

S.O.H.P. HLOPNA HISTORNY 171 godno Hlopha 1/3

bona-ke Hlopho ngokutshi namni  
 continue the people  
 ngingumfana wemise<sup>27</sup> tsheni. Ngwa  
 because. I am going from Masekweni<sup>9</sup>  
 njalo kubabe.  
 I heard this from my father

1 Asengbute-ke Nkambulo, lababaka-  
 Can I ask you a question, Nkambulo; when the Nkambulo  
 Nkambulo nabahamba, baya le  
 people went with the King, had the Ntshangase<sup>30</sup>  
 bahambasenkhozi, becebapikile  
 people arrived?  
 yini lababaka Ntshangase ku

2 Sivalo simphi  
 Which door?

1 Kuba sivalo kulendzawo  
 To be a door in this place

2 Cha phela inkhozi yesuka ngokubaleka  
 No they ran away from her.

3 Cha babangakufiki  
 No they had not come

2 Befikela ku Hlopho  
 They came and found Hlopho

3 Ayisukanga ngokubaleka inkhozi  
 The King did not leave here because he was running  
 yesuka ngokubaleka bebuthefu  
 away, the King left here to raise and fight the Bebuthefu<sup>27</sup>  
 kubamba kuya le, ibuka hoo  
 He went to them capture the countries  
 beyingabe iphele kulo  
 where he could settle

9 Masatlam - it a Suez ibutfo  
born between the years 1909 to 1914

10 Suabe in Swati means a door but in  
this context it means that the people were  
used as buffer, they prevented invading  
armies from enemies

Lapba e Mutini wenkhosi. Laba be Goodhoko  
 at the King's home. Those of Goodhoko<sup>31</sup>  
 laba baka Hlopho, nebaka Mambule.  
 The Hlopho and the Mambule people.  
 Sesitsethpo-ke tene sihamba wenkhosi.  
 We were taken and left with the King.  
 Sepiko sacaba ka lobamba lomdzala,  
 the we started building at the old lobamba<sup>7</sup>.  
 lomdzala aji lomusha asiphume  
 the old one not. The new one, we have  
 siphume, sekusile Hlopho Laphe  
 gone out and finished, Only Hlopho is left to look  
 kophetse wonke lomgeze nemadloti  
 after all the caves, and the ancestors  
 konkhe. Nekupika laba baka Shangase  
 everything. When the Shangase<sup>35</sup> people arrived, Hlopho  
 se bathasojwe ngu Hlopho, kuhamba  
 was in charge of them, after the King has  
 kwenkosi sengunyana vele abalika  
 left he was responsible of running away and got  
 ayangona emgezeni kakhela  
 in the caves with the people this Hlopho  
 kakhela, ize iphele umphi yake Zade  
 till the Zulu umphi<sup>8</sup> was over  
 libuse kahle hwe, kume Hlopho la  
 then he was peace in the country. It was Hlopho  
 E Goodhoko uyiso wa Mahogane.  
 here at Goodhoko<sup>31</sup>, the father of Mahogane<sup>36</sup>.  
 E. Kute-ke lomunye umbandzela  
 there is no other important story  
 lenganyawuchuba, kunyachuba  
 which I can further tell, the can

Hope

Mhlekuwa p.33 who is he?

p.33 Check out Fokole relationship to  
Hlubi

p.33 Where is Kuzazana

p.34 " " ka Sikhunyana

30 Mahagane; according to Matsebula (p. 7) he was the induna of Ndvunguny's liLawu and administrative capital of Eshobweni.  
8 Imphe in Swazi the word means both war and army

31 Godlwako: a craggy mountain about 5 km south of the Swazi border, and about 20 km outside the present-day town of Pongola, along the road to Piet. Retief

32 Edudwaleni - possibly an area around a store of this name on the dirt road between Nkhlangano and Zambodze, near to Nkhlangano

33 eWulu - the meaning of this is not clear.

34 Zambodze: there are two sites known as Zambodze in modern Swaziland. One is located east of Lobamba in central Swaziland. The other is in southern Swaziland, approximately 10 km south-west of Nkhloshene. The name, if not the site, was the same for the early Swazi king's royal residences in the south

35 Shangase (variants: Ntshangase, Ntjangase): a Swazi subongo. This group came from KaZulu

7 Lobamba lomdzala: lit. old Lobamba. According to Grot Peter, Lobamba was the residence of the early Swazi king Ngwane in south-eastern Swaziland (p. 75) while Matsebula (pp. 6-7) gives Lobamba as the residence of Ngwane's wife and the mother of his heir, Ndvunguny, la Mndzebele, and under the induna, Dandle Nkambule.



5 Chela. The word chela in isiSwati means to sprinkle medicine [muti] mixed with water as a protective medicine. usually, in war time or to remove bad spirits from wizards. The meaning of this section is not clear.

6 Muti is lit. any medicine, but here they are talking about traditional medicine in a form of herbs used for protection, bewitching, healing etc.

26 Lywebu: a Swazi sibongo. According to Kupel (p. 233), the Lywebu were emaKhandzambili, and were related to the Shabangu. Matekuba (p. 9) says the Lywebu originally lived somewhere between the durutfulu and Somati rivers, and were of 'Sotho (Pedi)' origin.

27 beSuthu: a generic name for the non-Nguni speakers of the southern African interior.

28 Mdzumba - mountain range central Swaziland running along a roughly east-west axis, between the present-day towns of Mbabane and Manzimba.

29 Barberton: a South-African town about 43 km from the north-western border of Swaziland.

30 Shiselweni: area in southern Swaziland extending south to the Phongolo R. and eastwards to the Subambo mountains. Shiselweni was the heart of the Swazi kingdom during the reigns of the early Swazi kings Ngunane and Mdunandye and was depicted in the early Swazi legends.



1 Chubeka phela babe

continuous you babe

2 E. Singebaka Hlopho

yes we were the Hlopho people

"le- - ke indoodya' ya kaMkambule

then a Mkambule man went to to  
yaya le Emtampi, yabeseyubuya  
Emtampi<sup>2</sup>, then came but with the King here  
nenkhosi lapha E Golelo<sup>24</sup>  
at Golelo.

Seyiyeta-ke inkhosi sayitawungena la  
then the King came to enter the Hlopho area.  
ka Hlopho. Kungulapha-ke sekhouyusa  
It is when he was shown all the caves by Hlopho  
nyuHlopho yankhe imigedya. Umplatazi

He was not just  
angasiyo umplatazi a akhulu kona  
a head man but a chief with the  
banalaba ba kaMkambule bakhelele  
Mkambule people as their neighbours.

3 Cha. ayindouna lo Hlopho

No Hlopho was an indouna<sup>3</sup>

2 Ayindouna lo Hlopho

Hlopho was an indouna<sup>3</sup>

1 Ninkhulume ny mchubekke bonkhosi  
just continue talking freely, bonkhosi<sup>4</sup>

2. A-Kuto-ke lokunye umbandzela-ka

There is nothing more, be content

toti-ke sekuchel' a hichela-ke  
till they chela<sup>5</sup> in " fichele<sup>5</sup>

kuchelwa-ke banalaba bakaMkambule  
using the Mkambule, the indouna [ie. the  
ones who lived on the borders]

N.B. The cassette starts in the middle, the  
introduction part of the conversation  
was not recorded.

1 Babe here does not mean a biological father  
but is used to respect a grown up person.  
It is now commonly used even to young  
man.

2 Entempe is a name of a place (see note 62)

3 Indvura > indura is an assistant to the  
Chief or King, he is always the most  
senior man next to the chief or King when  
coming to matters concerning administration  
of his people and settlement of disputes.  
and allotment of land and many other  
things: see glossary

4 bonkhesi is a plural lit. meaning all the  
Shamini people. But it is now commonly used  
as a respectful praise to all people  
irrespective of their clan name. In this case  
it is a respectful title for the informants.

23 Nkambule: a Swazi sibingo. According to Matsebela (p 22)  
the Nkambule people khonta'd Mswati, and rank  
amongst those known as emafika'muva. Kuper likewise  
describes the Nkambule as emafika'muva, and as being  
a 'Sotho' group (p. 233).

24 Golela: (variant: Gollet): border post between South Africa  
and Swaziland, situated in the south-eastern corner  
of the latter country.

25 fichele: possibly 'squads', regimented units

Interviewed at.

Date

Informants

Hlophe, Mkambule, Mahinga

Interviewers

Reference

3 Hlophe, Tigodvo.

2 Mkambule

9 Jubele Mahinga



Exercise Book  
Skryfboek

J.D. 267

Name Tigadwalet Alapla  
Naam  
Subject Bonwet Stories  
Vak  
Place Tape B5  
Plek

Feint Ruling with Margin  
Dawwe Lineering met Kantlyn

Interview 1 Book 1

Section One

Hlope History

Banner series

1. 04. 70.

Tigodvo Hlope.

Semvelo lapha anganangede usuke  
 while he has no cave, he would be telling  
 aphosisa, ingoba lalihanjwa inyomatani  
 false, because the country was full of wild animals  
 kunethlahla. C. Nabafika - ke laba  
 and trees. When the Zulu people came  
 bakazi Zulu ngokuletsa umpho lapha  
 their <sup>53</sup> here. Then Zolze <sup>54</sup> sent to  
 uyathfumela - ke ule Zolze uthfumela  
 the King of the Zulu people, I don't know whether  
 enkhosim yaka Zulu. angath noma  
 it was Mpanole <sup>55</sup> or whom at their birth  
 ngubani noma ngu Mpanole noma  
 sequence  
 ngubani, lapho nje ekwelamaneni

Kuya bani bani na Mbandzeni  
 up to so and so and Mbandzeni  
 asubukisane khona lapho  
 let us help each other to find there

- 4 Kuyakuba kuMpanole  
It should be Mpanole
- 3 Uyathfumela ulai ke awo wena  
He sent and said, oh you of the right  
 wekumene kopho mabani uyinkosi  
 bano <sup>56</sup>, because you are a King with  
 ulwa nabani lapho, kuhl' yini  
 whom are you fighting here, is it good and  
 kuyakuyabulisa yini kulwa  
 dieading you to fight with a woman to  
 'ne Mfati ngwaz' umfati  
 stab a woman

54 Zidze: (variant: Zwide) chief of the Adwandwe, in the early nineteenth century.

55 Mpande: king of the Zulus, 1840-1872.

56 You of the right-hand (wena wekune): a sinanatelo of the ruling Dlamini, used more widely as a polite form of address for any-one.

seyphambile ihlasela letwe,  
 has gone to fight the nations [tribes]  
 kwase kukhanya kutse uphosi  
 then it was clear that the King, here chief.  
 lapha, yase nyabhubha. Nangwa  
 When I hear  
 balungana kungesi khatai uphosi  
 then estimating it is the time when the King at  
 ka Hhohho Mswati. Makutawubhubha  
 Hhohho Mswati. At about the death of  
 Ludovonga. Enkhawini  
 Ludovonga. When at Enkhawini<sup>50</sup> Mbandzeni  
 besikutawubekwa Mbandzeni  
 was about to be enthroned.  
 angakabekwa Mbandzeni, angaka  
 before Mbandzeni was enthroned, before  
 Veli na... Na dudovanya  
 Ludovonga had appeared [before he was born]  
 Kwabakhona inkhulu kinkhulu yemphi  
 There was always <sup>great</sup> trouble about the <sup>imp</sup> of the Zulu people  
 yaka Zulu, yase yewela kabi lapha  
 it crossed badly here at  
 e luphongo ipki ihlasela la kakhaweni  
 duphongo, and came to raid Kakhaweni<sup>53</sup>  
 ilwe ne Maswati, nengoba kushoko  
 and fight against the Swazis, as it is said that  
 Kokuba inkhulu temvelo lapha bantfu  
 the indigenous chiefs here are the people who are  
 labalapha be Mvelo, benemgedze  
 here as indigenous people they have caves, if  
 longabe uyakutshela kutse inkhulu  
 someone tell you that he is a chief here



50 Nkhanini: according to Bonno (p.p. 118, 127, 151) Nkhanini was consecutively a royal homestead of Mswati, Ludvonga and Mbandzeni. Matsebula (p. 25) located it at the junction of the road to the 'Lobamba king's house' and the Mbabane-Manzini road.

52 Phongolo: this river rises in the Drakensberg mountains, south-west of modern Piet Retz, and flows eastwards just south of Swaziland's border with South Africa. It then runs through the Lubombo mountains to join the uSutu, to form the Maputo R.

53 kaNgwane: lit. the place of the Ngwanas. The phrase can be used to refer either to the whole of Swaziland or to the very heart of the country, around the king's chief royal residence.

nje lelgama kutar' mbabita nyam.

*the name, they have to you, call them*

baKanye - ke satabeludgakeni.

*they are together with the Luchakeni people*

bokuphuma la ekhaya Tabo,

*who came from this home also*

ba ekhabo Handeleka ka Phunga

*they are of Handeleka<sup>46</sup> at Ka-Phunga<sup>47</sup>*

bokuphuma la ekhaya,

*they are from this home*

2 Seruyane.<sup>48</sup>

3 Laba bakakumbule bokuphuma la,

*the Kumbule people came from here*

Awu! nje ngabala umhlabatsi

Ohi I can count the Watol

ngoba ngesho ka Hhohho Kuphi

*because even at Hhohho<sup>37</sup> everywhere even*

ngesho kulelaku Mankayane

*at Mankayane<sup>49</sup>*

Kukhona lemvulo bokuphuma

*there are indigenous people who come from*

la

*here*

2 Awu kusadoute la ku Mankayane

*Ohi Mankayane is near*

bala lehlolo nje tabo

*just count their heads [some families]*

3 Ngeshaye - ke lapho nembuye lapho

*I now leave there and come to day after the*

ekutsemi, emva kokuba uphede

king

46 Hand Peka, chief of the Ka-hunga area, who died in 1724: (this line of chiefs appear to trace a line descent back to Ngweni III, and his son Liba).

47 Ka-Phunga: area in central southern Swaziland about 35 km south-east of present-day Manzini.

48 Senyezane: the grandfather of Handeleka (see n. 46)

49 Mankayane: area about 40 km south of present-day Mbabane.

Ngitawubala naba baka Hhohho  
 I am going to mention to Hhohho,<sup>37</sup>  
 baka Shuba, bokuphuma la ekhaya,  
 the Shuba,<sup>38</sup> they are from here at home  
 Ngibale baka Zombodze nabanya  
 mention to Zombodze,<sup>39</sup> they they got out  
 bokuphuma la ekhaya, baka Shuba  
 of this home to Shuba people and  
 nabi-bekhabe (Hawa)

those of Hawa -- [not clear]  
 Ngibale beludzakeni ekhabo Uzi  
 mention those of ludzakeni<sup>29</sup> of Uzi,<sup>40</sup> they came  
 bokuphuma la ekhaya, Ngibale  
 from this home, and mention to Shudlu<sup>41</sup>  
 baka Shudlu nabo ngesheya bokuphuma  
 then across they came from here  
 la, Ngibala imithi leisho ibe imithi  
 and mention homes which are indigenous  
 yemvelo yala hayi (thambi)  
 here not foreigners.

2 Shaya Hlopho kampanozi kana  
 Hit Hlopho it is nice [continue it is interesting]

3 Hayi thambi ngibale beludzakeni  
 Not foreigners, I mention of ludzakeni, of  
 ekhabo Mapumuzane, narwuka Hlatzi  
 Mapumuzane's family, east of Hlatzi<sup>44</sup>  
 nange umplakatsi ngala  
 there is umplakatsi thus solo

2 Eya Shobeni  
 At Ma Shobeni<sup>45</sup>

3 Cha, bantfu lababe -- Seng Hhohlova  
 No people who forget

- 37 Hhohho; there are two areas in Swaziland known as Hhohho. It is the name of the area just north-east of Mhlosheni in which the Shibe people are settled. Hhohho was Samkela's administrative capital near present-day Mhlosheni. (Hhohho is also the name of Swaziland's northern administrative district in Swaziland, and of Mswati's capital on the north bank of the Lomazi River - the north)
- 38 Shiba; a Swazi sibongo. The Shibe occupy a chiefdom just north of Mhlosheni on the Ngwedze river
- 39 Ludzakeni; area just east of the Mbulungwane road junction in southern Swaziland
- 40 Veri; chief of the Ludzakeni area, now deceased. (a Dlamini descended from Ngwenane III, through his son Luba)
- 41 Dlodlu; a Swazi sibongo; mostly resident in the Ludzakeni area; apparently originally from the Zulu (see interview La Dlodlu, 4.11.85); and living under the Dlamini chief of the area
- 43 Maphumuzane; present chief of the Nsibandze, at Zombadze in southern Swaziland
- 44 kaHlatzi; Hlathikhulu - town in central southern Swaziland
- 45 Mashobeni; area around the royal graves at Mbilaneni, under the Mdlele chief, about 8 km south of present-day Nhlanguano.

37 Hlobo has been used two areas in Swaziland  
From an Hlobo, it is the name of the area  
just north east of Mkhosane, in which the  
white people were called Hlobo wa Santsibets  
administrative capital was present-day  
Mkhosane. (Hlobo is also the name of  
a river in northern administrative  
border of Swaziland, and of Mawati's capital  
on the north bank of the Senati River - the north)

38 Shida: a Swazi sibongo. The Shise occupy a  
chiefdom just north of Mkhosane on the  
Ngwedze river

39 Indzakani: area just east of the Mbulungwane road junction  
in southern Swaziland

40 Vesi: chief of the Indzakani area, now deceased (a Dlamini  
descendant from Ngweni III through his son Ziba)

41 Mbulu: a Swazi sibongo; mostly resident in the Indzakani  
area; apparently originally from the Zulu (see interview  
with Mbulu, 4.11.85), and living under the Dlamini chief of  
the area

42 Maphu: chief, present chief of the Nubandze, at Zombadze  
in northern Swaziland

43 Mkhosane: Mkhosane - town in central southern Swaziland

Mkhosane area named the royal graves at Mkhosane,  
and the Mkhosane chief about 10 km north of present-day  
Mkhosane

Abuka bubble bendzawo, yabamba  
 looking at the beauty of the area that is here the  
 Kanjalo-ke kuzo isuko la. Hazi  
 King left here. That that the King was  
 Kutsi yaybaleka, kwakwanga  
 running away, it was before the fight  
 Koliwa puloso inkhosi.  
 started at that time. Like the place  
 Njengendzawo yayhlali inkhosi  
 where the King was living, and it was not  
 ingasibo boclowa bakakambule  
 only the ikambule people who went  
 babalapha, akulomuti wenkhosi

There, in this <sup>42</sup> minuti of the King, they  
 banengi ngirgababala bonphe  
 are many I can count them all  
 labasuka Kanye wenkhosi la  
 those who left with the King here  
 babamba balandzawo wenkhosi  
 who went and followed the King

1 Iya babale Hlophe, ~~utai nini~~  
 yes mentions them Hlophe, you say you the  
 andovuna ipteta banini Hlophe  
uchuna<sup>3</sup> was in charge of whom Hlophe

3 I - - Ngosede nje inkhosi - - kutawahlupha  
 I can start by saying that it will be a problem because  
 ngoba labakakwane sibehlukana  
 the people of Ngwane have split, I am going  
 ngitawubala lemiphakatsi yabo  
 to mention their mylakatsi  
 ngokwehlukana  
 Separately

11 umplakathi is an assembling village of the chief or king, usually a large traditional homestead under the control of the chief or king. But there could be many such homesteads under one chief or king, in such a case there is always a senior or main umplakathi.

42 umuti: lit. homestead/residence. The king's umuti is, however, much larger than a homestead, more closely approximating a village.



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inkhosi nempela - ke kwasekuyenteka  
 (see n.45) the King, really it happened that we settled together  
 kuba bahlahisane - ke solo batndovuna  
 peacefully, the Hlopho people being ndovuna<sup>3</sup>  
 Nayinkhosi Beyiphuma Beyishiya laba  
 when the King left, he left powers to the Hlopho  
 bakahlopho la Seyhomba, Sekuphuma  
 people, when he left. The Mkambule people left with  
 Malaba baka Mkambule lahra  
 the King. When the King left, he left the Hlopho  
 nayiphuma, nayiphuma ishiya laba

baka Hlopho. Baka Hlopho ibanuka  
 He gave an axe to the Hlopho  
 izembe itei amphakatsi wami  
 people, he says I want you to build another Uphokatsi<sup>11</sup>  
 lomunye ngifuna newucabe lahra  
 for me. here at Sheba<sup>18</sup>  
 Kushioba, lahra ngikhomba khona  
 where I am pointing above the  
 etikweLuphongo.  
 Luphongo

- 1 Yeboke njoba inkhombu ngalele  
 yes as we pointed that clay [he must  
 have showed the interviewers previously.]
- 2 Nababeka - ke laho kupcika ukutsi  
 when they put, it was found that the imphi<sup>8</sup>  
 umphi yaka Zulu kusithuba sekuba  
 of the Zulus, at the time when the King  
 inkhosi Beyhombile seyicalile  
 has left has started

18 - Shoba 7 This may be the name of a  
person, or place, mountain possibly Mashoba

19 Lufongo 7 May be he wanted to say  
Lufongalo (see n. 52)

Kutawulela sigotsho, kwakhuwa  
to ask sigotsho<sup>17</sup>, to built this house  
lenollu, sigotsho, agana khona

lapho - ke, <sup>The Sigotsho</sup> bayeta lapha <sup>We stop there</sup> emphakatsini  
they came to the mphakatsi of  
ka Hlopho, lakitsi bangwela sigotsho  
the Hlopho people, they enter here to sigotsho  
beze batowuthola nesitai konkhhe  
till they get the mitai everything to us  
kokusebenta imphi.

as protection, cherni in the imphi<sup>8</sup>

1 Chubeka Hlopho  
Continue Hlopho

2 Cha nune ngokuba kwami nabakhuluma  
no, according to what I heard from the old  
baybeka laba labochala baybeka  
people telling is that the Nqwane  
kanje, laba baka Nqwane  
people found us being men of this  
basiphandoza singemadododza ala  
Area [important, ruling and autonomous people  
kulenzawo time. Kwase kuryeka  
of the area]. But it happened that the Hlopho  
Kutsi laba baka Hlopho, bapho  
people were put as indunas<sup>3</sup> over us  
babekwe indolana lapha

stakufika laba baka Nqwane  
at the arrival of the Nqwane people.  
indunas tokuphatsa bemisti  
as indunas in charge of the homes of

17 Sigotsho & the meaning of this word is not clear but it probably means a residential area [to Khouta]  
It could also be a type of a house or home.

2 Khashane e Cape Town  
 Jar at Cape Town.

3 Ngisemile - ke lapho  
 I have stopped there

1 Askufake = ~~the programme~~ lenye  
 let us put you into another programme

3 Dya asamble  
 yes let us go [meaning let us start]

1 Sengiyavulake, ngibekutsi laba  
 I am now opening, I was to say to Nkambule people  
 boka Nkambule bayehla - ke baya  
 went down to Mtembe<sup>62</sup>. they came with the  
 le Mtembe babuya nalo nenkhosi  
 huyi and put him [possibly meaning outtroved him]  
 bafike bayibeka e Golela. Nabe fike  
 at Golela<sup>24</sup>. When they arrived at Golela  
 le Golela fike bayahlala - ke  
 they settled, for that time, for that time  
 lesa sikhatsi laba sikhala nenkhosi  
 they stayed with the King when they came  
 naseba khuphuka beta la baklandya  
<sup>up</sup> and found the Hlophe people  
 laba baka Hlophe, befike bangena  
<sup>into the Kingdom of</sup>  
 phanse - baka Hlophe yini lobukhosi  
 the Swazi people come under the  
 be Ma Swati. lobusuka le Golela  
 Hlophe people when they left from  
 nomra kwenteka njani khona lapho?  
 Golela, what happened there?  
 3 Cha, lababaka Ngwane beta  
 no the Ngwane people came

62 Mtembe: possibly Ka-Thembe, the area east of the  
Lubombo mountains and south of Maputo, (see n. 2).

uhleli noma kaphuma kapha  
 He is settled there, even if we get out here  
 sangawubona umntu wakhe.  
 we can see his homestead.  
 Sithambi ukhona-ke Sithambi vele  
 Sithambi is there [living] you also know  
 nyamath nani ngiyena Mathonya  
 him. He is a very senior person who  
 lo khona. loMpho nye leli lemuka  
 is here [to be seen]. All this area right till to the  
 tot-tot-tot liye liyocina, awu  
 end there, nearly up to Johannesburg  
 bhosobha liyofika e Johannesburg

- 5 Sithambi liye liyofika e Johannesburg  
 It goes up to Johannesburg
- 6 yebo -  
 yes
- 3 Sivams kuba neMachumpra langapho.  
 There are always junior involves under  
 kwaSithambi  
 Sithambi
- 2 Salapha kwakuluwe eMalawou khona  
 Sithambi's area goes as far as where  
 uyoga Sithambi  
 No Malawou<sup>15</sup> are built.
- 3 Kuphi khona?  
 Where is that
- 2 Sa e luhlulu  
 Here at luhlulu<sup>60</sup>
- 3 Ha! bakaMthethwa  
 the Mthethwa<sup>61</sup> people



15 Malawu are temporary houses or huts.  
It could also mean Bushmen

16 Programme

60. Put Relief: a modern day town  
South Africa on Swaziland's south western border

61. Mlethusa: a sibongo. The Mlethusa people  
were originally from Kulu.

ngoba indvuna ykhanole<sup>13</sup> nitemvu  
 Because he is indvuna of Khandampemvu<sup>13</sup>  
 ngakastilo. nakungu ncha Sithambi  
 kuyaphike - We would be in trouble if  
 Sithambi leaves, so Mkhandampemvu would break  
 kubalukhuniho kwewetwa Mtabakayikhonjwa  
 It was difficult to let Mtabakayikhonjwa cross  
 Kawela Mtabakayikhonjwa apika lapha  
 When Mtabakayikhonjwa crossed and arrived there  
 iyachamuka impi ifike nyaphokela  
 The army appeared, it was arrived and was  
 ku Mtabakayikhonjwa. Kubuyelwa enwa  
 ektubutela to Mtabakayikhonjwa. They went  
 kuyawubikwa, ipke yendlula  
 back to report, then the army<sup>8</sup> passed through  
 impi ku Mtabakayikhonjwa. Ku Mtabakayikhonjwa  
Mtabakayikhonjwa [defeated] Sithambi was  
 Sithambi, inkhosi yamukhupha  
 instructed to go to the war by the King. Sithambi  
 uyefika Sithambi ayidluli impi  
 arrived and controlled the army [not defeated]  
 iyemva. Sengingahle ngokufakaze-ko  
 it stopped. That is, what I can witness on  
 kuloko. Mtabakayikhonjwa naye  
 that. Mtabakayikhonjwa also did not come  
 abonga aso buyela enwa kulai  
 back that he has failed to do the  
 nengoba umsebenzi wakho  
 duties [He remained in the army with Sithambi]  
 ungothonyanga, e- - Uma uyehle  
 was not clear how it stands [duty]

13 Khandempemou & Isle of Mpanoli, 3 emabup

14 Lingaphoke & the meaning of this word is not clear, possibly means that the power of the akhandempemou will meet

Argalwi nawe nendwoodza  
 and not fight with a man like you  
 utibanga nawuwa, utai ke  
 and praise yourself when you fight, and say  
 to nkhozi yaka Zulu, Awe leliwazi  
 this King of the Zulu people, this Swazi  
 lyakhulumama ngoba ugqina  
 talking a reasonable and truthful thing,  
 emanola nye ugqina nawuwa  
 you feel strong when you fight against a man  
 nendwoodza, nangilwa nempati  
 when I fight against a woman  
 nye kubuhlungu nami ngyakuba  
 it is painful, I also feel it  
 loko. Kubitwa - ke Masiphula

Then Masiphula<sup>57</sup> was called,

Kutancelwa Ntabakaykhorjwa  
 Ntabakaykhorjwa was to be asked.  
 Kukhulunywa nga Ntabakaykhorjwa,  
 talking about Ntabakaykhorjwa  
 Awe inkhozi yaka Zulu saybeka  
 When the King of Zululand put the stone to  
 lombandzela ku Masiphula utai  
 Masiphula, says Masiphula and the  
 Masiphula, Awe Ntabakaykhorjwa  
 libuthfo<sup>12</sup>, Oh Ntabakaykhorjwa<sup>58</sup>  
 uyahlupha usencenge impho yakufika,  
 is a problem, he is lenient person, the army will  
 imege. Ncono kube ngu Sithambi  
 come and jump him, it would be better if it is Sithambi.  
 Batsi-kelibuthfo Sithambi<sup>59</sup> nyaka abambe  
 they said, the libuthfo, Sithambi will not go

12 Libuthfo - see glossary

57 Masiphula: the commander of the Zulu army <sup>sent out by Npande</sup> which fought the Swazis at the Lubuya river (in central southern Swaziland) in 1854. Matsebula (p. 18) claims that Masiphula was of the Sibuya people. However, Zulu history seems to know only Masiphula of the emGazuni, a collateral Zulu sub-clan, and Npande's chief counsellor who died in 1872.

58 Ntabakayi khonjwa: the Zulu commander under whom Zulu expansion northwards across the Phongola (ordered by Cetshwayo) was organized.

59 Sithambi: Ntabakayi khonjwa proved insufficiently forceful and was replaced by Sithambi.

Kwehle unalodza Hlopho la  
 A man came down Hlopho, because of the story  
 ngendzaba e siyocela-ke  
 We are asking because of  
 ngebudzala abetwocela umuntfu  
 the story that he had come to ask a person  
 awngene yini, wehla-ke waka  
 can he enter, then the Mkhambulo person came down  
 Mkhambulo, uyobokhombisa inelolela  
 to show him the way to here  
 bete la bachanuke naku

they come through here at the river, the word  
 emfuleni igama lisei, liganisa lebakaMkhambulo  
 that says, it is true that the Mkhambulo people  
 ngamakhandambili,  
 are the Makhandambili.<sup>71</sup>

- 1 Kanye nabaka Hlopho  
 And the Hlopho people
- 3 Baka Hlopho ti Zulu bakamkhambulo  
 The Hlopho people are Zulus and the Mkhambulo people  
 beSuthu, kuyhlukana loku  
 are beSuthu,<sup>27</sup> this can be differentiated even  
 namuhle lapha laqhamuka khona  
 to-day where we come from. at Engogweni<sup>72</sup>  
 Engogweni tane abakapheli bakahlopho  
 there are still Hlopho people  
 ngoba nguladizabuka khona  
 because as where we originate  
 Kungu Hlopho, namulebele na-  
 it was Hlopho and Mulebele<sup>73</sup> and  
 Mkhabela  
 Mkhabela<sup>74</sup>

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

72 eNgogweni;

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

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

basuka le ka Tembe, bafike  
then they left from Tembe, they came and  
bakhwela laka Mngomezulu ka Mbikiza  
climbed at the Mngomezulu area at Mbikiza

2 Ngentasi

Down there.

3 Kukhona umkhulu lomkhulu

There is a big fig tree, which is as big  
longanga ni nonkhe angasuboni  
as all of you, but I don't think being put together you  
lomla. Ngake ngafika kulomkhulu  
can be as big as that fig tree. I once came to that  
lapho ukhosi yafika khona  
fig tree where the King, reached when coming  
Maykhuphuka ka Tembe  
up from Tembe

2 Lasagina baba

Where we kept my father [not clear]

1 Laka Mngomezulu

at Mngomezulu

3 Wafike wangimikisa Zombizo asekhona

Zombizo brought me there while he was ibe  
Ngangizhamba ninyana

I was walking with a boy  
Ngithunywe 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  
ekubahlalabeteri le -

No way



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

69 Mbikiza:

70 Zombizo

- 3 *tsuke phona iye eMbilanene* 65  
 From Shushweni he went to Mbilanene  
 1 *Lokusho Hlopho Kutsi Kuyakuba*  
 That means Hlopho it will be  
 2 *Cha ngayi eMbilaneni*  
 No he didn't go to Mbilaneni  
 1 *Lokusho Hlopho Kokutsi Kuyakuba*  
 It means Hlopho, it could be other  
*ngulamanye emakhosi lawa lefike* <sup>24</sup>  
 Kings that arrived at Golela  
 Golela

- 3 *Cha Kubenguyo*  
 No it was the very one  
 1 *Kube kuye Ngwane*  
 It was Ngwane  
 3 *Kubenguyo Ngwane ngami ngobe*  
 It was Ngwane why because, <sup>m 24,</sup>  
*phela*  
 2 *Kyise wa Swaba Shuthuli*  
 The father of Swabashuthuli <sup>66</sup>  
 3 *bose abomba atungeleta, ayiswelo*  
 He used to go around and failed to  
*umbobo yokubhaka le ngoba abehla*  
 go to entrance to go that hole because  
*nge Lubombo, eal - nabatsi mine*  
 he was coming down along the Lubombo, when  
*lenacedya Lubombo ngo kuhlchletela*  
 they say you who finished the Lubombo by  
*lapho kunemadullanyana phona*  
 Skunhu, where there are kopjes (small hills)

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

66 Dwabani luthuli: putative ancestor of the royal clan

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

Sebanthwabebeburu khona, kukhona  
 school of white children, where our home  
 huzala takutsi ekhaya enkhatwemuti  
 was, at home above the house at the school  
 ekolishi, laha-ke kwafela khona  
 where the inkhaskati<sup>63</sup> died [of the King]  
 lenkhaskati yentkosi aybange  
 she could not

isafika emgedzeni, bati  
 reach the cave, the old people  
 bayyobvosa labadzala boyobvosa  
 tried to pull her into the cave  
 kube iyazena emgedzeni. yase  
 But she died

iyabhubhake seymikiswa lenye  
 she was already dead  
 seyibhubhile,  
 when she was taken to there

- 1 Chubeka babe  
 Capture babe!
- 2 Lapha-ke seytawufike ekanekisi la  
 where he came and camped here at  
 egolela naysuka eMagochi  
 Golela<sup>24</sup> from Magochi<sup>64</sup>
- 3 e yakhule lapha  
 He built there
- 2 Naysawusuka khona iye e  
 From where he left for Goolwako,<sup>31</sup> then  
 Goolwako, isuke kona ke  
 Goolwako to here at Shushwen<sup>30</sup>  
 la e Shushwen

64 Magudu: (the heart of the early Ndwendwe kingdom)  
Magudu hill is located about 20 km south  
of the present-day town of Pangola, south of Swaziland.



**Exercise Book**  
**Skryfboek**

J.D. 267

Name Wadwa Khephi

Subject Bohaya skes

Place Tape B5

Feint Ruling with Margin  
Dowwe Lineëring met Kantlyn

Interview 1 book 2

Kepla et al.

- p. 1 Ntempe where is it? (Ka Tembe?)
- p. 3 n. 35 give more detail on Ntelangare.
- p. 10. who is Ntabakayikangwe - sibongo?
- " " Sillambi
- p. 11 More on Khandempemwa - b.?

Sevuyagangantela, Sekuyahwa, lapha  
is busy organizing, there is fighting, they is  
nye sesuka ngokubalika sasibuya  
when they left running away  
la, inkhosi Sevuyambile-ke la

The King had gone at that time, the  
Seloku lalive lalibheke bakaflopho  
areas was still under the control of the  
Kusukela la kuya le Kusoba  
flopho people from here up to there at Shoba  
Kute lomunye umuntu, kubheke  
there is no other person, only the flopho  
bona nye kufela bakaflopho,  
people are in charge of the area.

Kuhamba kwentfu-ke sasibuya  
after we have left. when returning, we returned  
le Sibuyela lapha shamba  
with Mkoshakati<sup>63</sup> of the King  
Mnkoshakati yinkhosi, leyayisele  
the Mkoshakati

enolweneni, kuti mfan' wena  
which was left with the Indlovana<sup>3</sup>, that you  
ugadze inkhosi nje rangu  
Bay<sup>20</sup> looking after the King's inkhosi<sup>21</sup>,  
lesimubeka la wena utaphe<sup>22</sup> sekweni  
as we have put you here at Sekweni<sup>22</sup> the  
inkhosi abulawanyipi yaka Zulu  
inkhosi was killed by the Zulu umjini<sup>8</sup>  
lapha esiphakem lapha lapha  
there at the tree where I said  
ngatsi kuthona skole -  
is a school.



- 20 mfana 7 lit means a young male person. But in this context it means the King's attendant.
- 21 Inkhlopha 7 it is where the King's cattle are kept, usually somebody is selected to look after the King's cattle and property, somewhere where the King does not stay. But even common people can have inkhlopha, in some cases.
- 22 liseko 7 it is a supporting stone, three of which are used in supporting a cooking claypot. esekweni is the locative form of liseko.

63. inkosikali: see glossary.

--Nayo kugala wathumela banatfolo  
to emanant ho ose anoi ho princi refused  
wala nayo  
with it.

1 Sewuyabulewa

then he was killed

2 Sewumisa impi

He then arranged to impi 8

4 Lokunye ubohle ukwengula ho  
leave other less important issues

1 Yebo kwengule fofho

Yes just take the main points fofho

3 Ngisho kokuba i kuloku e e.

I mean that it is with this one yes

Kona kuligunisa, e nuna aringori

it is the truth, I do not intend

lapha kubomnakethu ukambule

involve myself to brothers ukambule to

ekutsemi wabulewa ngoba

the effect that he was killed because somebody

kubawubelwa kinyo akhe

was jealous of his animal [ox]

ngoba kinyo kube akoscele

Because we want to tell this lapha 86

lapha e lokuligunisa ngala

something which is the truth this hole

lapha akondze khona kokube

where we are aiming at, to enlighten

ukhanyise ngakhona

him

2 WO

oh yes

85. haha 7 a young man, not  
yet married. Also sometimes used to refer to a  
peer.

2 Iya amphofu ite melibala, eluphondwe  
 yes redish and had spot of other colour, it had  
 lubheke le etulu e- lwemto 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  
 lagetako inger e esitbeni mate  
 to go and drink in pond

khona, esitbeni, leluphondwe  
 in the pond, once the horn touches  
 lungatsi geni aywathfoli emanti  
 the bottom of the pond, it could not reach the  
 itai-ke leya nkhozi, sekukhulume  
 water by its mouth. Then that King said, when  
 bantfu baceba lomntfwarenkhosi  
 people had reported the story of the ox to the King  
 ufuye inkhabi lengathwa.

that the prince is owing unusual ox.  
 Awu sekubamba yena Mswati  
 then Mswati himself went and on top of a mountain  
 wejika eMtsabeni nye watsela  
 he stayed and instructed the Mabutfo<sup>12</sup> to go  
 eMabutfo watsi abayotbatsa  
 and get the cattle and the prince. they brought  
 bete naye lomntfwarenkhosi,  
 the prince and he killed him and  
 wambulalela khona lapho  
 the cattle were taken to Kallgwane.<sup>53</sup>  
 take khamba nya Kallgwane  
 But before that, he first sent people

1 Lapa Ebuselemi

At Ebuselemi

2 Lapa Ebuselemi i Sidvokoolo

at Ebuselemi at Sidvokoolo<sup>84</sup>

Kulerigaba. Abakhe Khona

at that Cavi<sup>85</sup>. The prince settled then  
Muntwanenthozi wabulawa - ke

and was killed, and my father was

sekulanolowa lobabe leku Matsapha  
brought from Matsapha then at

- ke Khona lapa Masunolwini

Masunolwini and he was

sewubuyiswa lapa - ke kutsi

brought here to look after

Abhacobhe

the place

1 Ntine ngekweni kusuka kwenti la  
you really, when you left here  
navele - -

you just - -

2 Sabaleka Ngwane ku Matsapha  
we were at ka Ngwane<sup>53</sup> at Matsapha  
ngokuhamba nenkhosi

because of following the King

1 Ngokuhamba nenkhosi

By following the King [going with the King]

2 - - - iMklabi ngunyanane libito

The one is Manane its name [some part is  
layo

missing in the description, no correlation]

5 Ha uyah nehbato layo  
you know even its name

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 Nanzim.

- Ka Tikhupheki  
Ka-Tikhupheki<sup>80</sup>
- 3 Yebo ngyakuvumela kahle lapla  
Yes I agree with you then quite  
Ngokuvumela kakhulu  
well
- 2 Hye Mathfonga abati yokhu  
They are Mathfonga, they don't know that
- 3 Ngatsi angigobulele ng kuzi sibuyse  
I thought it is worthy white to brief you, so that  
laphana Ebuzeleni tsine sibebakhona  
we come back to Ebuzeleni<sup>81</sup>, we are of here as  
ngoba sesihleli khona sibuysewe  
we are settled we came back together  
Kranje Kranje.
- 2 Eya ngibeka loko  
Yes I say this
- 3 Kubekeni phela atowuthfola  
Say it, then so that he can get it
- 2 E- tsine sitsethwe lapla ku Matsapha<sup>82</sup>  
We were taken from Matsapha<sup>83</sup> at Maswudwini  
eMaswudwini, sabuysewa  
and we were brought back to this place  
Kulive lemuthwawenkosi ababulwe  
of the prince was already killed
- 1 Longubani?  
which prince
- 2 Mgolla, umnakabo Mswat  
Mgolla the brother to Mswati the son  
wa Sombhlo  
of Sombhlo

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 Mkhondvorwe in central southern Swaziland, about 15 km north of Hlatikhulu.

82 Matsapha: the name of the modern industrial area in central Swaziland, just outside Manzini. (According to Simbimba 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.)

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- 24 phasi ngale kwe Lubombo,  
down across the Lubombo
- 3 Asiko la Embo kule ngeplansi  
It is not here at Embo<sup>76</sup> it is down across  
ngale nyabo ngasho kutsi ngale  
there, as I said that, that side of Natal  
kuse Natali akusiko a Transvaal  
not in Transvaal,  
e Swaziland ngcina nge Lubombo  
Swaziland ends with the Lubombo [boundary]  
nyengoba ulabona, ngale seyilo kuyana  
As you see it, that side is Natal  
e Natal
- 1 Lokusho kutsi Embo kungale  
that means Embo is that side down  
plansi ngekubhekka e Dalagubha  
toward Dalagubha<sup>77</sup> [Delagoa Bay]
- 3 Hany-ke li phase Lubombo lelu  
Not under the Lubombo<sup>67</sup> of the Nyawo<sup>78</sup>  
lwaka Nyawo  
people
- 2 A Mathfongeni  
at the Mathfongas<sup>79</sup>
- 1 Wo A Mathfongeni  
oh at the Mathfongas
- 5 e-e-e  
yes
- 2 Ifongaland, ngoba uyabona kapha  
thovaland, because you see the Nyawo people  
laba bakanyawo baphuma  
came from

76 Embo : see glossary

77 Delagoa Bay - present-day Maputo.

78 Nyawo: a sikongo. 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

Lemdzala esiswini salampati ngu Hlopho  
 He, eldest in this woman's womb, is Hlopho  
 kute Mndobelo base kuba ngu Mkhabela  
 then comes Mndobelo. Lastly comes Mkhabela  
 wo kugcina. Hlopho-ke wase ukemama  
 bukhosi sebubuya la ku Mndobelo  
 then the kingship came to Mndobelo  
 losaliposi lethfu tano  
 who is our leader, we  
 baka Hlopho ngu Mndobelo. Ngisizathfu  
 Hlopho people, it is Mndobelo. For the reason  
 sa Hlopho kapha esiswini salampati  
 of Hlopho in the womb of that woman  
 ekwemama kuolla  
 because of misery in food

2 Ngu Hlopho  
It is Hlopho

3 Tomkhulu ngu Hlopho endlini kabo  
 the Senior of his Hlopho in this family, then they  
 base baba awa akapheli lona  
 said, he is not fit, this one, because he  
 ngoba uyasima kuolla, ngabusa  
 does not give us food. We can be ruled  
 ngunangu losatiko nalilambili.  
 By this one who knows us where we are  
 wehlela la nali siba sakhe kapho  
 hungry, he come down to his lake, when  
 efike wazeza khona, la kulangana  
 he washed, at the junction of this  
 khona le Sumbane ne Mantambe  
 Sumbane and Mantambe <sup>75</sup> rivers

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