

S.O.H.P.

BLONPH

HISTORY AT 1

godvo

Blonph

3/3

- Kwe Mandzawe Kukuphi
such as Mandzawe
- 2 Le ka domahasha
Here at domahasha
- 4 Ukhomba edvute kakhulu
you are pointing nearer
- 2 Kuse dalagubha
at dalagubha
- 3 Enyembane uyati?
Do you know Enyembane
- 2 Kukhona ngesheya eManyambane
It is across at Manyambane
Nawusuka e Kkomatipont
when you leave Kkomatipont and
wegce ubese uyawela UMgwanya
go on, untill you cross Mgwanya river
Kule kubavu abombo
at the Pool Lubombo
- 4 Ayikhona
No
- 3 Ukhomba edvute kakhulu
you are pointing very close
Nkambulo
Nkambulo
- 2 Dalala phela e dalagubhe
Listen here dalagubhe
Enyembane, kule ngesheya e Sabie
at Enyembane, is there across Sabie
Kudvute e Sabie, kula up e Sabie
near Sabie, it is here at Sabie
la e Ntalasfane
here at Ntalasfane

1 Uzama Kuthfola Kutsi inkhosi
 He is trying to find all the King was men
 lezayinemanella Kuyphi noma
 powerful, Ngwane or Nkolunguny
 nguNgwane noma nguNkolunguny
 or Sombhlo who was working hand
 noma nguSombhlo, lezabenakala
 to widen the country more
 Kutsi abisebethele lelive ylandzisa
 than the other Kings
 Kunalalamanye eMakhosi

- 2 NguSombhlo
 It is Sombhlo
- 1 NguSombhlo lwabe vele velo
 It is Sombhlo who was ---
- 3 Aliqamalatelo lelive lakaNgwane
 Was so strong and working ^{the country of Ngwane} by both hands for,
- 1 Lapha kuSombhlo, uSombhlo
 At Sombhlo, Sombhlo, widened it
 ulandzisa usela yim noma ulandzisa
 while he was here already or long
 asangale
 time when he was that solo
- 3 Uyasukuma, Usukuma phasi
 He stands, he stood up, and went out
 uhambe uyawuhlasele, ngoba
 raichiq, because truly we went to
 Nanyiqu Nisa nye kukhona lapho
 some where fighting the other
 sayo sabhosela lekwelive
 tribes

naye kakhulu, noma nati kanjani
or what do you know
khona lapho.
there

3 Cha nati emtsethweni uelive
No, we know in the land of the country
ekusukeni phansi nje ngoba live
right from the beginning because the country
lalikhulu leli lakaNgwane kufika
was big, this of Ka-Ngwane at the
Kokugala liphathwe ngeMangisi.
beginning under the control of the
Emangisi-ke abesayasaba abela
Englishmen, and they separated us
eMabhunu seliphathwa ngeMabhunu
and allocated us to the Boers, then it became
asefika eMabhunu apabula-ke
under the control of the Boers, they were
asasemuka helive. Sabuwe
droppy, and they deprived us of our
ngeMangisi
country, being allocated by Englishmen.

5 KuMbandzeni
at Mbandzeni

3 Sitavusikwa nkhesi kuMbandzeni
It was divided nkhesi at the time of
naseMukwa kube siphathwe
Mbandzeni, when we were deprived and
ngeMabhunu

became under the control of the Boers
5 NgeMabhunu lone live lakaNgwane
the Boers the country of Ka-Ngwane

1 Nkhosi - a praise name of the royal clan,
Now commonly used as a polite term to
address anybody.

1 Ngutsi Hlopho kulo ja, ungete waya
 I say Hlopho to this man that you cannot go
 le Kubo Kubo Bhabhutini, Kubo
 there to Bhabhutini and Nelspruit
 Masipoti, awate luthfo kwakhona
 I don't know anything of these
 ugana ngalapha phela, nawe ubuke
 you end this side as you are also looking
 tunkhomo takina
 after you cattle

3 Angate luthfo kubi kukhuluma
 I don't know it as best to tell
 eManga
 false

6 So Mahasha ngala
 Lemahasha that solo

3 So Mahogane ugana lelive ---
 Mahogane kept the place

1 Utsi - ke usapuna kwath kutai
 He says, he would like to know that
 ngokwati kwenu nje la, nangun
 according to your knowledge, here is
 Ngwane kumbe lic lakhe lahluwane
 Ngwane, may be his country was small
 yena wase nyalikhulisa yini
 and he widened it, or Naloungunye
 kumbe Naloungunye seliba
 and it became bigger, may be
 likhulwana yini, kumbe
 Somhlo widened it also
 u Somhlo wase nyalikhulisa
 and made it bigger

Croxley

Exercise Book
Skryfboek

J.D. 267

Name Tigodwo Alope
Naam _____
Subject Banner Stories
Vak _____
Place Tape B5
Plek _____

Feint Ruling with Margin
Dowwe Lincering met Kantlyn

Interview 1 Book 5

nyengoba lamuhla nji sekunjena
 as it is to-day
 sekutsiwa bantfu live lakutsi
 It was said to people, our country
 ligana ngalolulingo lwase Ntalasifane
 ends with the fence of Ntalasifane
 labacatisa kutsi bona bala
 people who still know that they belong to
 Nakutsi vele sibavumela katei
 here, and we agree, yet
 seabayoboshwa, loku singeta sekutini
 they are going to be imprisoned, we cannot do
 Ke Ngokutsi labantu abafanele
 anything, because the people are not supposed
 kuvalelwa ngale, nangabe upisa
 to be closed in that side, if a person
 kubuya ngalapha akafanele kuvalelwa
 wants to come this side the right should not
 ngezathu sokutsi walepha, walepha
 be refused to him, because of the reason that
 ngalokuhijiviso labasala lapha
 a person of here is for here, is of here in truth, some
 e mephuni.

- people were left out in the map
- 1 Basikelwa ngaphandle,
 they were left outside.
 - 3 Basebasikelwa ngale ngaphandle
 then they were separated from us and given to the other side
 - 1 He cannot go to --- these are
 responsible for these only these

13
leli Shadze huyaba layphi inkhosi
the Shadze is for which King or
noma leSombhlo noma la Holvungunye
Sombhlo or for Holvungunye

3 Awu lifanele kuba kubo Sombhlo

It should be for Sombhlo
ngoba lo mntfwanenkhozi Magwili
because prince Magwili

ukhanye nalaba lo Holabazwe
belongs to Holabazwe, S family
Abuyele - ke kuba -- nabo --

let us go back to this

2 Azungekho azungekho nje
they were not, they were not there

1 Besisalandzela imincelo noko

We were still talking about the boundaries
usaki' omaba kutai usho ngani
she showing me why you say, even here

kutai nalapha kwangekhatsi
was inside and there is inside

nalapha kwangekhatsi, ngoba nati
because here is the blot home

hndzalo naku e Shadzeni, kankho
here is Shadzeni, all this

loku, encinye abesa chubeka - ke
may be Hlopho, you were still

Hlopho.

going to continue.
3 E. D. bengichubeka kutai

yes, I was continuing to say that

Kukhona bantfu laba ukhalakho

there are people who are complaining to
us

Ukanye & the meaning of this word is
not clear

It could mean that they are in
the same age group

It could also mean that they come
from the same family

laphe, la e Goodwako, Kunetindzala
here at Goodwako, there is a old
tenkosi, Kunemgedze laphe unyabandya
home of the King, there are caves, where you
tumbita takaligwane solo tabhala khona
are first clay pots of Ka-Ngwane, they are still
laphe Kunemiti leyasala.

there, there are homesteads that remained
to Magubulundou nje nange
The Magubulundou this is not of Ka-Zulu
at asize waka Zulu wakaNgwane
is of Ka-Ngwane

omuti wakhe ngenoba Kunemuti
his name as there is a home of
wakho a kutsiwa kuse Bhaolzeni.
the place is called Bhaolzeni
Lubhaolze - ke kute Lubhaolze

The Lubhaolze there is no Lubhaolze
ngaphandle kokube kufe lenye
besides the death of another
intkosi, bese kutsathwa to
King, then the other one is taken and
kutsiwa wena sewutarobusa
it is said you are going to rule here
umumbe la

close here
Ingemani utetsele nje umuti wakho
you cannot just come you home
utai kuse Bhaolzeni
and say Bhaolzeni

Nalosenyibumbukisa kancane nje
Although I am being irrelevant a bit

2 Awu sekusho nye kutai unoncelo
that means how big was it
walo kutai wawunganani

3 Awu lahlikhulu kakhulu ngoba
it was very big because, it was going
lahhamba ngeninelo h. . . .
along the boundary . . .
Lemuke toti toti esiyalwini
till, till at the Spring or the source
se luphongolo, tot tot e Benoni
of luphongolo till Benoni

6 Ekoloni

5 Awuboni kumanatela lesiyalu
you see the source/spring is witnessing

3 Cho kufuneka nje besikhulume
no, we should tell the truth
ngelinyisa, kungengeti kukhuluma
not to tell false story because
lokungesiko, e ngoba loku
what we are telling has reference,
lesikhushoko kunebufakazi lobu-
can be witnessed, which is here as I
lapha nye ngoba ngokhomba ku
point at Hlopho, there are our
Hlopho kunemathuna akisi
graves, there is a cattle byre, there
kuneshibaya, kunehuzala
are old homes of the Hlopho people
taka Hlopho. Kukhona labasala
there are people who were left there

lesekulu khuni, ngobona bayagqina
 some problems, there are the ones who will
 bayetshela inkhosi kokutsi kuthona
 man to report to the king that he is something
 lesekubhupha lapha, sempela ke
 troubling us here, truly when the Zulus came
 na Zulu asega lapha abhaseka
 here waiting towards the, the people
 aphikelela le bekubika baka/flopho.
 people reported

Kwase kuyaphela kubhupha, kwase
 then the trouble was over, then they just
 kuyahlalwa - ke, akubanganalutho
 stayed, there was nothing else that
 bekunye lelwaphundze havela lapho
 happened, we are still settled as
 seloku abhale ngeroba sashleli
 we were left there

kishiywe lapho. Sasibusanyangedze
 we were sitting by the caves, we could not
 singahlali ngaphandle, sashlala
 sit outside, we lived in caves, and
 emgedzeni, ne inkhomo huzena
 cattle were taken into the cave.
 emgedzeni.

1) Asesibuyeke lapha eveni, lalisakaphi
 let us come to the country, what
 khive leMswati ngisho khona le
 were its boundaries, the country of Mswati
 kasheni ku Sashlolo la?
 I mean in the ancient time at Sashlolo,

time
 country

besekusuka timpimpi ababone
 then secret informers, who so you
 uplakela lehgama lakho nye kutai
 chitung, you won't that the Hophe person
 lowaka Hophe abemana lowaka
 was misery and the Mndzebele one
 Mndzebele apha. Ngulekoke
 was granting food freely. That is the dispute we
 in Kabano lesiyiva ngabobabe
 hear about that father

lapra labaloko bahamba badzabula
 those who followed him went through
 ingavule, baya kube Suthfu
 ingavulo and went to Suthfu here

- 1 Balandzela yena Mabheolla
 who followed him Mabheolla
- 2 Mabheolla, nempela leba Mkhanda
 Mabheolla, really they found him
 Sewugoda incwala le, bayabuya
 dancing [gogo] incwala here; and came back
- 6 Sewufu - ngoba baki lenhlambelo
 where is here because they say this
 yakhu Wangu Mabheolla
 nhlambelo was built by him
- 2 e-e-e - nempela ayengwe la
 yes real he was deceived
 ekhaya
 here at home
- 1 Ufugoda Sewule
 dancing at home
- 2 A - - le ngesheya kwe Mgwenya
 there across the Mgwenya

9 Ingavule & the meaning of the word is
not clear it is not clearly
pronounced in the tape

10 Inhlambelo & It is a place where
the King washes himself, this place is
inside the Main cattle byre
on the opposite side of the entrance,
most of the traditional things are done
there, such as ^{Keeping of} water from the Sea
is kept there, the inkunzi which is
killed by the boys [bull] after Luskwane
is driven in the before it is killed
by the boys.

loyi adze aphuma lo Mabhele la
 this was coming, this Mabhele from
 kaNgwane, njenga lo Tsekwane,
 kaNgwane, like this Tsekwane,
 lo Mabhele akatsatca bukhosi
 Mabhele took the kingship of
 lo ba kaNgwane katsi inkhosi
 here at kaNgwane, while the King
 Seykhona Seyyeva ngetinhlebo
 was already enthroned, then he heard by
 njengalokhe nyikhosi layekhaya
 spying, because he was a King in this house
 njenge kutai seabeka lo sekukhunta
 I heard that they are enthroning another one
 libayethe la akubho umuntu abati
 and people are worshipping, nobody knew even
 naku Tsekwane kunjalo. I nempela-ke
 with Tsekwane it was like that. Really, the army
 Seyyahloma ngemahlaha utai
 was prepared and ready to fight, he said
 mbonbeni (Tinjela), a
 catch him you tinjela
 Tinjela sehyesukake, awu na -
 then the tinjela started, oh he
 sewufohliswe ngulomanye emagala
 had broke through, assisted by other men
 kutai fohla ebusuku ^{bushle} uhambe.
 that escape and run away at night
 kufohla kwa Mabhele la kaNgwane
 the escape of Mabhele here at kaNgwane
 kasetshala ngulokuba Mkhulu, Makhulu
 It came about because of his senority

5 Tnyjela 7 Swazi regiment

6 Seyyahloma ngemahlaha 7 the meaning of this phrase is not clear.
Mahlaha 7 means poles for building cattle byre.

Kuhloma 7 Means to get equipped for fighting

It possibly means that everybody had raised his fighting weapon or stick.

7 Magala 7 lit means branches.

5 Fohla 7 means to walk through a bushy place without following the path.

It could also mean to break through the kreal eg cattle break through at night and eat maize plants.

But in this context it means to run away, quietly, so that nobody notices your 'escaping'.

2 e - - e - e . e -
yes . yes

3 Kukhona kona lengingokukhumbula
I can remember something, but be not
Kochwa ngingabi. nathozelo nako
in a position to explain
mine ngyafabha lokukhuluma
I get disappointed to talk about
into ngingayithfoli kahle
something I don't understand properly
1 ingatukhumelelisa

5 Ingabheolza lenkhuluma
This talk would go wrong
which will not make you successful

2 Ngoba lo Mbili nke wenta
Because this Mbili, had a bit of dispute
Kushangatai uyabanga, iya
yes

1 No he says, well there has been --
yes -- on - on

3 Uyabona ngyokhumbula lapho
You see I remember when we sing the
nashlabela lengoma kutsi
song that says
Ysigo ollo, Lyakhiwa nguMabhedla
it is the Sigo ollo, which was composed by Mabhedla
ngiyo le --
it is this on

2 Ngyokushayele coloute Hlopho
I am giving it briefly Hlopho

Twa

2-ke

men

ne
hulu

4 Sgollo - See glossary

1 Ngu Ngwane lawabeteke ula Mndzibele
It is Ngwane who married a Mndzibele

2 e - e labeteke ula Mndzibele
yes who married a Mndzibele lady

1 Iya Ngu Ngwane labeteke ula Mndzibele
yes it is Ngwane who married a Mndzibele
Iya besewitata Nolvungunye
Holy, yes, then he begot Nolvungunye

Nolvungunye besuteka ula Simelane
Then Nolvungunye married a Simelane lady
Nolvungunye besuteka ula Simelane
Nolvungunye married uli Simelane
lotala u Samhlolo
who begot Samhlolo

2 Uhamba kahle - ke Mato tikhlole
You are right those are the head point

1 Ukubeka kahle - ke ukubeka kahle
you are explaining it correctly, you are explaining
Sibili
it correctly really

2 E Kukulungeni nje ngingeke ngikubhonyise
there are many things but I cannot explain
Kutsi kwabangwa Ruffie
that what caused it.

3 Kusukela kusomshuba kuptuma
It started from Somshuba, when
Kwabhe
to got out

2 Ngoba ngikhumbula
As I remember him

3 Kungatsi kuMabheola
It may be Mabheola

Ngungetengati - ke - kutar
and don't know that -

2 e ngu samhlolo
It is samhlolo

1 Ngu samhlolo
Yes, it samhlolo

2 U Samhlolo lolaka la i Shiselweni
Samhlolo the one who was here at Shiselweni.
Utalewe

He was born here

1 Akatalwa ngula Simelane.
Was he not born of La Simelane

2 Cha uyelwa loyo, nayinkhosi
No, that is another one, I mean the old
lenolala

King [the old Samhlolo]

5 Manje lephume e Mtempe
He came from Mtempe

2 yefike yaganwa la
He married here

1 waganwa ngula Mndzibelo
He married a Mndzibelo lady

2 ehe nanso
yes that is it

3 A angati
I don't know

2 Uyise wadwabesiluthuli
The father of dwabesiluthuli

3 Ngizeva bakhuluma
I hear people saying

2 Ngu Ngwane
It is Ngwane

3 Angabatele luthfo kukhulu nyona indaba
 I don't know much about this by do the
 nyabo nyayayiva koshwa ngeke yiffichaze
 their story, but I cannot explain it up
 Ngyiganise kahle. Angath Nkambule
 to the end [in details]. I don't know
 Mhlawumbi angayichaza yini
 may be Nkambule can explain it clearly.

2 Anguyati
 I don't know

1 Nkambule nenta nyami amfumi
 Nkambule what are you doing you don't
 kumachazela

want to explain to him

2 Ngiyakubona nye lengikhwa ngale ---
 I see what I hear that ---

3 Cha ngikhumbula kwenka inthfombi
 No, I remember from when a Mndlebele lady
 yaka Mndlebele igana kaNgwane
 is married at Ka-Ngwane
 lokusho kutai yaka Hlopho ngoba
 that means she is a Hlopho, because they
 bayelamana nalo --- Kepta
 come off each other in birth from one mother
 Ayenzi swanga yagana, Mene-ko
 she was not arranged for marriage then she just
 angaso khumbuli lokutai lentkhosi
 loved the person, but I don't remember who was that King
 ngelovani le yayitalwa nguMndlebele
 who was born of Mndlebele, because I hear
 ngoba ngiva nye nabatai labankhosi
 people saying labankhosi

2 Kwenelisa 7 In Swazi context it means the arrangements made by parents for a girl to go and marry anybody in a family. It could be done against her will. It could also be done when the girl is still very young, and this could be explained to her when she is grown up, that she should not fall in love with somebody because she has been provided a husband by her parents.

3 Labantosi, meaning mother of the King

empelen labakwesita lenggasosca ngako
which they to rely, what which I can discuss
ngakumise nyengoba ukhuluma lendzaba
straight as we are talking about
nye

This story here

1 He's not, sure he cannot tell anything
about them

Ben. - - - - -

1 Babekhona kuSembhlole yini ngoba
Wene they were at the time of Sembhlole because
Kungatsi kukhona lafwe bona khona
it seem they did something wrong here
emabito abo kumbe weva Kuphi
their names may be you heard somewhere.
Ntai ufuna kwati lokutsi babephila
He says, he would like to know if they
ngesikhatsi kaSembhlole yini noma
lived at the time of Sembhlole or at the
babeiphila ngesikhatsi kaNobungunye
time of Nobungunye

3 kaNobungunye
at the time of Nobungunye

1 AkunguNgwan
It was Ngwan

3 Awu ngibona ku Nobungunye
I think it was Nobungunye

1 Iya
Yes

3 ehi ehi le ashlakweni sayso lapho
yes at its head where it emphes
ingena shwanolle
itself into the Ocean

Nguye lowatei nangabe asakhlulile
He is the one who after he has grown
wabuyela kulesipholophitho sokutsi
up went back to the prophecy that the
kuyawuchanuka tihlobo temu letindzo
shall come you friends, which a tall and
letkharuya lilanga sungabotentu luthfo
glitter like sun, don't do them anything
Nguye lowenta lesi sipholophitho

He is the one who made this prophecy
lengisho kokutsi, abevelle atshengisive
I mean that, he was enlightened
kokutsi belive lakathwane akupuneki
that this County of Ka-Ngwani, you should
nente bubi ngoba myakwenrukwa
not do something bad, because you will
ningeMa bubi. Kodowa-ke umoya
be deprived once you do a bad thing.
wami awuhambisani nako kulenzaba
My my spirit is against that in this story
lesikhuluma ngayo yesikhlabatai
we are talking about of land
yelive bato, buhle lengingahle
of the County, they have nothing good
ngibukhlulume pungenetse
which I can talk about

Kuto kwabo lokuhle lokungifabulisako
they have nothing good which pleases me

Ngoma nakubabe Mahagano
 because even with my father Mahagano
 bengikwa kokuta beluka ku
 I heard it that they came from Shoba
 Shoba beta nenkhosi la e Shiselweni
 with the King to Shiselweni as
 batolwana tenkhosi, nanca
 molonanas of the King, even when
 inkhosi sephambile sephlasele
 the King, had gone to fight to Beuthfu,
 be Suthfu, Seyile eMolymba yabuye
 and settled there at Molymba and
 yathfumela emancusa atawubuta
 he again sent people [agents] to ask
 nasekupike baka Zulu kokutai
 when the Zulu people came that, didn't
 molwana kam ayisalanga yini
 the molwana remained at Shiselweni
 e Shiselweni kwabonakala molwana
 it was realized that the molwana
 ikhona la e Shiselweni, yaseke
 is present here at Shiselweni, they
 yathfumela emancusa kubaka Zulu
 he sent people to the Zulu people, to
 kubaka Mtshangase kokutai sugase
 the Mtshangase Clerk that that we
 oluli e Shiselweni phela sengumncede
 should not go past Shiselweni because
 wenkhosi loWo, Kwase kuputshwa-ke
 is a boundary of the King, then it was
 puter umncede nge Mantsambe
 marked that the boundary is Mantsambe

- 1 lomolgala ngiyaphela wekunene
honorable of the right hand I step here
- 1 Libuthfo lakhe koolowa
What is your libuthfo
- 3 Ngulochege
I am lochege
- 1 Wena wekunene
You of the right hand
- 10 Mine ngurqu Mgwagwanana shudlu
I am Mgwagwanana shudlu, that we
lekhu saskura nangaye babe
heard from our father Mpetfu
Mpetfu nabobabe kutse
and my father and others, that truly
nangempela kwenteka, konkhe
it happened, all is true, this
ukhuluma kena lomfana, mangena
boy is right, therefore here
ke kute laphe ageja khona
is nowhere, where he is making a ^{mistake}
- 1 koolowa libuthfo lekho?
What is your libuthfo
- 10 Libuthfo lamu ngelgavu muna
My libuthfo I am Igavu
- 1 Khuluma klophe
Speak klophe
- 11 empela mine ngurqu Vali klophe
Really I am Vali klophe
konkhe lolokukhulunywe waMabogane
all what was sent by the son of
Kudigimso
Mabogane is true

5 leave, leaving the second, 3 regiment

5 Kwakubantwana nje bekhaya
 They were just children of the family not
 kungekho emabuthfo
 emabuthfo

1 Yeboke
 Oh yes

5 Mina ngibonga konkhe loku
 I thank all what Hlophe is tell to
 lokukhulunywa ngu Hlophe ngoko
 us, it is right

3 Khuluma konkhe umbandzela
 Tell all your story
 wakho

9 Ngitsi mina ngimi Jubela Malinga
 I say I am Jubela Malinga
 indovuna yala e Shiselweni
 the indovuna of here at the clot
 lizizala ku Mahagane
 Shiselweni at Mahagane

10 Thula babe thula babe
 Keep quiet father, keep quiet

9 Konkhe loku lokukhulunywa ngu
 All what Hlophe tells, it is
 Hlophe, ngoko loku bokukhulunywa
 exactly what Mpethu is saying, all
 ngu Mpethu, konkhe akukho lapho
 there is nowhere he is making a
 ageje khona, nami Mpethu
 mistake, Mpethu also told me that
 abengicoxela khona loku

4 Indouna is a person who holds a senior position under a chief or a King, he is more or less like an assistant to the chief or King in the administration of the people, land and land allocations and many other chieftain or Kingdom matters

3 Awu mine ngungu Igodoo Hlope lekun
 I am Igodoo Hlope, I got this from
 ngangkuhela ku Mahogane lomdala
 Mahogane the old one his
 ebuthfeni angudhegu
 regiment was lochequ

1 Koolwa ubuthfo hni wena
 What is your age regiment.

3 Mine ngiwesikhonyaneni
 I am of Skhonyaneni

1 Babuthfwa nini bakahlope kube
 When were the Hlope people collected
 babuthfwe babe ngumbuthfo wuthosi
 to be the Sibuthfo of the King, when
 bachala nini
 Did they start

3 Yefikela kubo inkhosi, kube
 the King found them
 inkhosi ibe nabo baba ngaphasi
 that the King be with them and they be
 kwinkhosi lokusho kutei baba
 under the King, that they become mabuthfo
 ngemabuthfo inkhosi, bafikela
 they came to the King.
 kuyo

1 Babenawo yini emabuthfo abo
 Did they have their own Mabuthfo
 bona ngaphambili
 before

3 babate, bekwakhuwe nje
 They hadnt, they were just settled

1 Lochege > No. ^{age} 1 Regiment of King Manuiri
IV

2 Ekhonganeri / Subasambo 7 regiment & ~~loss~~
in the 1920s

3 Libuthfo 7 age group

Croxley

Exercise Book
Skryfboek

J.D. 267

Name Tigadno Hlophe

Naam

Subject Bonner deis

Vak

Place Tape 85

Plek

Feint Ruling with Margin

Dorwe Lineering met Kantlyn

interview 1 Book 6

Kwalisisu semfati ngu Hlopho
 of this woman ahe Hlopho and
 MaMnolzebelo
 Mnolzebelo

1 toMkhabela wabhekaphi wabheka-
 Where did Mkhabela go to

3 Hgwele wonkho lamhlaba
 He is full, all over the world.

1 Laba bakamkhabela nje njaba
 the Mkhabela people as they are.
 banje

3 Wena - wekunene
 you of the right hand

1 Ewu mine bengibalabla lababaka
 I thought the Mkhabela people are
 Mkhabela katsi bale eButhfonga
 unknown, I am surprised they come from Buthfonga

Bon - - -

1 Wo sibabesela - ke Mkhosi kutsi
 Oh we use to ask at the end Mkhosi that
 usho kutsi mine ngungubani
 you say who are you, of whom
 wakabani lengangikuthfola, leku
 where did you get what you are
 lengikushoko ngangikuthfola
 saying from whom and where
 kubobanibani laba dzala.
 the old people

3 Awe mine ngugu Ingolvo Hlopho
 I am Ingolvo Hlopho

- 1 Auou nami nybona loko
I also recommend that
- 2 e longuena apika wabonana
The one who came and saw the King
menthosi wabayindouna ya Mkhosi
is the indouna of the King
ngu Igoolo
- 1 Lapha ngaphambili baka Hlopho basahleli
in the ancient time when the Hlopho people
babanabani batibu sela Kuphi
were settled there, were with whom ruling them
3 Cha Kulungulo e. Kwakungu Hlopho
No, right, it was Hlopho, who was
abekhona kubaka Hlopho basendawonye
there amongst the Hlopho people, when they were
nalo Hlopho na Mndzebele, nabehlukana
still together, the Hlopho, Mndzebele, when they
sebacala Kuphuma seboritwana
separate
Kuphuma Mndzebele swuyahamba
Mndzebele got out
Kuphuma Mkhabela nyahamba
and Mkhabele also goes out
Nalo Igoolo - ke Rewutangala
and Igoolo then came this hole
acatawukhonzara menthosi
as a result he met the King and
abeswuba yindouna yenthosi,
he became indouna of the King
lababonemave - nje phakatsi
who have places amongst these children

lowayobulala Mabheola
who went to kill Mabheola

1 Wo - Watini nkhozi ngakholwanolwa
Oh what do you know nkhozi about
Nolwanolwe lomntfwanenkhozi
Nolwanolwe the prince

8 Nolwanolwe umntfwanenkhozi
Nolwanolwe the prince

1 Lolokusizabuka kuye naba

The one from whom the Mbolimbollini people
be Mbolimbollini, hi-low Mbolimbollini
izabuka-za, that of Mbolimbollini
angisi nye Nolwanolwe low Mbolimbollini
let me say Nolwanolwe of Mbolimbollini

8 Awe nganginemanya ngumcaro lepto
I would be telling false I am young there

2 Ngumuphi loNolwanolwe

Which Nolwanolwe is that

8 Ngyambona loNolwanolwe nyaba

I see that Nolwanolwe as you are talking
akhuluma ngaye nye
about him

8 Ngulaba be Mbolimbollini Mkambalo
It is those of Mbolimbollini Mkambalo

2 Wo nkhozi

Oh nkhozi

8 Ngyabati ngahle - - - kopta - ke
I know that I - - - but I

awe ngangiyaphisi kakhuluma
would be wrong to tell their
indaba yabo angiyati kakhle
story, I don't know it properly

- 1 Kube Suthfu
in the place of Besuthfu
- 2 Kube Suthfu e Huku le-
At the Besuthfu at Huku Here
- 4 Bate Myekeleni ayhlocele
they said leave him to get ready for fighting
- 2 Nansi injola nglokusyigi-
Here is injola is still the 2-
ayhlo mkhulu
you grad-father
- 1 Kwakunguku Mbandzeni yini
Was it at the time of Mbandzeni
- 2 Awu cha
Oh no
- 1 Ngkuzuphi ukhosi
Who was the King at that time
- 2 Ngu Mewati
It was Mewati
- 1 ekufeni kwa Sombhlole
After the death of Sombhlole
- 2 Ekufeni kwa Ngwane to Bhuza
After the death of Ngwane this Bhuza
lowanatsisa lubidi lahra Ekhorini
who gave milk to drink here at Ekhorini
la Kasobamba lomelala
here at the Olot Sobamba
- 1 Watu phela e kufeni
He then after death
- 2 Sombhlole uyise wa Mewati
Sombhlole the father of Mewati
ekufeni kwakho, Ngu Mewati
after his death, it is Mewati

- 1 O. Wawukwaphi -ko wena lokhu
Have you heard this
- 2 Ngangukuwa kubabe Lorchegu
I heard it from my father Lorchegu
- 1 Wo noreye vugulo Khegu
oh he is also Lorchegu
- 2 e-e- lubala
yes exactly
- 1 Awu ampela -ko
yes really

live laka Hlopho, ne baka Mshungaso
the place of the Hlopho, and the Mshungaso
base bayabonga batar' nyabonga
then they thanked, and said thank you
wa Bidge usithfu mele inchooza
of Bidge you have sent us a man
kutei wo ngyacela nino bekunene.
that oh, I am asking of Kunene

7 O. Malume

Oh my uncle

2 Tsineko Kwaphuma inchooza la

with us a man went out to at
ka Goolwako yaya la Bukhosini
Goolwako to the King

1 Mkhambule

2 Umnakaabo Shifu Fakisanolla

the brother of the chief Fakisanolla
loweth u Mterithfo waka Mkhambule
who knows the laws of the Mkhambule
le e Goolwako, nyagana-ko
at Goolwako, we keep all
on the emadlot akutei bababe
ancestors of ours, ground fallen
Mkhulu balapha le Goolwako
of here at Goolwako at
e Ehlutse.

Ehlutse

1 Mkhambule ubuthfo linu koowa

What is your ubuthfo Mkhambule

2 Ngwe Madotsheni

I am of Madotsheni