

S.O.B.P. MAGADIA HISTORY : Mankwenge Magegula 1/1

28 durgala 7 lit means to be confused
or str a liquid
substance such as water to
raise dust particles

29, bhava 7 the meaning of this word
is not clear

leku Mane kuaphica phica nye
 what is confusing us in the books
 lapha ebhukwini nasewa kutai
 if we hear is that they are tinglouna
 batnouna, asat batnouna
 we don't know how are they tinouna
 nyani singlaba labadzala - ko
 the old people can explain, that how
 labangadaya kutai loko kwentika
 did this happened, but the truth
 nyani koolowa ligu niso lakhona
 is that we enthore a king here
 sibeka inkhosi tane lakilai
 in our place a special ceremony is
 kugolowa sibumbi. So nye
 gholowa-ed. This eye whom I know
 legmatko kabile lo simangaloo
 well this simangaloo under whom I
 levelengkhulele kuye ngath ngisho
 grew up, I know even his praises
 lbongo tekhe. sible skhule maye lapha
 we stayed and grew up with him here
 kuti: [lbongo lo simangaloo]

[Praises of Simangaloo]

Ngumthambo omakuti, anollebe
 He is many blood vessels, who is ears

zmalhoro, itho lakilai lakalamavuso
 conceived, the calf of ours of mavuso
 belabodla, inkabi zethukela, umelkika
 which roared, the ox of Thukela; the
 the lost one

Nami ngangolowana nasandze
 I am not alone in giving this history
 Lemlandvo lekuye njengemuntfu
 from him as an old person, this
 lomobala nasiva kutai live
 history when we hear that the county
 Shyakhululeka Kufanele kutai
 is getting freedom, we are supposed
 Sibike kankhe lesikwatiko
 to report all what we know
 bengna Mvane Magagula ngina
 I have been with Mvane Magagula
 Boy Alomni. Ngakoke sine
 and boy Alomni. Therefore as you
 bekunene nanifika lapha mlondze
 have arrived to get the history, my
 umlandvo kwati kwami
 knowledge ends as I am here
 Kugena nalo njengoba bakhona-ke
 the old people I am going with will
 laba labadala lingbona
 explain that we know that our
 batowuchaza lokutai tane nje
 Kang this Maollangempisi who begot Pita
 Rati kutai inkhosi yethfu

lo Maollangempisi losatlelo Pita
 Rati who begot for us Moluba
 Pita losatlelo lo Moluba
 the second, really they are
 Wesibili vele nje Makhosi
 Kings

Mine-ke, Mankwempu, intalo yami
 me Mankwempu, my birth they are my
 bogogo wami ungutshelo leyo
 grand-parents, the old one has told me
 lomdzala kutai loku yena abe
 that she heard this from Msweli
 akwa ku Msweli, lo Msweli-ke
 this Msweli is born of Madlekedleke,
 yena utalwa ngu Madlekedleke,
 my grand-mother
 gogo; ngugogo wababe lo Msweli. Mine-ke
 Msweli is the grand-mother of my father
 sengatalwa ngu Mkonjane, Mkonjane-ke
 is the born of Mkonjane, Mkonjane is
 ngubabe lotelo mine, angitala
 my father, he begot me from
 ku Mkhulawakhe, umuka Mbambeni
 his brother, & wife, the wife of Mbambeni
 Ngwokungenwa nje mine la ku Mkonjane
 I am a child from levirate custom from Mkonjane
 ngatalwa ngu Make ulas Mtsambo.
 I am born by my mother la Mtsambo.
 Lemlanlwo-ke nangyiva kulomdzala
 This history I heard from old people
 uvele waychaza kuti naye
 He explained that he got it from grand-mother
 bekayitelwa ngugogo Msweli, ukuzo
 Msweli, the advantage of knowing it,
 ayati; nge Mte kabe nje mine
 I have done a good thing to come to
 kuta kuzo na sibizate lemlanlwo
 him, when we are to tell this history

Later some names were given like
 then we named him after our gods
 in our meeting, we said we like
 Akabe and Mohana. We like
 boy named he Mohana the second.
 Jafko - he left the name Akabe -
 his birth name was Mithala
 Mithala, was announced as the King
 which he was crowned as the King
 Jaka Mithala - he was called
 at the Mithala people. He was called
 Kutaru and Mithala. He is - he
 Mithala. That is what I
 know. I am with
 Kutaru people, we had some love
 Kutaru, Mithala, Kutaru
 and other Mithala, Mithala
 Ma Kutaru Mithala, Mithala
 The first Mithala, we like
 Mithala Kutaru and Kutaru
 collected as the Mithala
 and Mithala, Mithala - he
 he is present, he
 Mithala Mithala Mithala
 he is not taking a map and
 like the Kutaru, when Mithala
 he ordered us to take this map
 and take Mithala.

Moyeni nze wakumbula wangitshela
 Moyeni he ever remembered his wife
 nenkhorakati yakhe kwakutsi
 That the mother of Moyeni is Saphuse,
 unina wa Moyeni ngula Saphuse
 when the old person was telling
 nakanyandzela lombandvo lamogala
 me this history yesterday
 utolo. Utsi - ke lola Saphuse nguye - ke
 He says Saphuse is the one who begot
 lolowatala to Moyeni. Moyeni - ke yena
 Moyeni.
 Wase uyawutatsa ula Mbukwane
 a Sambukwane the wife of Moyeni.
 uhlhosakati ya Moyeni. La Mbukwane
 la Mbukwane begot Nollonollo.
 -ke yena wase utala Nollonollo.
 Nollonollo who has begot Manollangempisi
 Nollonollo - ke lo lose atelo

Maollangempisi, Maollangempisi
 Maollangempisi begot Pita, the birth one
 wase utawutala Pita lo, lokutalwa
 is Simangaliso who built this house
 kutswa ngu Simangaliso lowakha
 of Nhlalanguvele or in which were are
 lomuti (the Nhlalanguvele) lesikwwo
 & to-day. then Simangaliso
 nye lamuhla. Yena - ke lo Simangaliso
 begot for us this boy we are having
 utalelo lomfana lesinaye - ke

yna wath kusuka ku Nyandza,
 he knows from Nyandza who was
 longyena abeyinkhosi yakaMagagula
 a King of the Magagula people, they
 lapha bachamukela khona kuse
 come from Isheni-Limbube. When
 Isheni-Limbube, lakwachamukela
 the Magagula people come from, they
 khona labakaMagagula, bahamba-ke
 walked till to Mdumba till they
 kuta konkhe kuMdumba baze
 arrived at Hhaykhayi up to
 bahamba bayawufika kuHhaykhayi
 here where we are.
 kuzo kutowupkwa-ke kulo lona lili

leskulo. Nabefika ke la, nye lapho
 When they arrived here where
 acule khona kwati yna wath la
 he began to know, he knows from
 ku Nyandza la Nyandza-ke wase
 Nyandza, this Nyandza begot
 nyawutala Mlambo, Mlambo waba
 Mlambo who became ^{the second} King
 yu, khosi yebili-ke ku Nyandza.
 to Nyandza.

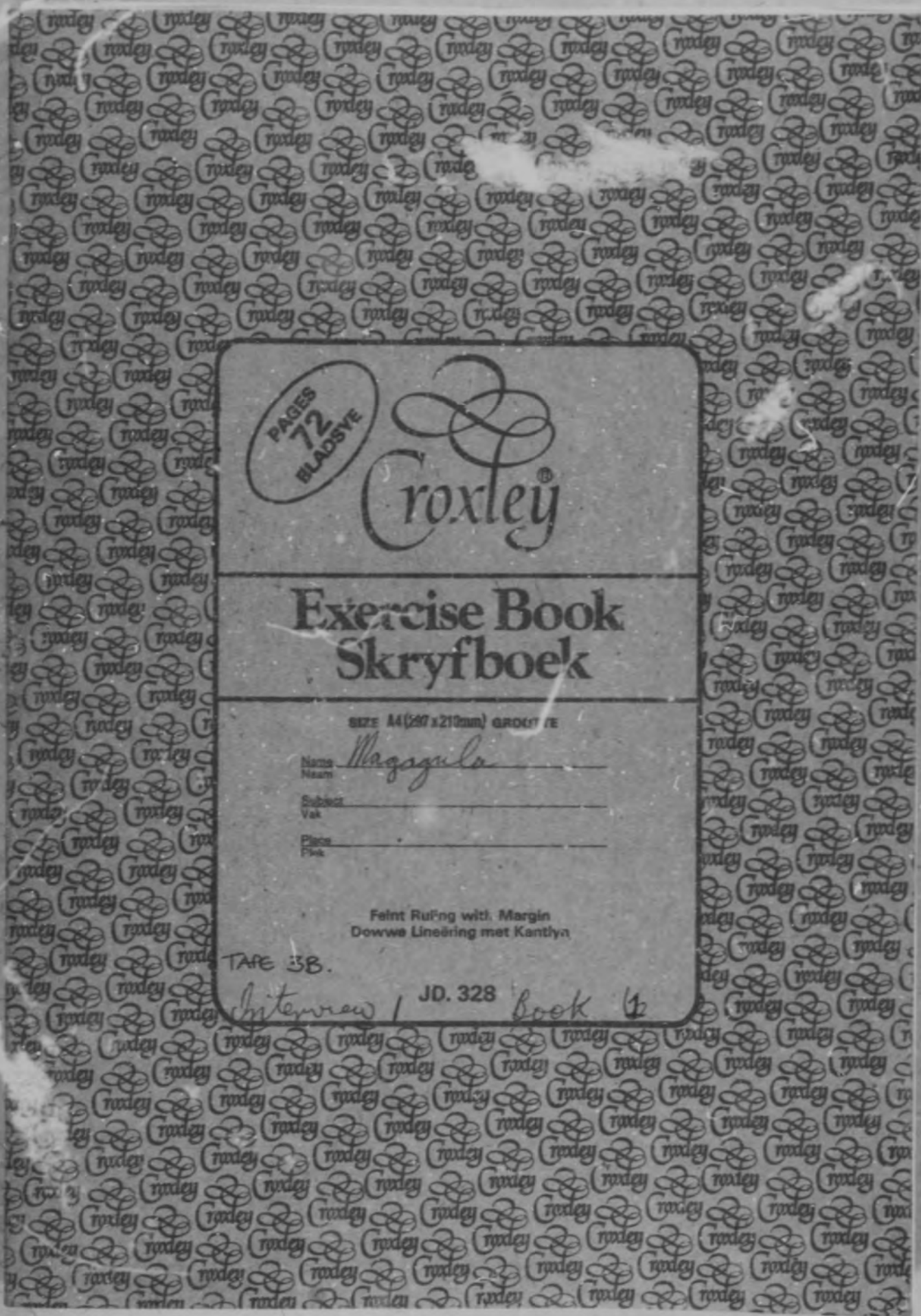
Wase utala Molouba, atalwa
 than he, begot Molouba, born of
 nguMlambo lo Molouba. Molouba-ke
 Mlambo this Molouba. Molouba
 yena wase nyawutala Moyeni
 begot Moyeni

2 Libito lami e ngingu King Magagula
My name is King Magagula, the common
leletayekilo ngeliva nje ngobe namu
one because I also know that I am
ngiwaka Magagula nje angat ngitshelwa
Magagula, I don't know, was told by
ngumake, nje Mankwemphe leletayekilo
my mother, I am Mankwemphe, the common
lapha eveni njeke kuzo ngibethona.
one here in this area as I am here.
Macandzana nemlanoloo, yalapha
Concerning the history of here at
kutsi Endondakusuka, njengoba
Endongolaki sika, as you have come
namhla, nje nje mylanoloo
to-day, as you have come to take it
Sikhuluma salapha Enhlalanywule
as we are talking here at Enhlalanywule
Kuse Nhlalanywule lapha akhona
It is Nhlalanywule here where we are
swati lwami ngalimlanoloo yakutsi
my knowledge about our history. We get it
lula, Sikhutho kuMphaha
from Mphaha, Mphambatsi the old person, his
Mphambatsi, lomahala, libutho lakhe
libutho is Mgacelala, he is present
ngu Mgacelala, akhona nomanye
even now, I was with him yesterday
aloo bengunaye. Uti-ke laMagagula
He says here at Magagula

27 hbutthfc 7 See glossary

Interviewed at Endendakuska

Informants King Magagula



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Name Magagula
 Naam _____
 Subject _____
 Vak _____
 Place _____
 Plaas _____

Feint Ru'ng with Margin
Dowwe Lineering met Kanthyn

TAFEL 3B.

Interview / JD. 328 Book 4

Section One

Magagula History

Bonner Series

23.06.70.

Mankwempe Magagula.

Rakhe sebukhosi nyabusa.
 of Kungshup and pulcat
 Lesekupika eMalangenii nje Moyeni
 As the Malangenii came and Moyeni
 ahoa nowo lapha kuMkhutsaphi
 fought them at Mkhutsaphi
 Nanyi intsaba helange sikolweni
 that Mountain near the school
 lekutsawa nguMkhutsali, ngulapho
 where it is said is at Mkhutsali, is
 walwa khona nebaka Ngwane
 where he fought with the Ngwane people
 nabefkako bamkhanda
 when they found him being
 ayonkhosi vele abusa kunguye
 a king ruling being the one
 makhonza nje vele lolawula konko
 doing everything.
 walwa nje vele nemalangenii.
 He gallly fought with the Malangenii.
 Watsi nase ahluma sigoba kutsiwa
 when he got out because it is said that
 abe lemphi akaka letho lakhula
 the gmpthi surrounded the big rock
 letho lakhulakhuluka kuguguka
 the rock expanding and becoming
 lentsaba ibe letho linnye.
 a mountain of one rock
 Kwase kuyenteka - ka - kokutai
 it happened that when the rock
 uma letho lakhula
 expanded

Ngwanga uchaunika emutuni
 Ngwanga arriving at ^{his} home, they all
 wakho, batsela sililo lapha
 emed here at home. What about
 ekhaya kuyakhalwa. How
 the thumb, what has been is burned
 yini lithura seligwatshwe
 that the child is dead
 Kutsi umntshwana upile

awu upile umntshwana litsi
 the child is dead. The Abantola said
 leibanolla swangala wena
 we wonder why dont you report to
 Kutsi awusibkeli unami
 us.

Nakatsi mkhalani batsi nguwe
 when he said why are you crying
 umntshwana upile akkho
 they said no you, the child is dead
 basho Moyeni - ke. Walahwa
 meaning Moyeni. Moyeni was burned
 Moyeni ule kubesuthfu.

Moyeni is with Besuthfu
 Sahlu Ngwanga eshlalweni
 when Ngwanga was on the Seat, ruling
 Satsi nyabusa wethfuka. Moyeni
 he saw Moyeni arriving.

thfu! azange wafa Moyeni
 Moyeni is not dead
 nyabuya Moyeni utsatsa shlalo
 Moyeni came back and took the Seat

Ngushito nesina futai utalwa ngu
 that his mother is born of
 Lushfusi, ukhona uyise
 Lushfusi then is his younger father
 lomncane labevile anguyena
 who was the one ^{enthrone} enthrone, who
 alobikako, atawubeka lo
 was supposed to enthrone this Moyeni
 Moyeni, Kungu Ngwanga Magagula.
 He was Ngwanga Magagula.
 Ngwanga lo avele bekufe
 Ngwanga came after the death of
 lo Molubo wasila Ngwanga vele
 the Molubo, Ngwanga remained here
 lapha ekhaya Kunguye, longuyena
 at home being the one looking
 abonako. Nakabona Ngwanga
 after things. Ngwanga being here
 basebayabona bahlangene
 in the meeting the BeSuthfu realized that
 BeSuthfu kutai ebu Ngwanga
 Ngwanga does not want the chelot and
 vele lo Muthwana, ^{akaveng naye} a from Muthwana
 they have differences, then they took the
 basebayamtsutsa uMuthwana
 chelot, to hide him ^{at} amongst
 bayam'balakisa kube Suthfu.
 the BeSuthfu.
 Bemba lithina nabemba
 they dug a thumb and buried the
 lithina utai uyachamuka
 thumb, when he came

Moyeni Khona-ke, lengigana
 el'ed, there is where I stop, knowing
 Kumat-ke Moyeni, uku Mahulwane
 Moyeni, Moyeni, is at Mahulwane
 nje Moyeni lapho athunywa
 where he was burnt, the grave
 Khona, lithuna la Moyeni. lengigana
 of Moyeni. Who is the one Moyeni
 Moyeni, senkhe lesitukulwane lesakhona
 all we generation present, is the only
 sibe nguyena kungatse simati
 one we know a bit greatly his
 kakhulu ngenhlaliso wa Moyeni.
 history of Moyeni.

Nakefika-ke Moyeni la sawukhonda
 when Moyeni came here he found the
 laba bakaMasilela, laba khandza
 Masilela people, He found the Masilela
 lu kwa khandza kala bakaMasilela.
 people here

Defikeke bakaMasilela wangelwi
 Masilela didn't fight, they stayed
 nabo kwase kuyahlalwana
 friendly with them.

Nabo. Wavela Moyeni weta ajinkhosi
 Moyeni came here as a king and
 wahlala nalaba kaMasilela-ke
 stayed with the Masilela people
 la, ngoba ngokumbula nje kutse
 Because I remember that while he
 asengumntshwana Moyeni nyoba
 was young Moyeni as I

base kema Kuphi, befike
 and they stopped where, they came to and
 misha letkenekiso, kusaka le
 mention their stations, from right up
 etulu etsheni lembube, bakankisa
 at Etsheni lembube, they stationed
 Kuphi, baya Kuphi baya Kuphi
 where, and went to where, and
 sekungubani lapho lobusako?
 who was ruling at that time?

- 2 E... lobusako lapho angimtholi
 I don't remember who was ruling
 kutai kwakungubani, utai
 But the history says when they left from
 lomlandoo nabesuka etsheni
 Etsheni lembube they came to Mbabane
 lembube befikela eMbabane
 when they left Mbabane, they went
 nabaphuma eMbabane baya
 to Molzimba, from Molzimba
 eMolzimba, baphuma eMolzimba
 they went to Hhayikhayi
 beta ku Hhayikhayi, baphuma
 from Hhayikhayi they came to
 ku Hhayikhayi sebata ku
 Mancebo
 Mancebo.

- 1 O ngiko la eMahulwane?
 Oh is here at Mahulwane?
 2 La eMahulwane lapho kufela-ke
 Here at Mahulwane where Moyaeni

lokwe lokwanyera, manjera asitai-ke
 that therefore let say -

2 Lapha bachamuka Khona, bachamuka
 Where they came from they came from
 etsheni lembube.

Etsheni lembube

1 Behla njani?

How did they come down

2 Angati lokutsi, abasatsheli-ke
 I don't know they were not telling us
 lokutsi, lapha etsheni lembube
 that from there at Etsheni lembube
 Khona babasukaphi?

where were they before

1 Koujo ntsito letho lembube

By the way you said where is The Rock

likuphi?
 of the Lion?

5 Kuthayikhayi

At Hhaykhayi

3 Litshe lembube, mine ngokhumbula

the litshe lembube, I remember that there

kutai nalo etulu, nawegca

it is on top, when you go past Lohili

nya e Lohili, kuto encenye

nowhere else, where there is litshe

lapho kunelitshe lembube Khona.

lembube

1 Ase nenyukeke nisho nasemankulo

Come up and say when you left

nekutai nahamba nabakuphi

you went to where

11

sebatlona khona. Asithfeli - ke
they were there, we don't know because
ngoba kute losakumbula neblomdzela
no one remembers, and the old person
lebesathfola thfola kuye letinkhuhume
fraye whom we were getting these stones, says
utsi wati nje umlandoo wakubo
he knows his history that they came
Kutai besuka etsheni lembube
from Etsheni lembube, they were
vele bona babengemakhosi
really kings when they arrived
ukufika kwabo - ke la.
here

- 1 Kahle - ke, basuka yini le
want what removed them from Etsheni
etsheni lembube basuka bayaphi?
lembube and where did they go to
- 2 Batai - ke babahamba nje baqala
they say they were just going eating wild
inyamatane, ngoba kwakute vele
animals, because nothing they were
labakukhandaako, bahamba nje
fishing, they moved to this side
beta ngalapha kungakhandolwa
when they found first wild animals it was
inyamatane ngikona kuqalla
their food, they lived on it
babephila ngako

- 1 utu ngati kuyaphela kuyacelika
your story is going to be finished

1 Ushito nges kakhon kutai mchamuka
 you have said that you came from
 etsheni lembube, lelitshe lembube
 Etsheni Lembube [the rock of the lion]
 awukesho kutai likus yini indhawo
 where about is the rock of the lion and
 nekutai yini lelitshe lembube
 what what is it.

3 Etsheni lembube kule Mtalafane
 at Etsheni lembube is here at Mtalafane
 mine ngokwath kwami
 according to my knowing

1 Vele ase kubeke lo
 yes let that one talk

3 Cha sengisho nje kwath indhawo
 no have said that I know the place

2 Ku ele etsheni lembube kule
 yes Etsheni lembube is here is it not
 angitai Shongwe kunjalo
 might Shongwe

3 e-e-kule Mtalafane etsheni
 yes it is at Mtalafane Etsheni
 lembube
 lembube

2 Kweolhula kaMabalaveni etulu
 Beyond Mabalaveni at the top

1 aya vele kufanele nikusho ptala
 yes you have to say it

2 Ngoba befikela khona laba
 because it is where the Magagula people
 baKa Magagula, batar bahthoza
 arrive, they say they found it while

wathi matas Mlegem, agcugce
 when he was at Mlegem, the agcugce³⁰
 zathona gase zibuka ngojce
 of them looking at him and he went
 Kapka eBhabutini wachewulwa
 you came to Bhabutini and you shake
 inkosazana, base bathi ayasinda
 hands with inkosazana³¹, they said
 ngoba unjyama tumba abelumbi
 you are as heavy as timber for white
 waye wasinda waye wasinda
 person, you were heavy even to the
 isithwela, Magagula, ngiphela
 train, Magagula, I stop here
 lapho nise baMoluba
 you of Moluba

engcuzela kuMasilela naye buyabeka
 I am now handing over to Masilela
 lem dzala
 we can say something as an old person.

3 Hawu ----- sengiko nje
 It is that, he has explained
 Sewukuchazile konke nje, kuto
 everything, there is nothing more than
 lokunye lokwenelula loku lakukhuluma
 that, than what he has said
 Sengiko nje loku lakuchazile lapho nyoba
 It is only what he has explained
 sabhalile nje ubhole kona
 as he has mentioned all that
 loko

30 *ngwre* 7 *lit*. Means a grown up
lady ready for marriage.

31 *Nkobazana* 7 *lit* means a young
white lady

Wakuthi lenjengenyalithi, ualahlakole
 of ours who is like a needle, who is lost
 izwe lakuthi lamoluba, lease
 for our place of Moluba,
 hychungala, isle sacibhovu
 and it chungalared, the animal of Sibhovu
 ngokubhava ualabane, ngoba
 because of bhava-ny Labane, because
 inalali nyamangisi, yamaphuthukazi
 the money is for the Englishmen, is for
 hye batsi bayayilla bayafaka
 the Portuguese, they say they eat it they
 emkhwamini, sanolla sekhe
 put it in the water, grass rush, w. his hand
 unampende sinasheleni. lowaleleka
 has got pounds has got shillings.
 wakuthi, wabanjengenyalithi izwe
 the one of ours, who was lost like a
 lakuthi lakamoluba, lchungala
 needle, our county of Moluba
 babili batsathu, batsakatsi
 who chungalared they are two they
 bayavurana Mbeyeni ngomacle
 are three, the woyards are sympathizing with
 amahlala ngoba amaphelane
 each other, since him with long poles because
 Mthombeni ngawangcabisha
 short ones, Mthombeni will jump over them
 ualabule shelangubo, ingobiyane
 who broke shelangubo, the monkeys
 zakhona zambuka ngojice
 of them looking at him indifferently

28 churgala 7 lit means to be confused
or str a liquid
substance such as water to
raise dust particles

29, bhava 7 the meaning of this word
is not clear

nyabathfola Matshekwan nyabethfula-ke
 Matshekwan found them, and took them
 enkhosini yakhe Moyeni, uhlala
 to his King Moyeni, Moyeni stayed
 nabo-ke Moyeni uhlala nabo-ke
 with them, still watching them
 Moyeni usababukile kuti kukhona
 then the secret reporters
 banthfu. Naku-ke impimbi

Setyawubika leka Ngwane kuti
 went to report at kaNgwane that
 kukhona banthfu labathfoliwe
 there are people who have been found
 angath-ke ngubani lawo, lowa-
 I don't know who was that
 khuluma le ku Tsandzwe kuti
 who reported to Tsandzwe that
 kukhona banthfu lapha leseba-
 there are people here who have
 thfoliwe bakaMagagula. Nose enwa
 been found by the Magagula people.
 Moyeni lokuti, sekufika lapha
 when Moyeni had heard that then
 hlobabita lomuthfu lyambita
 is lapha³⁶ which has come to call
 naye le. Wala naye Moyeni
 these people. Moyeni refused with
 sekusuka yena Moyeni uhanba
 him, then he went with him to then
 naye naye le. Hani sekufi

lybia 7 See glossary

2 Kwakhandzeka Kokutsi - ke lapha ;
 It was found that, as he is settled
 Nakakhilo - ke eBulandzeni.
 at Bulandzeni
 ukufika nangu lolwanyana
 then arrive this one who entered
 lo Khambi. Lo Khambi lo ufika
 Khambi. This Khambi came
 Kantai khona lapha angakhefiki
 yet before Khambi had arrived
 Khambi, ukufika laba bo bakalohwalo
 the Nohwalo people arrived
 Nohwalo, bathfolwa ngu Matshekwan
 they were found by Matshekwan
 waka Masilela. Nakabathfola - ke
 Masilela. After Matshekwan
 lo Matshekwan uyabethfola - ke
 was found then he reported
 la ku Moyeni, ngoba, [disturbed]
 them to Moyeni because
 lobani - ke ? Ngu Madzanga
 at this whom ? It is Madzanga
 uthfola lo Madzanga uthfola
 He found Madzanga found by
 ngu Matshekwan waka Masilela
 Matshekwan Masilela
 uhamba na waka Owabi uhamba
 gony with a Owabi gony
 na Mkhonzaphi waka Owabi
 with Mkhonzaphi Owabi this
 lo Madzanga. Nabefika - ke la
 Madzanga, when he comes he

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 uthfola lo Madzanga uthfola
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 ngu Matshekwane waka Masilela
 Matshekwane Masilela
 uhamba na waka Owabi uhamba
 going with a Owabi going
 na Mkhonzaphi waka Owabi
 with Mkhonzaphi Owabi this
 lo Madzanga. Nabefika - ke lo
 Madzanga. When he comes

23
Khambi kuzo kutawo nje
Khambi, as it is said to-day
namhla sekungatse Moyeni
seemingly Moyeni we are not Kings as
asadingo inkhosi seynobwama
indwung.

Ufika Khambi utse awu lomuti
Khambi came and said this house
wabumya busuku nemuni
is smoking day and night
anthfu nthfu, ngoba kobefikile
to smoke, because the Berguni
laberguni, berguni nje
have come, I was saying the old
asakulandze laba labadzala
one should explain to explain
batoulanzza ngebuko
about the arrival of these
labalabo ngoba laberguni
because the Berguni came at Moyeni
befikile ku Moyeni lababaka -
the Ndwandwe people.

Ndwandwe; Bantkhanza velt
they found Moyeni ruling being a
Moyeni abusa aykhosi
king.

Bathontle, ukubakakgwano
Haying ph³³ita - eol at Kakhwane
" Ababeka ulandzele labafika
they follow the coming at
Bulandzeni
Bulandzeni

22

Kutsuwa ita ineliguwa ita
is said come proudly, saying that they
ingwazilo, Moyeni bakhandza
have stabbed Moyeni, they found
Moyeni sewukhethi leka Nwane.
Moyeni staying at Kakhwane.
Nakabuya - ke yena asakhotho velo
when he came back having khonta-ed
asakheti le Malangeni vele satai
staying there the Malangeni said go
buyela eveni lakho - ke Magagula
back in your place Magagula
ngoba sendwe sewungenidi
because you have also entered
sewukhotho uyowhlala.
you have khonta-ed to stay
Uyahlala - ke Moyeni. Nyabuya
He sat, Moyeni, he came back to
uyakha amunt wakho abakho
bulelo, his home where he had built
eBulandeni, kulandawo ykho
at Bulandeni, in his place
Moyeni abekhethi khona. Nakahlala - ke
Moyeni was staying. He stayed there
lapha ahlala, ahlala. Utsi - ke
He says the old one when telling me,
lolo Molzala nakangitekela utsi
He says Khambi Ampe, of Sakhondze
kwase kufika Khambi waka -
Sakhondze, nakafika - ke
when he came

21

Sebayamgwaza - ke Lemuthwana, wabulawa
and stabbed him, was killed by
amphi, yaka Ngwane nge to Mlingo
the imphi of KaNgwane this Mlingo
umthwana bethwa ngu Moyeni labe
the son born of Moyeni who was
Kahamba naye. Seystrayela ngale
walking with him. Then he went
edubonyeni Kubo Stegi nango
that side at Lubonyeni near Stegi
asayawumbula ngubo enkhosini.
then he goes to ask for refuge from
Uta Mawuka aya ka Mandvolo
the King. Going down to Mandvolo the
nemphi - ke beygwaze Lemuthwana
imphi has stabbed the child and
iyajika. Ynake Mawuka
returned. He went down to
ayawushona Kula ka Mandvolo
ka Mandvolo, he turned that side
upka ngale nango asenyuka
and went up to Khonta³⁵ at
enyuka enyuka, eye ayawukhonta
KaNgwane. When the imphi
ka Ngwane. Imphi mayjika le
arrived found that he has
seysuka ngale seykhanda yena
Khonta³⁵ - ed
Sewukhonta. Sewumbula ngubo
and he asked for refuge from
enkhosini, Katar imphi
the King, yet the imphi

85/Khonta → See glossary

beya kaNgwane, nakayibona-ke yena
 kaNgwane, when he saw it that her
 kutai nayiya seyobutane uti
 it is, it is near, he said to his son
 leunthfwana³⁰, ayabona-ke
 you see my child, you must not come
 leunthfwanani ungabobuya lapla
 behind me, go in front of me
 emvakwani, ubakamba lapla
 only, to Mbingo, then the child
 embukwani kokuphela, kulo Mbingo-ke.
 crossed his trail because he
 Nangoke leunthfwana asabuya
 was then afraid of the imphi
 ayuba lomkhondvo wakhe naye
 when he disappeared, it was
 ase saba imphi. Nasanyamalala
 said

nje yena sekutaiwa: Isigolozu
 ; The Sigolozu³²

Sanga Mnguphane, lowafuputa phosi
 Sanga Mnguphane, who moleed clown
 njenga Mfukwane, waye wayawuvuka
 like imphi³⁴ kwane, till he came up at
 Kulakamandvolo. Ibongo ka Moyeni
 Mandvolo, 5. The praises of Moyeni
 ke leto nakalwa ka Malargeni.

when he was fighting with Malargeni
 Sawanyamalala-ke nemehlweni
 He then disappeared in their eyes
 abo bayambona lam Nthfwana
 they saw the child.

32 Ngolozu - The meaning of this word is not clear but it must have come from a verb golozela or golotela which means to stare at or wait for.

33 Nnyamngaphane - The meaning of this word is not clear.

There is a bird called nnyamngaphane may be this word has something to do with it, this bird is not eaten by the Simelane people.

34 Mfukwane - is a special cattle used for a certain purpose in a royal family, information concerning it is strictly confidential I was told.

laba labadzala. Sowuyabona - ke
 the old people. He realized because of the
 ngeMalenga nyoba laba bakaligweni
 olays because the Nkwane people, is still
 solo iyetu lemphi, iyeta lemphi
 as in the army, the army is
 nyabona ewu batengehlula, velo
 coming, he realized that they will defeat
 Kangphume, sewehla kokuphela
 him and he came down and left
 abamba nendvodzana yakhe
 with his son Mbingo the name
 Mlingo nendvodzana yakhe. Musa
 of his son. When he has left with
 bahamba nendvodzana yakhe
 his son the impi woke up in
 nanyvuka lemphi ekuseni la
 the morning and it realized his
 akhenolza ngenheshi, wo
 trail, that he has not come back
 akakabuyi lamuhla wehle
 he has gone down forever.

kokuphela. Nasebabuka nyoba
 as they looked because the land is flat
 liganga kwakusabaleni bayabona
 and clear, they saw them, then they
 nabaya banthfu bahamba
 are walking across, then the
 ngesheya. Awu seyuyaphuma - ke
 impi followed them
 impi - ke, nyamlawzela, nyamlawzela
 it followed, the impi of

abehla Moyeni Kunemthfombu
 Moyeni come down to the water spring
 lapha kutaiwa ngusphambosi
 called Sphambosi
 ehle aye lapha esphambosini
 came down to fetch some water
 akhe emant, balele lemphe
 from Sphambosi, while the inphi
 ebusuku aphuzo akhuphuke
 is asleep at night, and went
 abuyele lapha etsheni.
 up again to the rock
 Nayvaka ekuseni abase
 when it wakes up in the morning
 ifuna kwekhwela kute indlela
 it couldn't find a way of going
 kwekhwela lapha etsheni.
 up the rock

Keneshehle nje lapha
 there is a kopje at Mkhutsali on top
 KuMkhutsali, lapha etulu
 where the mountain is flat
 lapho lentaba yathwa khona
 there are walls of stones, where
 vele kunemtsungala lapho
 they were living.
 Kwakuhlaha khona.

- 4 KuKhona nje ematsheni namanye
 there are stones even now
- 2 Babalwela khona-ke nebatsekela
 the old people were fighting there

buhlungu ngunasekutawa sitindovuna.
 painful is when it is said we are
 Ngoba lapho bese Nyamangela kuti
 tindhovuna, we get surprised how, why
 sitindovuna ngani. Baretindovuna
 are, we tindhovuna. They have their
 tabo taka Isameche, baretindovuna
 tindhovuna to Isameche, the
 taka Myaba, baretindovuna taba
 tindhovuna of Myaba, the tindhovuna
 taka Isameche, sijini-ke
 of Isameche, what are we then in
 tsine lapha esithfubeni.
 the air.

Sengisho - ke kuti lapha-ke
 I mean -

the country
 Kupika kwabo laba bakalobandwe
 of the Nchwanchoe people
 bahlala tokhe lemth labayakha
 to settle all these homes they have built
 njo bayakha ngokuchubeka
 they build it by continuing
 ngokucela ngoba lo Madzanga ati
 by asking because this Madzanga to
 kuti konkhe loku ukucela
 know that all what he asks he asks
 kuyise. Ukucela kuyise konkhe
 from his father's from his father
 utakwentela kuyise, bekakucela
 it will be done for him by his
 kuyise ngesihle, amkwel
 father happily and he gives

builungu ngunasekutaiva sitindovuna.
 painful is when it is said we are
 Ngoba lapho base Nyamangela kuti
 tindhovuna, we get surprised how, why
 sitindovuna ngami. Banethovuna
 are we tindhovuna. They have their
 tabo taka Isameche, banethovuna
 tindhovuna the Isameche, the
 taka Myaba, banethovuna taba
 tindhovuna of Myaba, the tindhovuna
 taka Isameche, sijini - ke
 of Isameche, what are we then in
 tsine lapha esithfubeni.
 the air.

Sengisho - ke kuti lapha - ke
 I mean - " ^{the coming}
 kupika kwabo laba bakathwandwe
 of the Ndwandwe people
 bahlala tokho emth labayakha
 to settle all these homes they have built
 nje bayakha ngokuchubeka
 they build it by continuing
 ngekucela ngoba lo Madzanga ati
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 from his father's from his father
 utakwentela kuyise, bekakucela
 it will be done for him by his
 kuyise ngesihle, amkwel
 father happily and he gives

Moyeni, kukhokhwe emalawu
 Moyeni, take out the Malawu
 lapha kukhokhwe emalawu lapha

Sayakwathela lomuti wa Madzanga
 The Malawu were taken to build this
 Kutsiwa akalindze lomlandza
 home of Madzanga; the mlandza
 Wenkhosi avalo impi nangabe
 of the King, to close the impi
 Kubhona betawulla lomlandza
 if it wants to take something for the
 Wenkhosi ambono. Wafa Madzanga
 mlandza of the King and see him.
 Solo ati kokutsi ngubabe lo. Wafa
 Madzanga chief still knowing that this
 Moyeni kwabusa umntshwanakho
 is my father. Moyeni chief and
 Nollonollo, kuzo bewele beto nangu
 umntshwanakho. Nollonollo ruled till
 ngasheya bafike bacela lapha
 they crossed to here and asked
 Emphelisananolla, batsi
 there at Emphelisananolla, they say
 kuzo Nkholane ligama lakhona
 it is Nkholane, the name of the place
 bacela kubaka Magagula, kubayise
 they asked from Magagula people, from
 babo, hayi etinolweneni taba
 their fathers not from tinolweni
 ngoba lapho kupike kuvise
 of theirs. Because where it becomes

30

na lo Machanga, e we sekubetla kutai
you are called with this Machanga, we are
akabulawe Moyeni. Awe abulawe
calling you to tell you that Moyeni should be
babe kwente njani? Ngoba
killed. Oh kill my father what has
na Machanga akati kuto Moyeni
happened? because Machanga also does not
le m klupha ngako uti hlalele nje
know, nothing Moyeni is troubling with
angabulawa babe kwente njani.
He is just staying, can my babe be killed why.

O! Wala naye uyihlo kulungile-ke
ith you refuse with your father, right
sewuta Mphatsa, ngoba ngahle
you are going to rule him, because he might
akwente loku lase akwenta walwa
olo what he did before, fighting with
neba ka Ngwane ubontintu.

He Ngwane people watch him
Ngilo-ke lelivi nasabuya lapha
that is why this word came back to
kutsiwe sine baka Magagula
say you Magagula people nitselela etulu
nitselela etulu, ngoba babuya
* Because they came back having agreed
le seba vumilo ka kutsi e vele
that really those who have gone there
laba labaye le sekusekulwe
the Malaw must be pulled down
emalawu la alombutho wa
the malawu for the mbutho of

ngungath - ke aba, ke atsheli kutai
 But they should tell us her ³⁹ ~~39~~
 ngulabani. Nakahleli lomuti wakho
 Beny settled in his home with one wife
 Anunye lomukakho, Khona lapho
 here Madzanga, he says, oh
 Madzanga e kuye, utai - ke Hawu
 after he has come here at
 bekefike ngoba lapha ka Moyeni
 ka Moyeni, you see now they are
 uyabona manje kuhleli kuyadlwa
 settled, they are eating. They say the
 bati wawakhile lomuti umkhulu
 home was well built and big, there
 kunembutho vele emajaha akhona
 was ²⁵ umbutho and there were
 ala ekhaya akake lomuti. Utai
 majaha here at home surrounding
 eku antshuthu abunya ebukhu
 the home. He says there is smoke
 nemini lapho. Utakuta atokulwa
 clay and right here. He will come
 nalomlanolza wenkhosi, sewuceba le
 to fight the Umhlaba for the king
 lo Khambi kufika kwakhe, le
 this Khambi in his arrival, at
 kaNgwane, sewuyabitwa - ke Moyeni
 kaNgwane, Moyeni was called and
 uyahamba uyakaNgwane. Nakefika
 went to kaNgwane. When he
 kaNgwane, Kutswa, ubitwa kany
 came to kaNgwane, it was said

le Bulandzeni nje ungu mlandza
 of Bulandzeni or ³⁷umlandza of the King
 Wenkosi. Lokuti kus Bulandzen
 that the place is Bulandzeni is not
 nje akusiko, Bulandzeni liphuma
 Bulandzeni came because he was
 ngokuti ngumlandza wenkosi
 umlandza for the King this
 lo Meyeni, lo Madzanga.

Meyeni, this Madzanga.
 Seliganjwa ngulabaka Magagula
 It was started by the Magagula people
 nyahlala - ke eBulandzeni benkosi
 He stayed at Bulandzeni of the King
 Nasahle - ke lapha eBulandzeni
 being settled at Bulandzeni of the
 benkosi Madzanga, nakoke lapha
 King Madzanga, there he was
 asatwukhantowa khona ngulo
 found by the King's attendant
 nceku yenkosi liphuma ke lo
 country from there Khambi Sikhondze
 Khambi waka Sikhondze. Nyegca
 coming from Kakhohho, he passes
 abuya ka Hhohho, nyegca nomo
 even when going to Hhohho this
 ayaka Hhohho lenceku. Wakhe
 attendant. He had built ³⁸silawu
 silawu lakhe vele umfati wakhe
 he had one wife this Madzanga
 abemunye lo Madzanga, man

38 klawu see glossary
39 sibonyo 7 clan name

ahleth Madzanga yena sewuya tcelela
 He stayed, and Madzanga went to ask the
 enkhosini kuMswati kuti, awu
 King Mswati, that it was used
 ngametezela Moyeni, nguyintandza
 to Moyeni, I like the place
 leyananzawo yoMoyeni ngayibona
 I saw it is good
 injinhle. Ugarunyelwa - ke Madzanga
 He allowed Madzanga to come to
 nyeta lapha ku Moyeni utawulula
 Moyeni. He called Moyeni that
 beko bitwe Moyeni kuti awu
 take this ³⁷ Mlanza for the King
 tsatsa nangu umlanza wenkosi
 He says he likes to stay with
 utai utsanza kuhlala nawe
 you Magagula.
 Magagula. Uyamtatya - ke Moyeni
 Then Moyeni took this Madzanga and
 lo Madzanga ufike umskela nalo
 gave him that piece of area called
 live lekutsiwa kuse Bulandzeni nje
 Bulandzeni
 ngoba yena sewuthutule
 because he has moved and
 sewakhile - ke naku. Nase ewelo
 settled here. Going across the
 le Komanzi in amskela - ke lo
 Komanzi he cut for him this
 lo Madzanga utai naloke live
 Madzanga and here is the place

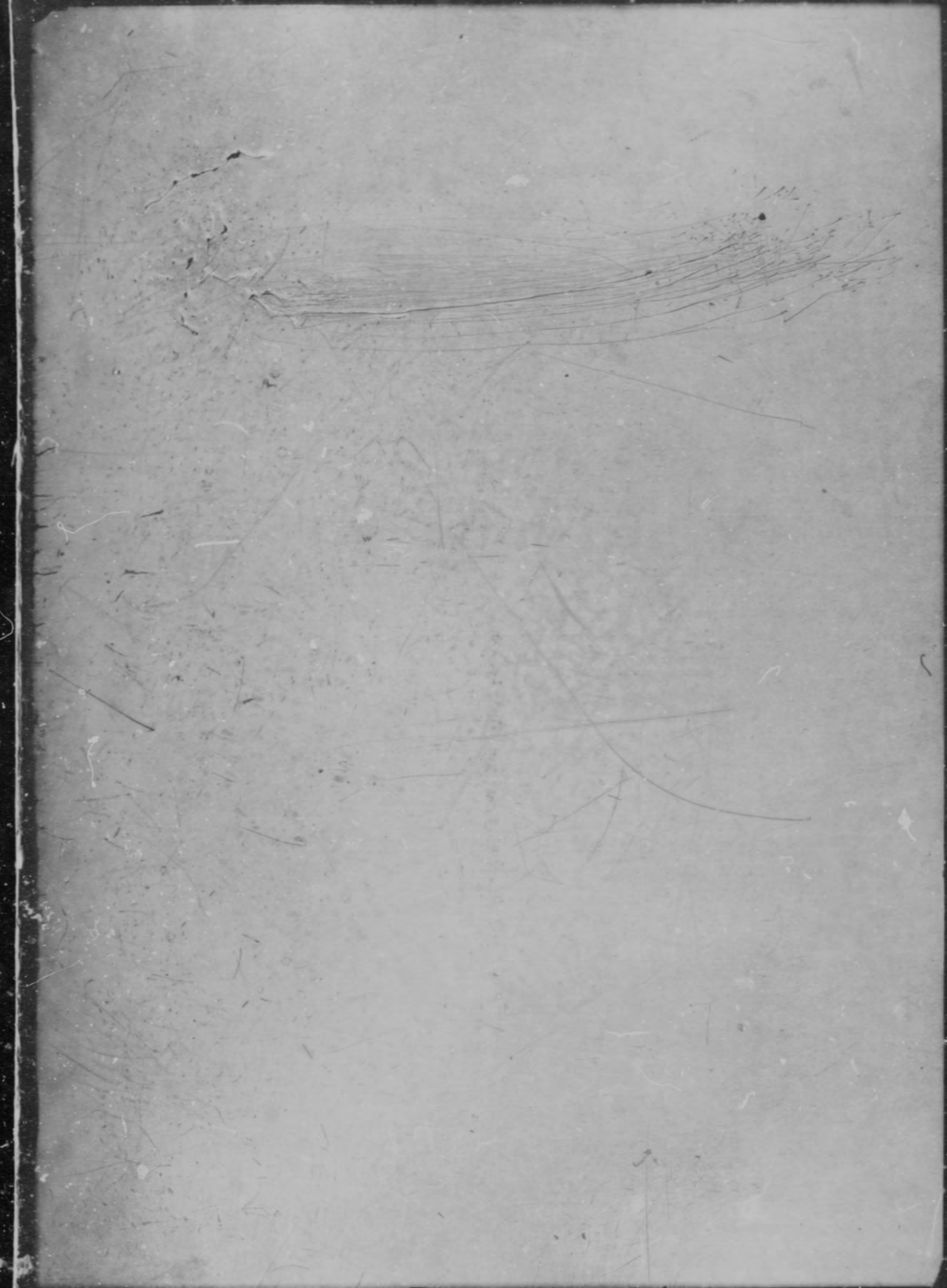
ahleth Madzanga yena sewuyahcelela
 He stayed, and Madzanga went to ask the
 enkhosini kuMswati kutai, awu
 King Mawati, that it was used
 ngametyela Moyeni, nguyaytsandza
 to Moyeni, I like his place
 leyandzawo ya Moyeni ngayibona
 I saw it is good
 injinhle. Uyaovunyelwa - ke Madzanga
 He allowed Madzanga to come to
 nyeta lapha ku Moyeni utawulila
 Moyeni. He called Moyeni that
 bekobutwe Moyeni kutai awu
 take this ³⁷mlandza for the King
 tsatsa nangu umlandza wenkosi.
 He says he likes to stay with
 utai utsandza kahlala nawe
 you Magagula.
 Magagula. Uyaantsatya - ke Moyeni
 Then Moyeni took this Madzanga and
 lo Madzanga ufike umsakela nalo
 gave him that piece of area called
 lwe lekutsiwa kuse Bulandzeni nje
 Bulandzeni
 ngoba yena sewuthfutile
 because he has moved and
 sewakhilo - ke naku. Naze ewelo
 settled here. Going across the
 le Komanzi nyamsakela - ke lo
 Komanzi he cut for him this
 lo Madzanga utai naloke lwe
 Madzanga and here is the pla of

eMalangeni wena wekuncene, wabani
 The Malangeni asked why are you
 Malomunthfu lowemthola na? Uti
 refusing with this person you have
 Moyeni bengsahliti nje nalo
 found? Moyeni said, I have been
 hphaha ngisahlituka kungekho
 staying with this hphaha³⁶ and watching
 luthfo. Ugezi leni utahibika?
 him there was nothing wrong. Why did not
 Awa bengisi ngitaronta wena wekuncene
 you come to report. I was still going
 Kofa ngubani kunkhosi yaybusa lapho
 to come, but who was that King at that
 ehe kuMswati. Kunkhankhala-ke
 time, yes it was Mswati, it was found
 Kutsi cha bengsambuka nje nomi
 that it was still... watching him
 ngisahliti naye. O, Cha-ke Magagula
 staying with him. Oh no Magagula
 kulungile mshye ngumlandza
 night, leave him he is umlandza³⁷
 Wenkhosi, wasala-ke Madzanga
 for the King, then Madzanga remained
 wahlala lapho, liphawane,
 and stayed at Kathwane.
 Batai nje bamuka indzawo
 they say he was given the place
 ye Sigombeni, kokutsi akhe
 of Sigombeni to build there
 khona Madzanga. Nsahliti
 Madzanga.

37 Um landya 7 It is a special word
used to refer to Mandzanga
Nchwanelwe, the word comes
from the verb landya
which means to go and get,
collect, used when you or
you send somebody for
something with which he will
come back.

nyabathfola Matshekware nyabethfula-ke
 Matshekware found them, and took them
 enkhosini yakhe Moyeni, uhala
 to his King Moya, Moya stayed
 nabo-ke Moyeni uhala nabo-ke
 with them, still watching them
 Moyeni usababukile kuter kukhona
 then the secret reporters
 banthfu. Naku-ke tumpimbi

Setyawubika leka Ngwane kutisi
 went to report at kaNgwane that
 kukhona banthfu labathfoliwe
 there are people who have been found
 angath-ke ngubani lawo, lowa-
 I don't know who was that
 khuluma le ku Isandzwe kutisi
 who reported to Isandzwe that
 kukhona banthfu labathfoliwe
 there are people here who have
 thfoliwe bakaMagagula. Nose euvu
 been found by the Magagula people.
 Moyeni lokutisi, sekufika lijaha
 when Moyeni had heard that then
 ltobabita lomuthfu lyambita
 is lijaha³⁶ which has come to call
 uya le. Wala naye Moyeni
 these people. Moya refused with
 sekusuka yena Moyeni uhanba
 him, then he went with him to there.
 naye uya le. Howu sekufika



ngeshle, tane solo sahlala
 peacefully, we are still settled
 nalaba baka Masilela lesabaklandza
 with the Masilela people, whom we
 la, akungana luthfuli kubo
 found here, no dust from them
 akungana sahlala nye nyoba

bafika sahlala eMkhosini
 came to settle at the King of
 nyoba laba baka Masilela &
 the Masilela people
 nyengoba bengshilo nye koputi
 as I have said before that
 lobangyichaza kahle, yalaba
 which they have not explained
 baka Molwandwe kuti kuhamba
 well is for the Molwandwe
 kuzo kufike nomhla nyengoba---
 that up to to-day because--