



IMPALA

Naam BONNER SERIES
Name

Vak HISTORY OF FLANGEN, ROYAL KRAAL
Subject

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Class

Skool Place: Lobamba (Nkanini)
School

Date: 25/5/70

Feint with Margin Dof met Kantlyn

Book I

**SKRYFBOEK
EXERCISE BOOK
KOLLEGE - COLLEGE**

1. manje Nduvuna be solo la pha sibatisisa
Now Nduvuna, we had been serious
kahlis nga lumuti we Langeni? Woko ke
asking about umuti of Langeni? However
Induvuna masha kashaka u be kile naye,
the Induvuna masha kashaka had stated
ngaloko la kwati ko kwa ba khona lapho
what he knows. There was [However] where
naye be kubona kalisa kutsi kuyaphika
it was seen that he is not
khona Fakudze, sese siyabona
Clear Fakudze, we then see with
ne Malangeni khona ekhaya kutsi site
e Malangeni there at home that we
lapho kuwe Fakudze ngo ba wona
must come to you Fakudze, because we
siyati kutsi uwa lapho etika,
know that you belong here etika.
ENKXINI. Ufa nwele kwati kuhle
ENKHANINI. You must clearly know
nga lamuti we Langeni, kwe kutsi uwa kani
about the umuti of Langeni, that who is it
emakhosini, wakhi wa kani jani, usuka
owner to emakhosini, How was it built, where
kuphi wjani, ne lisika la wo lapha le sulka
did it come from, and where is it supporting
khona kutsi ngase nga kuphi?
pillar coming from, that where is it.

M.F. Uwe wa we kane ne, uwe wa ngwane wa
you of the right hand, you of ngwane of
lamini, nasikhuba be sicocelwa, kutsi
lamini, as we were growing up we were
told that →

ELANGENI ZILAWU LO SOMHLOLO, NEFIKA
 LANGENI IS ZILAWU OF SOMHLOLO WHEN
 KULIVILE E SAKA IKA ZOMBODZE, ---
 HE ARRIVED TO THIS PLACE FROM IKA ZOMBODZE, E-
 E SAKA, --- E, NGO SO WANA NGU
 HE WAS FROM THERE -- E, BECAUSE THIS
 UMUTI LESITSI KU SE ZULWINI USAKA
UMUTI WHICH WE SAY IS ZULWINI IT IS
 LA LAPHO ZIKODZE NDUKU NELUNYA NGU LAPHO
 FROM THERE WHERE ZIKODZE NDUKANE LUNYA
 A SEDLA BELA KHONA
 WAS PLAYING.

III e. Shi Se Lweni
 e. Shi Se Lweni

M.F. UMUTI WE LANGENI NGU LAPHO A PHUMULA
 THIS UMUTI OF LANGENI IS WHERE SOMHLOLO
 KHONA SOMHLOLO E SAKA ENTONDOZI E SAKA
 RESTED, HE WAS FROM ENTONDOZI, FROM
 ENOKWANE, A SALAKHILE ZELIVILE SELE-
 NOKWANE, HE HAD ALREADY BUILT THIS COUNTRY,
 NEBENAYE SEKUKHLE, BAMJA BUCOLA
 IT STRETCHED WITH HIM AND IT WAS BEAUTIFUL, EVERY
 BONKHE NGABA KWATSILESO SIKHATSILE
 ONE WAS HAPPY WITH HIM BECAUSE AT THE TIME
 KUFIKAYENA LIVELABA LILE, LABA
 HE ARRIVE, THE COUNTRY BECAME BEAUTIFUL,
 LAHLATA KLABA BASE SATSIMBE
 IT WAS GREEN, THEN THE PHEZI SAID
 BAPHETI; TILHOBHLOBO, KATSILEHAWU!
 DIFFERENT KIND, THAT HAWU TODAY WE ARE
 NAMHLA SIBAHLE, KUFIKE INKHOSI ZETFWELE
 BEAUTIFUL, A KING CARRYING A SEA ON

eNhloko Lwawdla,
 his head had arrived,
 LiLawa La Somhlolo wa ZiNdze,
 eLangeni is LiLawa of Somhlolo of ZiKondzo
 Nduunganye, eLangeni's Dlamini.
 Nduunganye, eLangeni; Dlamini it
 Ngukhona ke Nje Ngoba uma ukhumbala
 is just there because if you remember
 ni sa na bogo walcho Lapha, ingoma
 while you are still with your ground mother here its
 ya khona na kutfutfa lcho itsi. Niyaka na
 song when moving to other places says when
 kuFika sobase babephetsa lidlawu
 our fathers came here they were carrying
 nge sandla, kushimo kuta kuleli, kufika
 'Lidlawu' in their hands. Meaning coming here, coming
 za emzimba, ngoba laba bakangwane,
 here at Mzimba, because these bakangwane,
 wa Dlamini bawele babati hlobo wetive
 of Dlamini they were friends with all
 to nkhe, babona kutsi naba saka
 nations, they that if they move
 ka hohho banga saka njani ngaphasi
 away from Hohho, how can they move
 kuLiBombo, kwakha ndze ka kutsi
 below Libombo, it was then realized that
 u se ku hambela sa wutiko lomoya
 those who know the winds of this place
 wa Lapha ne mbala bati naba kuphukisa
 should go. Indeed after they had climbed
 besuka e Zimbayayeni etulu
 from Zimbayeni Top of

Kwe Libombo baya emavane ni
 Libombo they went to places
 ng etulu ka khulu kunaliya
 above that one of
 za Hlati khulu ndutane ne golela;
 Hlati khulu near golela;
 washo watsi abeniciwisi le na madvodza
 He said that you were telling the truth
 nangemphele ku shaya umoyana laka
 mandvodza, indeed there is a nice breeze
 besesifile kuhlupheka, ku shisa le
 here, were dying in trouble, it is hot
 lasisuka khona ka lobamba,
 there where we come from at lobamba,
 hohho kumvuso semusa ngu
 hohho to mavaso then there is
 bla mini; zapho seku ne nkho sikati ke
 bla mini where there was nkho sikati
 zesitsi ngu landvaba selitfutis
 whom we say is la dwabasilitjuli of
 yandanda lilwane emagudi, anaba
 ndanda likwane at magudi, she was
 bantunga ba ka simelane, kusuka
 with bantunga the simelanes, from then
 zapho ke se bahamba ke kuchamuka
 as we left came the tinzule,
 tinzule, nkosi setiba tinchomo mayi
 nkosi, they stole cattle, this
 ifukwane teluswa ba ka hlatjwako
 ifukwane, looked after by the hlatjwako
 ba la shiwe, natisuka tinzule tise
 they were treated. From then the tinzule stole

LetiNkhomo, ku se lkhona lomunye um-
 the cattle, there was another um-
 Ntswana, lotsi kepha singa tsini etin^NZULE
 Ntswana, who said what can we say to
 -ni, kuba lkhona lomunye ligama lakhe
 etinZULEni, then there was another one whose
 ngu-Zombodze, udvuba kudla, angelwe
 name is Zombodze, he refused food, he
 abulala butfonga eLawini mbabese
 couldnt sleep at eLawini he was
 uyacela ku Blamini uyama lela,
 busy asking Blamini he refused him,
 mbabese uyacela uyama lela.
 busy asking, he is being refused.
 Sigcinu utsi majaha mine sengiyaphuma,
 At the end he said gentlemen I am
 Salani waLenkhosi Niwe asho ku-
 going out, you stay behind with the king refering
 Blamini, waMavuso.
 to Blamini of Mavuso.
 Wagijima ne majaha ke Lucabaga
 He ran with a convoy of eMajaha
 utsi wo-uh! Bayanishiya baLwa
 he said wo-uh! they out ran us, they
 na Zulu, bawele Liphwngolo
 fought with Zulu, they crossed Liphwngolo
 tInkhomo setinge shaya, baye babuye
 and the cattle had crossed, they came
 wabo E Lubivane, akusika lapha kitsi
 with it from Lubivane, it is not here in
 kangwane.
 Kangwane.

e-ti Nkhomo kwase ku subuka tawa
 e-the cattle turned against
 setikwela etu kweli bu tjo laka Zulu.
 and charged at Libutjo of kaZala.

Hawu! iZi Nkhomo za maHLENGA awu!
 Hawu! the cattle of MaHLENGA Awu!
 iZi Nkhomo za maHLENGA.

the cattle of MaHLENGA:
 Ngo sa lu lwimi la khona kutsi Ngwane
 Because it is their language to say
 LiHLENGA was eHLENGENI.

Ngwane is LiHLENGA he is of HLENGENI.
 Na sobuya Zombodze nato kha!

When Zombodze came back with them
 bati khawdza setikleti e sangweni tonke
 kha! they found all of them sitting at
 kutena yinye Leyi lime le.

eSangweni, none of them was injured.

Awu! langwane base sa mkhata kakulu
 Awu! this Ngwane was greatly honored than
 ku u la somnakabos la sa baka Ngwane
 his brothers [by] these baka Ngwane
 e ma butjo,

the emabutjo

Awu Se babatse se babatse nakutsi
 Awu they tried and tried when
 ku fika si khatsi Lesi ese sekutputuka
 certain time came for giving

Se ku Nkwa tindvuku ke lomntfwana ase
tindvuku to this umntfwana when
 i hambile inkhosi Alamini se wan kwa
INKHOSI Alamini has left, he was

ngu bogo wakhe Landawda Likwane, Lesi
 given by his grand mother Landawda Likwane
 masela ngekutsi ngu siwdwaba si litfuli,
 whom we call Siwdwaba si litfuli,
 siwaba ntolo si banga indlala, sekofilo
 Once it is ntolo it causes indlala is to
 Lababi Labangemalangeni, Longaweli
 hide the ugly eMalangoni, she does not
 etabukweni LeLiShonako, uweka
 cross a deep river, she crossed where
 NgeLesihlatsi.
 there is sand.

Se bayatfutfula ke waba ke babaluka-
 They moved on ward, there they ran
 kowa lokupha kuhlushwa, kuhlaseka
 away, they were troubled, fighting
 sebange shaya kulaka zulu ihlawa
 each other. Across to kaZulu, the
 ya Ngwane iyala sayabayeke
 lucky of Ngwane refused, they came back.
 Seba chuba mshiya lona kweLimphongo,
 they continued on the other side of Limphongo
 lapha ke Lesibita ngekutsi ke tsiwe
 lo there where we call, we as
 sisantwana njo kutsi ngalapha abane
 children that it is there where he
 shise lokhona.

had shise lo.

Batfutfula ke ^{ba} natfutfula ke
 They left then after they have
 sekubakhona lokukuphalakabana loku,
 left there was this business of

wa kho emanga Langa loywas, sekubo wakala
 reporting each other, these lies which are
 kutsi indlu yaka la uumisa soyisala
 not cured. It was then realised that
 le kutiwa ngala sebayi ^hchela batsi
 the indlu of la uumisa was left and they come
 bayayishi sela ingentse ya sha kusha
 this side, they had chela it they tried to
 emadlala se batsi, owu kutsi li shi sela lelig
 burn it down and it never burned only the kitchen burn
 e... inga ndume baka mngometulu mba ka
 They say ama lishisale, e... it was looked after by the
 nga mpalala, baka mshika shika,
 mngometulu and ngamphalalas of mshika shika.
 se bayi qelile ke ngo ba sekuti hlakaniho
 after they have qela it, because it was
 ta ka cala. kwase ke kuso wakala ke
 cleverness of early days. It was then realised
 kutsi bayehluleka kutsi le ndlu yindlu
 that they are failing that this indlu
 ze njani Lengashi, siyishi sa ngetindlame^w
 what kind is it because it does not burn down.
 ku sa phehlwa ku ratsi ku se ke naku
 with tindlwane, it was
 kwaba hlobo bo ntu, umetjiso,
 before these of our friends, matches.
 kwaku selivatsi la kutsi.
 It was livatsi here to us.
 Bogogo sa hlale sa netibi netikhuni
 Old ladies stayed with grass and firewoods
 le tinga mentfwa yivula ngo ba
 which were never rained by rain because

Kutakwenelela iNkhosi i mphendwule
 it could happened that INKHOSI, replies, after
 itsi ingaphendwula sese iyavunula
 replying then dresses up - replying
 Kuphendwula kuduma endle, ngosca
 (Kuphendwula) - is thundering afor
 solo kwe satjwa yema zomndali
 because there are afraid of the Creator
 We zuluwe mhlaba, unini mandla okho,
 of heaven and earth, owner of all power

Kutfutfulu ke sebe saka kuye
 They move on, they are from
 Ngwane elwawini lakhe, Ngwane
 Ngwane, from his Lilawa, Ngwane this
 ngu le zesi tsi tsiwe lasawane nguka
 is what we youngsters called
 Zombodze, Zilawawondza kakhulu zokutalwa,
 Zombodze, It is his birth Lilawa
 zomso dze.

this Zombodze.
 Mayela na wekucendza live kukendza
 according to finishing the country, finishing
 Lisombu wsekukhletela ku zombazomba,
 Libombu ngekukhletela is Kuzombazomba
 kuzala emahlatsini.

Sleeping in forest.
 Siku le sa sicocela lokoke sagogo
 as we grow up our grand mothers
 wena wekunene, kakulu lapha
 we-telling us this wena kunene, most there
 ka zombodze loku namhla sesi sutana
 at zombodze, this today we are asking

nje, Se si ya ndzi ndza.
 each other, we are stranded.
 Loku se ka fika ke u somhlolo,
 Then somhlolo came he was
 a litfangu lula ke u sukka emahlungatja,
 move up and down, he was from
 lapho ku se ne simu, ayisa linywa
 mulawgatja, there, there is still a field
 ngumuntfu ngenzasa ye msetfo
 which is not ploughed by anyone
 zowa sihlakani phela ngo 1907, yekuboluka
 because of the law, which was clever to us
 imali yekawela kwemntwana wkhosi,
 ON 1907 for borrowing money for going abroad of
 malunge, nalo geogco bana Josaya na
umntjanenkosi Malunge, and logogco with Josaya and
 Mister Gibsoni Mbengeni, nalo ku
 Mr Gibsoni - Mbengeni, even though
 sengi khohlwe ligama lakhe lelogotja
 I have forgotten his official name
 kutsi nga Gibsoni, Gibsini.
 that who is Gibsini
 amu kubolekiswa imali yekawela
 awu they borrow money for going
 kuya khulanyelwa tsiwe emangwane
 abroad to talk for us emangwane
 ngo 1907, kutsi sekuphalake sekungwa
 ON 1907, yet that was all the
 kwelitenkenya kes kunaso labefika
 litelkenya entered, to those who
 kucala kulali lakutsi ngo 1871, bakhanda
 came here first ON 1871, they found

Bla mini mbandzeni *saphila kula ka kulle
 Bla mini mbandzeni still alive, it was
 nje yiko sithi nasimbonga weLangeni
 beautiful, that why when we praise him of Langeni
 Emangisi *tsi moko, emabhunu atsi,
 the English people say moko, emabhunu say
 Nda hha beyoni
 Nda hha beyoni

He... (Luya kuleka)
 He... (he is laughing)

M-F Wa khulekelake Nguane wa Bla mini.
 He kulekela Nguane of Bla mini.
 A m... nasisuka Lenkhosi yaba ka makha
 Au! from then the inkhosi of
 khula Lesi tsi ba ka Magagala, Seyi mu
 Mahakhala, those whom we say they are
 me bha ka khulu ngaba tingalo
 Magagala, then kwebha him badly because
 betinga jutjwa so wa buyela mkhosini
 Nails were not cut, he returned to the king
 ibhace emakhatsini lapha ENkandozi;
 who was then hiding in the forest
 Ngi sulwana ngulomntu, amtu kulwane
 of Nkandozi. I am killed by this person grand
 nasuka mowa, waka Magagala asansa
 son of Suku mowa, of Magagala, he was
 sekho yenu nje sekunzulababese.
 Not present himself, there were those
 Labesahleti bagandze Lancabane
 who were rulers, those who were sitting
 inkhosana kangu mru Lindlela,
 on guard of Lancabane, the heir being

Nanguya Mvulindlela Embeka Lweni
 Mvulindlela, There is Mvulindlela at Mbekelweni
 Kala Kubhaka Zotala Mjoli.
 at Kala Kubhaka, the one who born Mjoli
 O ---, kwase kuya mona kalala ke
 A ---, then it went wrong for him
 Sewusuka Litfulana ntsi nyati kutsi
 then he get a small chance, he said do
 umawebha to mwebha miwana?
 you know that if you kwwebha this one
 La se liya suka Litfali ke, kha na
 you kwwebha me? Then dust came up
 zapha ke,
 from there.

Sebaya kwesha sayabaleka,
 They moved away, they ran away
 Awu cha kwanjinge kwaba kuhle kwan
 awu - NO it remained beautiful, it
 gcinawa lapha embekelweni, ku
 ended there at Mbekelweni to
 Mjoli, e ku Mvulindlela Loyi Ntaba
 Mjoli, e-to Mvulindlela who is a
 eSwatini,
 Mountain eSwatini.

Awu -! Sesa chusa lapha yi ke,
 Awu -! they settled there, those
 Laba ntfu laba Somhlolo untilane
 people Somhlolo found them not
 wakhandzu banga wunatsi, katsi nace
 drinking [water from] untilane, even there
 eLwawini LaLa Zindze Lapha be
 eLwawini of LaZindze where she had

ka Lima i Simu yakhe asase Ludzidzini
 field while he was at
 ka Lima Msakusuka na la sa nye ba ntfwana
 Ludzidzini, it was plough by Msakusuka
 be khosi bagadwe ngu Malunge eNyakeni.
 and other ba ntfwana beⁿkhosi, who were
 ama-base kutsi kutsatjwa emabele atselwe
 looked after by Malunge at Nyakeni. A wal then
 emhama ile eLudzidzini Sekuba Sigomba
 emabele were poured at Mhama then came
 su ka bo khosi loku Namkha ku
 to Ludzidzini. Then there was Sigomba of kabo
besi gombeni.
Nkhosi, which today we say it is Sigombeni.
 Kwase kuhla liswana Ngebuhle ka
 Then they stayed in peace!
 A wal ngati loko Nkhosi s kumbe
 A wal I know that Nkhosi may be
 ungangisuta Zinyane loka nye.
 you can ask something else Zinyane.
 lo Somhlolo kaze aye lapha
 This Somhlolo the reason he went
 besse ushiya Magongo lotaka Siyela
 there, then left Magongo who begotten
 lotala Hhamu, lotala Bhozongo
 Siyela who begotten Hhamu, who begotten Bhozongo
 na lomntfwana losilahlekele lesingati
 and this umntfwana whom we lost of
 kutsi kwe nte njani Lovutha
 which we don't know what happened Lovutha
 so loko Ngabo babe ba hamba na
 still these are those who went

Somhlolo na Libandla ku sekhona
 with Somhlolo and Libandla, Still present
 Na Ndzi, Nile Nkambele Na So Khakho
 was Ndzi, Nile Nkambele and one
 Gwetju bo Mlomo Katana waletinye
 great grandparents Mlomo Katana and
 imikhinca - hincan ekukhamba no khosi
 many others who went with
 icekwa ngu Shaka ka Zulu,
 inkhosi, invited by Shaka in kaZulu
 Awa - base batsi baka Nkhosi utofika Shaka
 Awa - bakankhosi said Shaka will
 ambulate, sebaya bhoka labo bekhubo
 kill him, Those of Mahoyane family
 Mahoyane baka Hlopho batsi Cha
 the Hlophes said no, dont be
 musani kwe saba bangete bambulala
 a jaaid, they can not kill him
 bo sokhu khuzza baka Mdzebele,
 the Sokhukhuzza Mdzebele,
 badlanga nje baba Lihlombe
 they were eager, they come together
 bonduwa bacabana nana banjwana
 and were at loggerhead with the children
 bekutalwa ba lamini waLanga lesitsi
 of birth for Lamini of Langa whom
 Namhla baka mamba,
 today we say they are mambas.
 e - bomzala kitsi, bakhwexyane's
 e - they are cousins to us, they are sons in law
 Solo kwudlalwa tikhlati.
 [we are] always spreading mats.

Na Ngempela u hamba somhlolo
 Indeed somhlolo went, he found
 wakha ndza Zulu as a file ziphangu
 Zulu dying of starvation.
 ematolo kube elwandle iminyaka
 there were dunes in the sea for 6
 lesitjapha sekukhiwa umkhuzane's
 years, [they were fetching water] from
 nawo semuncipha, sekumane
 umkhuzane, even it was getting dry, at least
 kuphume libutfo netitjombi tiyakha
 libutfo went out with tiyombi to fetch
 emantisi sekudliwa tinkhomo
 water, they were eating the cattle
 tekuhlasele.

for raiding [other tribes]
 kwabe kufika u somhlolo beva,
 when somhlolo arrived, they heard
 indumandumane induma le, endle
 thunder, thundering afar, when
 yatsi was e nse na ekhaya
 he entered [Zulu] home it rained,
 zatsi ncatsa ncatsa lona indzawa
 few raindrops, a short distance
 zepishane nje ngala eNkanini
 like from here at Nkanini
 ne ezabeni,
 and ezabeni.

Owa kwakikwana tinkhomo
 Owa they gave each other cattle in
 tekumbingelela, ukhandza inkhosi,
 greeting, he found the inkhosi

imphetswe Nganasisi sifo Lesibi
 suffering from a terrible disease
 Logendze gendze, Shaka lomnyama
 this gendze gendze, Shaka the dark
 Lesimbibita Kutsi, Shaka, sangente
 one, the one we call ^{him} Shaka, [and] not
 Sambonga Ngoba Shaka inkhosi
 praise him because Shaka is inkhosi
 yase Mashobeni, wakhona le
 of Mashobeni, he is of there
 kwa Mjohane kwa Ndaba,
 of Mjohane kwa Ndaba.
 tsino asati - sika kamele ne.
 No we don't know - we are scattered
 So uya buya ke Zulu, so tsi bona
 Then he came back, Zulu then decided
 anyenyise tinduna tiyamhla seka
 to secretly sent his tindunas to fight him
 ukhondza uwele Liphongolo Katsi
 they found that he had crossed Liphongolo
 Nayi induma ndumane Seyingwalise
 Yet this indumandumane had filled
 Liphongolo sebayehluleka ke
 Liphongolo then they failed to cross
 kuyi wela batsi awu! a... a...
 it, they said awu; a... a...
 asi ndile eMahlenga besithi
 eMahlenga escaped, we thought
 sizobaqeda, Naziya izinkhomo
 we will finish them, there, there are one
 zethu, wasindza ke Ngoba
 cattle, he escaped because

LO NGwane wa ALAMINI yi nkho si
 this Ngwane of ALAMINI IS nkho si
 yaku thula. Ayi kwa ti yona loka solo
 of peace. He doesn't know the business
 kwa ba KUTSINI, kwa ba KUTSINI,
 of thinking otherwise, of thinking otherwise
 ya casa nga ku hla sela.
 thinking of fighting others.
 kuphela nje uma utonele
 ONLY when you have done
 wena, kuphela ikhuluma
 something wrong, He only talk to you
 nawe kutsi bewukwente lami
 asking why you have done it.
 loka. ku bitwe ba kini udlwe
 your relatives are called, you are
 licala, NOMA tindvu na tiyakwe
 found guilty, even if tindvu na punishes
 ta kalisa ba khona ba kini.
 you, your relative are present.
 Nga kusa sa kubuka bona baya
 The following day, they go home
 emakhaya, bayabuya ba letsa
 they came back bringing, to say
 Kutsi, awu! Kumpho si sa kele
 awu! it was a mistake wena
 wena wekhenene, beta bachuba
wekhenene. They came with head of
 ematfole; Hhayi nje nga lomhla
 cattle; unlike to day we move
 se siha mba sihhu sha ne moyas
 with wind,

Singabe Sisa Mdvu dvuta umuntu.
 We don't apologise for a person.
 Wena we kunele Somhlolo wakha
~~Wena~~ wekunele Somhlolo built
 Lapha, kwefika Sikkhatsi Lapha ke
 here; time came where
 Seku Sikkhatsi wahamba ke nasa
 it was time, he went, after
 phumulele wamkiswa le - Lapha
 resting [dying] he was sent there - where
 kune khaba yakhe eMbilaneni,
 there is Inkhabayakhe at Mbilaneni,
 Ngoba uyise use Zikhotheni le
 because his father is at Zikhotheni there
 ekhabo ngolotjeni wunesi wazulu,
 at ngolotjeni's place, of Vesi of Zulu,
 waSoshangane, umguni wakhe
 of Soshangane, umguni of
 Ndwandwe.

Ndwanuwe.
 2 Manje ke nduna usomhlolo incwala
 Now Nduna when Somhlolo came
 Lapha wafika wayi gindze laphi?
 here, where did he dance incwala?

M.F. Etalu eNokwane kaLobamba lomdaka.
 Upu the eNokwane at old Lobamba.
 LaSe Litsi ngi-i nje ngo be klubi
 Then its says ngi-i as klubi wekumame
 we kunele uyati Lapha le kutsi wa
 you know there where it is
 Nguka khaba eZitha behlezi,
 Said is kaKhaba eZitha behlezi,

La banye bese bayakhulu leka Loko-
Some failed to cross, then there
wela, kubekhona longetansi, kubekhona

Someone down and there was
Longetulu Lo Shayise la natsi kutsi

another above who inform us
Nyalo Lesigidwa nasi, Nyalo
that now there a dancing this one,
Seku gidwa nayi.

Now there a dancing this one

Awu-bese kuba kuphela ke, ingabe

Awu - th is the end, when they
seyitjutjwa lolapha ngaphasi kweli -
are closing it, the one who is down

Sushwana utobona ngaloya lo setulu
Lisushwana will see from the one

Nasa a phakamisa lihawu asalishaya
above when he lift his shield and

Ngoba phela hlabi laba labandzala
hit the ground, because Hlabi the elders

bese hlety naye muni mandla okhe
were still sitting with muni mandla okhe

bekasanga kababalekeli, sebaya
before he ran away from them, they

bona kutsi iphelile,
realised that it is over.

Iya chitseka ke, kwetiwa loku
They disperse then, they watch as

baya go lotelake, lomndzi mba zo
all this is happening, this Mndzi mba it

kwa ka nge malawa, nasa bona kutsi
was emalawa, when they realise

Nasi imphe, Seyi yo phumula kuphi nangabo
 that here is imphe, where is it going to rest,
 Li Sa shwana & Se Libotjile ngo ba
 if Li Sa shwana is greatly reduced
 La Lidla tibi ku Leto tisuku,
 because it was always over flooded those days,
 Seba ya wela ke wabo baya hlambisana
 they then CROSS they help each
 Se baya e Nkhosini Lapha ikhona, baya
 other in swimming, then go to ENKHOSINI
 wa jabula kubona umnyaka lomsha.
 [redacted] to celebrate to see a new year,
 Nje nga nalu LuLwimi Lwawaba Nkhosi
 Like the language of these Nkhosi
 thanks giving the first food of
 [the speaker is speaking in English] thanks
 the end of the year.³
 giving the first food of the end of the year.³

2 ya---
 ya---

MF Si bong'a umnyaka lomsha lesikubila
 We thank the new year which
 Nge kutsi nga kholwane wanyakenye.
 we call Kholwane wanyakenye⁵
 Ngi lala la wena Nkhosi, mine nge sabela
 I am esteeming to you Nkhosi, I am afraid
 wena legutsi myaka lobamba
 for you there, you say you are going to lobamba

2 Manje lo Zwida Na Somhlolo buhlobo
 Now this Zwida and Somhlolo these
 babo bugenaphi, loku siyeva Jakudze
 relationship starts where, because we

kutsi phela wangu Mswati,
hear Fakudze that here is Mswati, he
Sewutalwa ngu La Zindze?
is born by La Zindze.

M.F. Hho besukela kuMguni, embili
Hho! it started from Mguni, ahead
ni se lekha shawe, kwaqonywa logogo
you are far, This gogo La Mguni
ula Mguni, lolota wutala bo lamini
was taken by inkhosi [yamajama] this then
lo Ngwane, kwa hamba, kwa hamba
give birth to lamini this Ngwane. Time
kutsi, le lesi Lapha entasi nalapha
pass, it happened when we were here,
Ndutane kakwala ne phutukezi
downward than here very near to Phutukezi,
edolobheni be sekukhwe uLa Layanga
in town, They had fetch [kukha] Layanga
Musa kuncu mawine ncu mawo,
don't cut me cut this one
Nga le mibango leku solo kungu
it is because of the jealousy
namhla isihlapha,
which troubles us even today.

2 Mtsike, Mtsike kwa ku ngu Layanga
you say, you say it was Layanga
lo,
this one.

M.F. Ngu La Yanga Lapha ePhutukezi.
It was Layanga there at Phutukezi.

2 Hho Nguna so Ngwane, kwa ku ngu
Hho the mother of Ngwane was

La Ndwadwe Naye .

also Landwadwe .

M.E Mine ke.

What about me?

Loku Seku hamba kaha mba kutfanya

Time pass and pass then

tinduna ke , kuya wufunwa gogo

tinduna were sent to Zinde at

Ku Zinde ka Nyanga .

Nyanga to look for gogo

Setinikwa ke lo . angitsi kwa

They were given this one . They call

menyetwa lijadwa , tageza kahle

Lijadwa , the titfombi of Kazulu

Einxfombi tagcobisa kahle zelive

e - ka Nongoma washed and smeared

Laka Zulu e - ka Nongoma .

with oil carefully .

Kwa kukhona ema dvodza aha mba

There were men who had gone

Ne ndvuna Bandziniwe Nka mbule

with Indvuna Bandziniwe Nka mbule

bahlangama ke na babuka lobu -

they came together and look at the

cwebe cwebe Neku mangalisa ,

Shimini ng and surprises of the

Letitfombatana tesimanje - tesimanje

Morden titfombatana ,

Ngo ba phela emehlo aka gugi ,

because eyes done get old , they

aguga ku laba kusile .

get old to those who are very old .

Sebaya sukuma ke baya endu neni
 They stand up and went to indwana
 ya Zwide, kuyo kutsi awu sesi mfolele
 of Zwide, to say awu. we had found
 make.

our Mother.

Owu uyaya ke enkhosini ku Zwide
 Owu ho went to inkhosi Zwide at
 kayanga, ka Zikhondze. A-utsi ke
 kayanga, at Zikhondze. A-he said let
 ase bambone; kuya bukwe lwa kuhleti
 me see her; they are watching
 esangweni nje ngoba nja lo nje
 sitting down at esangweni, as all the
 sikhatsi sokhe inkhosi nge mhlanga,
 time the inkhosi [does during] umhlanga
 Iya sukuma ke indwana seyibambe la
 Then indwana stood up, holding
 la bandzinile, na leli hince labe
 this bandzinile here, and the others
 khetswe walo.

who was chosen with her.

Asala lamanye emadodza,
 Other man remained, they are
 kuncenekine, efike abese nyagucca
 worried, he kneel down
 ke, na lalamanye emadodza agucei;
 then, and the other men knelt down
 ku layelwa indwana kutsi nangu
 They are showing indwana that here
 gogo lapho ke bata kubuya ke
 is gogo. When they came they

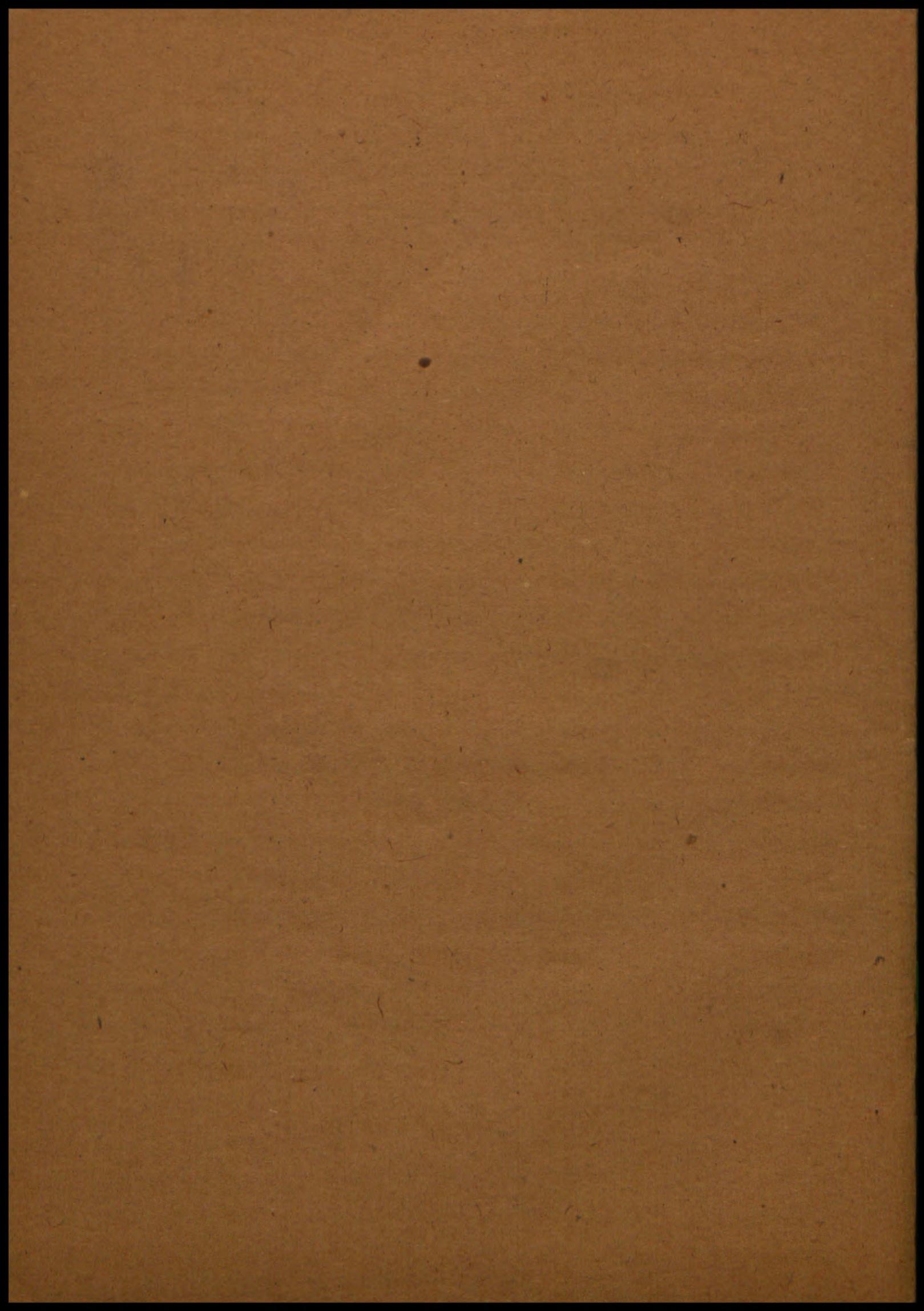
Ku Khandze Kutsi use muna ve ke
 found that she is still young
 Se kuta kubhajwa bukhati beba
 then they will hold bukhati for
 tuku, kutsi wa tsine si bathu kulu
 batuku, They said we are bathukulu
 bona batsi ba ZUKULU bashonga
 they say we are ~~bazukulu~~ because
 Layanga wa Lamguni Zinyane
 of Layanga and Lamguni Zinyane
 Owu nge mpela ke kutsi we
 Owu indeed they say
 hamba ni nisi bongele. kuhle kuya ja-
 go and thank for us. It is beautiful,
 tjulwa ku yadliwa lose musa
 every body is happy and feasting. The youth
 nya Mangala lomdzala uyati bukhobo
 is wondering, the elders know the
 ba Ngwane lapho bacala khona.
 relationship of Ngwane, where it started
 Se kuyo gonyelwa inkhosi, inkhosi
 They are to gomela inkhosi, inkhosi
 Somhlolo, e Sobhuza, ye sika ke
 Somhlolo, e -- Sobhuza. It started
 lapha ke nefikile asaletfwa ke
 there, when she came being brought,
 awu ku sa khiwe ke ku leshisewe
 awu (the royal residence) was still there
 ni. kuba kuhle nje. awu nga-
 at Shiselweni, every thing was okay.
 nge mpela ke Se kuyatfufukwa
 awu they moved from [there]

Kutina Lapha e Nokwane ke.
 and came there at Nokwane.
 Owu kuba kutle ke, ku ya sukwa
 Owu every thing was beautiful, they
 emua ke si khatsi. Seku limala kwakho
 moved after the time of his injuries.
 ku bo khona kuphikisa wa Lapho khubi
 there was a dispute there khubi
 kutsi. Owu sita kwenta njani, sita
 it was said Owu, how are we going to do it
 kwenta njani, Nje nge tibe ngo
 how are we going to do it, like the praises
 ta Mahloko hla Hhili ka Hhili, Kutsi
 of Mahloko hla, Hhili ka Hhili, that
 tinkhulu ta hlala emacwana.
tinkhulu sat in small groups.
 Owu kwe suka, Owu bafuna, bafuna
 Owu it started, and they want, they
 kuba khona lo yotfola Seku
 want some body to go and find - they
 ichumbuleka induna lebeyi Kanye
 remember induna who was with the
 neti nsetu Ngumgayi, Fakudze; mnefwana
 messengers is Mgayi Fakudze; Child
 wa Ngcwa Lasha Lomowezani, siya
 of Ngcwa Lasha Lomowezani, we
 kufuna Lapha a si khachandzi
 looked for you here we don't find you
 ukuphi? ato kutsi. Ni khuluma
 where are you? You are talking about
 Nga Labani, batsi. Sebese si shaya
Labani, they say we tried to

itjuma, bese si shaya itjuma
 play itjuma, we tried to play itjuma,
 iya sehlulala, ngoba be ku se njalo ke
 we failed, because it was like
 kwa ku mbambeni myeke leni,
 that, it was hold him, leave him.
 Awu ku ka ^{ti} khomo ubotintata lapha
 awu! it is katikhomo ubotintata here
 ekhaya, ba sho kutsi, mbambeni
 at home; meaning that hold him
 myeke leni. Awu wakhu luma watsi
 leave him. Awu he talked like
 nje ngoba se uyabona kutsi, se uyabona
 as we see that you are going
 mba asikugcine loku wanxhake
 let us keep these, here are
 ema songa nkho si, na ko kokhe nje ko.
 ema songa nkho si and everything.
 bakitsi, baba kuba ba pholile uma
 my people would have done something
 ba ngamniki ze live lo gogo usho
 bad if they don't give this gogo
 lo la zindze - Tsandile.
 the country meaning la zindze - Tsandile
 Awu na nge mpela ke kube njalo ke
 Awu, Indeed, it was like that
 ba hleke bantfwabe nkho si, bese
 the bantfwabekho si laughed, then it
 kuba ngiko ke loko, ngiko kutsi wa
 was it, that is why
 li khuba li se mu sumu ka bo ma phiwane.
 it is said the hoe is up inside ka bo ma phiwane.

Nge ma Lunga Na Li Nsa se Li but we ka
 it is bad lucky if it can be asked from
 bo Msa ku Suku a wa NKhu NKhu.
 M su ku su ku and NKhu NKhu.
 basho nge kutsi, se ku zungiswa
 They say because Mswati is being
 Mswati, se u gco tjwa bu khosi,
 prepared, he is being coronated,
 a wa - kwase kuba kule ke kutsi
 a wa - it was all beautiful yet
 waku me be kha sonina nge kuhlu shwa
 his mother's family because they
 le sa si sha ka sha ka le si nja shayeki
 were trouble by shaka,
 se ba ba le kile ke se bee ku tsandzile
 they had ran away, they had come to
 za Zindze. a wa se bayati zungisela
 Tsandile la zindze. a wa they prepared
 ke, wayeke se nya ba nce lake,
 for themselves and she asked them.
 lo ku se kuta kutsi nyakawa kulimela
 It happened that when he was injured
 na kuya kwa kucala, kwaba nje
 that of the first time, it was
 kwaba nje nja cebisa, kwaba nje
 like cebisa it was like
 nge lihlwili ngu ndzi mandze.
 a clot of blood it is ndzi mandze.
 lo ku ke kuphi ndze kutsi impi lo
 It happen again that life was
 inkhona ku somhlolo, ku chamura lo
 still in somhlolo, there came this

A2760 A4.2.5.4



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PUBLISHER:

Collection held at the Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa

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