

Croxley

Exercise Book  
Skryfboek

J.D. 267

Name  
Naam

Tigadwo Hlophofo

Subject  
Vak

Mathematics Bonner Series

Place  
Plek

Tape 85

Feint Ruling with Margin  
Dowwe Lineëring met Kantlyn

Interview 1 Book 3



11 Mhlekuwa:

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

113 Hlubi: one of the names on the Dlamini kinglist  
(Simbimbe Ndleke claims a connection between  
Jokoti + the descendants of Hlubi)

114 Kuzazana:

115 Malambule: son of Samhlobo and an Ndwandwe  
woman Latumisa, who became a regent for Mswati  
after Samhlobo's death



4 Usho uyise wa Mhlekwana  
 Do you mean the father of Mhlekwana<sup>111</sup>  
 2 Mhlekwana

4 Ngumfana - ke  
 It is the boy

3 Ngumkagozi lowepika ka Manzezulu  
 It is Kagozi who came at Manzezulu<sup>109</sup><sup>112</sup>

5 Manzezulu wala  
 Manzezulu of here

2 Bakanye - ke lomhlekwana uphetshwe la  
 They are one, Mhlekwana is under the rule of here

3 Ka Dlovunga  
 at Dlovunga<sup>104</sup>

2 La ka Dlovunga, ku Hlubi  
 Here at Dlovunga, at Hlubi<sup>113</sup>, the  
 inkhosi ya Mhlekwana nje ila  
 King of Mhlekwana is here at Dlovunga  
 ka Dlovunga. Ila ka Dlovunga  
 is here at Dlovunga  
 inebafati

is married [has a wife]

Mhlekwana ueluse inkhomo

Mhlekwana is looking after cattle

Sengungamthumbuli kahlé - ke ngulo  
 I don't remember quite well this one

lokuzazana  
 at Kuzazana<sup>114</sup>

3 Malambule<sup>115</sup>

2 Malambule

116 LaVumisa: Ndwendure, wife of Samhlo who bore Malambule

117 Mshelera: possibly Mshelera, an important member of the royal family 'father' of the children of the king (for no Swazi king is a father.) and chairman of the land resettlement scheme; based near present-day Mahlanya

118 Ncheka: an umphakatsi of chief Händeleka (see note 46) in the Sinceni area, about 35 km south-east of Manzini

119 kaSikhunyana:

120 Sikhondze: a sibongo



- 3 Malambule mine kuMkhumbula  
 Malambule as far as I remember belongs  
 Kwami ukonye Nebaka Lavumisa <sup>116</sup>  
 to the same family with Lavumisa and others
- 4 Iya basho nje  
 yes they say so
- 2 So phela lungutshelo yena, Kutsi  
 this one I am telling you about that he looks after  
 Ngunye lobhalebha lomutwa  
 the home of Malambule, he came and was  
 wa Malambule upike wawukwa  
 given £10, that he goes to conduct a  
 lishumi laboLonolo kwatiwa  
 marriage of all the ladies, the king will  
 akayokwenzisa toMko kintfwombi  
 go across to charge. charge the  
 itawuwela-ke inkhosi

uyonshutshela kuthoniso  
 cattle at Mshelvu, S <sup>117</sup> family.  
 balapha ekhlabo Mshelvu

- 1 O, khona lapha ekhlabo Mshelvu  
 Oh, here at Mshelvu, S home
- 2 Iya la Encheka <sup>118</sup> kaSikhunyana <sup>119</sup>  
 Yes at Encheka, at Sikhunyana  
 kaSikhonolze  
 at Sikhonolze <sup>120</sup>
- 1 Encheka <sup>118</sup>

2 ehe, labantwaba Malambule- le  
 yes, the children of Malambule <sup>115</sup>

121 inyanga 7 It means a traditional healer  
who uses herbs and divine power.  
a ritual practitioner



labakanye na Mgiolla. Kwatei  
there who are related to Mgiolla.<sup>91</sup> After Mgiolla  
bekubulawe lo Mgiolla bethfuka  
was killed, they were scared like sheep  
balungisa tikhuku, naku

1 ~~O, laba be ba~~

Oh that --

2 Lapha ngikutshela ngatei sitawufike  
there I told you that we will stop there  
sime khona babitwe  
and call them to us

1 ~~fukubo --- nye lapla~~

It is his family, I home there

2 ~~wokuwela --- lomnthwawenkhozi yakitai~~

for crossing like our price

~~asitholi kahle~~

We don't understand

3 E... Baka Hlophe bala Egoollwako

The Hlophe people of Egoollwako<sup>31</sup> and the  
nebakankambule bala Egoollwako  
Kambule people<sup>23</sup> are of here at Egoollwako

babuka luphongo bantsa lona  
they look luphongo,<sup>52</sup> they think it

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

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

seyiyehla - ke lendvoolwa

then the man went down

seyibakhombisaindlela - ke  
he showed them the way then

132 Sigoollo 7 It is a residential place for  
the royal family, usually for the King's wives  
see glossary.



yokukhela le lubombo batowufka lapha  
to climb the lubombo<sup>67</sup>, up to here, coming  
beta nalendooza yakaMkambulo  
with this man of Mkambulo people  
nyabashiya-ke, sebayeta. He

He left them, then the Nguni people came  
bakaNguni batowubuka le sigollo  
to look the sigollo.<sup>132</sup>

le sigollo lesiphethwe bakaMkambulo  
the sigollo under the control of the Mkambulo<sup>people</sup>

1 Sukuphi le sigollo layego - -  
Where is the sigollo here at go - -

3 Besila Egothwako

It was at Egothwako<sup>31</sup>

1 La Egothwako

Here at Egothwako

3 Sebayawusakha-ke lapha e Golela  
then they built it there at Golela<sup>24</sup>

1 Wo sebakha babo

Oh they built their own

3 SakaNguni, sesakhuwa ngulaba  
the Nguni one, built by the Mkambulo people  
bakaMkambulo sekutsiwa aribulawa

then it was said that you should be  
ke nire, senhnyanga tenkosi;  
killed, you are tinynya<sup>121</sup> of the king

senhndovuna, nalabaka Hlopho  
you are the tinovuna<sup>3</sup>, and the Hlopho people  
kuma kwethfu nge isika simo

our stand here the pillars, the situation  
umsamun wolomhlaba  
the preservation of this place



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

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



Bantfu babili kushela, tonkho letwe  
 there one only, two people, all these other nations  
 ziyangena nye ingayeka loku  
 have just come [the clans] well we can stop the  
 Iya unisemo nguMkambule, nguHlopho  
 yes the unisemo <sup>135</sup> is Mkambule, Hlopho  
 Unisemo nye

1 the unisemo <sup>137</sup> [the original clans of the area]  
 Ngibuta Mkambule kokokutsi  
 Mkambule I want to know sequence of the  
 kulandzelana kwebukhosi baMkambule  
 kingship of the Mkambule people from stow  
 kusuka phasi balandzelana  
 at the beginning up to here, what is the  
 kanyoni, asewulandzisele?  
 logical order of the kings, can you explain?

3 Iya ngisusa ngitawucala nga Malumphe  
 yes I will start, I want to start with  
 Wafela lapha uphambili kwakho  
 Mumphe who died at Godlwoko, and was  
 Wagcwatshwa Khona, a  
 buried there.

Base kuta: Sibangane  
 then comes Sibangane he died below the  
 Wafela lapha phansi kwe Mbilane  
 Mbilane <sup>134</sup>, and was buried there  
 Wagcwatshwa Khona kwase

Kubekwa Mbandzeni. LoMbandzeni  
 then Mbandzeni was enthroned, Not Mbandzeni  
 hayi Waka Ngwane waka-  
 of Ka-Ngwane, but Mbandzeni



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

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



Nkambule, Sengu Matikweni - ke  
 Nkambule, then comes Matikweni, that  
 lolo - le ku Matsapha, sengubaba  
 one at Matsapha<sup>82</sup>, then comes my  
 Mtilankhatsa lolo samkwa  
 father Mtilankhatsa, who was given  
 le live le Mntfwanekhosi  
 this area of Mntfwanekhosi<sup>135</sup>, then  
 le Buselemi, Sengu Fakisanolla  
 at Buselemi<sup>81</sup>, then comes Fakisanolla<sup>136</sup>  
 lolo jutshwe umnakethfu  
 who was hanged, my brother, I just  
 Ngyabashya - ke labadzala  
 lewe [not mention] the ancestor one  
 ngicala ku Masumphe lomdzala  
 I start from Masumphe the old one  
 walapha e Gooloko  
 of Gooloko [Goolwoko]

1 Umntwana Fakisanolla sekhona  
 Is there an son of Fakisanolla who  
 usekhona yini  
 is alive

3 Ngu Masbekela  
 It is Masbekela  
 1 O. Ngu Masbekela  
 Oh Masbekela

3 Iya  
 yes

1 Usekhona kochwa  
 Is he still alive?

3 Ukhona lomfana afuna kuta  
 This boy is alive we want to come



137 timphi : see glossary.



naye  
 with him  
 yeboko, e sibuta yeMkambule  
 We want to know Mkambule if there is anything  
 kutsi, kukhona yini lokunye  
 that added to high status, something that  
 lokwengetetela kulobukhulu benu  
 adds to the importance of your status  
 lapha kaNgwane ngaphandle  
 [The Mkambule people not him as an individual]  
 kwalokubhanga kwenu  
 here at kaNgwane<sup>53</sup> beside your meeting  
 nalaMaSwazi?  
 the Maswas

3  
 Cho, bukhulu bethu kutsatse  
 No our remontry is in taking the Sigollo<sup>132</sup>  
 Sigollo senike inkhos  
 and gave it to the King, then we  
 e sebe kwa bukhona-ke  
 were put as indunas<sup>3</sup>, nobody fought  
 akusahlwa natsi, asatwusa  
 with us then, we are to start timphi<sup>137</sup> from  
 timphi phansi  
 the beginning.

1  
 kwengetela koolwa nalokutsi  
 You bearing of the King as time went on  
 kwahamba kwahamba kwase  
 must have added something  
 kuphondoze sentala inkhosi  
 [to your status]

3  
 Wo kwamva loku  
 that is the last thing



138 La Mbandzeni; lit. the daughter of Mbandzeni

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



2. E-e Kwamura stolo kuMbandzeni  
 It is just something of yesterday during Mbandzeni  
 angutsi Mbandzeni sewetsiwa  
 is time, because Mbandzeni was named  
 ngokutai ngu Mbandzeni - uje ngoba  
 Mbandzeni because he is born of  
 utalwa ngula Mbandzeni  
 LuMbandzeni. <sup>138</sup>

3. Che mabili emakhosi letelwa  
 yes there two kings born in the  
 kaMkambule  
 nkambule clan  
 yebo!  
 Is it so

3. Iya. kukhona SoMhlolo  
 yes there is SoMhlolo  
 SoMhlolo

3. Iya totala Mswati  
 yes the father of Mswati  
 Abetalwa kaMkambule u SoMhlolo  
 was SoMhlolo born from the nkambule family

3. Iya, laphe Egothwako,  
 yes there at Egothwako <sup>31</sup>  
 lomntwana dwabasuluthuli, ehe  
 the child of dwabasuluthuli. <sup>66</sup> yes  
 Kupika nje longikhuluma kancono  
 it comes as I am talking softly because  
 Nceba kutsi asifunwa bakusavumisa  
 we are not wanted by the Lavumisa <sup>139</sup>  
 e. kwesuka laba base Entembe  
 people, the Entembe people



- 4 Mutu > traditional medicine usually made out of a mixture of things such as herbs, parts of animals etc
- 5 unthombo > it means a spring of water, emthonyeni means at the spring of water
- 6/ Mhantolo > lit means count, here the meaning of the word is not clear. It could mean that the count was built at emthonyeni, in which case the place would have two names Emthonyeni and Mhantolo.



ku Mangobemi le beta khona la  
 at Mangobemi there came here with the  
 bahlela live nje babakhanza  
 aim of hunt and they found the Mkhambulo  
 baka Mkhambulo Besuthfu bangale  
 people Besuthfu of there clown at  
 phasi Esihlutse. Manje - ke  
 Esihlutse. then this person dressed  
 wabe sewuyagcoka lemunfu  
 up and his boy and went there  
 nemfana wakhe uya khona le  
 at kaNgwane, he was not afraid.  
 kaNgwane ngete esaba. Sebatsi - ke  
 then the Ngwane people said you are  
 baka Ngwane senguwena utasileyela  
 going to show us the way Mkhambulo  
 indlela ant Mkhambulo

asabavike lemitsi yebuselemi.  
 After he has given to them the  
 lebayeta - ke, bayeta impela  
 mitse of Buselemi. Baly, they came  
 bachamuka lapha emkhonjweni  
 from the the spring of water  
 emkantolo lokume emkantolo nje  
 In the Mkantolo, where the Mkantolo is.  
 1. E Ngwaruma  
 at Ngwaruma  
 2. Ngwaruma, sebaqhla - ke  
 at Ngwaruma, then they came down  
 bafika bagciba lapha  
 to here at the



etulu ka Nyawo nje labo ka Nyawo  
 top at Ka-Nyawo, the Nyawo people have  
 bayefika baka Zulu, se bayehla  
 just come, they are the Zulus and they  
 batsi cha sungakha lapha  
 come down and said we can settle  
 phasi ehlanzeni. Sekwakuwa  
 down at the low veld. Then they settled  
 e Golola-ke, kunetnolunolunna  
 at Golola, there are many hilltops  
 nye, nawufika lakuma Shimela  
 when you come to the railway station  
 siglira khona sine

[Train stop]

enolunolunneni, e lakutalwa  
 on the hilltop where Solwabaslutuli  
 Solwabaslutuli.

is born

Asusilandzisele Nkambulo kutsi  
 Can you explain to us Nkambulo  
 ukhosi wayenka lapha e Shushweni  
 the places where the King settled  
 yenka yakhaphi yase Yakhaphi  
 until he finally come to.

ize uyofika e Madzimba nje  
 Madzimba

Akubuye Hlophe  
 Let us bring Hlophe

e-e-  
 yes

Akubuye Hlophe, beshekha la  
 Come Hlophe then start from



7 bilobole 7 the meaning of lobola here  
is not clear but it, means  
what is paid by the bridegroom  
to the parents of the bride for  
a wife.



4 ku Mahagane, kuyise wa Mahagane  
Mahagane, the father of Mahagane  
ku Igoolo

2 ehe hayi lo Mahagane, uyise  
yes. Not this Mahagane, the father  
wa Mahagane, mine ngibala  
of Mahagane, I am mentioning  
umbandzawule schamuka  
the story as from when it came  
e Mtempe kupela ngigcine  
from Mtempe up to Golela  
e Golela. Buye itotsatsu ngoolo

1 lakitsi e Godlwako beyosakha  
He came to take ngoolo  
in our place at Godlwako, in which  
ikhupho emashumi laye  
a he paid so many tens of cattle  
etukhomo isilobole  
paying for it [isilobole]  
Emashumi lamabili,

Twenty

2 Iya  
yes

3 Ngitsi inkhosi yasuka la e Shiselweni  
I say the King left he at Shiselweni  
yabkha la ka Zombodze  
and settled at Zombodze  
yesuka ka Zombodze yahamba-ko  
then from Zombodze, he went to  
yabheka ka Ngwane yefko  
Ka Ngwane and he settled



8 inthunolla 7 lit means a meeting place, the central point of meetings. But also the place where cattle rest outside the cattle byre and at the shipping tank where the cattle are sorted out according to ownership before shipping is called inthunolla.



ykha ehtsabeni taku Markayyane  
 on the mountains of Markayyane  
 E Mahlangatsha, E Sangwini  
 at Mhlangatsha, Sangwini  
 lakuphetse khona baka Maseko  
 where the Maseko people are ruling  
 2 ehe la lapa-ke ku Markayyane  
 yes there at Markayyane  
 mbumba e Empuluzi ne-  
 exactly at Empuluzi and-  
 3 Maslowato re Mhlangatsha  
 next to Mhlangatsha  
 4 E Ngabaneeni?  
 at Ngabaneeni  
 5 laba cha hayi E Ngabaneeni  
 these, no not at Ngabaneeni  
 1 E Ngabaneeni phela sekusembili  
 E Ngabaneeni is for abesol  
 kakulu

2 Amhlangatsha lapha e Sangwini  
 at Mhlangatsha then at Sangwini  
 3 lakitsi enkhundleni  
 at our Nkhundla  
 3 ihhi - - ihhi

yes yes  
 2 Nawuse Nkhundleni rize ubuka utai  
 if you are at Nkhundleni, it is this side  
 ekhabo Mayeza, ekhabo Mayeza  
 in Mayeza's place, at Mayeza's place  
 5 Iya Sengibonile Sengibonile  
 yes, I have realized, I have seen



2 Ekhabo Mayeza  
at Mayeza, S place

5 Ekhabo Makwosi  
at Makwosi, S place

3 ehe Ekhabo Mayeza  
yes at Mayeza, S place

4 lakwakhe Jiwawa un ntwanenkosi  
Where prince Jiwawa is settled

3 Cha, cha. Ekhabo Mayeza  
No, No, at Mayeza, S place.

bako Maseko labase Sangwini  
at the Maseko people at Sangwini

6 eyi baohukho  
they are lost

7 lokwalaba bo Mshunavu  
this for Mshunavu and others

3 Cha phanolo kwabo Mshunavu  
No, outside of Mshunavu

uthe libhuku lo yafakhe kuye  
that one has no book [registration book] the one  
inkhosi utseta nga Mathenoleka

5 the to whom the King settled he <sup>Mathenoleka</sup> pays tax through  
Ngu Mshunavu

2 Cha hozi nga Mshunavu  
It is Mshunavu

5 No not by Mshunavu  
Mathenoleka ukuyiphi indawo  
Mathenoleka, is in which place

2 Empuluzi, Mathenoleka Fakuelze  
Empuluzi, Mathenoleka Fakuelze

5 Wo - - ka lobamba b mokala  
oh at the olot lobamba



l - -  
at -

Ngulasebabekwa ngu Dzingile - ke labo  
 those were put by Dzingile  
 cha ababekwanga ngu Dzingile  
 No they were not put by Dzingile  
 ngulapho inkhosi yafike yabhemela  
 It is were the King came and smoked  
 khona isangu, kutsiwa  
 Oagger that is why the place is  
 Kuse Sangwini nje ngoba ngulapho  
 called Sangwini, because is where  
 afike wahlala khona waphumula  
 he came and sat down and rested  
 Dzingile abekwe ka lobamba  
 Dzingile put at the Old Lobamba  
 lomozala

Uyaphumake nyakwatha e Nokwane  
 then he left to settle at Nokwane  
 nya ku Lobamba lomozala  
 yes at the Old Lobamba  
 ku Lobamba lomozala  
 at the Old Lobamba

Uyaphuma Dzingile ubeka Fakuzo  
 Dzingile got out and put Fakuzo  
 ngiyaphela - ke lapho  
 I stop there

Awu nami ngakuthola ngabogogo  
 yes I also got it from my grand  
 babalekilo beBuselesini  
 parents who had run away from Buselesini



9 Mabuthfo & See glossary



2 inkhosi usuke ka Zombodze yaya  
 The King left from Zombodze and went  
 to Mbulungwane, seysuka  
 to Mbulungwane, then from Mbulungwane  
 to Emkhoncho, He went past  
 uphuma emkhatsini wa Mavukuthfu  
 between Mavukuthfu and Mtsambama  
 na Mtsambama, ngulapho ephe  
 it is where the Mabutfo were left  
 emabutfo asala khona

1 nakwehlela engabeyi.  
 When they were going down to the cave  
 Kulengaba  
 In that Cave

2 Kulengaba lentkhulu, beyehlula  
 In that big cave, which took in a  
 tunkhomo taka Zulu, behloliwe nje  
 large herd of cattle from ka-Zulu, which  
 takelewa khona  
 were booty and put in there  
 seysuka lapho - ke seyi -  
 Then from there he - -

2 Impi isele la ku Mtsambama  
 The army was left at Mtsambama  
 lakusuka Lubuya lakwaphelilela  
 at the source of Lubuya river, is where  
 impi yaka Zulu, kubulawa  
 the Zulu army was frustrated  
 khona  
 killing each other there.



Magcamane & it is a narrative of  
the Masako people



1 Le Lubuya  
at Lubuya

2 Le Lubuya ku Marukuthu  
at Lubuya at Marukuthu [mountain]

1 Ubuta kuti tibongo letakhandza  
He wants to know the clan names  
ngulenkhozi naysuka la naysika  
which were found by the King when he  
le ka Nwane yakhandza kuti  
came to Ka-Nwane, he found other  
tikhona lehnje tikhulu tikhulu  
chiefs and their chiefdoms  
letkhona ngebukhozi bato  
who were they, the clan names  
kwakungabe ngutphi?

2 Umbarozela lengiwatko esuka  
What I know is that when we left  
lepha emkhonoloo e Nqabeni  
the Mkhonoloo, the cave, I found  
ngikhondze bakaMaseko ngale  
the Maseko people that were

1 EMagcamane  
the Magcamanes

2 EMagcamane, enhle nelusuthu  
the Magcamane, came down along the Suthu  
kunjani kulaMagcamane, sewusibale

1 How is it with the Magcamane, can you  
sewusibale kuti laMagcamane

2 count for us that the Magcamane have  
atibongo bobani nabobani

1 So many different clan names and who



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