
 No our remontry is in taking the Sigollo¹³²
 Sigollo senike inkhos
 and gave it to the King, then we
 e sebe kwa bukhona - ke
 were put as indunas³, nobody fought
 akusahwa natsi, asatwusa
 with us then, we are to start timphi¹³⁷ from
 timphi phansi
 the beginning.

1
 kwengetela koolwa nalokutsi
 You bearing of the King as time went on
 kwahamba kwahamba kwase
 must have added something
 kuphondoze sentala inkhosi
 [to your status]

3
 Wo kwamuwa loku
 that is the last thing

138 La Mbandzeni; lit. the daughter of Mbandzeni

139 La Kumisa - see note 116, La Kumisa gave her name to an area in the south-east of Swaziland; at present under Isekwane.

2. E-e Kwamava stolo kuMbandzeni
 It is just something of yesterday during Mbandzeni
 angutsi Mbandzeni sewetsiwa
 is time, because Mbandzeni was named
 ngokutai ngu Mbandzeni - uje ngoba
 Mbandzeni because he is born of
 utalwa ngula Mbandzeni
 LuMbandzeni. ¹³⁸

3. Che mabili emakhosi letelwa
 yes there two kings born in the
 kaMkambule
 nkambule clan
 yebo!
 Is it so

3. Iya. kukhona SoMhlolo
 yes there is SoMhlolo
 SoMhlolo

3. Iya totala Mswati
 yes the father of Mswati
 Abetalwa kaMkambule u SoMhlolo
 was SoMhlolo born from the Mkambule family

3. Iya, laphe Egothwako,
 yes there at Egothwako ³¹
 lomntwana dwabasuluthuli, ehe
 the child of dwabasuluthuli. ⁶⁶ yes
 Kupika nje longikhuluma kancane
 it comes as I am talking softly because
 Nceba kutsi asifunwa bakusavumisa
 we are not wanted by the Lavumisa ¹³⁹
 e. kwesuka laba base Entembe
 people, the Entembe people

- 4 Mutu > traditional medicine usually made out of a mixture of things such as herbs, parts of animals etc
- 5 unthombo > it means a spring of water, unthonyeni means at the spring of water
- 6/ Mhantolo > lit means count, here the meaning of the word is not clear. It could mean that the count was built at unthonyeni, in which case the place would have two names unthonyeni and Mhantolo.

ku Mangobemi le beta khona la
 at Mangobemi there came here with the
 bahlala live nje babakhanza
 aim of hunt and they found the Mkhambulo
 baka Mkhambulo Besuthfu bangale
 people Besuthfu of there clown at
 phasi Esihlutse. Manje - ke
 Esihlutse. then this person dressed
 wabe sewuyagcoka lemunfu
 up and his boy and went there
 nemfana wakhe uya khona le
 at kaNgwane, he was not afraid.
 kaNgwane ngete esaba. Sebatsi - ke
 then the Ngwane people said you are
 baka Ngwane senguwena utasileyela
 going to show us the way Mkhambulo
 indlela ant Mkhambulo

asabanike lemitsi yebuselem.
 After he has given to them the
 lebayeta - ke, bayeta impela
 mitse of Buselemi. Baly, they came
 bachamuka lapha emkhonjweni
 from the the spring of water
 emkantolo lokume emkantolo nje
 In the Nkantolo, where the Nkantolo is.
 1. E Nguavuma
 at Nguavuma
 2. Nguavuma, sebaqhla - ke
 at Nguavuma, then they came down
 bafika bagciba lapha
 to here at the

etulu ka Nyawo nje labo ka Nyawo
 top at Ka-Nyawo, the Nyawo people have
 bayefika baka Zulu, se bayehla
 just come, they are the Zulus and they
 batsi cha sungakha lapha
 come down and said we can settle
 phasi ehlanzeni. Sekwakuwa
 down at the low veld. Then they settled
 e Golola-ke, kunetnolunolunna
 at Golola, there are many hilltops
 nye, nawufika lakuma Shimela
 when you come to the railway station
 siglira khona sine

[Train stop]

enolunolunneni, e lakutalwa
 on the hilltop where Solwabaslutuli
 Solwabaslutuli.

is born

Asusilanzisele Nkambulo kutsi
 Can you explain to us Nkambulo
 ukhosi wayenka lapha e Shushweni
 the places where the King settled
 yenka yakhaphi yase Yakhaphi
 until he finally come to.

ize uyofika e Madzimba nje
 Madzimba

Akubuye Hlophe
 Let us bring Hlophe

e-e-
 yes

Akubuye Hlophe, besheuka la
 Come Hlophe then start from

7 bilobole 7 the meaning of lobola here
is not clear but it, means
what is paid by the bridegroom
to the parents of the bride for
a wife.

4 ku Mahagane, kuyise wa Mahagane
 Mahagane, the father of Mahagane
 ku Igoolo

2 ehe hayi lo Mahagane, uyise
 yes. Not this Mahagane, the father
 wa Mahagane, mine ngibala
 of Mahagane, I am mentioning
 umbandzawule schamuka
 the story as from when it came
 e Mtempe kupela ngigcine
 from Mtempe up to Golela
 e Golela. Buye itotsatsu ngoolo

1 lakitsi e Godlwako beyosakha
 in our place at Godlwako, in which
 ikhupho emashumi laye
 as he paid so many tens of cattle
 etukhomo isilobole
 paying for it [isilobole]

1 Emashumi lamabili,
 Twenty

2 Iya
 yes

3 Ngitsi inkhosi yasuka la e Shiselweni
 I say the King left he at Shiselweni
 yakha la ka Zomboolze
 and settled at Zomboolze
 yesuka ka Zomboolze yahamba-ko
 then from Zomboolze, he went to
 yabheka ka Ngwane yefko
 ka Ngwane and he settled

8 inthunolla 7 lit means a meeting place, the central point of meetings. But also the place where cattle rest outside the cattle byre and at the shipping tank where the cattle are sorted out according to ownership before shipping is called inthunolla.

ykha ehtsabeni taku Mankayane
 on the mountains of Mankayane
 E Mahlangatsha, E Sangwini
 at Mahlangatsha, Sangwini
 lakuphetse khona baka Maseko
 where the Maseko people are ruling
 2 ehe la lapa-ke ku Mankayane
 yes there at Mankayane
 mbamba e E Mpuluzi ne-
 exactly at E Mpuluzi and-
 3 Maslowato re Mahlangatsha
 next to Mahlangatsha
 4 E Ngabaneeni?
 at E Ngabaneeni
 3 laba cha hayi E Ngabaneeni
 these, no not at E Ngabaneeni
 1 E Ngabaneeni phela sekusembili
 E Ngabaneeni is for abesot
 kakulu

3 Amahlangatsha lapha e Sangwini
 at Mahlangatsha then at Sangwini
 5 lakitsi enkhundleni
 at our Nkhundla
 3 ihhi - - ihhi

yes yes
 2 Nawuse Nkhundleni rize ubuka utai
 if you are at Nkhundleni, it is this side
 ekhabo Mayeza, ekhabo Mayeza
 in Mayeza's place, at Mayeza's place
 5 Iya Sengibonile Sengibonile
 yes, I have realized, I have seen

2 Ekhabo Mayeza
at Mayeza, S place

5 Ekhabo Makawosi
at Makawosi, S place

3 ehe Ekhabo Mayeza
yes at Mayeza, S place

4 lakwakhe Jiwawa un ntwanenkosi
Where prince Jiwawa is settled

3 Cha, cha. Ekhabo Mayeza
No, No, at Mayeza, S place.

bako Maseko labase Sangwini
at the Maseko people at Sangwini

6 eyi baohukho
they are lost

7 lokwalaba bo Mshunavu
this for Mshunavu and others

3 Cha phenole kwabo Mshunavu
No, outside of Mshunavu

uthe libhuku lo yafakhe kuye
that one has no book [registration book] the one
inkhosi utzela nga Mathenoleka

5 the to whom the King settled he ^{Mathenoleka} pays tax through
Ngu Mshunavu

2 It is Mshunavu
Cha boyi nga Mshunavu
No not by Mshunavu

5 Mathenoleka ukuyiphi indawo
Mathenoleka, is in which place

2 Empuluzi, Mathenoleka Fakuelze
Empuluzi, Mathenoleka Fakuelze

5 Wo - - ka lobamba b mokala
oh at the olot lobamba

l - -
at -

Ngulasebabekwa ngu Dzingile - ke labo
 those were put by Dzingile
 cha ababekwanga ngu Dzingile
 No they were not put by Dzingile
 ngulapho inkhosi yafike yabhemela
 It is were the King came and smoked
 khona isangu, kutsiwa
 Oagger that is why the place is
 Kuse Sangwini nje ngoba ngulapho
 called Sangwini, because is where
 afike wahlala khona waphumula
 he came and sat down and rested
 Dzingile abekwe ka lobamba
 Dzingile put at the Old Lobamba
 lomozala

Uyaphumake nyakwatha e Nokwane
 then he left to settle at Nokwane
 nya ku Lobamba lomozala
 yes at the Old Lobamba
 ku Lobamba lomozala
 at the Old Lobamba

Uyaphuma Dzingile ubeka Fakuzo
 Dzingile got out and put Fakuzo
 ngiyaphela - ke lapho
 I stop there

Awu nami ngakuthola ngabogogo
 yes I also got it from my grand
 babalekilo beBuselesini
 parents who had run away from Buselesini

9 Mabuthfo & See glossary

2 inkhosi usuke ka Zombodze yaya
 The King left from Zombodze and went
 to Mbulungwane, seysuka
 to Mbulungwane, then from Mbulungwane
 to Emkhoncho, He went past
 uphuma emkhatsini wa Mavukuthfu
 between Mavukuthfu and Mtsambama
 na Mtsambama, ngulapho ephe
 it is where the Mabutfo were left
 emabutfo asala khona

1 nakwehlela engabeyi.
 When they were going down to the cave
 Kulengaba
 In that Cave

2 Kulengaba lentkhulu, beyehlula
 In that big cave, which took in a
 tunkhomo taka Zulu, behloliwe nje
 large herd of cattle from ka-Zulu, which
 takelewa khona
 were booty and put in there
 seysuka lapho - ke seyi -
 Then from there he - -

2 Impi isele la ku Mtsambama
 The army was left at Mtsambama
 lakusuka Lubuya lakwaphelilela
 at the source of Lubuya river, is where
 impi yaka Zulu, kubulawa
 the Zulu army was frustrated
 khona
 killing each other there.

Magcamane & it is a narrative of
the Masako people

1 Le Lubuya
at Lubuya

2 Le Lubuya ku Marukuthu
at Lubuya at Marukuthu [Mountain]

1 Ubuta kuti tibongo letakhandza
He wants to know the clan names
ngulenkhozi naysuka la naysika
which were found by the King when he
le ka Nkwane yakhandza kuti
came to Ka-Nkwane, he found other
tikhona lehnje tikhulu tikhulu
chiefs and their chiefdoms
letkhona ngebukhozi bato
who were they, the clan names
kwakungabe ngutphi?

2 Umbarozela lengiwatko esuka
What I know is that when we left
lepha emkhonoloo e Nqabane
the Mkhonoloo, the cave, I found
ngikhondze bakaMaseko ngale
the Maseko people that were

1 EMagcamane
The Magcamanes

2 EMagcamane, enhle nelusuthu
The Magcamane, came down along the Suthu
kunjani kulaMagcamane, sewusibale

1 How is it with the Magcamane, can you
sewusibale kuti laMagcamane

2 count for us that the Magcamane have
atibongo bobani nabobani

1 So many different clan names and who