

NOTE.

(RETRANSCRIBED BY NV - SEE MABOJA INT. DATED 25.5.70 (PINK FILE) - from page 9.

(ALSO TRANSCRIBED - MABOJA INT. DATED 25.5.70 (YELLOW FILE) - from page 10.



IMPALA

duplexed (see pp 10-15)

Naam BONNER SERIES
Name

Vak HISTORY OF ELANGENI ROYAL KRAAL
Subject

Klas by Maboya Jakudze
Class

Skool Place: lobamba (NKAMINI)
School

Date: 20/5/70 25.5.70

Feint with Margin Dof met Kantlyn

Book 1

**SKRYFBOEK
EXERCISE BOOK
KOLLEGE - COLLEGE**

BOWNE SERIES

HISTORY OF LANGENI ROYAL KRAAL
PLACE: AT LANGENI

Interviewees:

ME BANI? Si b Sini, 40! - Ku bologiswanna imali
 who? 2 years ago. They had some money
 y b ku wela - kuyoka - kuzumela tsine
 for going ahead to take for us
 EMANGWANE nga 1907
 Emangwane 1907
 2001: 50 ku phela ke! 50 kunge ngana
 yet that was it! that is how the
 KWE LI, TE KENYA KE
 kuzumela tsine
 ku na ku 1907 fika - kuzumela tsine
 To those who received first
 1907, kuzumela tsine - kuzumela tsine
 or not, they found blame. kuzumela
 kuzumela, kuzumela kuzumela kuzumela
 kuzumela tsine
 kuzumela tsine
 It was just because that they
 na s. kuzumela tsine kuzumela tsine
 kuzumela tsine kuzumela tsine
 kuzumela tsine kuzumela tsine
 kuzumela tsine kuzumela tsine
 kuzumela tsine kuzumela tsine
 kuzumela tsine kuzumela tsine

2. kuzumela tsine kuzumela tsine
 kuzumela tsine kuzumela tsine
 ME - ku na ku 1907 fika - kuzumela tsine
 that was the reason for that
 kuzumela tsine kuzumela tsine
 kuzumela tsine kuzumela tsine
 kuzumela tsine kuzumela tsine
 kuzumela tsine kuzumela tsine
 kuzumela tsine kuzumela tsine
 kuzumela tsine kuzumela tsine

M.F. BANI? GIBSINI, WO! Ku boleki swana imali
 who? Gibbsini. wo! they borrow money
 ye ku wela kuyoku khuzumela tsine
 for going abroad to talk for us
 EMANGWANE NGA 1907.

Emangwane in 1907.
 KANISI SE KU PHELA KE! SE KUNGENGANA
 yet that was it! that is how the
 KWE LI TE KENYA KE.
Litekenyane entered.

Ku na bo LABEFIKA KU NEALA LAKISI NSO
 To those who arrived just here
 1871. BAKANDZA BLAMINI, MBANDZENI
 ON 1871. They found Blamini, Mbandzeni
 ASAPHILA, KWASE KUBA KU PHELA KE:
 still alive, that was it.
 KWASHA KU HLE MJE, YIKHO SISI
 it was just beautiful, that why
 NASIMBONGA WELANGENI EMANGISI
 when we praise him [he] of Langeni the
 NTSI MORO, EMABHUNU NTSI NDHHA
 English people says 'MORO', Emabhunu say 'Ndahha
 bo eyoni
 beyoni^s

2 he-he-e [UYA HLEKA]
 he-he-e [he is laughing]

M.F. WA KHA - - - WA KHA LE KE LA KE
 [He] ku [the speaker stammers here] He
 NGWANE WA BLAMINI
khuleke la then Ngwane of Blamini
 Hhawu nayi sukaze Nkhosi yebka
 Hhawu! from then the inkhosi of

MF MA HA WU LA LESI TSI SA KA MA GA GULA
 Maha hula, those whom we say they are
 SE yi ma KLWE bha KA KHU LA NGO BA
 Ma ga gula, then KLWE bha him serious because
 ti NGU LO SE EING # JUTJUT
 NAILS were not cut.
 SE WU BU YE LA ENKHO SI NI SE yi BRANCE
 He returned to INKHOSI who was then
 EMA HLA TSI NI # LA PHA ENTONDOZI
 hiding in the forest of NTONDOZI.
 yi BU LA WA NGA LOMUNTFU MU NTU KULUANE
 He is killed by this person, the grandson
 WA SA KU MANA WAKA MA GA GULA.
 of Su ku mana of Maga gula.
 ASA NGA SE KHO YE NA NJE, SE KU MA
 He was not present himself, There were
 LA SA PHETSE, LA SA ^{SE} BETI, BA GA NDZE
 those who were raters, those who were sitting
 LA NCHA BANE INKHO SA NA KUNGU
 ON guard of LaKcabané, the heir being
 MU ULINDLE LA.
 MU ULINDLE LA.
 MA NGUYA MU ULINDLE LA EMBE KE WENI
 There is MU ULINDLE LA at Mbeke Lweni
 KA LA KU BHE KA LOTALA MJO LI
Kala Kabheka, the one who born Mjoli
 KWASE KU YA MONA KA LE LA SEWA TFO LA
 Then it went wrong for him, then
 ZITFU DLANA utsi uyatiyini kutsi
 he get a small chance, he said do you know
 UMA UKWESHA LO UKLWE BHA MINE NA?
 that if you KLWE bha this one you KLWE bha me?

LA SŌ LIYA SAKA KE LITFULI KE. KHONN
 then dust came up, from
 LAPHO KE SESAYH KWESHA KE SAYA-
 then they moved away, they
 BALEKA.

RAN away,
 Hhahwu - Cha: NJINGE KWABA KALE
 Hhahwu - NO: it remained beautiful,
 kwagcina LAPHA Emb'e kwelweni
 it ended there at Mbekwelweni
 ku Mjoli, e - - - ku MULINDLELA
 to Mjoli, e - - - to MULINDLELA
 Loyintsha e Swatini.

who is a mountain eSwatini.
 Awu! DEBA CHASHA LAPHAYI KE, LABATFU
 Awu! they settled there, these
 LASA UMTILANI, SOMHLOLO WAKHUNDZA
 people Somhlolo found them not
 BANSHWUNASI, KATSI NALE ELAWINI.
 drinking [water from] UMTILANE living even there
 LALAZINDZE LAPHO BEKALIME
 ELAWINI of Lazindze where he had
 ISIUMA YAKHO ASASE LUDZIDZINI,
 plough his field while he was at Ludzidzi
 KULIMA MSUKUSUKU NALASHANYE
 MI. It was plough by Msukasuku and other
 BANFWASEKHOSI, BAGANDUWE NSU
 bantfwasekhosi, who were looked after
 MALUNGE ENYAKENI,
 by Malunge at Nyakeni.

AWU! BESE KATSI KULETFWA EMABELO
 Awu! then emabele were brought

atSE LwE ENIKHOMA itE ELudzidziNi
 they were pouled at Mhhoma then came
 SE ku SAKE Sigomba SA KA bANkHosi,
 to LudzidziNi. Then there was Sigomba
 Lo ku SE si tsi NAMUHLA ku SE si gombeni
 of ka bo NKHosi, which today we say it is
 kwase ku hLA LISWANA NSEBAHLE KE!
 Sigombeni. Then they stayed together in
 A wu! ngati Lo ko NKHosi, ku SE
 beauty [meaning in peace], A wu! I know that
 UNgA Ngi Sa TA ZINYANE. Lo ku NYE,
 NKHosi, maybe you can ask something else Zinyane.

2

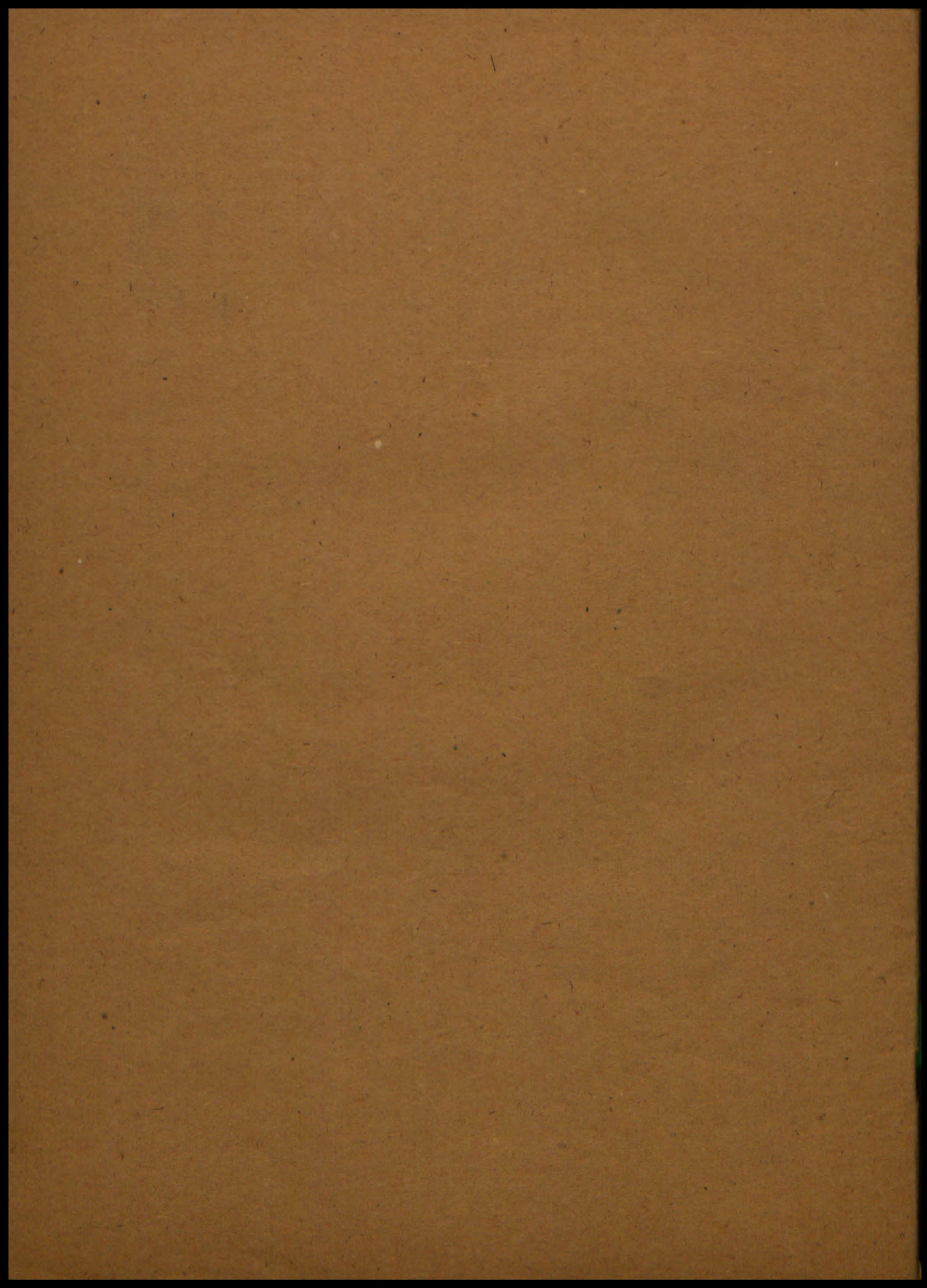
Lo Somhlolo ku ZE Aye LAPHA bESE
 This Somhlolo the reason he went there
 Ushiya MA gongo Lotala SiyeLa,
 he left Magonga who begotten Siyola,
 Lotala Hhama, Lotala Bhowzongo
 who begotten Hhama, who begotten Bhowzongo
 NA LOM NEFWANA LOSI LAKLE KELE LESINGAZI
 and this umntfwana whom we lost of which we
 ku tsi ku NE E wjani LOUUTHA
 don't know what happened LOUUTHA,
 SO LOKO Ngabo ke La beba Hambe na Somhlolo--
 STILL these are those who went with Somhlolo.

To a Separate Jetter

[Redacted text]

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