

*Croxley*

**Exercise Book**  
**Skryfboek**

J.D. 267

Name  
Naam

*Tigodwo Hlophe*

Subject  
Vak

*Banner Series*

Place  
Plek

*Tape B5*

Feint Ruling with Margin

Dowwe Lineëring met Kantlyn

*Interview 1 Book 5*



1. Ngatsi 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, awath luthfo lwakhona  
 I don't know anything of there  
 ugana ngalapha phela, nawe ubuko  
 you end this side as you are also looking  
 tunkhomo takini  
 after you cattle

3 Angath luthfo kubi kukhuluma  
 I don't know it is bad to tell  
 eManga  
 false

6 Lo Mahasha ngala  
 Lo Mahasha that solo  
 3 Lo Mahogane ugana lelive - - -  
 Mahogane kept the place

1 Utsi - ke usafuna kwath kutsi  
 He says, he would like to know that  
 ngokwati kwem nje la, nangw  
 according to your knowledge, here is  
 Ngwane kumbe live lakhe lahluca  
 Ngwane, may be his country was small  
 yna wase uyalikhulisa yini  
 and he widened it, or Naloungunye  
 kumbe Naloungunye seliba  
 and it become bigger, may be  
 likhulwana yini, kumbe  
 Somhlolo widened it also  
 u Somhlolo wase uyalikhulisa  
 and made it bigger

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



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

3 Cha nati emtsethweni welive  
No, we know in the law of the country  
ekusukeni phansi nje ngoba live  
right from the beginning because the country  
lalikhulu lili 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 ahabula - ke  
under the control of the Boer, they were  
asasemuka khona. Sabu we  
happy and they deprived us of our  
ngeMangisi  
Country, being allocated by Englishmen.

5 KuMbandzeni  
at Mbandzeni

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

5 became under the control of the Boers  
ngeMabhunu lone live lakaNgwane  
the Boers the Country of Ka-Ngwane



1 Uzama kuthfola kutsi inkhosi  
 He is trying to find which king was more  
 lejayinemanella kuyphi noma  
 powerfull, Nguwane or Ndvungunye  
 nguNgwane noma nguNdvungunye  
 or Sombhlo who was working hand  
 noma nguSombhlo, lejabonakala  
 to widen the country more  
 kutsi shabettile lelive yalandzisa  
 than the other kings  
 kunalalamanye eMakhosi

2 NguSombhlo  
 It is Sombhlo  
 1 NguSombhlo lwabe vele velo  
 - It is Sombhlo who was - -  
 3 Aligamalatele lelive lakaNgwane  
 Was so strong and working <sup>the country of Ngwane</sup> 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, Ukukuma phasi  
 He stands, he stood up, and went out  
 uhambe uyawuhlasele, ngoba  
 raichiq, because truly we went to  
 nanyiquMisa nye kukhona lapho  
 some where fighting the other  
 soya kahlosela lokweline  
 tribes



Kwe Mandzawe kukuphi  
such as Mandzawe

2 Le ka domahasha  
Here at domahasha

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  
wenge ubese uyawela uMgwanya  
go on until you cross Mgwanya river  
Kule kubon ubombo  
at the Red Lubombo

4 Ayikhona  
No

3 Ukhomba edvute kakhulu  
you are pointing very close  
Nkambule

Nkambule

2 Lalala phela e dalagubhe  
listen here dalagubhe

Enyembane kule ngesheya e Sabie  
at Enyembane, is there across Sabie  
Kudvute e Sabie, kula nje e Sabie  
near Sabie, it is here at Sabie  
la e Ntalasifane  
here at Ntalasifane



3 ehi ehi le eshlokweni sayo lapho  
 yes at its head where it empties  
 ingena shwandle  
 itself into the Ocean

Nguye lowatsi nangabe asakhlile  
 He is the one who after he has grown  
 wabuyela kulesiphophitho sokutsi  
 up went back to the prophecy that there  
 kuyawuchanuka tihlobo temu letindze  
 shall come you friends, which a tall and  
 letkhanya lilanga nungabotenta luthfo  
 glitter like sun, don't do them anything  
 Nguye lowenta lesi siphophitho

He is the one who made this prophecy  
 lenyisho kokutsi, abevel abshergisive  
 I mean that, he was enlightened  
 kokutsi belive lakaligwane akufuneki  
 that this County of Ka-Ngwane, you should  
 nente bubi ngoba nyakwenutkwa  
 not do something bad, because you will  
 ningeMa bubi. Kodowa-ke unoya  
 be deprived once you do a bad thing.  
 wami awuhambisani nako kulenzaba  
 My my spirit is against that in this story  
 lesikhuluma ngayo yesihlabatai  
 we are talking about of land,  
 yelive bato, bube lencingahle  
 of the County, they have nothing good  
 ngubukhulume ~~purgesretiss~~  
 which I can talk about

Kute kwabo lokuhle lokungifabulisako  
 they have nothing good which pleases me



empeleni labakwe ita levgngarosa ngako  
which they truly did which I can discuss  
ngokumise njengoba ukhuluma lezoaba  
straight as we are talking about  
nje

This story here

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

Ben. - - - - -

1 Babekhona kuSombhlo yini ngoba  
Wene they there at the time of Sombhlo because  
kungatsi kukhona lapho bona khona  
it seem they did something wrong there  
emabho 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 saSombhlo yini nomna  
lived at the time of Sombhlo or at the  
babephila ngesikhatsi saNobungunye  
time of Nobungunye

3 saNobungunye  
at the time of Nobungunye?

1 AkunguNgwan  
It was Ngwan

3 Awu ngibona ku Nobungunye  
I think it was Nobungunye

1 Iya  
Yes



- 2 Kwenchisa 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 Labantlesi, meaning mother of the King.



3 Angbateli luthfo kakhulu yona indaba  
 I don't know much about them by I do hear  
 yabo nguyayiva kochwa ngeke ngibizaze  
 their story, but I cannot explain it up  
 to the end [in details]. I don't know  
 Mhlawumbe angayichaza yini  
 maybe Nkambule can explain it clearly.

2 Anguyati  
 I don't know

1 Nkambule ne ntu nyani anifuni  
 Nkambule what are you doing you don't  
 Kumchazela

want to explain to him

2 Ngijakubona nye lengokhona ngale ---  
 I see what I hear that ---

3 Cha ngikhumbula kusuka inthfombi  
 no, I remember from when a Mndzibele lady  
 yaka Mndzibele igana ka Ngwane  
 is married at Ka-Ngwane

lokusho kutai yaka Hlopho ngoba  
 that means she is a Hlopho, because they  
 bayelamana nalo --- Kepta

come after each other is birth from one mother  
 ayenzi<sup>2</sup> swanga yagana, Mene - ko  
 she was not arranged for marriage there she just

angsakhumbuli lokutai lenkhosi  
 loved the person, but I don't remember who was that King  
 ngelobani le yayitalwa ngu lo Mndzibele  
 who was born of Mndzibele, because I hear  
 ngoba ngiva nye nabatai labonkhosi  
 people saying labonkhosi



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

2 e Ngu Sombhlolo  
It is Sombhlolo

1 Ngu Sombhlolo  
Is it Sombhlolo

2 N Sombhlolo lolaka la e Shushweni  
Sombhlolo the one who was here at Shushweni  
Utalwe la  
He was born here

1 Akatalwa ngula Simelane  
Was he not born of La Simelane

2 Cha uyelowa loyo, nayinkhosi  
No, that is another one, I mean the old  
lenelzala

King [the old Sombhlolo]

5 Manje lephume e Mtempe  
He came from Emtempe

2 yefike yaganwa la  
He married here

1 Waganwa ngula Mndzibelo  
He married a Mndzibelo lady,  
she nanso

yes that is it

3 A angati  
I don't know

2 Uyise Wadwabasuthuli  
The father of dwabasuthuli

3 Ngyeva bakhuluma  
I hear people saying

2 Ngu Ngwane  
It is Ngwane



1 Ngu Ngwane lowabeteke ula Mndzibele  
It is Ngwane who married Lamndzibele

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

1 chya Ngu Ngwane labeteke ula Mndzibele  
yes it is Ngwane who married a Mndzibele  
chya besewutala Nolvungunye  
lady, yes, then he begot Nolvungunye

Nolvungunye besuteka ula Simelane  
Then Nolvungunye married a Simelane lady

Nolvungunye besuteka ula Simelane  
Nolvungunye married ula Simelane  
lotala u Sombilolo  
who begot Sombilolo

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

1 ukubeka kahle - ke ukubeka kahle  
you are explaining it correctly, you are explaining  
sibili

it correctly really

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

3 Kusukela kusomshuba kuphuma  
It started from Somshuba, to where  
kwabakhe  
he got out

2 Ngoba ngikhumbula  
As I remember him

3 Kungatsi kuMabheola  
It may be Mabheola



4 Sgollo 7 See glossary



2 e - - e - e . e .

yes : Yes

3 Kukhona kona lengingokukhumbula  
I can remember something, but be not  
Kochwa ngungabi nachazelo nako  
in a position to explain  
mine nguyafabha lokukhuluma  
I get disappointed to talk about  
into ngingayithfoli kahle  
something I don't understand properly  
1 ingatukuphumelelisa

Which will not make you successful

5 Ingabhedza lenkhuluma

This talk would go wrong

2 Ngoba lo Mbili nke wente  
Because this Mbili, has a bit of dispute  
Kushangatai uyabanga, iya

yes

1 No he says, well there has been - -

yes - on - on

3 Uyabona nguyokhumbula lapho  
you see I remember when we sing the  
nashlabela lengoma ketsi  
song that says

Yisigo ollo, Leyakhiwa nguMabhedla

it is the Isigollo, which was composed by Mabhedla

ngiyo le - - - -

it is this on

2 Ngokushayele esobute Hlopho  
I am giving it briefly Hlopho



5. Inyanga 7 Swazi regiment

6. Seynyahloma ngemahlahla 7 the meaning of this phrase is not clear.

Mahlahla 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.

But here it means men

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

It could also mean to break through the kreal e.g. 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.



loyi adze aphiuna lo Mabheolla la  
 this was coming, this Mabheolla from  
 kaNgwane, njenga lo Tsekwane,  
 ka-Ngwane, like this Tsekwane,  
 lo Mabheolla akatsatsa bukhozi  
 Mabheolla took the kingship of  
 lobakaNgwane katsi inkhosi  
 here at ka-Ngwane, while the king  
 seykhona seiyeva ngetinkhelo  
 was already enthroned, then he heard by  
 njengaloku syekhosi layekhaya  
 spying, because he was a king in this house  
 ngeva kutai sebabeka lo sekukhunta  
 I heard that they are overthrowing another one  
 libayethe la akubho ununtu abati  
 and people are worshipping, nobody knew even  
 naku Tsekwane kunjalo. E. nempela-ke  
 with Tsekwane it was like that. Really, the enemy  
 seyyahloma ngemahlaha utai  
 was prepared and ready to fight, he said  
 mbambeni tinjela, a  
 catch him you tinjela  
 Tinjela seiyankake, awu na-  
 then the tinjela started, oh he  
 sewupohliswe ngulomanye emagala  
 had broke through, assisted by other men  
 kutai phla ebusuku <sup>bontshe</sup> uhambe.  
 That escape and run away at night  
 kufohla kwa Mabheolla la kaNgwane  
 The escape of Mabheolla here at ka-Ngwane  
 kusetshala ngulokuba Mkhulu, kakhulu  
 It came about because of his seniority



9 Ingavulo 7 the meaning of the word is not clear it is not clearly pronounced in the tape

10 Inhlambelo 7 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 <sup>keeping</sup> 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.



besekusuka timpimpi ababone  
 then secret informers, who so you  
 uplakela lelgama lakho nye kutsi  
 okhung, you won't that the Hophe person  
 lowuka Hophe abemana lowuka  
 was misery and the Mndzebele one  
 Mndzebele ahrana. Ngulekoke  
 was granting food freely. That is the dispute we  
 in Kabano lesviva ngabobabe  
 hear about that father

laptra labalandozha bahamba badzabula  
 those who followed that went through  
 ingavule bayu kube Suthfu  
 Ingavulo and went to Besuthfu here

1 Balandzela yena Mabheolla  
 who followed him Mabheolla  
 2 Mabheolla, nempela sebamkhanozha  
 Mabheolla, really they found him  
 Rewugozha incwala le, bayabuya  
 dancing [goza] incwala here; and came back  
 6 Sewuph - ngoba batsi lenhlambelo

Where is here because they say this  
 yakhuWanguMabheolla  
 nhlambelo was built by him

2 e-e-e nempela ayengwe la  
 yes real he was deceived  
 ekhaya  
 here at home

1 uyigozha sewule  
 dancing at there

2 A--! le ngesheya kweMgwenya  
 there across the Mgwenya



KubeSuthfu

In the place of Besuthfu

KubeSuthfu e Huku le -

At the Besuthfu at Huku there

Batu myekeleni ayhlomela

they said leave him to get ready for fighting

Nansi injela ngelokusyigi

Here is injela is still the - -

ayhlomkhulu

you grand-father

Kwakunguku Mbandzeni yini

Was it at the time of Mbandzeni

Owu cha

Oh no

Ngokungaphi inkhosi

Who was the King at that time

NguMswati

It was Mswati

ekufeni kwa Sombhlo

After the death of Sombhlo

Ekufeni kwaNgwane to Shuza

After the death of Ngwane this Shuza

lowanatsisa lubidi lahra Ekhorini

who gave milk to drink there at Ekhorini

laKasobamba lomazala

here at the Old Lobamba

Wotai phela e kufeni

He then after death

Sombhlo uyise waMswati

Sombhlo the father of Mswati

ekufeni kwakho, nguMswati

after his death, it is Mswati



lowayobulala Mabheola  
who went to kill Mabheola

1 Wo- Wahni nkhozi ngaNdwandwa  
Oh what do you know Nkhozi about  
Ndwandwe lomntfwanenkhozi  
Ndwandwe the prince

8 Ndwandwe umntfwanenkhozi  
Ndwandwe the prince

1 Lolokuzabuka kuye naba

The one from whom the Mbulimboli people  
be Mbulimboli, hi- lowe Mbulimboli  
ababuka-ed, that of Mbulimboli  
angisi nye Ndwandwe lowe Mbulimboli  
let me say Ndwandwe of Mbulimboli

8 Awu nganginemanga ngumncane lapho  
I would be telling false I am young there

2 Ngumuphi loNdwandwe

Which Ndwandwe is that

5 Ngyambona loNdwandwe nyoba

I see that Ndwandwe as you are talking  
abulumu ngaye nye  
about him

8 Ngulaba be Mbulimboli Mambulo  
It is those of Mbulimboli Mambulo

2 Wo nkhozi

Oh nkhozi

8 Ngyabati ngahlu - - kopta - ke

I know them I - - but I

awu ngangiyaphosi kukhuluma

would be wrong to tell their

indaba yabo angiyati kabile  
story, I don't know it properly



1 Anou nami ngibona loko  
 I also recommend that  
 8 e longuena apika wabonana  
 The one who came and saw the King  
 nenkhesi wabayindouna ya Nkhesi  
 is the indouna of the King  
 ngu Igoolo

Igoolo

1 Lapha ngaphambili baka Hlopho basahleli  
 In the ancient time when the Hlopho people  
 babanabani babu sela kupti  
 were settled there, were with whom ruling themselves  
 3 Cha Kulungile . e. Kwakungu Hlopho  
 No, right, it was Hlopho, who was  
 abekhona kubaka Hlopho basenzawonye  
 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 uyahamba  
 and Mkhabela also goes out  
 nalo Igoolo - ke sewutanga  
 and Igoolo then came this side  
 acatawukhangezana nenkhesi  
 as a result he met the King and  
 abesewuba yindouna yenkhesi,  
 he became indouna of the King  
 lababonemave - nje phakatsi

Who have places amongst these children



Kwaalesisu semfat ngu Hlopho  
of this woman are Hlopho and  
Mndzebele

1 Mndzebele  
3 to Mkhabela wabhekaphi wabheka-  
Where did Mkhabela go to  
1 Ugcwele wonkho lomhlaba  
He is full, all over the world.  
1 laba baka Mkhabela nje njaba  
The Mkhabela people as they are.  
banje

3 Wena - wekunene  
you of the right hand  
1 Ewu mine bengibalahla lababaka  
I thought the Mkhabela people are  
Mkhabela katsi bale eButhfongwe  
unknown, I am surprised they are from Buthfongwe  
Bon - - -

1 Wo uyabesecela - 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 lengangakuthfola, leku  
where did you get what you are  
lengikushoko ngangakuthfola  
saying, from whom and whom  
kubobanibani labaazala.  
the old people

3 Awe mine ngungu Ingodvo Hlopho  
I am Ingodvo Hlopho



**Collection Number: A2760**

**Collection Name: Swaziland Oral History Project, 1967-1993**

***PUBLISHER:***

*Publisher:* Historical Papers Research Archive, University of the Witwatersrand

*Location:* Johannesburg

©2016

***LEGAL NOTICES:***

**Copyright Notice:** All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

**Disclaimer and Terms of Use:** Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document forms part of a collection, held at the Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa.