

Croxley

Exercise Book
Skryfboek

J.D. 267

Name *Tigadwo Hlophe*
Naam
Subject *Banner Series*
Vak
Place *Tape 85*
Plek

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Interview 1 Book 4

1) Tinthfonga 7 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 boat storm, 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 7 lit means medicine, but in this case it refers to the traditional medicine

are they
Ngoba phela Mangochi

2

Because they are many
Ngungabala nje ngutsi ngulendlu
I can count and say it is the house
yaka duhleko yonkhe ngaloku yakhe
at duhleko, all of it as it settled
Mpuluzi ngalo ngalapha lusuthfu
at Mpuluzi this side and this side is
ngale, i Ngabane la eMantayane
lusuthfu, Ngabane here, Mantayane
Yeboke,

Oh yes

3

Naba ekhatsi bona, yfika-ke inkosi
They are here in the centre, the King came and
yangababulali, yabe seybatsatsu
didn't kill them, then he took them because of the
ngendzaba yetwifonga, umtsi.

story of sticks, the medicine

Seyiya kubaka Muisi, baseMogumba-ke
then he goes to the muisi people, they are at
wonkhe lo Mdzumba-ke Waka Muisi
Mndzumba, all the Mndzumba is for the
ngale ngenibili baka Magagula,

Muisi people that side in the front are the
le ekhalemi eMhlangu ekubhekwa
Magagula people at the pass of Mhlangu towards
eSugombeni. Engwako nomi
Sugombeni. That is what I hear I
engingekho
was not there

Sonkhe Sasungekhe Ayafusa nje
We were all not there but we are hunting

3 Monje - ke inkhosi - ke Reyizakha la
 then the king settled here at lobamba
 ka lobamba lomozala Reyize
 the old one, they he widened [place]
 inwebeka sengulakuphuma
 is when the Mabutfo [Army] here at the
 eMabutfo - ke la ka lobamba
 old lobamba got out, and shifted to
 lomozala, achulita beSuthfu
 BeSuthfus up to Mgweni
 aya kubatsela eMgweni

1 yeboke
 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
 waka bo dundovunga kuLaMgangeri
 duovonga of LaMgangeri, it was
 Wakhiwe kuphela kwemphi
 built after the impi
 kuphela kwemphi nakuselwa weSuthfu?
 At the end of the war between BeSuthfu?

3 e BeSuthfu ayi Zulu
 BeSuthfu not Zulus

1 Ba bala - ... Lubhelo lweboka Hlobo
 Could you give the logical history of the
 kutsi scale nye lapho uya scalela
 Hlobo people that we started there

khona noma ucala lemura kutsi
 or start at the back that the Kings of
 eMakhosi aka Hlopho Kwaba ngubani
 the Hlopho people, were so and so and
 kwabangubani toh utwofika
 so and so till you come to here
 lepha noma ucala ngalapha nyo
 or start from here and count backward.
 lemura

3 Awu-i-ngeke nge bati
 Ah -- I wouldn't know them
 Empeleni baka Hlopho, lengu sikela
 In reality the Hlopho people, I will start
 Khona ngusikela ku Tigooboo.
 from Tigooboo

Tigooboo atale Phoncwana
 Tigooboo begot Phoncwana
 Phoncwana atale Mahagane
 Phoncwana begot Mahagane
 Mahagane atale Sibhebhu, Sibhebhu
 Mahagane begot Sibhebhu and Sibhebhu
 atale mine
 begot me

1 Lonawe atesati kutsi ngubani
 We will not know your name
 libho lakho.
 also

2 ngu Tigooboo ngetsiwe ngalo
 I am Tigooboo, I was named
 lomazala
 after the old one

3 Nkhosi'7 lit. - used as a praise name
of the royal clan [Ilamun]. But is
is now commonly used as a polite
term to address anybody from
different clan.

1 Lomdala, yeboke nkhozi
 the old one yes nkhozi
 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, netibongo
 For heroic, just for being a hero, and the
 Uma nje kungaba khona lawati
 praises, if there could be somebody who knows the
 tibongo lapha asabasho sibili
 praises, just to really praise them
 awu kungaba kuhle njeni
 it would be very good for us

3 Cho empelemi angite ngati ngoba
 No real I will not know because
 lento lenguyikhubumako ngulengangeni
 what I am saying, I heard it being told
 yiva nangikocelwa ngulolomdala
 by the old person whom I
 lengumkharozile Mahagane.
 found Mahagane

Ngiva kuti kokugala lapha
 I hear that at just here
 ku Igoolwe inkhosi yaka Zulu
 at Igoolwe the King of Ka-Zulu
 yabita lenkhosi yalapha ka Ngwane
 called the King of here Ka-Ngwane
 nayilapha e Shiselweni
 when he was here at Shiselweni

inkhosi yaka Ngwane yathumela
 the King of Ka-Ngwane sent Igoolo, that
 Igoolo kuti akuye yena le
 he must go there to talk and ask
 ayokhuluma eke kuti inkhosi
 what is the King of Ka-Zulu calling him
 yaka Zulu imubetlami yafikeke
 for, then the King of Ka-Zulu ask
 inkhosi yaka Zulu yabuta kuti
 that, I call him to know that your King
 ngumbetele kutakuva kuti
 is the King because of what
 inkhosi yakini inkhosi ngasi,

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 umlandze ngitowubona
 the children, and he said go to call
 entsa kumbuloo yebantwana
 him I want to see him making the vegetable
 ngitabe sengyafabula kuti yinkhosi
 for children, then it will be happy that he is a King
 Wabuyake lo Igoolo wamlandza
 then Igoolo come back to call him, then
 lahra bewela nekhosi yovuna
 the King agreed and they went across to
 inkhosi bewela baya le
 Ka-Zulu

q. lyaha 7 See glossary

watsi kube epikeke kwathfumpha
When he arrived people were sent to call
kwayawubikwa kulenkhozi yaka Zulu.

The King of Ka-Zulu
Lukhozi yaka Zulu yatsi akente
The King of Ka-Zulu said to the vegetables
lumbobvo yebantwana itowubona
of children to see what it was
kutsi yini. Sase luyethwala liyabwama

.then the weather became cloudy
nakufika lenkhozi yakutsi
at the arrival of the King of Swaziland, and there
sehanya. Watsi uyinkhozi impela
was rainfall. Then he said you one really
yemvelo hamba, wabekaka, kwaphela
a King by birth, you were well entrenched, then
lapho. Wabuyake lo ekhaya
at end of there. He came back here at home
Mtsheli

tell him
1. eji Chubeka Nkhozi
Continue Nkhozi

3 Ngokhunjutwa ngulelunye lya ha
I am reminded by this lya ha of my place
lakutsi lutsi nababonga lbabe
he says when the praise my grand-
mklulu walapha ekhaya lo Tigooboo
father of here at home Tigooboo
Batsi: Khlabanel
they say: you stabbed
amaNkhozi amaBuli
two Kings

U Ziolo kanye no Yanga

Ziolo together with Yanga

Numbala kuyasho kuti ngu Ziolo

yes it means that it is Ziolo

kuyakhanya kuti ngu Ziolo lo

It is clear that it is Ziolo then

ka Zulu

at Ka-Zulu

Awe uyitsetse kahle

tell me well

Ngithola kunebakhumalo lapha

I found that there are Khumalo people

e Buseleni

there at Buseleni

Kuto lesinye sifundza saka Khumalo

there is no other place for the Khumalo

nje ngu Mvubu

people, it is Mvubu

Lowabephetse labaka Khumalo

Who was the Head of the Khumalo

Lowaka Khumalo lababhasobhe

The Khumalo one who was looking

lengaba

after the cave

ngu Mvubu

It is Mvubu

ngu Mvubu

It is Mvubu

Labaka Khumalo Robo bakanye nababa

are the Khumalo one family with the

bo Mgcoyza

Mgcoyza

5 Khonta - See glossary

3 Iya beta muva beta kulaba labadzala
 yes they came after coming to the old ones
 labefika kugala la
 who came - first here
 1 Laba bammubu
 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 upika kulaba baka
 oh Mgcoyiza came to those of Mvubu
 Mvubu

3 Upika muva ukanye nalaba Bezukhotheni
 He came after with those of Zikhotheni
 Lo Mvubu mogala wefika hakhile
 this Mvubu, he is old he came long time when
 kusatamatama umuhlaba
 things were good, when there ^{of the earth} was still staking
 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 then
 betelani lapha kuleli
 why did they come here
 3 Bayakhonta, ngaloku sekuvalewe
 they Khonta, although it is closed

bakhente nyalo sekuna Shangose la
they have just Khenta-ed Mow after Shangise
1 Utsi lababaka khumalo bafika lapha
you say the Khumalo people came here
baka khumalo

the Khumalo people

3 Iya baka khumalo ngu Mgcoyiza boyo
yes the Khumalo people, is Mgcoyiza
1 Nebaka humelane

And the humelane people

3 Iya nebaka humelane

yes and the humelane people

1 Nebakabani

And who else

3 Nebaka Ndwandwe le Zikhotheni

And the Ndwandwe at Ezikhotheni

lakutalwa shigwenyama, basuka

where the shigwenyama is born, they came

le Magandwe bonke laba

from Magandwe all these

1 Wo- Beta kutawukhonta

Oh, they came to Khonta

3 Bayukhonta bakhonaga lo Hlopho

they Khenta-ed and found Hlopho

unvel --
the --

1 Bo Magwegwe na Ngwetazi, wake

Magwegwe and Ngwetazi, have you ever

wiva yini kulai kwase kwabakhona

heard about them here

bantfu labanyalo?
such people?

Magwegwe nangwetkazi ?

Magwegwe and Ngwetkazi

sewungene inollela yaka lomabasha

you have entered the lomabasha

ke, uyeva

way you understand

yes

Ngilaba baka Mahlalela, labaphuma

they are Mahlalela people, who came first

kuzala balandzela baka Zulu

and followed the Zulu people

esebaba sigwegwe - ke bona naku

they they become crooked

e Lubeneni, sebakheka le Nyakathfo

here at Lubombo, they took a direction to-

utakuthola ku Nguqumane

you will get from Nguqumane

Utai lojaha, lababakahlopho inkhosi

you say to man, the Hlopho people when the King

Nayi seyiphilo lapha sekubonakala

came here, it happened that they became

kutsi sebakholwuna kukhona yini

the indwuna, is there anything else

lokunye kumbe lokwaphundze

that added to their prestige of being

kwengetetela kulobukhulu babo

indwuna, something they, oh!

busolwuna babo, labakwenta

that caused the Kingship to

kwenta kutsi buthosi

say the Hlopho people

king butsi' awo oha baka Hlopho
Should continue being high in
bayembili ?

Status ?

3 yebo - kwabakhona phela ngesizathu
Yes, there was because of the reason
lesithi inkhosi nasihamba

that the King, he he left he left
yashuya inkhosikati yayo yebaka Hlopho
his wife [inkhosikati] of the Hlopho people
netinkhomo letasala lahra tenkhosi
with cattle which were left here for the King

2 Shayela babe

go fast father

3 Sekuphelile

I am through

1 Utsi ukhona yini sizathu 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, shamba

did not go with them to there, he went

nalaba baka Khambule, soma kumbi

with the Khambule people, or what reason

kwenteka kanjani lokutsi ibase

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

Kokuba inkhosi naNgabe kukhona

so that the King if there is

lekhuluthuni, ngabona bayogijima
 some problems, there are the ones who will
 bayetshela inkhosi kokutsi kuthona
 man to report to the king that there is something
 lesekuhlupha lapha, nempela ke
 troubling us here, truly when the Zulus came
 na Zulu asega lapha abhadela
 here raiding towards the, the people
 aphikelela le bekubika baka/flopho
 people reported

Kwase kuyaphela kuhlupha, kwase
 then the trouble was over, then they just
 kuyahlalwa - ke, akubanganalutfofo
 stayed, there was nothing else that
 belunye lelwaphuzo kwavela lapho
 happened, we are still settled as
 seloku sikhle njengoba sakhleli
 we were left here

Sishiywe lapho. Sasibusangemgedze
 we were ruling by the caves, we could not
 singahlali ngaphandle, sakhala
 sit outside, we lived in caves, and
 emgedzeni, netinkhomo bungeni
 cattle were taken into the cave.
 emgedzeni.

1. Asesibuyeke lapha eveni, laliskaphi
 let us come to the country, what
 khive leMaswati ngisho khona le
 were its boundaries, the country of Maswati
 kaDzeni ku Sombhlo la ?
 I mean in the ancient time at Sombhlo,

2 Awu sekusho nje kuti unoncelo
that means how big was it
walo kuti wawunganani

3 Awu lahikhulu kakhulu ngoba
it was very big because, it was going
lahamba ngemucele h. . . .
along the boundary
Lemuke toti toti esiyalwini
tell tell at the Spring or the source
se luphongolo, toti toti e Benon
of luphongolo tell Benon
6 Ekoloni

5 Awuboni kumanatela beyalu
you see the source / Spring is witnessing
3 Cha 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,
lesikushoko kunebufakazi lobu-
can be witnessed, which is here as I
lapha nje ngoba ngokhomba ku
point at Hlopho, there are our
Hlopho kunemathuna akisi
graves, there is a cattle byre, there
kunesibaya, kunehozala
are old homes of the Hlopho people
taka Hlopho. Kukhona labasala
there are people who were left there

lepho, la e Goodwako, kunetindzala
 here at Goodwako, there is a old
 inkhosi, kunemgeche lepho ungakhandza
 home of the King, there are caves, where you
 umbita takakgwane solo tahlala khona
 can find clay pots of Ka-Ngwane, they are still
 lepho kunemiti leyasala.

there, there are homesteads that remained
 loMagubulundou nje nangwe
 The Magubulundou this is not of Ka-Zulu
 akasiye waka Zulu wakakgwane
 is of Ka-Ngwane

lomuti wakhe ngegoba kunemuti
 His home as there is a home of
 wakhona kutsiwa kuse Bhadzeni.
 the place is called Bhadzeni
 leBhadze - ke kute ... leBhadze

the leBhadze there is no leBhadze
 ngaphandle kokube kufe lenye
 Besides the death of another
 inkhosi, bese kutsathwa lo
 King, then the other one is taken and
 kutsiwa wena kwutawubusa
 it is said you are going to rule here
umumbe la

close here
 Ungemani utetsele nje umuthi wakho
 you cannot just name you home
 utai kuse Bhadzeni
 and say Bhadzeni

Nalosenyphombukisa kaucane nje
 Although I am being irrelevant a bit

Ukanye 7 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

leli Bhadze luyaba layphi intkosi
the lebadze is for which kung or
noma la somhlolo noma la Nolvungunye
somkalolo or for Nolvungunye

Awu lifanele kuba kubo somhlolo
It should be for somhlolo

ngoba lo mntfwanenkosi 'Magweli'
because prince Magweli

ukhanye nalaba lo Nolabazwe
belongs to Nolabazwe, S family

Ashuyele - ke kuba - nabo - -
let us go back to this

Azungekho azungekho nye
They were not, they were not there

Besisalandzela imincelo noko
We were still talking about the boundaries

usakhomba kutsi usho ngosi
still showing me why you say even here

kutsi nalapha kwangekhatsi
was inside and there is inside

nalapha kwangekhatsi, ngoba nati
because here is the old home

tindzala naku e Bhadzeni konkhe
here is Bhadzeni, all this

loku, encenye abesachubeka - ke
May be Hlophe, you were still
Hlophe.

going to continue.

E. A. - bengachubeka kutsi
yes, I was continuing to say that

kukhona bantfu labasikhalelako
there are people who are complaining to
us

njingoba lamuhla nji sekunjera
 as it is to-day
 sekutsiwa bantfu live lakutsi
 It was said the people, our country
 ligana ngalolungo lwase Ntalasifane
 ends with the fence of Ntalasifane
 labasahisa kutzi bona bala
 people who still know that they belong to
 Nakutsi vele sibavumela kutsi
 here, and we agree, yet
 sebayaboshwa, loku singeta sokutini
 they are going to be imprisoned, we cannot do.
 Ke Ngokutsi labantu abafanele
 anything, because the people are not supposed
 kuvalelwa ngale, nangabe ufisa
 to be closed in that side, if a person
 kubuya ngalapha akafanele kuvalelwa
 wants to come this side the right should not
 ngezathu sokutsi walapha, walapha
 be refused to him, because of the reasons that
 ngalokuhqimiso 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 other side
 1 He cannot go to --- these are
 responsible for these only these

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