



IMPALA

Naam BONNER SERIES
Name

Vak HISTORY OF Lebogani Royal Kraal
Subject

Klas by Maboya Fakudze
Class

Skool Place: Lobamba (Nkaminini)
School

Date 25/5/70

Feint with Margin Dof met Kantlyn

BOOK II

**SKRYFBOEK
EXERCISE BOOK
KOLLEGE - COLLEGE**

MF Mswati - a wa mbo! ba ntfu bakitsi
 Mswati - a wa my people and the Lamis
 ne ba ka bla mi ni Na La ma ndwandwe
 and the Ndwandwes from ka ngo ma Cole-
 aka ngo ma, mse la shwa Mswati
 tively came to him, he is treated Mswati
 ngu lapho ke e Makhungu ezi ntaba lapho
 that is where foot of the mountain
 sitsi, ngu Mlilo La wa u tha Zintaba
 where we say, he is fire that burned
 ZONKHE, Mswati abe pho ku khala,
 in all the mountains, Mswati was busy crying
 ng e ku lizisa a khalela - - - - - Kanye
 bitterly, crying for - - - - - and
 Mna ka bo Ndlovu wa Ngwane, Siso
 his brother Ndlovu of Ngwane. We
 kutsi wutsi na la shwa wase uuka
 mean the time he was treated he became
 Si Lwane kutsi beku ngu Mtjwana
 fearfull yet he was just ~~uMtjwana~~
 nje Nkhosi. e-e ku phelake lobo
Nkhosi. e-e that was all, even
 ibheva bu khe. se ku menea kuphi kuphi,
 his bravery he did it some where else
 uwe la i nko manzi utsi nase ale
 he crossed the inkomazi [river] when he
 ka Hhohho, se ku jike ONKHE la ma khawza
 is at Hhohho, all the emo khawza mbili
 mbili ase letse e inkomo nge li shumij
 came bring cattle in tens and in
 nge li shumij. a cela kutsi ba hla lisane
 tens. asking to stay with him

ka hle a nga ba hla seli, Seku ncamake
 in peace, not to fight them, then there
 umntjwana, ntalwa ngudzadze wabo
 came umntjwana, who was born by a sister
 malunge eNyakeni, uphuma ngala
 to malunge at Nyakeni, she is from that
 ka mlamba wa chili ba naba lesitsi
 side ka mlamba of chili ba those whom
 ba ka mlamba lapha e-Emeele,
 we say they are mlambos there at
 labatala bashela.

Emeele, those who begotten bashela.
 Owu! se wutombala ingubo ekhabinwa,
 Owu! She is to appeal to her mother's family
 babake lomnye, lo ku dlelala na loku
 they have appointed someone else this over
 la maceba zanga funwa ngumtsetfo
 taking each other, these lies which the law
 zawa. Owu isuke itophuma kabi
 doesn't want. Owu the impi came out
 impi iphuma ngehlakula macebe
 wrongly it came out ngehlakula macebe.
 isuka eLudzidzi iyohloma eNtfontjini
 it was from Ludzidzi to arm at Ntfontjini,
 hha; ka Hhohho, Sithatsi, selichwa
 Hha! at Hhohho. This was time for cold
 ke; khonw ke itseteti yabo
 there was itseteti of theirs
 bebangiyo, lolomzala wabo
 they were. Their eldest female
 lomsi kati, uphehla sikhlati, asinatse
 prepared muti and drunk it,

asitzi nku wakutokusa ngalemyama,
 at dawn. with black, with
 ngalebo uya phuma ke uyo yi chitsa
 red he came out to spill a stone
 ngaphandle, katsi uya ku chitsa litje,
 it outside, yet she is spilling
 ungasitzi lichwa. Aww! yibatse inyatsi
 like ice. Aww! Inyatsi tired
 ngemahinca inganocenda imbe
 with their groups, before it finishes
 igongobele sekudlalwa ngayo nje.
 it was frozen, and they were playing with it.
 Baya baya baya landuka kutsi awu
 They came back and reported that
 usohluhle, utfukutsele Mswati nje
 awu he has defeated us. Mswati got very
 ngoba batsi mhlinti wa mhlinti bayasala
 angry, as they say mhlinti of mhlinti, they will
 bakulilela, utfukutsele uya buta ka
 stay behind sympathising, he got angry and ask
 Alalincwala e Ludzidzini, ku vaka
 Alalincwala at Ludzidzini, it was
 lisa ke, indlovukazi ibuyela
 heard that indlovukazi is going
 emia ngoba iyakhosa indlovukazi
 back because indlovukazi lives
 kwabazeka yena hlabi wekanene
 longer. It was only hlabi wekanene who
 yasala yona ngemza Tsandzile -
 ran away. She stayed behind Tsandzile -
 laZindze. Nase kuhlangene onke
 laZindze. After combining all wisdom

emaginga Njenge kumphe ngula
 Like consulting a with doctor
 Nako khonkhe Nkhosi. Sewunake
 and all others Nkhosi. He looked for
 inkunzi, a bull.

Awu Nkhosi, Ngase Ngayibowa Nga 1926
 Awu Nkhosi I once saw it on 1926
 Le Nkhunzi kepha ke Ngangisa gijima
 this bull, but I was still running
 Nje ke emacembe sisa Ngakawakhi
 I haven't even fetch emacembes
 Ngisa gandziwe futsi. Yikhwela
 I was also looked after. It met cows
 E inkhomati iminyaka le sihlana
 for ten years

iyetiwa ke - inyetiwa Solo kuphengula
 they tune it - they tune it, still consulting
 ku fanwa indlela yekuya ka Mlambo
 with doctors, look for a way of going to ka Mlambo
 kusemva na sekukhi shwe Lisekwane
 After Lisekwane boys had been set out
 eladzi dzini. Iyaphuma ke impi ikhaphuka
 from Ladzidzini, the impi came out, it
 lupha ka thilekhe, seyihamba ibitwa
 went up the lekhole, it was being called
 Ngule Nkhomo Sewunakele kutsi
 by this bull, he is heard that they
 abayi khulule, iyefika le-emagce-
 must let it free, it came there at dongas
 keni iyakhonya igumba phasi Nje
 it hauls digging the ground like

Ngoba wawelusa Lapha e nabo Mjanayini
you were looking after cattle here
Mkhabela.

with Mjanayini Mkhabela.

B very very interesting [Speaker speaks in
very very interesting English]

M.F. Nkhi -- Ong Nkhi -- Ong Nkhi -- Ong
Nkhi -- Ong Nkhi -- Ong Nkhi -- Ong.

Awu isihlolelani na awu yinikeni

Awu what is it telling? Awu give it
yinikeni baya gena ka ze kaMlambo

give it. They entered at Mlambo of
wa Chiliba. I batse Leyo Nkhisikati

Chiliba. Their elder inkhisikati
yakhona lenkhulu yenza zeli chwa

tried and tried to make cold [weather]
kukhanda kutsi kuse kwidla

all to find that it is Spring,
kuse gci tikhangu ziyana wagena

there is forest everywhere and it was raining
Mswati wayovuna dzadze wabo

Mswati entered to side with Malungo
malunge enyakeni. Lapho ke baka

Sister at Nyakeni. There the baka
Mlambo baba Lapha ekhaya. Awu

Mlambo belonged here at home. Awu
baba leka bayuchaba eveni

they ran away and stayed at the
Lemasengo e Marikwa eHhleli.

place of Ma Sengo the Marikwa at Hhleli.

Nje ngoba Nje na nga 1964 Ngi sekul-
like even in 1964 I was at

hlaphekeni. Le eMa sundwini -
e kuhluphekeni There at Ma sundwini -

3 ubala kundzala wena tsino besi
You count to far, we want this
FUNA Leyase Langeni Nyalo Sedugene
of Langeni, now you have entered
esitibeni. Lesi site la ko.
a deep pool.

M.F. Cha Li Lawu la Somhlolo le
No, it is Li Lawu of Somhlolo -

wa qaba Lapha etulu eNokwane
He built up there at Nokwane
etulu kuletsaba. Ngu Lapho le ndlu
up the Hill. That is where Lendlu
Leye sukela khona, Lobamba, Leyaka
started from, Lobamba, this one
Bayethe, Lapha ku Makhanya khona
of Bayethe, there at Makhanya. From
Lapho ke nefikakhona a sevele
there when he arrived he had
asa lungisile noma khandza mbili, kutsi
already arranged with emakhandzambili, yet
Lobe ka khona Laphayi. Nane
who was present there because of
Nge buntswana angati kutsi Ngu yise
buntswana I don't know whether it was
wa Mvu Lindlela noma ngu Mvu Lindlela
Mvu Lindlela's father or it was Mvu Lindlela
yini Lolo wa khebha lence ku
himself, who klebha the messenger

Le beyi to ku khulekela, kutsi uyakulekela
 who was to kulekela, that wekunene
 wekunene wanda ngunye. Yatsi Lenkhosi,
 of Ndvungunye uyakulekela. The inkhosi
 yeba ka Magagala ukhulekela, Lapha
 of the Magagala said he 'ukhulekela' here
 nje mhlushwe yini, loku ule
 what had bothered him, because he
 kha shane uto juvani Lapha, Se
 is far away what is he here for, he
 nya si kwebha Lesi tjunywa; se sibuyela
 then kwebha the messenger. The messenger
 emva siyabika kutsi ase nibute
 went back to report that look at
 tingalo takhe tiye sabeka
 his nails, they are fearful.
 se kusuka litfuli Lusiki sikike
 Then dust come up, he fought with
 ne Maswati, ke Hha kubona kalise
 emaswati, Hha, they realised
 kutsi wakha emaswati ete asahomile.
 that here are emaswati, they are full armed.
 Owa bagenang kutsi esigodweni,
 Owa they entered inside Sigodla
 cala! cala! kusuka litfuli laba
 Look dust came up, the
 baka Magagala bane mkhahlane
 Magagala had umkhahlane
 bashaka inyongo bama lula;
 they excrete inyongo (gall) they are weak;
 ayabekhula emaswati nge mandla,
 the Swazis over powered them.

Lange khatsi, seku phunya kaya
 [Those who were] inside came out
 bale kwake, baya bale kake
 and ran away, they ran away.
 Emua kwe si khatsi ke baka Ngwane
 after some time the baka Ngwane
 se bacaba lapha e Nokwane
 then built there at Nokwane,
 se wuya lungisake, kuzungiswa kake
 he prepared they prepared careful
 kushanywe lwa kahle konke.
 they swept everything careful,
 2 Ka Lobamba ngu lapho kwa khwa
 at Lobamba that is where
 khona inhlambelo?

Inhlambelo was?

M.F. Ngu lapho kwa khwa khona
 That is where inhlambelo was
 inhlambelo, ku ka Lobamba
 built, it is at Lobamba.

2 Ka Lobamba lumdzala
 at Old Lobamba

M.F. enahle
 ehhe -

2 Lila wa se wala kha kuphi ke
 where did he built Lila wa

M.F. E Langeni
 E Langeni

2 E Langeni
 E Langeni

M.F. Se lishaya umoya, we saba j
 There was wind, he was afraid

kumele kuba Lapha eMdzimba.

it was suppose to be there at Mdzimba

2 ase utositjela ke Fakudze ngoba

can you tell us Fakudze because

kuye vakala lokutsi kholona Lapho

it is heard that from there

asajikile Lapho uSomhlolo, naku

when Somhlolo had arrived, when

sekutsiwa -- s kholona yini

it is said -- s is there any other

Lapho impi lenye leyefika Lapho,

war which came here

Ngoba kunqatsi nomake, usi khanyisele

because it seems, or if you can

kutsi baka Zulu befika nini Lapho

enlighten us on when did the Zulus

kutoze kushi swe indlu nkulu

came here and as a result indlu ukhaka

ye ndlovu kazi.

for indlovu kazi was burned down.

M.F. Awu: befika NK^hosi, kangete ngati

Awu: they came Nkhosi, I cannot know

kutsi nakajile yini noma wangakaji

that when he is dead or not,

Ngoba kwase kwabatjwana kulela

because there was once a fight here

zaka Hlatsi dou tane nekwe dlula

there at Hlatsi near, passing

e Sihluti e Lubuya, Awu impela

Sihluti at Lubuya, Awu indeed

acina eMangwane abuyisele eNva

eMangwane stood strong and fight back

Zulu. *These Miaozi which are*
Zulu.

e... *ba sa ba kutsi ba weju bayegita*
e... *they are afraid of that people come*
bato hla sela *ba juna t inkhomo*
to fight them, for their cattle
tabo, *awu kufunyaniseke kutsi*

Owu it was realized that
ku phuma t indvodza - *emandvodza,*
men should go out - *men,*
aha mbe Nabo *siya ngayangane*
going with *siya ngayangane*

Zikalala, *bayo kutsi siyani musela*
Zikalala, to say *How are you*
be kunene, *Owu! baya vuma ke*
be kunene, *Owu!* they replied, where
Ni phumaphi na? *Owu! si phuma ka Zulu*
are you from? *Owu! we are from kaZulu*

sifunye yinkhosi, si juna t inkhomo.
we are sent by inkhosi, we want cattle.

Owu utsi asito kumkhulekelele isangke
Owu he say we must come and ask for
ze beyi bhenywa ngu Shaka. Owu
him dagga that was smoked by Shaka. *Owu*

setiyetjuka tizule kutsi kusho
tizule were shocked that what
kutsini loko. setikweshela emva
does it mean. They moved backward

tiyanyenya tiya balaka, bangate
slowly and ran away, they did
bayikhipha lensangu; bacosha
not take out the dagga's they chased

ti nkho mo nati mlangeni leti bitwa
 the cattle these mlangeni which is
 Nge kati Ladla mbedle
 called Ludla mbedle
 Ifabantfu le, inkhona yesibili,
 This ifabantfu, there is a second one
 yesibili le, a sisati nga lobuncane
 this is the second one, we don't know
 lobusikhali sako ngoba seyakhawa
 because of bun cane, we are complaining about,
 Lapha nje isuka Lapha eMahlangatja
 because it is built here, it is from eMahlangatja
 Lapho kwa sala khona ingadwe
 It was left there looked after
 ngu Tsitsibala wa Nduungu nye
 by Tsitsibala of Nduungu nye
 kucalake, Seyiba Lapha ke
 earlier, it was then here
 mane akucake kahle kutsi konje
 however, it is not clearly explained
 lo Zulu wefika kahle noma wefika
 that, when did Zulu come whether
 kuzeya.

to this one or the other one.
 2 akucake ke kahle --
 Can you explain clearly --
 m.f yebo Nkhosi Nge bunane bentfu
 yes Nkhosi because of our bun cane
 kati siyatsa mdza kutsi sibake.
 yet we like to talk.
 Awu loku sekumambe kwahamba
 Awu! it went and went ruling

abusa za, kukhanda kutsi
 here they found that
 inkhosi iyabusa impela lapha
inkhosi rale s indeed here
 kukhetele khona, kukle kukhulata
 they were sitting, it is beautiful, it
 kuse klabha
 is green.

2 Wabusa Sikhatsi Lesiga ka Nani
 How long did Somhlolo reign.
 Somhlolo?

M.F. Owu wena wekunene, naye wakhosa
Owu wena wekunene, he also lasted,
 mane angati kutsi zobudze
 however, I don't know how
 batsatsa Sikhatsi, Sesi khatsi noma
 long is the time, [whether] long
 yini Nkhosi, noma half century,
 Nkhosi or half century?

2 Kukhona yini lapha wake wava
 Is there where you heard
 khona fakudze kwekutsi Somhlolo
 fakudze that Somhlolo
 wake wawaka sheka inkhosi yaka
 once visited inkhosi of
 Ndwa ndwe Zwide?
 Ndwa ndwe - Zwide?

M.F. Owa phindze Nkhosi abona Sisizi
 Owa, never Nkhosi [he swears]
 B He had never - - - - -
 [Speaker speaking in English]

Awa Jakudze ungase ukhanyise
 Awu Jakudze can you enlighten
 yini e-ngo Somhlolo nge kube
 us on Somhlolo when he takes
 atsatse uLa Vumisa.
 La vumisa.

M.F. Ukhashane Mlangeni, angimange
 you afa Mlangeni, I never take
 sengi kutsatse ingcawudo, ngawa ku
 mind of it, you could
 tse tse ku Labantwana ba Ndabazwe
 have taken it to the children of
 Be sihlala wabo la ka Labamba.
 Ndabazwe. We were staying with them here
 amange sengi kabute nkhozi,
 at Labamba, I never asked them nkhozi.

2 Baya kwati bona?
 [A] they know it?

M.F. Ne Masizila e-e Dlamini,
 Ne Masizila e-e Dlamini

2 Jakudze ke ake Sikhayise kahle
 Jakudze Let us clarify here
 Zapha sewu sisekele kahle
 tell us clearly about
 Ngale ndlu ye Nyakeni, ku Somhlolo
 Lendlu of Nyakeni, that how
 kutsi ime njani, italwa njani ngoba
 does it stand to Somhlolo, how is it
 nayo siyati kutsi italwa Zapha ku
 born, because we know that it is
 Somhlolo?
 begotten here by Somhlolo?

M.F. Wena we ku NENE
Wena we ku NENE

2 UMNTJWANE NKHOSI MALUNGE
UMNTJWANE NKHOSI MALUNGE

M.F. MALUNGE WAKA NKHOSI KATI
MALUNGE BELONGS TO INKHO SI KATI

LANKHALAKATHA NANE ENGATI SIBONGO
LANKHALAKATHA, UNFORTUNATELY I DON'T

E- MALUNGE NGUMFO WABO NDUUNGUNYE
KNOW THE SURNAME, E- MALUNGE IS A BROTHER

NKHOSI, BONGWANE E- SOMHLOLO
OF NDUUNGUNYE, NKHOSI, NGWANE E- SOMHLOLO

SENGUMNTJWANE MFO WABO DLAMINI,
IS A CHILD OF A BROTHER OF DLAMINI.

WABA NGUMNTJWANA WEKATLWA LOVELL
HE WAS A BIRTH UMNTJWANA WHO

ALISIKO LELIKHULU ABHASOBE LENDU
WAS A MAJOR PILLAR, LOOKING AFTER

LAPHA KABO SOMHLOLO,
LENDU HERE KABO SOMHLOLO

E- NAKUTIWALU ABE LAPHA EMKHATSINI
E- WHEN THEY CAME HERE HE WAS AMONG THEM

NKHOSI KUSUKA ETJENDZE KATHLATS
NKHOSI, FROM ETJENDZE AT HLATS

ABELA KHAYA KE YENA,
HE WAS HERE AT HOME.

NA --- KUPHA KWENTA MAHLAYIZELA
NA --- IT KEPT ON DOING MAHLAYIZELA

LAPHA KUYAHLANGANA LESIGANGA
WHERE THE LAND MEET,

La ka hla ngana khona umkhondvo
 Where umkhondvo river and Ngwempisi
 ne Ngwempisi nguzapho ke afikela
 meet, that is where he arrived
 khona se wudvosana ne bukhosi
 and he pulled bukhosi,
 nase bahlaselwe kuto kuba yihloli
 when they were raided, to be a spy
 ye kubuka ngale entasi kutsi
 to spy downwards, to see
 ikwenta njani.

what was happening.
 wa Ngwane, enhhe Nkhosi ngu mfo
 of Ngwane, enhhe Nkhosi he is
 wabo Lima.

another of Lima
 2 Sita kafuna ke fakudze ke kutsi
 we want fakudze, that is
 loku kubona kalisa kutsi ungatsi
 seems as if all the
 onkhe ematomu lo Malunge abekuye
 reins were with Malunge,
 onkhe njikelele alapha ka Ngwane
 all of them of here kangwane

M.F. wena we kumene.
wena we kumene
 2 loku toti na namhla solo akubo
 because upto today still the
 laba bekumene.
 reins are with these bekumene.

M.F. wena we kumene, nele beka nga-
wena we kumene, indeed he was

mntjwane Nkhosi - Losetulu kakhulu
 a SENIOR umntjwane Nkhosi, Malunge,
 Malunge, umzungisi wako ka Nkhosi
 the corrector of everything
 we kulanga nisa bantwana, kulungiswe
 and bringing together bantwana, he corrected
 ka hle. Loku khulunywe Nguye kwakubo-
 it carefully. What was spoken by him
 Ngwa Lapha ka Ngwane, kwaku ngaphi
 was thanked here ka Ngwane, it was not
 kiswa.

opposed.
 b this Malunge is the brother of Ndoonga
 nye. [Speaker speaking in English]

M.F. Ngikoke ubase mbili kangaka;
 It is the reason he was that ahead;
 wa khonisa, Ngoba kwa bakhona kuye
 he lasted, because to him there was
 somhlolo, kwa bakhona Mswati, e
 somhlolo, and Mswati, e -- when
 naselutsiwa Mbandzeni Nje solo
 it is said Mbandzeni still he is
 uselkhona.

alive.
 2 yena malunge.
 him malunge.

M.F. Yebo, Nguye lowa Landza babe
 yes, he is the one who called
 mkhulu Mbovane ka Hhokho, amcoma
 my great grand father Mbovane at Hhokho

eNdlovu kazini... e - a hamba Nge ku
 he goma him from indlovukazi. e - - He went
 NEJwalela uMtjwalo La Ndwadwa
 there because she had NEJwalela umjwalo La Ndwadwa
 Nabo MagudvuLela Lotala
 the Mother of MagudvuLela who begotten
 Mancibane, Ngeku mati ke Lapha
 Mancibane, my knowing him here
 etihhencweni ke NKhosi intjobeko
 at tihhencweni NKhosi his respect
 yakhe NeKuba Ngu Mtjw kwakhe.
 and his humanity
 Mbovane wa - -
 Mbovane he - - -

A2760

A4.2.5.3



A2760 - Swaziland Oral History Project

PUBLISHER:

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

LEGAL NOTICE:

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.