

S.O.H.P.

HLOPNE

HISTORY

1 godno

Hlopho

2/3

Ula Mganga kutai wakuphi? <sup>103</sup>  
not certain about ula Mganga, origin?

6 Awu 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 <sup>104</sup> people

2 e-e-  
yes

1 laba labadzabuka ku Fokoti <sup>105</sup>  
those who originate from Fokoti

2 e-e-  
yes

1 Bemutswanenkhozi - Mavandlakati <sup>106</sup>  
Prince Mavandlakati and others

2 e-e- Ngoboke labo, Kanye

yes they are those together with  
Nananye losabangisa Phica lapha  
that one who is conflicting with Phica <sup>107</sup>

E Mafutseni  
there at E Mafutseni [queen of land ownership]

3 Magodzi <sup>108</sup>

2 Phica Magagula, Phica Magagula  
Phica Magagula, the nkhosi <sup>110</sup>  
Nananye wokanikhosi  
one.

- 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 Samkhlo's who challenged the accession of Mswati
106. Mavandlakati: son of Makha hleleka and grandson of Fokoti
- 107 Phica: chief of the Magagulas in the 1950s (Kuper, Survey, p. 78), at Lugulu, in the Manzini administrative district.
- 108 Mafutseni: about 10 km east of Manzini
- 109 Magodzi: possibly the name of a person
- 110 Nkosi: a royal susnatelo.

Umenollulise kulaba baka Hlopho  
 past the Hlopho people, the family of  
 ba Tsooboo, umcelele Kwadzi  
 Tsooboo, and ask a field for him  
 esitheni sa Ngwane, Kukutai  
 at the land of Ngwane, so that when he  
 uyakutai naye eMwaleni ahambe  
 goes to the incwala <sup>103</sup> ceremony could be  
 Aphetse Siwanga. Wayake upko  
 having a Col. [having something to eat]  
 uyamtsatsa umntwanenkosi Makhahleleka  
 then prince Makhahleleka went to take him  
 wehla naye kutha nayimpunta  
 and went down with him along the river  
 namfula. Umcelele Kwadzi  
 to ask for a field for him at the junction  
 layihlangana khona lenifula  
 of the rivers.

Kempela - ke bayambeka baka Hlopho.  
 Truly the Hlopho people allocated the land to him  
 Umenollulise - ke uye umbekke  
 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 ngaphansi  
 people that they will be under the feet of my uncle  
 kwetinyawo tamalume, Kushi  
 said to King Mbandzeni  
 inkhosi Mbandzeni, uyahlala  
 then he settled, now how come that  
 sunge Mteka ngani-ke sibe spina  
 we look, or we seem to be

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

103 incwala: see glossary.

inkhosi Mbandzeni ithumela  
 King Mbandzeni, sent

ithumela emancusa, umntwanentlozi  
 sent people [agents] Prince Makhahleka<sup>99</sup>  
 Makhahleka. Isi Mntwanentlozi

He says, prince Makhahleka  
 Makhahleka hamba uyongxumela  
 go to look for my uncle, I remember that  
 Malume, ngiva kutsi Malume  
 my Uncle has gone astray and went  
 Sewochuka waye watilabla kubela  
 to hide in Sekhwahlani [South Africa]  
 lesi Khwahlani, umtshelo kutsi

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

Abanga lugcwebu benolankhulu  
 over a wooden meat dish [Matters of the Royal family]  
 akabuye. Ufike uyalo Ngome utsi  
 of inkhosi he must come back. Ngome  
 ngingeti ngabuya, umtimba, ngethukile  
 refused to come back, I cannot come back my body is  
 lokubulewe make. Ujabuyelake  
 scared of the killing of my mother. Then Prince  
 umntwanentlozi Makhahleka  
 Makhahleka came back to report to the  
 uyawutshela inkhosi to Emolumba.  
 King at Emolumba.<sup>101</sup>

Ngabuya lapha utsi hamba umtsatsa  
 When he came back he said go to take him

100. ihlunkhulu & See glossary

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

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

Ula Mgangela uphuma e Mayibuku  
 Ula Mgangela<sup>96</sup> came from Mayibuku<sup>97</sup>  
 e Mgana ebukhosi kaKgwane<sup>53</sup>  
 she got married to the royal family kaKgwane  
 nanga be ula Mgangela sey abona  
 when la Mgangela quarrelled with King  
 Mankhosi e Nambovuzeni

Mbovuzeni  
 Kubaleka Nyome umpowabo -  
 Nyome, the brother of la Mgangela, ran away  
 la Mgangela ekhaya, Kubola Mganga  
 from home of la Mgangela, family, he  
 ekhaya, Ubaleka uphoseka  
 ran away to a place, shown below  
 la, ngaphasi kwe Gollongo

Gollongo<sup>98</sup>  
 nganene kwe Gollongo la  
 this side of Gollongo here

- 4 Nangoke uyathola -  
 there he gets
- 2 Ubalekiswa kakuba awu kubulewe  
 He ran away because his sister was killed  
 dzadzewethfu kaKgwane ngenabe  
 out kaKgwane, where could I go  
 ngesahombaphi, loku benghamba  
 because I was going freely and happily  
 kahle kulontwanakethfu ngithole  
 when my sister was still alive, I was  
 nesandla lesiya enhloko, lingalilo  
 even getting the hand that goes to the head  
 la kaKgwane  
 [I was getting fool] I have no future in  
 kaKgwane



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

98 Gcdlongo:

97 Mayihuku: Maciback an area about 15 km east of  
present-day Hlathikhulu

2 E - bakakhumalo kubulawa  
 Yes the Khumalo people when Mgqollo<sup>91</sup> was  
 lo Mgqollo nje ngabona badzala  
 killed they were the old people in this area  
 labachamuka kuzala, kuse  
 they came here long time ago  
 ngiyabona kutai bachamuka  
 they came from Maguolu<sup>92</sup>, the  
 Khona le Maguolu labo  
 Khumalo people  
 baki khumalo

4 Bakakhumalo phela velo ngiMagulu  
 The Khumalo people of course they are Zulus

3 Nge Mantungwa, bekhabo Mgqoyiza  
 They are Mantungwa<sup>92</sup> people of Mgqoyiza's family

2 cya bekhabo Mgqoyiza<sup>93</sup>

Yes they are of Mgqoyiza's family  
 Nalo Molzali nalo Mgqoyiza  
 and Molzali<sup>94</sup> and Mgqoyiza come  
 uchamuka ka Zulu walethwa  
 from ka-Zulu, He was brought to  
 kubabe waphuzo wamankela  
 my father and he again gave him a  
 helive le Kwenobeni, luyawuhlarga  
 portion of land at Kwenobeni<sup>95</sup>, till here  
 lapha ka - - -

[last part not clear]

Sengiyifafile-ke

I have put it in

1 Isifake-ke

Put in there

91 Mgidlo: possibly Mgidla, a son of Mswati.

92 Mantungwa: see glossary

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

94 Mdzali

95 Kwenzoni area just north of present-day Hlatikhulu, at present a Khumalo area

3 ihii--  
yes

2 Iba - ke nani bengisabeka  
No I was just giving the other side of the story which  
lombadzala bengwuvako <sup>Kubekabisa</sup> Kutsi  
I hear from my father, that we came  
seta lapha Ebuselemi nje wase  
here at Ebuselemi <sup>81</sup> and my father split <sup>(87)</sup>  
ufike babe ubh<sup>85</sup> mnta emuti  
the home [or destroyed] a very big one  
lombkhulu dugwenja <sup>88</sup> no---  
Tiger and the dog <sup>(88)</sup>

1 Uhai nasensuka le nta lapha  
Are you saying that when you left here, you came  
Ebuselemi sumkwa hincusa  
here at Ebuselemi, given by whom as  
lebyubani ?  
your agent

2 Laka Khumalo ngu Mvubu <sup>90</sup>  
The Khumalo <sup>89</sup> people. it is Mvubu

1 WO; hltawunphombisa  
Oh to show you

2 lomgezze  
the cave

1 Kusho Kutsi ngibo lababe bakhe  
Does it mean that they were the ones  
Khona  
settled there

2 Labadzala  
the old ones.

1 Ba ka Khumalo  
Are the Khumalo people

87 Bholhita 7 this word could mean to split in home peacefully and harmoniously. It could also mean to destroy, to damage

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

- in this context Inqwemenja was the name of a home.

89. Ukhungalo: a sibongo. The Xhumbalo people originated in Zululand

90 Mvubu:

Bantfu babili, kushela, kusho letwe  
 there were only two people, all those other nations  
 ziyangena nje (ingayeka letu)  
 have just come [the clans] well we can stop this  
 iya unisamo nguMkambule, nguMlopho  
 yes the unisamo <sup>133</sup> is Mkambule, Mlopho  
 Unisamo nje

- the unisamo <sup>133</sup> [the original clans of the area]
- 1 Ngibuta Mkambule kokokutsi  
 Mkambule I want to know sequence of the  
 kulandzelana kwebukhosi babakMkambule  
 kingship of the Mkambule people from clowns  
 kusuka phasi balandzelana  
 at the beginning up to here, what is the  
 kanyani, asewalandzisele?

- logical order of the kings, can you explain?
- 3 Iya ngisusa ngitawucala nga Malumphe  
 yes I will start, I want to start with  
 Wafela lafela-afu, Godlwako.  
 Malumphe who died at Godlwako, but was  
 wogcwatshwa khona, a  
 buried there.

Bese kuta Sibangane  
 then comes Sibangane he died below the  
 Wafela lafela phansi kwe Mbilane  
 Mbilane, <sup>134</sup> and was buried there  
 wogcwatshwa khona kwase

kubekwa Mbandzeni. LoMbandzeni  
 then Mbandzeni was enthroned, Not Mbandzeni  
 hazi waka Ngwane waka -  
 of Ku-Ngwane, but Mbandzeni

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

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

yokukhela le Lubombo batowufika lepha  
to climb the Lubombo<sup>67</sup>, up to here coming  
beta nale nlovooza yaka Mambulo  
with this man of Mambulo people  
nyabashiya-ke,abayeta.

He left them, then the Nqwane people came  
baka Nqwane batowubuka le sigoolo  
to look the sigoolo.<sup>132</sup>

le sigoolo lesiphelwe baka Mambulo,  
the sigoolo under the control of the Mambulo<sup>132</sup>

1 Sikuphi le sigoolo layego -  
Where is the sigoolo here at ego - -

3 Besila Egoollwako  
It was at Egoollwako<sup>31</sup>

1 La Egoollwako  
Here at Egoollwako

3 Sebawusakha-ke lepha e Golela  
Then they built it there at Golela<sup>24</sup>

1 Wo Sebakha Babo  
Oh they built their own

3 Saka Nqwane, sesakhuwa ngula ba  
the Nqwane one, built by the Mambulo people,  
baka Mambulo sekutsiwa arubulawa

then it was said that you should be  
ke nire, semthiyanga tenkhosi;  
killed, you are luyanya of the king  
semhindoona, nalabaka Hlopho  
you are the hudoona<sup>3</sup>, and the Hlopho people  
kuma kwethfu nge isika nino  
can stand here the pillars, the situation  
umsamun wolomhlaba  
the preservation of this place



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

labakanye na Mgiolla. Kwatei  
 there, who are relatives to Mgiolla. After Mgiolla  
 bekubulawe le Mgiolla bethfuka  
 was killed, they were scared like sheep,  
 balingisa tikhuku, naku

1 O. ~~taba 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 ~~ukubo --- nye lafya~~

it is his family's home there

2 ~~ukuwela - semnthfwanenkhozi yekitai~~

for crossing like our price

~~asitholi kahle~~

We don't understand

3 E. Baka Hlopho bala Egoellwako

The Hlopho people of Egoellwako<sup>31</sup> and the  
 nebakankambule bala Egoellwako  
 Nkambule people<sup>23</sup> are of here at Egoellwako  
 babuka luphongo bantsa bona  
 they look luphongo<sup>52</sup>, they drink it

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

babaMladzile nyenge nyanga  
 coming to call them, like an inyanga<sup>121</sup>

seyiykha - ke lenovoolwa  
 then the man went down

seyibakhambisa ucella - ke  
 He showed them the way then

21 shyanga 7 it means a traditional healer  
who uses herbs and divine power.  
a ritual practitioner

- 3 Malambule mine KuMkhumbula  
 Malambule as far as I remember belongs  
 Kwami ukanye Nebaka Savumisa  
 to the same family with Savumisa <sup>116</sup> and others
- 4 Iya basho nje  
 yes they say so
- 2 So phela lungakutshelo yena, Kutsi  
 this one I am telling you about that he looks after  
 Nguye lebhakobha lomuthu  
 the home of Malambule, he came and was  
 waMalambule upiko Wenkwa  
 given £10, that he goes to conduct a  
 lishumi laboLonolo Kwasiwa  
 marriage of all the ladies, the king will  
 akayikwenzisa toMkhe kintfwombi  
 go across to change. change the  
 stawuwela-ke inkhosi

uyonstshutsla kintkhomo  
 cattle at Msheloni, <sup>117</sup> family.  
 balapha ekhlabo Msheloni

- 1 O, khona lapha ekhlabo Msheloni  
 Oh here at Msheloni's home
- 2 Iya lu Encheka <sup>118</sup> kaSikhunyana <sup>119</sup>  
 yes at Encheka, at Sikhunyana  
 kaSikhonyo  
 at Sikhonyo <sup>120</sup>
- 1 Encheka <sup>118</sup>
- 2 ehe, labantfwaba Malambule- le  
 yes, the children of Malambule <sup>115</sup>

116 LaVumisa : Ndumandwe . wife of Samhlo who bore  
Malamk.

117 Mshelava : possibly Mshelaru , 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 Ncheke : an umphakatsi of chief Handelaka (see note 46)  
in the Sinceni area. about 35 km south-east  
of Manzini

119 kaSikhunyana :

120 Sikelandze : a sibongo

- 4 Usho uyise waMhlekwana  
Do you mean the father of Mhlekwana<sup>11</sup>
- 2 Mhlekwana
- 4 Ngumfana-ko  
It is the boy
- 3 Ngumkagozi lowepika koManzezulu  
It is Magozi who came at Manzezulu<sup>109</sup>
- 5 Manzezulu wala  
Manzezulu of here
- 2 Bakanye-ko lomhlekwana uphetshwe la  
They are one, Mhlekwana is under the rule of here
- 3 KaDlovunga  
at Dlovunga<sup>104</sup>
- 2 Sa kaDlovunga, kuHlubi  
Here at Dlovunga, at Hlubi<sup>113</sup>, the  
inkhosi yaMhlekwana nje ila  
King of Mhlekwana is here at Dlovunga  
KaDlovunga. Ila kaDlovunga  
is here at Dlovunga  
inebafati  
is married [has a wife]  
Mhlekwana ueluse inkhomo  
Mhlekwana is looking after cattle  
Sengingamthumbuti kahle-ko ngulo  
I don't remember quite well this one  
lokuzazana  
at Kd. Gany<sup>114</sup>
- 3 Malambule<sup>115</sup>
- 2 Malambule

11 Mhlekwana:

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

113 Hlubi: one of the names on the Dlamini kinglist  
(Sibimba Hlubi claims a connection between  
Fokete + the descendants of Hlubi)

114 Kuzazana:

115 Mafambule: son of Sonthlobo and an Ndwandwe  
woman, Salumisa, who became a regent for Mswati  
after Sonthlobo's death

*Croxley*

Exercise Book  
Skryfboek

J.D. 267

Name *Thabano Mphahlele*  
Naam  
Subject *Malings Bonner Series*  
Vak  
Place *Tape 85*  
Plek

Feint Ruling with Margin  
Dowwe Lincering met Kantlyn

*Interview 1 Book 3*



Hlophe case.

p. 19. where is Mbikiza?  
who was Zombizi

p. 20 Ngagweni - check for where the  
Hlophe

p. 23 where is ka - Thikuphaki

p. 27 who was Mvumi Khumalo

p. 28 " " Mgidi

" " Mdzali

p. 29 where is Godlongo?

p. 32 Why are the Fokoli people  
called Dlovunga.

Ku Mahagane kuyise wa Mahagane  
 Mahagane, the father of Mahagane  
 Ku Sgoollo

2 ehe hazi lo Mahagane, uyise  
 eyes. not this Mahagane, the father  
 wa Mahagane, mine ngibala  
 of Mahagane, I am mentioning  
 umbandzawulo schamuka  
 the story as from when it came  
 e Mtempe kaphela ngigene  
 from Mtempe up to Golela  
 e Golela. Buye totsatu Sgoollo

He came to take Sgoollo  
 lakitsi e Godlwako beyosakho  
 in our place at Godlwako, on which  
 ikhupho emashumi lanje

as he paid so many tens of cattle

ethukhomo 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 Zombodze

and settled at Zombodze

yesuka ka Zombodze yakhamba-ko

then from Zombodze, he went to

yabheka ka Ngwane yefko

ka Ngwane and he settled

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.

etulu ka Nyawo nje Labakanyawo  
 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  
 came down and said we can settle  
 phasi ehlancheni. Sekwakhwa  
 down at the low veld. Then they settled  
 e Golola-ke, Kunetholwumama  
 at Golola, there are many hilltops  
 nje, nawufika lakumba Shimela  
 when you come to the railway station  
 siglira khona sine

[Train stop]

endvunolwumama, e lakutalwe  
 on the hilltop where Solwabasiluthi  
 Solwabasiluthi.

is born

1 Asusilandzisele Nkambule kute  
 can you explain to us Nkambule  
 ukhosi staryuka lapha e Shushweni  
 the places where the King settled  
 yuka yakhaphi yase Yakhaphi  
 until he finally come to  
 ize uyofika e Madzimba nje  
 Madzimba

2 Akubuye Hlophe  
 Let us bring Hlophe

4 e-e-  
 yes

2 Akubuye Hlophe, bechanya lee  
 Come Hlophe then start from

Ku Mangobeni le beti khona la  
 at Mangobeni there came here with the  
 bahlala live nje babakha ncha  
 aim of hunt and they found the Mkhambulo  
 baka Mkhambulo Besuthfu bangale  
 people Besuthfu of their clown at  
 Phasi, Esihlutse. Manje - ke  
 Esihlutse. then this person dressed  
 wabe sewuyagoka lemunthu  
 up and his boy and went there  
 nemfana wakhe nja 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  
 inlelela ant Mkhambulo

asabanike lemitsi yebuseleeni.  
 After he has given to them the  
 lebayeta - ke, bayeta impela  
 mitse of Buseleeni. Baly they came  
 bachamuka lapha eMkhonjisi  
 from the the spring of water  
 eMkhantolo lokume eMkhantolo nje  
 in the Mkhantolo, where the Mkhantolo is.

1. E Ngwavuma
- at Ngwavuma
2. Ngwavuma, Seba yehla - ke
- at Ngwavuma, then they came down
- bafika bagciba lapha
- to here at the

4 Mutar 7 traditional medicine usually made  
out of a mixture of things such as  
herbs, parts of animals etc

5 emthfombo 7 it means a spring of  
water, emthfongeni means at the  
spring of water

6/ Mhantolo 7 lit means count, here  
the meaning of the word is not clear.  
It could mean that the count was  
built at emthfongeni, in which case  
the place would have two names  
Emthfongeni and Mhantolo.

2 E-e Kwamwa atolo kuMbandzeni  
 It is just something of yesterday during Mbandzeni  
 Argisi Mbandzeni Dewetsiwa  
 is true, because Mbandzeni was named  
 ngokutai ngu Mbandzeni - uje ngoba  
 Mbandzeni because he is born of  
 utalwa ngula Mbandzeni  
 La Mbandzeni<sup>138</sup>

3 Ehe mabili emakhosi katelwa  
 yes there two kings born in the  
 kaMkambule  
 Mkambule clan

1 yebo!  
 Is it so

3 Iya. Kukhona somhlolo  
 yes there is somhlolo

1 somhlolo

3 Iya lotala Mswati  
 yes the father of Mswati

1 Abetalwa kaMkambule u Somhlolo  
 was somhlolo born from the Mkambule family

3 Iya, laphe Egothwako.  
 yes there at Egothwako<sup>31</sup>

lomntwana Swabasuthuli, ehe  
 the child of Swabasuthuli<sup>66</sup>

Rufika uje long khuluma kanca  
 it comes as I am talking softly because

Nelwa kuti asifunwa bakusomusa  
 we are not wanted by the Somusa<sup>139</sup>

e. kwesuka laba base Entembe  
 people, the Entembe people

138 La Mbandzeni; lit. the daughter of Mbandzeni

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



naye

with him

- 1 Yeboke, e Sibuta ye Nkambule  
 We want to know Nkambule if there is anything  
 Kutsi, kukhona yini lokunye  
 that added to high status, something that  
 lokwengetetela kulobukhulu besu  
 adds to the importance of our status  
 lapha ka Ngwane ngaplonolo.  
 [The Nkambule people not him as an individual]  
 Kwalo ku Nkambule kwesu  
 here at Kakhwane<sup>53</sup> beside your meeting  
 Nala Ma Swazi?

the Maswazi

- 3 Cha, bukhulu bethu kutsatse  
 No our seniority is in taking the Sigollo<sup>32</sup>  
 Sigollo simeke ukhosa  
 and gave it to the King, then we  
 e Sibekwa bukhona - ke  
 were put as ingolona<sup>3</sup>, nobody fought  
 akucalwa natsi, asatsususa<sup>137</sup>  
 with us then, we are to start timphi from  
 timphi phansi  
 the beginning.

- 1 Kwenggetetela kaalwa nalokutsi  
 You bearing of the King as time went on  
 Kwahamba Kwahamba kwase  
 must have added something  
 Kuphuzelze seytala ukhosi  
 [to your status]  
 3 Wo Kwamva loku  
 that is the last thing

137 limphi : see glossary

Nkambulo, Sengu Matikweni - ke  
 Nkambule, then comes Matikweni, that  
 lolo - le Ku Matsapha, Sengubaba  
 one at Matsapha<sup>82</sup>, then comes my  
 Mtilankhatsa lolosankwa  
 father Mtilankhatsa, who was given  
 lelive leMntwanekhosi  
 this area of Mntwanekhosi<sup>135</sup>, then  
 le Buseleni, Sengu Fakisanolla  
 at Buseleni<sup>81</sup>, then comes Fakisanolla<sup>86</sup>  
 lolo jutshwe umnaketifu  
 who was hanged, my brother, I just  
 Ngyabashuya - ke labadzala  
 lelive [not certain] the ancient one  
 Ngicalo ku Masumphe lomdzala  
 I start from Masumphe the old one  
 walapha e Dooloko  
 of Dooloko [Doolwoko]

- 1 Mntwana Fakisanolla sekhona  
 Is there an son of Fakisanolla who  
 sekhona yini  
 is alive
- 3 Ngu Masbekela  
 It is Masbekela
- 1 O. Ngu Masbekela  
 Oh Masbekela
- 3 Iya  
 yes
- 1 Usekhona Koolwa  
 Is he still alive?
- 3 Ukhona lomfana afuna kuti  
 This boy is alive we want to come

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

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

Samnyfwanen kasi : lit. child of the king. The nearest English equivalent is prince/princess.

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

3 Manje - ke unkhosi - ke sijiyakha la  
 then the king settled here at lobamba  
 ka lobamba lomdzala reyize  
 the old one, they he violence [place]  
 inwebeka kengula kuyhuma  
 is when the Mabhutho [Army] here at the  
 Mabhutho - ke la kaba bamba  
 old lobamba got out, and shifted to  
 lomdzala, achulita ke Suthfu  
 Be Suthfu up to Mgweni  
 aya kubatsela iMgweni

1 yeboko  
 Oh yes

3 Sekutawunwebeka umutha  
 then the home of Nkhamini was established  
 we Nkhamini, iya wakhiwe kuphela  
 yes it was built after the war  
 kwemphi umuthi we Nkhamini  
 this home of Nkhamini, it belongs to  
 wakabo luvuvunga ka lMgweni  
 luvuvunga of lMgweni, it was  
 wakhiwe kuphela kwemphi  
 built after the war

1 Kuphela kwemphi nakuselwa nabe Suthfu?  
 At the end of the war between Be Suthfu?

3 e Be Suthfu ayi Zulu  
 Be Suthfu not Zulus

1 Ba bala - ... Suhlelo lweboka Hlopho  
 could you give the logical history of the  
 kutsi scalele nye kapho uga scalele  
 Hlopho people that we started there

are they  
Ngoba phela Mangathi

Because they are many

3 Ngungabala nje ngutsi ngulendulu  
I can count and say it is the house  
yaka dubhoko yonkh ngaloku yakho  
at dubhoko, all of it as it settled  
Mpuluzi ngala ngalapha lusuthfu  
at Mpuluzi this side and this side is  
ngale, Ngabane la eMantayane  
lusuthfu, Ngabane here, Mantayane  
1 Yeboke,

Oh yes

3 Naba ekhatsi bona, yfka-ke isithosi  
They are here in the centre, the King came and  
yangababulali, yabe keybatsatu  
didn't kill them, then he took them because of the  
ngandaba yetshanga, umti.  
story of sticks, the medicine  
Seyya kubaka Mhisi, baseMogamba-ke  
then he goes to the Mhisi people, they are at  
Wankhe to Madumba - ke Waka Mhisi  
Mndumba, all the Mndumba is for the  
ngale ngembili baka Magagula,  
Mhisi people that side in the front are the  
le eDhalemi ke Mhlangu ekubhekha  
Magagula people at the pass of Mhlangu towards  
eNgombeni. Engwako now  
Sugombeni. That is what I hear of  
Engengekho  
was not there

1 Sontke Sasengekho Dyapusa nje  
We were all not there but we are hunting

1. Tinthfonga - The meaning of this word is not clear here. Tinthfonga lit. means walking sticks.

It could also mean sticks used for protecting the home against lightning and heavy bad storms, these sticks are usually smeared with mutai and coloured black by the mutai. When the storm comes the sticks are taken out and stuck up-right on the house.

2) Mutai - lit means medicine, but in this case it refers to the traditional medicine.



*Croxley*

Exercise Book  
Skryfboek

J.D. 267

Name Zigadwa Mophe  
Naam  
Subject Banner Series  
Vak  
Place Tape 85  
Plek

Feint Ruling with Margin  
Dowwe Lineëring met Kantlyn

*Interview 1 Book 4*

1 Le Lubuya  
At Lubuya

2 Le Lubuya ku Mavukuthu  
At Lubuya at Mavukuthu [mountain]

1 Ubuta kutsi tibongo letakhandza  
He wants to know the clan names  
ngulenkhozi naysuka la naysuka  
which were found by the king when he  
le ka Nqwane yakhandza kutsi  
came to Ka-Nqwane, he found other  
tikhona kinye tikhulu tikhulu  
chiefs and their chiefdoms  
letikhona ngebukhosi bato  
who were they, the clan names  
kwakungabe ngutphi?

2 Umbanzela lengiwatibo esuka  
What I know is that when we left  
lepha eMkhondvo e Nqabane  
the Mkhondvo, the cave, I found  
ngikhondze bakamaseko ngalo  
the Maseko people that were

1 EMagcamane  
The Magcamanes

2 EMagcamane, enhle nelusuthu ng  
The Magcamane, came down along the Suthu

1 Kunjani kula Magcamane, sewusibalele  
How is it with the Magcamane, can you  
sewusibalele kutsi la Magcamane  
count for us that the Magcamane have  
ahboriso bobani nabobani  
So many different clan name and who

Mageamane 7 it is a Ananato of  
the Maseko people

2 Khosi usuke ka Zombodze ya ya  
 The King left from Zombodze and went  
 ku Mbulungwane, seysuka  
 to Mbulungwane, then from Mbulungwane  
 ku Mbulungwane iya EMkhoncho,  
 to EMkhoncho, He went past  
 uphuma EMkhatheni wa Mavukuthfu  
 between Mavukuthfu and Mtsambama  
 na Mtsambama, ngulapho ephe  
 it is where the Mabutfo were left  
 EMabutfo asala khona

na kwehlala engabeyi.

When they were going down to the cave

1 Kulengaba

In that cave

2 Kulengaba lenkhulu, leyehlala  
 In that big cave, which took in a  
 tunkhomo taka Zulu, beholliwe nje  
 large herd of cattle from ka-Zulu, which  
 lakelwa khona

were booty and put in there

1 seysuka lapho - ke seyi -

then from there he - -

2 Impi isele laku Mtsambama

The army was left at Mtsambama

lakusuka Lubuya lakwaphelala

at the source of Lubuya river, is where

impi yaka Zulu, kubulawa

the Zulu army was frustrated

khona

Killing each other there.

9 Mabuthfo & See glossary

2 l - -  
at -

5 Ngulasebabekwa ngu Dzingile - ke labo  
those were put by Dzingile

2 Cha ababekwanga ngu Dzingile.  
No they were not put by Dzingile  
ngulapho inkhosi yafike yabhemela  
It is where the King came and smoked  
khona isangqu, Kutsiwa  
clagger, 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

3 Dzingile abekwe ka lobamba  
Dzingile put at the Old Lobamba  
to Mchala

2 Uyaphumake nyakwatha e Nokwone  
then he left to, settled at Nokwane

5 nya ku lobamba lomchala  
yes at the Old Lobamba

2 Ku lobamba, lomchala  
at the Old Lobamba

3 Uyaphuma Dzingile ubeka Fakucye  
Dzingile got out and put Fakucye

2 Nginyaphela - ke kapho  
I stop here

3 Awu nami ngakuthfola ngabogogo  
yes I also got it from my grandfather  
babalekile bebusilemi  
parents who had run away from Busobuni

- 3 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 amntfwanentkosi  
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 eji hadukile  
they are lost
- 7 lokwalabo bo Mshunavu  
this for Mshunavu and others
- 3 Cha phenole kwabo Mshunavu  
No, outside of Mshunavu  
ut' libhuku lo ya yakho kuye  
that one has no book [registration book] the one  
inkhosi utsela nga Mathenoleka  
the to whom the King settled he <sup>Mathenoleka</sup> pays tax through
- 5 Ngu Mshunavu  
It is Mshunavu
- 2 Cha boyi nga Mshunavu  
No not by Mshunavu
- 5 Mathenoleka ukuyiphi mchawo  
Mathenoleka, is in which place
- 2 Empuluzi, Mathenoleka Fakuelge  
Empuluzi, Mathenoleka Fakuelge
- 5 Wo - - ka lobamba lomchala  
oh at the olot lobamba

ya kha e tshabeni taku Mankayane  
on the mountains of Mankayane  
EMahlangatsha, Sangweni  
at Mahlangatsha, Sangweni  
lakuphetse khona Baka Maseko  
where the Maseko people are ruling

2 ehe la lapla - ke ku Mankayane  
yes there at Mankayane  
mbamba e EMPuluzi ne-  
exactly at Empuluzi and-

3 Maslowato re Mahlangatsha  
next to Mahlangatsha

4 Engabaneini?  
at Engabaneini

3 laba cha hayi Engabaneini  
Here, no not at Engabaneini

1 Engabaneini phela sekusembili  
Engabaneini is far ahead  
Kakulu

3 Amahlangatsha laphe e Sangweni  
At Mahlangatsha there at Sangweni

5 lakitsi enkhundleni  
at our Nkhundla

3 ikhi -- ikhi  
yes yes

2 Nawuse nkundleni nje ubuka uti  
if you are at Nkhundleni, it is this side  
e khabo Mayeza, e khabo Mayeza  
in Mayeza's place, at Mayeza's place

5 Iya Bengobomle Bengobomle  
yes, I have realized, I have seen



8 unthunolla 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 clipping tank  
where the cattle are sorted out  
according to ownership before  
clipping is called unthunolla.

3 Iya beta muva beta kulaba labadzala  
 yes they came after coming to the old one,  
 labefika kugqala la  
 who came first here  
 1 laba baMvubu  
 the Mvubu people  
 3 Labo Mvubu  
 Mvubu and others  
 1 Befika muva laba  
 they came after these  
 3 Befika muva lo Mgcoyiza  
 they came after this Mgcoyiza  
 1 Wo la Mgcoyiza ufika kulaba baka  
 oh Mgcoyiza came to these of Mvubu  
 Mvubu

3 Ufika muva ukanye nalabo. Bezikhetheni  
 He came after with those of Bikhetheni  
 baMvubu mabala wefika heakhile  
 the Mvubu, he is old he came long time when  
 kusatamatama umuhlaba  
 things were good, when there <sup>of the earth</sup> was still staying  
 1 laba bakakhumalo  
 these khumalo people  
 3 Iya khumalo Mvubu  
 yes khumalo Mvubu  
 1 Beta lapha ba babesuswa yini lo  
 they came here what removed them there  
 betelani lapha kuleli  
 why did they come here  
 3 Bayakhonta, ngaloku sekuvalewe  
 they khonta, although it is closed  
 ore hunting

U Zwile kanye no Yanga  
Zwile together with Yanga

1 Numbala kuyasho kuti ngu Zwile  
yes it means that it is Zwile

3 Kuyakhanya kuti ngu Zwile lo  
It is clear that it is Zwile then  
Ka Zulu  
at Ka-Zulu

2 Awu nyatsetse kahle  
tell me well

1 Ngithfola kunebakakhumalo lapha  
I found that there are Khumalo people  
e Buseleni  
there at Buseleni

3 Kuto lesanye sifundza saka Khumalo  
There is no other place for the Khumalo  
nye ngu Mvubu  
people, it is Mvubu

1 Lowabephetse labaka Khumalo  
Who was the Head of the Khumalo

3 Lowaka Khumalo lababhasobhe  
The Khumalo one who was looking  
desqaba  
after the cave

1 Ngu Mvubu  
It is Mvubu

3 Ngu Mvubu  
It is Mvubu

1 Labaka Khumalo solo bakanye nabala  
Are the Khumalo one family with the  
bo Mgcoyza  
Mgcoyza

... ..

q. Lyuba 7 See glossary

ingc buter' awo oha baka Hlopho  
Should continue being high in  
bayembili ?  
status ?

3 yebo - Kwabakhona phela ngizathu  
Yes, there was because of the reason  
lesithi inkhosi nasihamba  
that the King, because he left he left  
yashya inkhosi yayo yebaka Hlopho  
his wife [inkhosi] of the Hlopho people  
netinkhosi letasala kapha tenkhosi  
with cattle which were left here for the King

2 Shayela babe  
go fast father

3 Sekuphelile  
I am through

1 Utsi inkhona yini izathu lesenta  
He wants to know if there is a reason  
kutsi inkhosi ishiye labaka Hlopho  
why the King left the Hlopho people and  
ingahambi nabo kuya le, shambi  
did not go with them to there, he went  
nalaba baka Khambule, nonca kumbi  
with the Khambule people, or what reason  
kwenteka kinyani lokutsi abase  
made him to leave the Hlopho people  
kutsi abasale labaka Hlopho  
behind

3 Awo empeleni baka Hlopho basahswa  
In reality the Hlopho people were left  
akuba inkhosi nasigabe kakhona  
so that the King if there is

are hungry

Magwegwe Nangwekazi ?

Magwegwe and Nangwekazi

3

Sewungene inolela yaka Somabasha

You have entered the Somabasha

ke, Uyeva

way you understand

1

e

yes

3

Nqalaba baka Mahlalela, labaphuma

they are Mahlalela people, who came first

Kugala balandzela baka Zulu

and followed the Zulu people

esebaba sigwegwe - ke bona naku

they they become crooked

e Lubonjini, sebakheka le Nyakatho

here at Lubombo, they took a direction to-

utakuthola ku Nguqumane

you will get from Nguqumane

1

Utsi lojaha, lababakahlapho inkhosi

you say the man, the Hlope people when the King

Nayi seyiphile lapha sekubonakala

came here, it happened that they became

kutsi sebakholwuna kukhona yini

the tinolwuna, is there anything else

lokunye kumbi lokwaphundze

that added to their prestige of being

kwengegetela kulobukhulu babo

tinolwuna, something they shot

bunolwuna babo, labakwenta

that caused the Kingship to

kwenta kutsi buthosi

say the Hlope people

~~not the Hlope people~~

bakhonta nyalo sekuna Shangese lo  
they have just khonta-ed. Meru after Shangese  
1 Uta lababaka khumalo bafika lapha  
you say, the khumalo people came here  
baka khumalo

the khumalo people

3 Iya baka khumalo ngu Mgcoyiza byo  
yes the khumalo people, is Mgcoyiza

1 Nebaka humlane

And the humlane people

3 Iya nebaka humlane

yes and the humlane people

1 Nebakabani

And who else

3 Nebaka Holwanolwa le Zikhotheni

And the Holwanolwa at Zikhotheni

lakutalwa shigwenyama, basuka

where the shigwenyama is born, they came

le Magandou bonke laba

from Magandou all these

1 Wo - Beta Kutawukhonta

oh, they came to khonta

3 Bayukhonta bakhonta lo Hlopho

they khonta-ed and found Hlopho

umvel --

the --

1 Bo Magwegwe na Ngwetazi, wako

Magwegwe and Ngwetazi, have you ever

wava yini kulai kwase kwabakhona

heard about them here

banthfu lobanjalo ?

such people ?

not one manly

5 Khonta - See glossary



watsi kube epikeke kwathfumphwa  
When he arrived people were sent to call  
kwayawubkwa kulenkhozi yaka Zulu.

The King of Ka-Zulu  
Lukhosi yaka Zulu yatsi akent  
The King of Ka-Zulu said to the regent  
lombobho yebantwana itowubona  
of children to see what it was  
Kutai yini. Lase lyethwala liyabwama  
Then the weather became cloudy

nakufika lenkhozi yakutsi  
at the arrival of the King of Swaziland, and there  
Sihyana. Watsi uyinkhozi impela  
was rainfall. Then he said you are really  
yemvelo hamba, wabekaka, kwaphela  
a King by birth, you were well nurtured. Then  
lapho. Wabuyako la ekhaya  
at end of there. He came back here at Home

6 Mtsheli  
tell him

1 eyi Chubeka Nkhozi  
Continue Nkhozi

3 Ngokhunjutwa ngulelunge lya  
I am reminded by this lya of my place  
lakutsi lisi nababonga lababe  
he says when to praise my grand-  
mkhulu walapha ekhaya lo Tigooboo  
father of here at home Tigooboo

Batsi: Khlabanele  
they say: you stabbed  
amaNkhozi amabili  
two Kings

~~not one number~~

inkhosi yaka Ngwane yathfumela  
 the King of Ka-Ngwane sent Igoolo, that  
 Igoolo kutai akuye yena le  
 he must go there to talk and ask  
 ayokhuluma eke kutai bukhosi  
 what is the King of Ka-Zulu calling him  
 yaka Zulu imubetelami yafikeke  
 for, then the King of Ka-Zulu ask  
 inkhosi yaka Zulu yabuta kutai  
 that, I call him to know that your King  
 ngumbetele kutakuva kutai  
 is the King because of what  
 lenkhosi yakini inkhosi ngani,  
 bukhosi bakhe yini, layinkhosi  
 what is his Kingship, How is he a  
 ngabo. Watsi-ke lo Igoolo  
 King [what qualifies him to be a King]. Then Igoolo  
 ayinkhosi ngemibulo yebantwana  
 said he is the King by vegetables of  
 watsi hamba umlanze ngotowubona  
 the children, and he said go to call  
 enta kumbulo yebantwana  
 him, I want to see him making the vegetables  
 ngotabi sengyabula kutai yinkhosi  
 for children, then I will be happy that he is a King  
 Wabuyake lo Igoolo wamlandza  
 then Igoolo come back to call him, then  
 happy bewela nenkhosi yomama  
 the King agreed and they went across to  
 inkhosi bewela baya le  
 Ka-Zulu

1. Lomolala, yboke ikhosi  
The old one yes ikhosi
6. Awu ayabutana lomuntfu [there is no  
this person can ask questions.  
Correlation, possibly there is a missing part of  
the discussion]

1. Bungwazi entele nje bungwazi, nethongo  
For heroic, just for being a hero, and the  
Uma nje kungaba khona lawati  
praises, if there could be somebody who knows the  
thongo lapha asabasho kibili  
praises, just to really praise them  
awu kungaba kuhle njani  
it would be very good for us
3. Cho emfeleni angite ngati nyoba  
No real I will not know because  
lento lengyikhubumako ngelengani  
what I am saying, I heard it being told  
yiva nangokocelwa ngulolomolala  
They the old person whom I  
lengimthanzile Mahogane.  
found Mahogane  
Ngiva kuti kakugala lapha  
I hear that at first here  
ku Ingolwe inkhosi yaka Zulu  
at Ingolwe the King of Ka-Zulu  
yabita inkhosi yalapha ka Ngwano  
called the King of here Ka-Ngwano  
Naylapha e Shiselweni  
when he was here at Shiselweni

3 Nkhozit. lit. used as a praise name  
of the royal clan [Ilomun]. But is  
now commonly used as a polite  
term to address anybody from  
different clan.

5

khona noma ucala lemura kutai  
or start at the back that the Kings of  
emakhosi aka Hlopho Kwaba ngubani  
the Hlopho people, weni so and so and  
Kwabangubani tot utoufika  
so and so till you come to here  
lepha noma ucala ngalapha uya  
or start from here and count backward  
lemura

- 3 Awu-i-ngeki ngubani  
Oh - - I would not know them  
Empeleni baka Hlopho, kange sikela  
In reality the Hlopho people, I will start  
khona ngokukela ku Tigoelvo.  
from Tigoelvo.  
Tigoelvo atale Chonwana  
Tigoelvo begot Chonwana  
Chonwana atale Mahagane  
Chonwana begot Mahagane  
Mahagane atale Sibhebhu, Sibhebhu  
Mahagane begot Sibhebhu and Sibhebhu  
atale mine  
begot me
- 1 Lonawe atesati kutai ngubani  
We will not know your name  
libo lakho.  
also
- 3 ngu Tigoelvo ngetsiwe ngalo  
I and Tigoelvo, I was named  
lemalala  
after the old one