

IMPALA

Naam BONNER SERIES
Name

Vak Mabuzza HISTORY
Subject

Klas by John Mabuzza
Class

Skool Place: Nuudvu SINI
School

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Feint with Margin Dof met Kantlyn

Book I

**SKRYFBOEK
EXERCISE BOOK**

KOLLEGE - COLLEGE

agila zapha ngubani lolo k... mako?

by ... ng ... uka is fakhigi?

JM Ngo Ngadza wa John Maluza, lolo kulu

... ngadza wa John Maluza uka is

... mako

... fakhigi

1. cib atfo kodwa; aka ba londolozil

... kuba by the way ...

JM Ngungu na kuba londolozil

1. ...

1. Si kulu ngubani?

... [yona] ...

JM Saka wa Sami nga Mayanda

... Mayanda

1. Induna?

JM Induna? Nguma Maluza

... Maluza

1. Londza wa La Sibyo kodwa kuba yona

... Londza wa La Sibyo?

... Londza wa La Sibyo?

... Londza wa La Sibyo?

JM Saka ...

... Londza wa La Sibyo?

1. Saka loto sibyo koba waku va ngubani?

... Londza wa La Sibyo?

JM Saka Londza wa Sibyo koba ngaba wa

... Londza wa La Sibyo?

... Londza wa La Sibyo?

1. ...

1. ...

1. ...

1. Ngitsi kepha ngubani lolo kulu mako?

By the way who is talking?

J.M. Ngu Ngadzane John Mabuza, lolo kulu-
This is Ngadzane John Mabuza who is
mako

Speaking.

1. Libutfo kodwa, uka ba Londolozini?

Your Libutfo by the way you belong to kubalo ^{Ndelozi}

J.M. Ngingena kuba Londolozini

I belong to kuba Londolozini

1. Sikhulu ngubani?

Who is [your] Sikhulu

J.M. Sikhulu Sami ngu Mandanda

My Sikhulu is Mandanda

1. Induna?

[your] induna?

J.M. Induna Ngama Mabuza

[my] induna is Ngama Mabuza

1. Lendzawo Lesikayo kodwa kutsiwa yini,
this place at which we are, is said to be what
Ligama layo?

By the way, its name?

J.M. Kuse Duvuvu Sini

It is Duvuvu Sini.

1. Loku lotositje la kona waku va ngubani?
what you are going to tell us, where did you heard ^{it's}

J.M. Loku lengita Nitje la kona ngaku va

What I am going to tell you I heard it

Ngababe - Ngababe Mkhulu

from my father - from my grand father

1. Ligama lakae ngubani?

Who is his name?

J.M. Nga ku va nga Mvukama Lucobo
 I heard it from Mvukama himself.
 Lwakhwe.

1. Ake u sitje mabuzza kutsi laba ba-
 Tell us Mr Mabuzza that these, that
 Lapha, baka mabuzza ba Lapha
 are here, the Mabuzas of here
 eDvudvasini. baze babe ba Ningi,
 at Avudvasini, why they are so
 ka Ngaka, kwaya Ngani, ba ve Laphi?
 many, why it happened, where do they ^{come} from.

J.M. Laba baka mabuzza kuzo babe Lapha
 These Mabuzas the reason they are here
 ba khiswa yinkhosi Lapha ka Ngwane
 they were taken out by inkhosi, those ka Ngwane
 e- baya wakha e Shise lwani, e-
 e- they went and built at Shise lwani, e-
 baya wakha e Mafutseni, Nase basuka
 they built at Mafutseni, when they left
 e Mafutseni, base baya wakha e-
 Mafutseni, they went and built at
 Ngwavuma, wabo suka e Ngwavuma
 Ngwavuma, when they left Ngwavuma
 base bayo kwakha e Mahlangatja,
 they went and built at Mahlangatja.
 Nase besuka e Mahlangatja, base bato
 when they left Mahlangatja they then
 kwakha Lapha eDvudvasini.
 come and build here at Dvudvasini.

1. Uya khumbula yini kutsi kwaku bobani
 Do you remember that who m

Le na eMagutsemi, Nale eNgwavuma
 there at Magutsemi and at Ngwavuma every
 konkhe ba hamba njena bobani
 where they were going who are your
 bo Mkhulu wakho Labe ba khona
 grandfathers who were present
 Lapho?
 the to?

M.F. bo Mkhulu wami Labe ba khishwe
 My grandfathers who were taken out
 Lapha base Magutsemi Ngu Sindla ngalala
 there and were at Magutsemi are Sindlangalala
 na Ngangane
 and Ngangame.

1. Ake usho mabaza ka khona yini
 Tell us mabaza were there oehoes
 La banye Lebeni hamba nabo kusuka
 whom you were traveling with from
 eMagutsemi niye eNgwavuma, niye
 Magutsemi to Ngwavuma to
 eMahlangatja yonkhe Lendza wo?
 to Mahlangatja all over?

M.F. Yebo ba khona munye ngu Gudlulwako
 Yes there were, one is Gudlulwako
 waka msibie loku ngu yena Lesatsi
 his surname is msibie, he is the one who
 uma sisuka eMagutsemi, Sesuka naye
 when we left Magutsemi, we left with
 Na siya Lapha eNgwavuma, noma
 him when we were going to Ngwavuma. Even
 Sesilapha eNgwavuma ke, noma Sesisuka
 when we were at Ngwavuma, even when left

Lapha eNgwa vuma siya eMahlanguatja
 there at Ngwa vuma going to Mahlangatja,
 Nguyena Lesase Sihamba naye njalo,
 he is the one we were with all the
 Nomphele, Ngoba batsi laba baka Mabuza
 time, always because the Mabusas said
 eKulo Gudlulwako Ngoba ebemdza la
 e... to Gudlulwako because he was older
 lo Gudlulwako, kulo lo Mjukama base
 this Gudlulwako, to Mjukama they
 batsi, kuhle asekeke lo Mjukama
 then said, it is better for Gudlulwako
 lo Gudlulwako, Ngoba amdza la lo
 to assist Mjukama because Gudlulwako
 Gudlulwako.

is older

1. ake usitjela mabuza siva ku ngatsi
 Tell us mabuza we hear that you
 nisuka ku Lundvonga weku cala
 come from Lundvonga I, is it true
 Ngabe kulicinisoyini?

M.F. Kulicinisoyini nge mpela kutsi siba
 It is true indeed that we belong
 Lundvonga weku cala nangaloku kutsi
 Lundvonga I, even now they say to
 kutsiwa mabuza Nkhosi, mabuza
 as mabuza, Nkhosi, mabuza Lundvonga
 Lundvonga; Siba Lundvonga weku cala
 we belong to Lundvonga I, not the
 khayi lo Lundvonga wesibili,
 second Lundvonga.

Siba Lu Nduvonga weku cala lo be kayi
 We belong to Lu Nduvonga I, the one who
 Nkhosi yena.
 was a king.

1. Kwase kweteka Njawi Kutsi bese
 How come you [Mabuzas] Travel alone
 Ni hamba no ndwa, bese Kutsi Nibaka
 and then your surname change to be Mabaza
 Mabaza Kutsi phela Na Nitalwa
 where else you are born by a Blamini
 yinkhosi yaka Blamini.
 inkhosi?

J.M Loko kweteka Kutsi Laba bekuneng
 - This happened [because] that the bekuneng
 bantfu beba ngakandzi kangaka,
 people were not as many as they are now,
 kwase kubakho na intfombatana
 then a beautiful ^{girl} lady was seen
 Mane angilati Libito Lalayo
 unfortunately I don't know the name of that
 Nefombatane Leyaba yihle.
^{girl} lady who was beautiful.
 Lentfombatana yase iyatsafwa
 The ^{girl} lady was then taken ^{inside} into
 ingeni swa esigodweni ngekhatzi,
 the royal ^{sigodlo} residence ^{inside} e--
 e-- Seyiba yinkhosikati enkhosini,
 She then became inkhosikati to inkhosi.
 Kwase Kutsi wa Lentfombatana ngoba
 it was then said this ^{girl} lady because she
 italwe ngu Mabaza, akungasabi Libito
 is ^{begotten} born by Mabaza then it should no longer

zakh'e kutsi Ngu Mabuza asale
 be-taz name [the father] that he is Mabuza it
 kuba Sibongo sakhe, kutsi we
 must then be his Surname, it must be
 Ngu Mabuza. Sake kutsi wa Nkhosi
 said he is Mabuza [referring to the surname]
 Mabuza.

Then it must be said Nkhosi Mabuza
 1. Kute yini labanye labo Shabalala
 are there not other who are Shabalala
 ke nabo Sinindza?
 and Sinindza?

J.M. Yebo laba bo Shabalala nalaba
 yes, these Shabalala and Sinindza
 bo Sinindza eku twalweni bantwana
 in birth they are from one wife,
 bempati, Manye bobatsatfu; katalwa
 she is one [mother] for the 3; the first boen
 Shabalala wekucala, bese kuba ngu
 is Shabalala, the Sinindza is the
 Sinindza wesibili, bese kutsi wesitsatfu
 second, then the third one is the
 Sekuba ngu Lo Mabuza. Lentjombatana
 Mabuza. The lady who was

leyaba yindle ngu le yakalo lomncane
 beautiful was from the last boen
 ya lo Mabuza.
 the Mabuza.

1. Senisukile ke le ku Mahlangatja
 when you have left Mahlangatja and
 Senifike lapha eDundusini, Nihamba
 you had arrived here at Dundusini you

Na Laba baka Msibie, bo y udlu Lwako
 were travelling with Msibies, y udlu Lwako
 ngu baphi Labefika baba bakhulu
 who became SENIOR ON ARRIVAL of
 noma baba Eikhulu Sebefikile -- ?
 became chiefs ON ARRIVAL.

J.M yabo kusuka khona le e Ngwanama
 yes from there at Ngwanama the
 babe vele baba khulu Laba baka Mabuza,
 Mabuza remained SENIOR.

Nje Ngesi sho, watsi, na ka NIKWA
 Like the saying, when given by the
 a NIKWA ngu Laba baka Mabuza
 Mabuza's they said he must
 batsi. a ka sekele lo Mjukama, Ngoba
 assist Mjukama because he was
 phela angu Mntfwane NKhosi lo Mjukama,
 a prince, this Mjukama.

Kwa ka Nga kabi Nje Nga namha Loku
 It was not like today where it is
 Sekutsiwa, Sekungatsi, Semane Libito
 said, like it is just his name
 la khe, kwa kwateka ka hle kutsi
 it was well known that this Mabuza
 lo Mabuza ngu Mntfwane NKhosi. Sahamba
 is a PRINCE. We travel until
 ke toti kwaze kwatofika la, umntfu
 we reached here, a person ini
 ka kala abetsi naka NIKWA indlu
 Old day, when a person is given a house
 afa kwe endlini kutsi we wena bani
 when he was adopted they said you

uto hlala ku nasi indlu, ahla le
 you are going to stay in this house, he
 kulayo wdu ate a fele khona,
 Stayed in that house until she died then
 angu walayo wdu; ase lo abitwa
 belonging to that house, still addressed
 katsi ngumntwana waka labani
 as a child of that wife.
 Malo Gundulu lwako wakho na Lapla
 Even Gundulu lwako belongs here
 e - kwa bo mfukama, kalo Makho Nyololo,
 e - to mfukama's mother, to Lo Makho Nyololo,
 e Nkhosikatini zebeyi ngalo Makho Nyololo
 to enkhosikatini who was Lo Makho Nyololo
 yaka Simelane ze kungiyona itala
 She was a Simelane, she is the one who
 lo mfukama. Lokwentekake kwatsi
 born mfukama, what happened then
 e - inkhlati yalo Lo Makho Nyololo,
 e - inkhlati of Lo Makho Nyololo, a young
 into mbi lenca ne yaka bo
 lady, a sister to Lo Makho Nyololo
 Lo Makho Nyololo lengumlamu walo
 who was a sister in law of our great
 khokho yase inikwa Lo Gundulu lwako,
 grand father was then given to Gundulu lwako
 Lo Gundulu lwako ke wase mtala bakhe
 This Gundulu lwako then born his own
 bantwana kuye, kwaba ngaleso
 children from her. This was the reason
 sigaba katsi Lo Gundulu lwako
 why this Gundulu lwako didn't leave

angabalahli Laba baka Mabuza,
 the Mabusas. They didn't leave
 bangalahlani Ngoba. banaye babuya
 each other because they are with him.
 bamsengela imibece Lemibili
 they have even milk two imbele
 yekumnika umfati.

for him by giving him a wife.
 Na ngikuva ngababe nga Mjukama
 I heard it from my father, I heard this from
 zokumine.

Mjukama
 1. Manje mabuza zokutsi Lamjukama
 Now Mabuza the reason for Mjukama
 aze atofika Lapha eDvudusini
 to come here at Dvudusini what has
 ubonene, ukhona yini wakubo
 he seen? Did any of his relatives
 Labeka shone nga khona.
 disappeared in that direction.

J.M yebo Lapha eDvudusini phela
 yes, here at Dvudusini in fact
 bekune yise wa Mjukama e-
 there was Mjukama's father, e-Mndouba
 Mndouba, lo ngu yena abakhite Lapha
 he is the one who has built here at Dvudusini
 eDvudusini. wasuka ze eNgwavuma
 He moved from Ngwavuma and come to Khonta
 wato kwakha la ka Lendzawo ye
 Here, in this area of Dvudusini.
 Dvudusini, akhontile ke yewa.
 He had Khontad.

Angi kwati ke Kutsi abe khontee kubani,
I don't know whom he had khonta to
Ngo ba la Nge mbili be ku likhaba,
because ahead it was a veld,

1. Manje abe sukaphi yena Mdvuba
Now, where was he from Mdvuba
aze efike zapha Nga mpha mbi.
Such that he arrive before Mfukama,
kwa Mfukama.

J.M Lomfo - Lomdvuba, mvala mnyango
This guy - this Mdvuba, [praises] mvala
une mvalo abe saka khona e Ngwavuma.
mnyango unemvalo, he was from there at Ngwavuma.

1. Lomdvuba -
This Mdvuba -
asi tsi ke zaba baka mabuzza bakhandza
Let us say the Mabuzas found the
baka msibi e Mafutsemi, Lo Judlu Lwako
Msibi s at Mafutsemi, this Judlu Lwako
bes e amtsatsaphi? Le- emafutsemi
where did he get him? there at Mafutsemi
kumbe uyati?
maybe you know?

J.M Aww! Ngiko zoku Lengi kusho' e Ngatsi.
Aww! this is what I had said, that
Se ku Nge mbili kwami zo kwe Kutsi
it is ahead of me, the fact that
Lo Msibi, Lo Judlu Lwako abe phume phi,
this Msibi, this Judlu Lwako where he has
kona ngiyati Lokutsi, waku she babe
come from but I know that, my father said

kutsi besuka waye lo gudulwako
 that the left with him, this gudulwako
 le e - engwavuma baha mba waye
 there e - engwavumas they went with him
 bayozika waye emhlangatja nje
 until, they reached emhlangatja up
 to ti kuzo kube ngu wamhla nje.
 until today.

1. kusaka kwenu yonkhe zendzawo
 your departure [in] all the places
 angitsi kusaka emajutseni nize
 let me say from majutseni until
 nifike la solo ni hamba ne
 you arrived here you were traveling
 tinkhomo netimbuti.

with your herd of cattle and goats

J.M yebo i yebo beselo si hamba nelkwetju
 yes i yes we always traveled with
 kute lo kanye lokwaphindze
 our belonging, nothing else happened
 kwenteka.

again.

1. ake usitjela kahle ngekutsi
 Tell us clearly whether people were
 bantju bebucabile yini noma
 rich or, how there were. This two
 banjani? lamadodza lamabili
 men in this area.
 kuzendzawo.

J.M yebo labucabile kubo bobabili
 yes the richer one between the two

Ku Mfukama na Lo Gudlu Lwako nga
to Mfukama and this Gudlu Lwako it is
Gudlu Lwako Labe cebile Katchulu.
Gudlu Lwako who was very rich.

1. Lewa uma Nita Lapha ku khona
There when you came, ^{here} are there
yini Laba sala baka Mabuza neba
Mabas and Msibi who stayed behind.
ka Msibi. Le^e Mahlangatja g noma ke
there at Mahlangatja or if you can tell
sewu sitjete Kutsi Labanye baka
us that other Mabuzas and
Mabuza ne baka Msibi lowa batiko
Msibis whom you know, where are
baku phi?
they?

J.M. Awa, baka Msibi, baka Mabuza
Awa, Msibis, the Mabuzas who
Laba sala le e Mahlangatja Nguzaba
stayed behind there at Mahlangatja are
be Mgojeleneni, e-umuti lowa sala
those of Mgojeleneni [this is the only] e-
waka Mabuza Lapha, kuti waka
umuti of Mabuza which we left there, there is
msibie lowa ukhona lomnye
no other umuti of msibie who was there.
umuti. Kwasala wowa lowaka
[The one we] we left behind was that of kabe
bomphaphela umuti waka Mabuza
Mphaphela [this is the only] umuti
lowa sala khona Lapha le e Mahlangatja.
of Mabuza who we left

1. Ake usitjole Mabuza kutsi Labanye
 Tell us Mabuza that other
 baka mabuza laba khona laba ba nyeti
 Mabusas where there are many
 khona ka khulu nje ngalapha,
 like here, where is it?
 ngukuphi? kusho kutsi ngukhona
 That means it is there at Mgojeleni,
 le-emgojeleni, we Mhlangatja nakuphi
 and Mhlangatja and where else?
 encenye?

J.M Sengita wu kholwa niwe a senime
 I will forget wait a moment,
 ka wane, ngoba ngekwa kwami-----
 because in my knowledge-----

Ngukuphi encenye laba khonakhona
 where are the other places where those
 baka mabuza le-nisolo nikanye nabo?
 are Mabuza whom you are still one with?

J.M Baka mabuza le-sikanye nabo tsine
 The Mabuza whom we are still with
 lapha, sekanye nalaba baka mabuza
 here, we are still with those
 laba lesavela saba shiya le
 mabuza whom we left there at Mgojeleni
 emgojeleni, e-laba bakabo
 e-- those of Kabo Mpaphela
 Mpa s e-bese siba nabo ke
 e-- then we have other Mabusas
 labanye baka mabuza bakitsi laba
 of this house those who

phuma be Nyuka bowa be Scandzeni
 went up, those of Scandzeni
 ekhabo Mgazi, angitzi nje ba Mgazi,
 of Mgazi family, let me say Mgazi's
 Mgazi lowanyuka, uyise wa Malahle
 family, Mgazi who went up, the father of Malahle
 e-be sekuba khona bosi waka Mabuz
 e-then there is bosi Mabuz
 lose bantfwabake Nyalo Sebakhe
 whose children now have build
 eDwalile neba ntswana baba Lapo
 at Dwalile and their children, they are
 Sebaningi khona.

there, they are many there.
 Lokusho kutsi eMafutsemi ne
 That means at Mafutsemi and at
 Ngwavuma basala?

Ngwavuma some stayed behind?
 J.M. Yebo, eMafutsemi basala neNgwavuma
 Yes, at Mafutsemi [some] stayed behind and at
 basala. e- bngimati kahle longase
 Ngwavuma [okhos] stayed behind. e- the one
 Ngambona weNgwavuma nga Hhobho,
 I know well and I once saw of Ngwavuma
 Hhobho Mabuz.

Is Hhobho, Hhobho Mabuz
 Owusho ke nani se Mafutsemi,
 Tell us then when you were at Mafutsemi
 eNgwavuma, eMahlangatja nanitikhulu
 at Ngwavuma, at Mahlangatja, were you chiefs
 Noma nani phetse nje noma ngekwati
 or you were ordinary rulers or to your

Kwa kha?

Know ledge?

JM Yebo Nge kwati Kwa mi, khona phela
 Yes in my knowledge, in that early
 Kulesi khatsi Sakucala lobekaba
 day the one who was ~~an unmgwane~~
 Ngumntfwane Nkhosi. Ngu ye zobekaba
Nkhosi is the one who became a
 Sikhulu, ete Amkhulu ebe Nga phetjwa
Sikhulu, he came senior, he was not
 kwa ku nge kha kutsi uphetjwe Ngubani.
 Ruled, there was nothing like he is under someone
 khumbula phela Ngoba e ne Licala
 Remember even their cases was
 Labo Lalinga tekwa nguwawa mntfu
 not trailed by a ordinary person
 Noma bakhile endza wami yakha
 even if they have built in your place
 wawu ngaliteki, Lalitekwa yi khosi.
 you couldn't trail them, they were they were
 kwa ku njalo Nje ngoba noma sobe sika
 by inkhosi. It was like that even if the leave
 yonkhe zendzawo, beba Nga coshwa
 in all these areas, they were no evicted by
 Sikhulu, beba Nga celi nesikhulu
Sikhulu, they didn't ask for land from
 indzawo, bebaya baticelele bona
Sikhulu, they ask for it from inkhosi
 eNkhosini, kutsi Ngibe endzaweni
 that place me in such a place, it
 zetsi ze, bese kutsiwa, mtsatsabani
 was then said take him so and so

UM MIKISE ZEKUBANI, KULOYO MNTJWANE
 TO SO AND SO TO THAT MNTJWANE-
 NKHOSI; KWA KWETIWA NJALO.
 NKHOSI, IT WAS DONE THIS WAY.
 BEBA NYA SIBO LABE BAPHETJWE
 THEY WERE NOT UNDER THE RULE OF SOMEONE
 NGU MNTJU KUTSI BEBANGA NJE NYA NAMHLA
 THE WERE NOT LIKE TODAY. TODAY IT IS
 LOKU NAMHLA SEKULA KUTSI WA KUNABANI
 SAID THERE IS SOMEONE WHERE YOU
 LAPHA UHLETI, NOMA UNGABA NGU-
 ARE SITING OR YOU CAN BE UMNTJWANE-
 MNTJWANE NKHOSI UTAWA PHATJWA.
 NKHOSI YOU WILL BE RULED.
 SENGUZESI LESIKHONA NAMHLA, LEWUZO
 THIS IS WHAT IS PRESENT TODAY [PRACTISES],
 CHA, ABETSI NEFIKILE UMNTJWANE NKHOSI
 IN THE PAST NO ONE UMNTJWANE NKHOSI
 JEWATWE KUTSI UTAKU NI KWA INDZA WA
 ARRIVED, IT WAS KNOWN THAT HE WILL BE GIVEN
 NJENGOGO NALAPHA NJE SEFIKA SANIKWA
 A PLACE - LIKE HERE, WHEN WE ARRIVED
 INDZA WA, NGU SHISHI, ASI NE KE LA KWEEKUTSI
 WE WERE GIVEN A PLACE, BY SHISHI, HE GAVE US
 SISIWE ANGERE KUTSI LOMNTJWANE
 BECAUSE WE ARE A NATION, IT CANNOT BE THAT THE
 NKHOSI APHETJWE BESE UBUYA
 UMNTJWANE NKHOSI BE RULED AND IN TURN
 UPHATSA TSINE, CHA ANGETE EWE NTEGA
 RULE US. NO THAT CANNOT HAPPEN
 LOKO, ANGU MNTJWANE NKHOSI WA SOMHLOLO
 BEING UMNTJWANE NKHOSI OF SOMHLOLO BUT

ko wdwa kwa kge nteki kutsi. a nge si
 that never happened that he can
 phatso tsine, kwabo nakala kutsi
 rule us. It was seen that it is
 Nyono a si yokele, Sibukhosi
 better to leave us, we are bukhasi
 si so dwa.
 alone.

1 Mya khumbula yini kutsi ngu bapfi
 do you remember that who are the
 bantju lena ba tjola ema futseni,
 people you find at mafutseni
 e Ngwaru ma Noma eMahlangatja
 at Ngwaru ma or eMahlangatja.

J.M yebo, kona eNgwaru ma, eMafutseni
 yes there at Ngwaru ma, at Mafutseni
 angi khumbuli zutjo, nale eNgwaru ma
 I don't remember anything, even at Ngwaru ma
 ko dwa eMahlangatja Ngiya khumbula
 but at Mahlangatja I remember that
 kutsi bantju zesa bakhandza lupho
 people whom we find there e-
 e- kwa ku ngu Hhongo Masoko
 it was Hhongo Masoko, whom
 zesa mkhandza lu eMahlangatja.
 we found at Mahlangatja

1 Bonkhe laba ba sala khowa le?
 all these stayed [behind] there?

J.M yebo.
 yes

1 Mya khumbula yini kutsi laba
 do you remember that both

Nga ngane nalo lo ma nye laba phuma
Nga ngane and the other who went out with
Naye ebukhosini bafela ku phi-
nim from ebukhosini as to where they died?

J.M. Yebo ngiya khambala kutsi e-
yes I remember that e-
laba phuma nge hhebe ngu ngangane
those who were thrown out is Ngangane
nasi ndla ngala bababili bafela
and Si ndla ngala both died at
eNgwanama.
Ngwanama.

Uma Nifika Lapha e du du sini
when you arrived here e du du sini
beyi ngubani inkhosi yaka Nswana.
who was inkhosi of KANswana, when
uma befika bo Mjukama.
Mjukama [and others] arrived

J.M. Uma bafikala?
When they came here?

Unga khambala yini kutsi inkhosi
can you remember that who was
kwa ku ngubani ngesikhatsi sekujika
inkhosi at the time Mjukama
kwa bo Mjukama na Phuhluka Lapha?
and Phuhluka came here?

J.M. Awa yebo ... kodwa ke angente
Awa yebo, but I cannot remember
Nga khambala kutsi kwa ku ngubani
that whom he was between [the two]
eMkhatsini ngoba e- inkhosi Bhanu
because e- inkhosi Bhanu

ayi si tsatsa nga sikhatsi, ze si ndze
 did not take a long time, because
 Nyoba kubowakaza kutsi yase i-
 it is seen that he suddenly
 she she iya Nya malala, ku semkhatsini
 disappear, It is between inkhosi,
 wenkhosi Mbandzeni Ngoba bababe
 Mbandzeni because our father
 bona babe busi we ka khulu
 they were ruled for a long time by
 ngu lombandzeni, kase mkhatsini
 this Mbandzeni, it is between Mbandzeni
 wa Mbandzeni naye bhunu xancane,
 and bhunu, a bit, I don't know
 angati kungaza pho ku zeto
 it is in those line, in those
 tindle zetinjje ngazeto,
 ways which are like that.

1 Konda betalapha balezwa yinkhosi,
 But they came here on instruction
 noma batitela nje?

of inkhosi or it was out of their motion.

J.M Beta balezwa yinkhosi.
 They came [here] on instruction of the king,

1 Sizatfu Leyaba Letsele Sona
 the reason inkhosi brought them
 inkhosi Lapha?
 here?

J.M Yebo Sikhona Sizatfu, leye ba letsele
 yes there is a reason they were
 sona; kwaya bona enkhosini
 bought here for. They went to inkhosi

batsi Le ndza wo ya Se M. a hla ngatja
and said the area of Mahla ngatja doesn't
ayi baphatsa nga kahle?
treat them well?

1 Ba kho nta yini ka Mntjwane Nkhosi;
Did they khonta to umntjwane Nkhosi
Shi shi?
Shi shi?

J.M Cha. aba kho ntanga ku Shi shi
No, they did not khonta to Shi shi
Zab o - Lo Mnuka ma u ka kho ntanga
these - this Mfu kama didn't khonta to
ku Shi shi. Mafetjwa yimkhosi
Shi shi, He was brought by ukhosi

1 Ni phasi kwa Mandanda hayi phasi
You are under Mandanda not under
kwa Lomanye?
Someone else?

J.M Si phasi kwa Mandanda hayi phasi
We are under Mandanda not under
kwa Lomanye umntjwa.
somebody else.

1 Ni veze nje Nibike ku Mandanda?
You just report to Mandanda?

J.M enHh - Ngoba si sho sa khona phela
enHh - because it is their saying, in fact
Sengike nga kubuta kutsi lo kwe kutsi
I cannot ask you that, It is that
nje nami sengitibutela; Loku kwaya
I asked it myself, how come
Nga ni kutsi sibaphasakke lomntjwana.
that we are under this person

Zoku umhla ba ungaka mhle ubita
 the world as it is, sometimes calls
 yena. Latsi Ligama, awu phela Niwe
 him. The word said, awai you
 ni bo Kha bo nkho si, Niwe, Katsi, tsine
 belong Ka bo nkho si but we look at
 Siti buka Katsi si ba lapha, kungako
 ourselves as we belong here. It is why
 Mawanda akaphatsi bantfu Nge ku ba
 Mawanda doesn't doesn't rule people
 memeta ungu Shifu nga loka kwesilunga
 by ku memeta he is chief in the
 Salamhla. Nenkhosi ni asi yi tsine
 western system of today. Even to inkho si,
 sitsi siya enkho si. Le ka Ngwane
 we dont go, saying we are going to inkho si
 si fike si tigi cite sitsi ku mawanda
 there ka Ngwane and go to Mawanda and roll ourselves
 si mikiso, cha; siya nje enkho si ni
 saying take us there. NO we just go to
 i si kha lu mi se sitsi. Owa mena
INKHO SI he talks to us, we say awa
 we ku nene ku vele Katsi. Le tsine
we na we ku nene something had happened
 Zoku ngi hluphile ze ngi tsa ndza
 which troubles me, I would like to see
 Kubonana we nkho si, ku Ma sitse la
 inkho si to Ma sitse la as he is the
 nje ngoba ayiduna yena
 minister of Home Affairs, that all then
 ya te sa khaya kuphela ke angitsatse
 he takes me to INKHO SI.

angiyise enkhosini. Jike inkhosi ke,
The INKHOSI arrived then you talk
kukhuluma nena neNkhosi, ngeLisiko
IN PERSON with INKHOSI, IN ITS
Lakhona.

manNeki

1 Ngaphambi ~~ke~~ wentsi, Mandanda
Before Mandanda was installed
abekwe, kutsi Mandanda abekwe
that Mandanda was installed as
kutsi Ngu ye zomiphetse, wa.Ni
the one to rule you, whom were
phetse ngubani?
you under?

J.M. La be phetse ngembili, nguyiso
The ruler before, is Mandanda's
wama ndanda, ngu Mgudlula.
father, is Mgudlula

1 Nefika Ngesikhatsi, Sa Mgudlula
you came here during the time of
yini la?
Mgudlula?

J.M. Sefika Ngesikhatsi, Sa Mgudlula tsine
We came during the time of Mgudlula
la,
here.

1 Baka Jele u manifika la pha bese
The JELLES when you came here
bakhona yini?
were were here?

J.M. Angi khumbuzi kahle kutsi bese
I don't remember them well, wether

ba khona Laba baka Jelo Noma Sofika
 they were already here, or we arrived
 Kanye yini, Ngoba aku siyo intzo
 smuoltenous, because it is not something
 zabe ngine condvo yayo Na Laba ndzala
 I had mind of, even the elders
 beba ngayikhulu mi Lapha kutsi
 the did not talk about it, [as] how
 kwahamba ka njawi Ngabo Laba baka
 it went about these Jelos
 Jele.

Ukhona yini waka Mabuza Longakhe
 IS there any Mabuza who was
 abeli chawe Noma atiw e bukhosi
 a hero or who was know ebukhosi
 Noma intzo lenje ngaleyo
 or something like that which
 zongasitjela ngaye?
 you can tell us about?

J.M Yebo bakhona, lengibati ko
 yes, there are, who I know
 nge mp la e - Lichawe Ngu Mahlaba
 realy, e - ahero is Mahlaba the father
 uyise wa DLUkatju, Longu babe
 of DLUkatju, who is my grand
 mkhulu wangu nje enhla kwemuti
 father, here he is further up this
 kimi, ngu Mahlaba Lichawe Lelikhulu
 home, It is Mahlaba the greatest
 lenkhosi. Lesibili Lichawe Lelikhulu
 weco of inkhosi. The second great hero

Le nkho si ngu Msobo, judu Le zingajuni
 of INKHOSI IS Msobo, [praises] Tortoise that
 ku ju tju mala ku yo ju tju mala ti guba
 does not want to be warm. the blanket
 Le belumbi, Lo zingukumbane.
 of the whites will be warm, Lo zingukumbane.
 E machawe enkhosi kuba ka mabaza
 These are heroes of INKHO SI in the Mabuzas
 na wicha ngiya wati La mabili.
 here are they, I know them the two.

1. Ake usitjele ngesi na natelo senu
 Tell us about your praises Mabaza
 Mabaza.

[Mabuzas praise]

J.M. Awa, yebo kona ngesi na Natelo Sakhisi
 Awa, yes, in our praises here
 tsine Lapha kitsi, Lapha eNdzabeni
 at eNdzabeni, it was said to us
 be kutsiwa kitsi NKHO SI, Mabaza
 NKHO SI, mabaza wa Lundvonga, wa Lambula
 wa Lundvonga, wa Dlamula, be sekutsiwe
 then they say NKHO SI, It was said like
 NKHO SI, be kushino njalo,
 that to us, It was not said to
 be kungashinokutsi Shabalala,
 us that Shabalala, like the one
 nje ngalaba le sengibeva Nyalo, Sebatsi
 I heard now, they say the Mabuzas
 baka Mabaza baka Shabalala, be ku
 are Shabalalas, it was not like
 nje njalo, akuba ngwa,
 that, there is no Sekambe.

1 Mya buta kutsi ke kakhona yini
 He is asking that are there any
 Zaba ha mba ba yo kwendza enkhosini
 [Ladie] who went and marry to inkhosi
 Lapha ka Mabuza, Ba khona yini laba
 from the Mabusas. Are there any who
 tsatjwa yi Nkhosi, Labesuka khona
 were taken by the king, who are from
 za ka Lesive Saka Mabuza
 this Maba za group, you know.
 Lo Satico Sa kini. Kwanyalo, noma
 In the present, or of the past or
 kwakudzala noma kwani ni.
 any time.

J-M e... angikaso ngikuve, kondwa
 e... I had never heard, but there
 Ba khona Le ngi ke ngive bo la Mabuza
 see Some bo la Mabuza I heard about
 Kepha angibati kutsi ba suka kutiphi
 but I don't know where they come from
 ti ndza wo, ngiva nje kutsi wa ku kala
 [their] places. I just hear [people] saying
 Mabuza khona zapho enkhosini.
 this is ka la Mabuza there at the royal residence
 Ko ndwa aku silo lici niso kutsi
 but it is not true that I know
 Ngi yabaxi zu bo bantfu.
 those people.

1 Uma ke kayoliwa impi nicala
 when you are going to fight a war
 Ni hlangane kuphi, noma ni vele niye
 where do you first meet or you just

Ka Lo bamba nje, ungatsi, za ku manywe
go to Lobamba y Like when there is a
khona ebu khosini. Nweta njani

Command from e bukhosini, what do
you do?
J.M. UMa Ku -

when there is --

1 UMa ku phuma impi;
when the worries goes out [to fight]

J.M. UMa ku phuma impi?
When the worries goes out?

1 Ake ngitsi, nje ngempini ye mshadza
Let me say, during the war of Mshadza
2 eyake yaba khona. mhlawumbe ke
which was fought. maybe even
nemphi ya se Jalimane kwa kwetwa
the war of Jalimane [See many] what was
njani?
the procedure.

J.M. e --
e --

1 Niwe baka mabaza, niye ni suke
you the mabazas, do you just
vele niyo shona ebu khosini
move straight to ebu khosini
Ka Ngwane.
Ka Ngwane

J.M. Phela impi ye Jalimane, base ngimdzala
Infact Jalimane war, I was old long
nje kandzeni, e -- impi ye Jalimane
ago e -- [the] war of Jalimane
kwaya nje laba yako, a basibo
ONLY those went there, they are

La ba fana n a l e mphi, ze suko itolo,
 unlike the war which started
 mya bona zole suke itolo, zole phole
 yesterday, you see, the one which started yesterday
 itolo yaka 41, yimphi, ze khishwe
 the one of 41, is a war which was
 yinkhosi le, mya bona zeya ye
 taken out by inkhosi this one. you see
 Jalimane ya ka 14, yimphi yaku
 that one of Jalimane of 14, is the war
 Ndzala zeyo, ayi khishwanga
 of the olden days that one, it was not taken
 yinkhosi, kwaya nje labaya
 out by inkhosi, its only those who went to
 emphini, zabo ba phuma ka Ngwane
 the war, those came out from ka Ngwane
 bona batsi baya joyima kutsi
 they said they are joying so that
 bayolwa imphi. Imphi zenkhulu
 They will fight the war. A big war was
 ikhishwe yinkhosi yinye kutsi, ngu
 taken out by inkhosi, it is one to us
 yona zeyayitolo nje. Lobe ka
 the yesterday one, any one successful
 phumelele be nge yedwana, wonke
 [in joining the army] he was not alone, ^{but} the
 Ngwane, ku suka kwetja zapha
 whole Ngwane, Our moving from here
 kate lokanye zenzi kwatiko
 there is nothing else I know concerning
 ma condzana nemphi.
 a war.

1 Mkhona yini Leni Ngamtsatsi
 IS there any person you don't take
 Noma Leni Nge ndzi, Kuye, Ni ne baka
 [as wife] or whom you don't marry to, you the
 Mabuza la Ka Ngwane?
 Mabuza's here ka Ngwane?

J.M yebo tsine baka Mabuza a Si Mutsatsi
 yes we the Mabusas we don't marry
 waka. Shabala la ne waka Gini ndza
 a Shabala la and a Gini ndza

1. Nge si khatsi. Nifika Lapha be Lungu
 at the time you arrived here, had
 bese ba gikile yini kuta wutsata live
 the be Lungu arrived to take the
 Lapha ka Ngwane.
 Land here ka Ngwane

J.M. Na si fika la?
 When we arrived here?

1 e -- Mma Nifika e Nje Ngala
 e -- when you arrived e -- like here
 e duudu si ni, bese bakhona be Lungu,
 at duudu si ni, were the be Lungu present

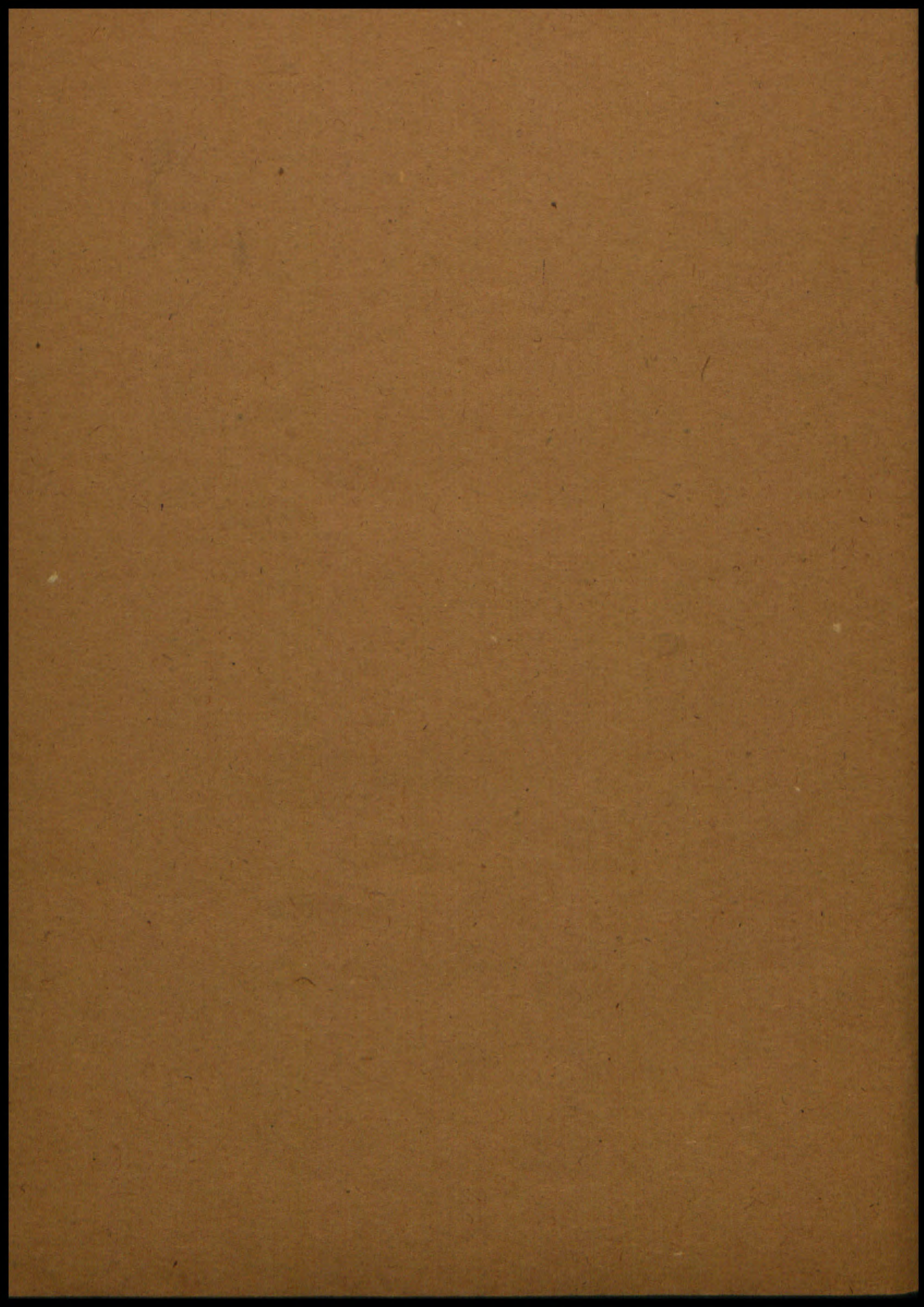
J.M. Ouu Cha!
 Ouu No!

1 Kuke kwaba khona yini Lapha
 was there any cattle for
 tInkhomo te Nkhosi. Leti be kwako
in Khosi here, which were kept or
 Noma intjo Lenje Ngaleyo.
 Something like that

J.M. Ye-e angati, unga khanda ka Kutsi
 Ye-e I don't know, you will find

watindla, kungatsi ungombuta
 that he had consumed them, it seems
 kucala. [Kubese kungena ingoma]
 you must ask him first
 [then music starts]

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