

S.O.H.P. MALINGA HISTORY | Velamva Malinga 1/1

emanti enkhozi, mane sengithohlewe
 ngama lalenkhosikati beyabanjwa
 the name of that Nkhosikati, who was
 beyayenta lemgqibhane. Yafike enkhozi
 caught doing this bad thing. When Mgobhe
 Kube leMgobhe athfola lomuntfu
 had found the person, who is doing a bad thing
 legangako ebukhosini, yabe saymvika
 at the place of the King, the King then gave
 ligambe kutsi hambake Mabaza
 him an axe, that go Mabaza to build
 uyongakhela likhaya lami, likhaya
 my home, and give my home a
 lami uligambe ngama lalo kutsi
 name that it is Mgompfweni
 kuse Mgompfweni ngegalo ku
 because you have stayed watching the water
 bewugompe lapha nje ngeelge lamanti.
 Mompela here, until you
 waze wambamba umuntfu leganga
 caught the person who is playing a bad thing
 ebukhosini. Kunjalo-ke umi somfelo
 at the place of King. That is how Mgompelo
 uze athfola ebukhosi nje, bathfolubala
 got Kingship, it got it because of Mgobhe
 ku Mgobhe ngokugacha emanti
 who looked after the water of the King
 enkhozi. Enkhozi yokugala-ke
 The first King was called
 leyo bekutsiwa nguMgobhe
 Mgobhe

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ligama lakho kwakungu Mgobhe
was Mgobhe Mabuza
Mabuza abitwe, kaNgwane kuMswati.
He was called at ka-Ngwane to
kuyawugadza emant' lakhuwa
Mswati to look after the water which
nguMndolunkhulu aseMkhosi
is fetched by the royal family of the
ngangoba kwakubadze kunesiga
king, because there was a ^{bad} saying that
lesibi kaNgwane emakhoskati
at ka-Ngwane the makhoskati of the
enkhozi akha emant' abesaya
king fetch water and became
Olvingelana. Wabantu-ke
tumbid. Then Mgobhe went there yet
to Mgobhe katei usuke e Shusweni
he had left Shusweni with the fame
ngokuvuma ngokutsi uingwazi
that he is a stabling here, as the
njenghve lakugala belibusa
country in the ancient time was
ngekhali, ngenpela wefika lenake
kufiny with spears, really when he
labantwana benkhosi wabelibusa-ke
arrived here the princes and princesses, became
ngalokugachana kwakhe
scared of is watching
ngebubheva nempela waze
Because of braveress and he really found
wambona lena loolungu
the one who makes the water tumbid

waka Ngwane lowako walwewela
There is no Ngwane person who crossed Luphonyolo
Luphonyolo Rigcina nganeno kwe
We were all this side of Luphonyolo
Luphonyolo, uMnyele we Marwath
the brother of the Swazi people
ngiwukhumbula Nangekwath
I remember through experience, also got the same
Nangekuva kubokhakho.
story from our great-grand-parents.

2 Akunenchaba seskhulumile [Everybody talked]

It doesn't matter we have discussed

3 Seskhulumile

we have talked

2 e-e-

yes

Muna-ke babe

no father [New informant comes in]

4 Ngitawukhuluma ngemotzabu &
I am going to talk about umotzabu of the
walebe lese Mgompelweni kunye
place of Mgompelweni and the people
nesive Bakhona. Kepta noma
of the place. Although I am
ngimncane nje ngitawuhiza
young, I am going to try to
kulanazela. Ngiva kutsi
explain. I heard that the Mabuza
laba baka Mabuza baclanuka
people came from the direction of
ngase Shiselweni, lomuntfu
Shiselweni, the person, I name

5 Metzger & See glossary

kweluthaka bakhulele kuter
 the border line, they multiplied in this place
 nabo bayah loko angisho kutsi
 and even themselves know that they can
 ngokhuluma into yokufathisi.
 agree with me, I am not being doctrinaire.
 laba baMgqolla labakanye
 the Mgqolla people which are one family with
 MaMalambulo.

Malambulo

3 Qyethona, bakanye MaMalambulo?
 No are they one family with Malambulo?

2 Lapha e Goolwoko Kunamazana
 Ngwe at Goolwoko, there is hot spring
 Lapha kwakugeza khona inkhosi
 where King Ngwane washes himself
 Ngwane, eManzi ashicako, e
 Hot Water

lomfula ngubani Kojwa loya.
 this river what is its name

E-Nganeno kweMvumane, ngalapha
 this side of Mvumane, this side
 nge Vule, kumaManzi ashisayo
 of Vule, there is hot water here
 lapho. Thine ngokwakha kwethi
 as we were settled at Shoba

KuShoba baka Hlopho babakha
 the Hlopho people fetched water from
 Duphongolo balima eDuphongolo
 Duphongolo, ploughing at the Banks
 nganeno kwe Duphongolo kute
 of Duphongolo this side of Duphongolo

- 3 Bakhulelo kutani 7 it is not clear, whether he means that they multiplied in this place or they came to the place still young and grow up there. But I think he means that they multiplied in that place.
- 4 Kufalisa 7 pharisee, but he used it as a verb here, meaning that he is not being abstemious

ikhuphuka la Eshvulo yehlola
 came up from Gdovule and went down
 eSibeni kaNgwane laKuhlangana
 to the pool of Ngwane at the junction
 Khona eMantambe Kanye
 of Mantambe and Sumbane. Those who
 neSumbane. laba labakhona lapta
 are there at Goolwako are Nammi people
 e Goolwako bakankhosi baka
 of Mgiolla

Mgiolla, nabafika basuka le
 They came from
 kaNgwane befibela kutai ekhaya
 ka-Ngwane, they came into my family at
 bagabene nenkhosi, ibulala
 home having quarrelled with the King, having killed
 Mgiolla kubalaka kwabo
 Mgiolla, as they ran away they came to
 bafika ka Zombodze, ka Zombodze
 Zombodze, at Zombodze they allowed
 bavele bavumela bakaNgwane
 the Ngwane people to
 kutai abababulale, babalaka
 kill them, they ran away to our place
 bafika kutai eMahnsweni
 at eMahnsweni
 yahloma iqakitai yabavimbela
 our people armed themselves and stopped them
 kuze babekhona bahlale lapta
 as they are here, they stayed here
 kubela lase Transfal mshuya loya
 in the Transvaal across the

etsheni kaNgwane, KunuMagwala
 at the Rock of Ngwane, there are playing stones
 inkhosi lapho ngaygezela khona
 of the King, where he used to wash himself on the
 ichwaleni ngemanti anyak'wa
 rock, with water not fetched from the
 emifuleni okuvela emvuleni.
 river but from rainfall.

BakaHlopho lapha kuShoba kulapha
 the Hlopho people there at Shoba, is where the
 inkhosi yabathumela khona kutsi
 King sent them. The Country of Ngwane
 live kaNgwane Kungu kabikho
 before there were farms they were settled
 eMapulazi babakhe khona
 there, there are still walls of stones
 ku nemitsangala nebufakazi

there is evidence

lobushoko kulencawo yakaShoba
 in this place of Shoba
 labasala lapho ngiyabukhumbula
 the people who remained there I remember
 baka Mathabela banyke ngejika
 they are Mathabela banyke ngejika
 Kubo mine Sufu Doko
 mi chief Doko

Manje sengithona kubekwe mine.
 Now I have been recently been put over.
 Ngako-ke inkhosi naysuka lapha
 therefore when the King left there went
 yehlala ngalapha kaNgwane
 down to kaNgwane

1. Ser dzela nawukhuluma
Come closer when talking
2. Shiyini yalokukhuluma konkhe nyoba
The line of what you are talking all because
Silapha e Goolwako, inkhuluma
we are of Goolwako, we talk while saying
Sibuka e Goolwako. e kuseholakeni
at Goolwako. At the old Home
Tinkhosi lapho yepkela khona
of the King, where he settled first
niaywaka sibuya e Maguolou.
when he came from Maguolou
Kukhona ligumisa leshoko kokuba
there is a girth we are saying that
lapha e Goolwako kunetimbeta
here at Goolwako, there are pots
netinkamba, nayo yonkhe imidlalo
and clay dishes vessels, and all plays
yaka Ngwane, neticanelo lapha
of Ka-Ngwane,
eMgeokeni e Goolwako. Inkhosi
in the cave at Goolwako. The King
Ngapambi kokube senke lapha
before he left here from
lapha kulolwa dwala Kuremagwadla
that Rock, there a playing stones
enkhosi, lapho yayollala khona
for the King, where he was playing, King
inkhosi Ngwane. Ngeloya
Ngwane. Across the Mzinsangu river.
Kw Mzinsangu nakuya kuyabonakala
there you can see

1. Sincamele 7 lit. means a pillow. But in Swazi context it is a wooden head resting used to protect split of the hair at night, it keeps the head high when sleep at night

2. Magwoodlo 7 it is a game where stones are used to represent cattle and stones represent bulls. Mock fight (the word is derived from the sound made by the stones)

Croxley

Exercise Book
Skryfboek

J.D. 267

Name

Naam

Delamunsa, Malinga

Subject

Vak

Banner stories

Place

Plak

Tape 85

Faint Ruling with Margin
Dowwe Lineë ing met Kantlyn

Interview 2 Book 1

Section One

Malunga History

Bonner series

29.05.70.

Velamuva Malunga

Wontke loyo lobitwa ngokute wa
 all that which is called
 ye Ngancheni. Bufazi ngunabu
 Ngandzeni. The evidence is this
 lenkhosi lekona nje lapha eMuthweni
 the present king is now Muthweni
 lamasha eMahlangatsha yesithathu
 at Mahlangatsha is Mr. Thob, his
 ngama layo Ngo Muzolisi, bufakazi
 nome is Muzolisi, Mhlaba is an
 lekitsi leMhlaba lowefika wadgabula
 evidence here who came and decided
 khive kwakuyinkhosi yesithathu
 the areas, he was the third
 eMgampeleni. Nambha-ny leMugolo
 king of Mgampeleni. To-day the
 lekona uyinkhosi yesithupha
 Mugolo who is here is the sixth king

1 Kushi kuti uyomphi uyabizwa
 what was the name of that
 ngokutani babe
 war father

4 Awu impela ngang nemandga ligama
 Really I would be telling lies the name
 lalemphi njengoba nami bengatshelwa
 of that impi, because I was also
 ngumuntfu lasaphela kakhulu
 told by somebody who was very
 ngebuzala bakho
 old.

1 Bomakhekwane bonu bobani
 who are your neighbours

Wontke loyo lobitwa ngokute wa
 all that which is called
 ye Ngancheni. Bufazi ngunabu
 Ngandzeni. The evidence is this
 lenkhosi lekona njo lafha Mathweni
 the present king is new Mathweni
 lamasha eMahlangatsha yesithathu
 at Mahlangatsha is Mr. Thred, his
 ngama layo ngu Muzolimi, bufakazi
 nome is Muzolimi, Mhlaba is an
 lekitzi leMhlaba lowefika wadjabula
 evidence here who came and did not
 believe kwakuyinkhosi yesithathu
 the areas, he was the third
 eMgompelweni. Namhla-ny leMuzolo
 King of Engompelweni. To-day this
 lekona uyinkhosi yesithupha
 Muzolo who is here is the sixth King

1 Kushi kuter uyomphi uyabitwa
 what was the name of that
 ngokutsini babe
 War father

4 Awu impela ngange nemanga ligama
 Really I would be telling lies the name
 lalemphi njengoba nami bengitshelwa
 of that name, because I was also
 ngumuntfu lasaphela kakhulu
 told by somebody who was very
 nyebuozala bakho
 fool.

1 Bomakhelwane bonu bobani
 who are your neighbours

Mathfoceni → No meaning of this word
is not clear

leuphi besuko eveni lokutarwa
 they left from a country called
 Kuse Mambatheni, ligama lalos
 Mambatheni, the name of the prince
 Mntfoandankhosi lengimuvako
 whom I hear about, by my grand-mothers
 nami ngabogogo wami kwakungu
 he was, Nolabakawombe.
 Nolabakawombe, aakoshiwa
 driven out by the army
 nguleuphi yaka Metziswa. Uyepka
 of Metziswa people. When he
 lapha e Mgampelweni kubusa inkhosi
 came to Mgampelweni, he found that
 ngu Mhlaba Mabuzi. Nangoke ahaba
 King Mhlaba Mabuzi in my day. Then King
 Manjo asacela to Nolabakawombe
 he goes to asks Nolabakawombe
 ku Mhlaba. Manjo Nolabakawombe
 from Mhlaba. Now Nolabakawombe
 wavela naye waphakamisa tanella
 also, raised his hands, and said
 watsi hawu inkhosi, mine
 oh King, as you could
 ngingatai nami ngitalwa ngini
 why could I refuse you a place,
 ngabe ngimchoshelami yaklana
 just settle here
 lapha kunasi inkhosi - ke yenthe
 here at this place
 le yaku Mnanolzi, kuku ngu Mabuzi.
 Mnanolzi, it is at Mabuzi

1 Utei ungamtshelani ngato
 He is asking what can you tell about it

4 Angu nawukhona ekugaleni kepha
 I will not be able at the beginning but
 ngatwaba sekhatzi nje ngibeselelile
 I will be somewhere in the middle, and be
 ngiqondanise nalo Mplakatsi
 closer to Mplakatsi, that how
 wakhatzi nje nje wakhatzi kutswa
 it was built as it is called
 Kuse Mgomfelweni, ngingachaza
 Mgomfelweni, I can explain what
 ampela ngokutshi lomphi yaka Zulu
 by saying, this, imphe of the Zulu people
 abekushwe lomshuqo nalo Mabuza
 Mshuqo and Mabuza, were given out
 kutshi aketo atoy-gachaza,
 to watch the on coming army
 ngiyibona, ngiyayibona
 I see, I see what the King which
 ngempela inkhosi kuyivakho kuncane
 I hear about just a little bit
 nje yakhona ngale ka Zulu kwakho
 of the Zulu people, he was Mshuqo
 ngu Mshuqo bufakazi bayo
 the evidence of that is that, the King
 ngu Nani inkhosi, ngempela
 really there were children of the King
 befupha bantwana bebhosi
 the others were expelled because
 labanye ngokushushwa ngayo
 of the imphe

7. imphi means army but in Swazi
there is no difference between
army and war

4 Hgu Mswati

It is Mswati

1 Kukhona yini labakusebertake

Is there ^{any} important thing they do during
ngemkhosi wencwala laba
the incwala ceremony this Mabuza people
ba ka Mabuza

4 Bokusebenta sejani - ke babe

How do they work at fatten

1 Kukhona yini labakwentake

Is there anything they do at Kwaleni, that is
Kwaleni Kokutsi Kubhwa
they are called, the Mabuza people to do
lababaka Mabuza bepike bente
something at the place of Kingstun
lokh emkhosini

4 Impelake Mntf Warabani ngoyomi

Reddy my friend, as I am, after I was
ngemehlo nye nasengubuka kulo
grown up there is nothing I know
lengikwatke labakusebertake
as a special duty for the Mabuza
le encwaleni
at the incwala

1 Ungachaza yini Mayelane netzulo

Can you explain about the Zulus with
lenh kwakulwa namho
which there was a fight

4 Ngingachaza kancane

I can explain briefly

to muthwanabam & the meaning of this
expression is not clear but it
is an expression of respect used
to somebody you are not familiar
with, such as muthwanabathu
[Chieftain of the people]
It could mean a friend

4 ih
yes

1 Ukhona yini unsebenti labankwa
Is there any duty they were given when
Wona nabefika lapho kulhlo
they arrived in this place, to
bawenta
do

4 LabakaMabuzo
The Mabuzo people

1 LabakaMabuzo
The Mabuzo people

4 A. impela ngabe sengichamba
bal I would be telling false
emanga kephana uma ngicabanga
but if I think

ngokuwa ngoba nami beyisemane
because of rumours because I am also
ngumsebeni wakutsi beta ..
young, is the duty that they came to look
kutawugachga impi beyichamuka
after the or. coming Army from Ka-Zulu
Ka Zulu manje sebameme emhlana
now they are sitting at the back of
KuMshengu e Mashobeni

mshengu at Mashobeni
Ngubani lolowababeka lapho laba
Who put the Mabuzo people here, which King
bakaMabuzo nguyphi lenkhosi
is that
ayababeka lapho

4 Ngingaphosisi - ke mntfwarabani
If I am not making a mistake my friend
Nangiva kuboggo wami kwakungu
When I hear from my grand mother, mit
Mswati.

was Mswati
1 Utei - ke lababakaNgwenya babesuthfu
Are the Ngwenya people Besuthfu or
Nobe bange Mswati.
Swazis

4 Wo. Ngwenya lona uyonye UMsuthfu
Oh Ngwenya is a Msuthfu
1 Babaleka yini lababakaNgwenya
Did the Ngwenya people run away when
Nakupika lababakaMabuya Noma
the Mabuya people arrived or they continued
bahlala lapha eMgomfelweni
staying here at Mgomfelweni

4 Ababalekanga laba bakakaNgwenya
The Ngwenya people did not run away when
Nakupika Mabuya aPhumakakaNgwane
the Mabuya people came from Ka-Ngwane
Ngisho Malahlala nje sigakhe
Even to-day I have built this
lomphakatsi nje ngwakhe nga
mphakatsi because of Ngwenya
Ngwenya.

1 Utei utei lababakaMabuya bahlala
you say the Mabuya people stayed
bahlala eMgomfelweni
at Mgomfelweni

Ngokulandlwa - ke kaMqobhe
 Because of the bringing of Mqobhe
 ayagadza lamant inkhosi abese
 to look after the water of the King
 Wuyabuya - ke lahra eMgomfelweni
 Hei he came back to Mgomfelweni
 ngokuthola lenchawo ngaloko.

The reason of getting the place
 Sive lae khandza lahra eMgomfelweni
 the clan he found here is Mgomfelweni
 Nakhushwa lena kaNgwenyama
 when he came from ka-Ngwenyama
 wakhandza sive sakaNgwenya
 he found the Ngwenya clan
 Kwatsiwa hamba - ke Mabuya
 Then it was said of Mabuya to this
 Kulesa sive lesiya ungadukuphi
 clan dont split it
 ngempela - ke wabuwisa buthosi
 Truly he won the place of kingship
 ngoba abesabuye ke ebukhosi
 because he had returned to the
 yena.

place of kingship.
 Uter - ke kwakunguyphi inkhosi
 you say which King at that
 ngaleso sikhatsi kwakubuse yphi
 time, which King was ruling when
 inkhosi, ngesikhatsi lababaka Mabuya
 the Mabuya people were at
 base Mgomfelweni.
 Mgomfelweni

Mgabhe - ke abe sewutala Mayika
 Mgabhe then begot Mayika, Mayika
 Mayika - ke abe sewutala Mhlaba
 begot Mhlaba, then Mhlaba begot
 Mhlaba abe sewutala Mphaphela
 Mphaphela, Mphaphela then begot
 Mphaphela abe sewutala Mvankeli
 Mvankeli, Mvankeli begot Magcolo
 Mvankeli - ke abe Magcolo

Magcolo lena lebusa ngenelouna
 Magcolo who is ruling by his
 yakhe ngeneloku nge khuluma
 unelouna, as if one talking
 nje ligama lami ngergu
 my name is Velamwa Malinga
 Velamwa Malinga, ngiyaphela - ke
 I stop there

lapho

1 Utsi ke Manje lena e Shiselweni
 you say there at Shiselweni are they
 babe bemolabu wakhona yini
 bemolabu or they were found by other
 nobe bathfolwa ngula Manje e Maswati
 Swazis Mine
 Khona

4 Bemolabu lena e Shiselweni lapho
 they are of molabu at Shiselweni
 bebakade bahleli khona
 where they were settled

base umtshela kokutai lenkhulumo
 and also tell him that from which
 waytsatsa kubaphi labachala.
 old people that you get this story
 2. digama leni lekha ya lekha
 my home name which also appears
 ndamapasini ngingu Velamuba Malinga
 in my grandfather I am Velamuba
 & Mgomfelweni, Kushu Magolo,
 Malinga of Mgomfelweni under chief
 ngumino Ndovuna yathe lekha
 Magolo. I am the indovuna of
 lamhla nje. lenkhulumo ngaytsatsa
 the place at the moment, I received this
 kugogo wami kunina wama, atalwa
 history from my grand-mother, the
 ngumntfwanenkhozi ngu Ndabakawombe
 mother of my mother born of prince
 Kuyako njena ngatsatsa lekuncane
 Ndabakawombe, that is why I get
 nje ngize ngakubambe lamhla nje.
 a bit, to bear in mind up to
 Libutho leni mine ngingu Malindane.
 to-day. my libutho is Malindane.

bupakazi kuti numpela lo Mabuya
to give evidence that the Mabuya people
utigaba letine. Manu anyati kuti
are divided into the classes, but I don't
ngubeni lolunguyena ay nhlako yabo.
Who is their ancestor.

1 Uti Sewura lokutsi nangre lobabe
He says he hear that here is that father
lapha Sewuba sekulu salapha
becomes a chief, was there no chief of
kwakute yini sekulu lebebanaso
the people who were here.
laba lebebala

4 Ngabe ngenemanga ampela nangnyachaze
I would be telling false, if I explain that
kutsi sekulu sasikho, nomer
there was a chief or there was no chief
sasingekho yini, ngetatso nye
I just take a bit I know
loku lokuncane lengkwakho

Because that night I left before
njingoba ngale kuti ngihambe
saying a farewell of the bit of
ngingokavalelisi ngalokuncane
the place
ngalivise lase Mgampelweni
of Mgampelweni

1 Manje-ke swatawucela kuti untelole
Now he wants to know your
legama lakho, ^{lekhaya} kintshile libito lakho
home name, you Swazi name

Lyama Lethaya - the expression lit.
means the name of home. But
in the Swazi context it means
the first name given to a person
after birth.

bona utgaba letine, kukhona
 people are divided into four
 ingaza angath nabani, banengi
 classes I don't know and whom, they are
 kabi bona laboMabuzi banye
 very many, these Mabuzi people, they are
 noma Mngababuta nje babaya
 one family even if you can ask
 banye. Wane angath kutar
 them, they are one ibongo, but I
 ngubani lomkhulu Makulo
 don't know which one is senior than
 Mgomfelo laboMabuzi bona
 Mgomfelo these Mabuzi people but they
 banye batgaba letine. Keptara
 one one and have 4 categories
 ngingabachaza babili bathathu
 But I can explain only two or three
 loMabuzi kengibatho noma
 the Mabuzi people I know, although I
 ngingath kahle, ngath kutar
 am not sure, I know that it is
 nguMabuzi lase Mgomfeleni
 Mabuzi at Mgomfeleni and
 NaMabuzi lokutsiwa. Ngcamveli
 Mabuzi called Ngcamveli and
 NaMabuzi lokutsiwa iMbilani,
 Mabuzi called Mbilani
 imbilane, ukhona ke lowesino
 (Mbilane) there is no fourth one
 lesengimkhohlwe abone
 whom I don't remember

Sibonyo > See glossary

4 Lenge kubanako sala mihla. Isalo
 What I see to-day, which is still here
 atsa thwa nomma ngis kudzeni
 taken for even if I am afar
 Nako ngurgethahazi kahlle
 but I cannot explain properly
 ngiyagunisa nga Fakudze nga
 I am sure about Fakudze, Matindleka
 Matindleka kungeziye yona-ko
 not him but his grand-father, that
 bourse mkhulu wakho, kuti
 they were heroes
 Kwakunge Maghawe lawo

1 Uti labantfu bakababusa
 you say how are the Babusa people differ
 behlukene kanjani njaba
 because they are not together, why do they
 abekho nezawony, kwentwen
 differ
 yini kuti behlukane

a. bababukana - k
 split apart

4 Impela kona ungbuta into
 In fact the question is relevant but I cannot
 lekona mane ngurgethazi kahlle
 explain properly, how they differ
 kuti behlukana kanjani namu
 from me
 ngiyeva kona kuti loMabusa
 I know that this Mabusa

Na Mabuza kokutai ngubom
Mabuza that who came first
lefiko Kucala

- 1 Lapha Kiri na Mzolimi
Between you and Mzolimi
- 4 Wo ngimi lenyifike Kugala
I came before Mzolimi
Kuna Mzolimi

- 1 Kuwe na Cetshwayo ke ?
Between you and Cetshwayo ?
- 4 Ngimi futhi lenyifike Kucala
Also I came before Cetshwayo
Kuna Cetshwayo

- 1 Kuleth khulu leswutibalile kubhona
Amongst the chiefs you have mentioned
yini bekaqhawe lenkhesi
is there any one who was a hero of the King
- 4 Impela ngabe ngineManga
Really I would be telling false, the hero of
eqhaweni lenkhesi ngabe
the King I would be being
ngineManga

- 1 Nomake ative le ka dobamba
Or known at dobamba, as a
kangangoba aberame kutsathwa
seem it he used to be summoned for a
ayosebenta khona
certain chity

Croxley

Exercise Book
Skryfboek

J.D. 267

Name Velamwva Malengi
Naam
Subject Bonnet Series
Vak
Place Tape 85
Plek

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

B
Interview 2 Book 2

4 Kwalamubla ngitu ngeletwe nguye
 At the moment I am surrounded by fathers
 lobabe shifu Muzolimi nababe
 chief muzolimi and father chief Ctsiwayo
 shifu Ctsiwayo Muzebelobababe
 Muzebelobabe and father chief Mshengye
 shifu Mshengye Molluli nababe
 molluli and father Materolele
 Materolele Jakudze.

Jakudze
 1 Utsi ke upuna kwah kuti
 He says he wants to know whether the
 laba baka Jakudze bapka
 Jakudze people came here first
 kucala yim lapha noma bakhandya
 or found you here
 mine.

4 Impela Rewuyangama - ke
 this work is beyond my power [the part of history]
 lomsebenti loyo kochwa ngungafosasi
 but if I am not making a mistake the
 muzala Jakudze kuno Mabuza
 Jakudze people came here before the Mabuza people
 1 Mshengu abekhona lapha kugala
 Mshengu was here before or he found
 noma ukhandya mine
 you here

4 Impela ngang nemandu - ke manjo
 I would be telling false, I cannot explain
 ngeke ngichaze kwi Mshengu
 things of Mshengu and