

Rebellion of Fokothi

enferment X

Banner series. 1970
trans + transcribed by
a member of the Zulu
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Salahala lofela kuMahamba

Salahala who died at Mahamba

Osuka kaZulu wangena kuMahamba

originally came from Zululand, and settled at Mahamba

Wangena ngemntanenkhosi uFokothi

through the aid of Fokothi, son of the chief.

Na engene ngemntanenkhosi Fokothi

Since he entered with the help of the chief's son, Fokothi,

Wammikisa, Fokothi, kaNgwane

Fokothi took him to Ngwane, did this Fokothi.

Wahlala wahlala kwaba ngumuntfu

He settled there for a long time as a person

Ulongene ngaFokothi

who was introduced by Fokothi.

Eta nelibutfo lakazulu lakhe

He had come with his regiment from Zululand,

Lesuke nayo, impi yakhe lesuke nayo le
directly from Zululand, this army of his he had brought

Nake sike nayo lapha.

along to this place

Sehesuka umntanenkhosi Fokothi

And then the chief's son Fokothi asked a

Uceyamcela, umcela kuthi

favour of him, he asked saying:

"Nsite ndodana, amadoda akaginile

"Help me sons, my men are not sufficiently strong"

nto mbambisa

come, give me a hand.

nto mbambisa ingwe yami"

come help me catch my leopard"

By this leopard of his he meant starting

Umbango nebakubo

a family feud with members of his family

Kwala lokuthi arume, lo lokushiso ngumtantenk

It was difficult for him to agree to what was asked by the

Wathi umntanenkhosi ~~ethi~~ ^{asad} angala

chief's son. He said the chief's son, ^{on realizing that} ~~as soon as~~ he had refused,

ngoba wehluleka ukuthi uyala,

Because he couldn't ^{accept the} ~~understand~~ fact that he had refused

Lendoda abeyethembile

"I had placed all confidence in this man

Lendoda bengiyethembile iyagina ayivumi

This man I had confidence in, is adamant, he is refusing

Loku longikushoyo

to accept what my proposal.

Hm-mh! ~~Ha!~~ No No

Komphathinja, tiba timbili,

A dog reaver rears two dogs

icuphath' uSalahala, lomntanenkhosi, Fokothi

Salahala is the dog reaver,

leTinja tiba timbili, enye iba yinduna

There are two dogs, one is male

Enye iba yinsikati

and the other female

leanti seyigoduse bulawu letinja

Natifika lapha, ebengunini kuMnguni

When these dogs arrived at Mnguni's place,

Sekufikeve bayabiliwa, lomfana

They were announced, this way

Ola naletinja

who came with these dogs

Owu uyambitá uMnguni

Mnguni called him in,

Angene naletinja

He entered with these dogs

Owu, ^{mabito} ~~ngob~~ ato ngoba?

"Oh! what are their names?"

^{ngabo} ^{ke} Bashe, mabito aletinja

They told him their names (the dogs')

Eyenduna eyensikati

Those of the male & the female dogs

Uyatiphulul' uMnguni

Mnguni stroked them

Uyatiphulul' uMnguni tetinja tetimbili

Mnguni stroked these two dogs

Awu, sekucatshatu' igwayi lalche esandleni

And he poured snuff into his hand.

Uyabhema, ^{la} esandleni luye

And he took a pinch of snuff from his ha-

nd. Nakabhema esandleni luye

As he took the pinch of snuff from his hand

Sekuyikufivuma kwakhe lendaba

He ^{decided to} agree to this matter,

l'elchulungwa ngumntanenkhosi

which was raised by the chief's son.

Nakayivuma kwakhe lendaba

~~taken~~ He ^{decided to} agreed to this matter

l'elchulungwa ngumntanenkhosi

which was raised by the chief's son,

Uyabuya mtanenkhosi ngemuso

And when the chief's son returned on the following d-

ay, Uchuluma legama uyavuma

and asked his decision, he agreed

uMnguni manje sewungense ^{nyu} lokhu
 Mnguni had now succumbed to that
 sekumtholile kuye, iat~~o~~akunilwe
 which had taken hold of him, that which he had
 ngumntanenkhosi, iyahloma, impi, nyamma
 been given by the chief's son. They prepared for war,
 useyambhlovisa manje
 and he armed his regiments.

Uhlomela kuya kulwa nebhumba l'elive
 He prepared for war against the ruler of the nation,
 lomntanenkhosi nebakaNgwane bonke.
 help the chief's son fight against the people of Ngwane.
 Uthe ulchapha sambangwana lomntanenkhosi
 The son of the chief said that he was settling a small ^{family} ~~few~~
 Uthi lo ulwa henkhosi manje utuna
 saying that this one was fighting the chief
 kudana inkhosi yena
 because he himself wanted.

Sekufika ke sikhumba selive mbo

Bayafa, yonke lebushwana wonke
 And they died, the whole regiment perished
 nala abazobhunga, telibutho laphela
 including the conspirators, the regiment was annihilated.

Akelcho loShemane, usele khabonina
 Shemane was not present, he was at his mother's home,
 kaLulu kaLchumalo kaMzingane, ^{kaMzingane} lo, lo, lo
 in Zululand, at the place of Khumalo, son of Mzingane,
 set lapha atale khona babenkulu Shemane
 the very Mzingane at whose place ^{shemane begot my grand father} ~~my grandfather Shemane~~
 Ahleli khona arateke khona ~~le~~
 was born. He stayed there until he took a wife.

ngakalulu, kubhujime laph' ekhaya
 in Zululand, ^{in the} ~~in the~~ ^{Kuthena} ~~in the~~ meantime, the people were dead at ho-
 usena ube baphele lapha kuMahamba

when the people had been wiped out at
 Impi ibaqede wasala mkhulu, Salahlala
 the ^{impi} ~~at~~ Mahamba, my grandfather Salahlala
 wasala yedwa, wathi nyabheka

remained all by himself, and when he looked
 walchanz' ^{umntu} ~~umntu~~ wakhe usha nebantwana
 around he saw that his kraal had burnt down and

icuthi baphelile nya, waqalekake kuthi
 his children were wiped out, then he said:

"Anu, sale nibulala mine, ngisengowami

"Rather kill me too, what good am I, I

lonakw sengi file, umntu wami ubhubhile
 am as good as dead, since my whole family

wonke" bathi "lahla phansi imikhonto
 has been wiped out." They replied saying "Throw away your

le, netikhali, lahla phansi in duku
 spears, and other weapons, throw away your stick,

Asibuye silingware nyoba kuyababa

we shall not stab you to death because you are

lapha emi kwakhe ^{uyabulala} ~~uyabulala~~
 capable of stabbing and killing those who are

abemi kwakhe" Walahla phansi yonke
 behind you" He threw away all his weep:

Sihlangu sakhe ke, bamthatha

and his shield, and then the

abekhene. Na bamthathile-ke

Swazis took him. ^{At the time} ~~when they had~~ ^{took} ~~taken~~ his

kupheliseke lokhu, amukhoke lo

and all was over, Shemane

Shemane, usele le khoya konina kakhuma
 was not present, he had remained at his mother's, at
 kaMzingane, Seyeta-ke le asabuya, ^{lapha} alandzel
 the place of Khumabo, son of Mzingane. Then he came back
 likhaya, uthi uya etkhaya ulchanda^w sekude.
 home, and he was seen approaching a distant
 sowuta semutekile le kaZulu, utheke
 when he returned he had already got married, but
 bomkabe (ngibaxorile amagama also belukhe
 I have forgotten the names of his wives.
 Manje-ke, na befiba lapha-ke ufika
 Now then when he arrived here he
 nyakha lapha^w kuVulungwana. Bayabonana
 decided to settle at the place of Vulungwana. He
 nempowabo, naNgolotsheni, lo salaph'
 met his brother Ngolotsheni, who was already
 eSwatini, lo babemkhulu, lo Ngolotsheni,
 in Swaziland, did my grandfather Ngolotsheni.
 "Awe, usewulapha", bayadulisana-ke
 "Oh, so you have arrived," thus he and
 naNgolotsheni, umnikisa kaNgwane,
 Ngolotsheni greeted each other, and he took him to
 eLudzidzini, kuThandile indlovukazi
 Nywame at Ludzidzini, to Thandile the Queen
 yeLudzidzini, unina waSwati. "Nanguke
 mother at Ludzidzini, who was the mother of Swati.
 bukhozi' bami, besengikulethile lo Sikhayo
 "Here he is, my lord, I have brought him, the one who
 selikehla, mkhulu, wouka kaZulu sewubuthini
 was arrived, he is an old man now, he hails from Zululand
 kaZulu, laphi esuka khona, bathi
 he has been recruited in Zululand from where he comes" and

hidududu libutho lakhe, leta nalo
 his regiment is the 'hidududu, the regiment he has brought
 libududu, libutho lakhe
 with him is the hidududu, that is his regiment's name.

Sehefikake laphi' ekhaya ke asamthathal
 on their arrival home my grandfather then
 mkhulu ke bahamba naye-ke, bamnikisa
 took him to the king. On their
 eMkosini. Le eMkosini kaNgwane, kufika
 arrival at the king's place, Ngwane that it
 kwakhona kwababateka kuthi o, nali
 they all expressed amazement at the fact
 lithela selethwe ngumfowabo
 that this old man was brought along
 uMgolotsheni to selapha phambili
 by Ngolotsheni who had settled in
 eSwatini, lomkhulu wethu nangyabhuhela
 Swaziland before, i.e. this grand father of uros
 makhosini eMlangano. Awe, ngingathi
 who died at Mlangano, the place of kings. I
 ngiyagcina ulwazi kwami beluhlanga,
 think that this is the point at which
 kwami.

my knowledge ends

[Asengithi-ke eMnguni na efika le ^{kwangwane}

[Let me ask of you Mnguni, when ^{he}
 loNgolotsheni naye, ufika bababata buhle,
 arrived with Ngolotsheni, when they ~~expressed~~
 bekentela-ni?"

amazement, what did they do for them?

Amenu bamentela lokuhle, bamentela lokuhle
 They received him well, they gave him a
 ngoba naku epika naye ngokuchumbama
 hearty welcome because on his arrival ^{ngolobhemi} he
 inkhosi uMchulu Ngolobhemi, Nansike
 spoke saying "This is my king,
 inkhosi yami, mine le kaNgwane, le
 this king of the Ngwanis, he is
 yinkhosi yami, mine, manjena-ke amen,
 also my king, now then I have
 nabike khekha lili liphume lekaZulu
 brought this old man who comes from

"Gogo, uhoziga, uhoziga, wanikwa
 Zulu." One grandmother ^{hoziga}, was given
 isosikhathi, lolala thine-ke manje,
 to him at that time, the one whose grandchildren in
 uhoziga lolala Hume, ^{hoziga} to phuma
 are, ^{hoziga} who begot Hume, ^{hoziga} who
 kaNgwane, ["Abe yini nenkhosi?"]
 was of Ngwane stock. [How was she related to the king?]

Mntamankhosi, utakwa Malambule
 Sise, she was the daughter of
 udliwa yinkhosi uMswati, inkomo
 Malambule, and she was taken from him by Mswati.

falche zadliwa uMswati, gogo,
 Her lobalo cattle then became Mswati's right, and
 Seyatrikwake, yamtekake babe
 so grandmother was given over in marriage, and she
 shemane, lomfati kubu ngowakhe
 got married to Shemane, and she became his

Usetatala Hhume-ke, le Shemane,
wife, and Shemane fathered Hhume.
Thina sitabwa Hhume-ke njengoba
we are the offspring of Hhume, as you
ngikhona nje, behukene, makhoheni,
see me here, people of the King, Makhoheni,
mkuhi ^{kumbisa ngal} ~~ngase~~ njiyagcina-ke, angati
perhaps I may end there,

Wafake Mkhulu, Shemane, wongcwatsh
one grandfather Shemane died and
wafake ^{lapha} eSinzatsheni, eSinzatsheni,
was buried here at Sinzatshe, that hill
intaba nansiva ebaleni, ithuma
yonder in the open space, his grave
likhulu nje, nasingema ^{sim} lapha ^{lapha}
is big and impressive, you said as you
Esuka kumbungwane-ke, to mkuhi,
erel, He originally came from Mbungwane
wafela laphi eSinzatsheni,
and died here at Sinzatshe.
Asanabhi ngoku la emfuleni.

[Andjano ^{nje} laphi ^{lapha} babekhona to Salahlala
[where were Salahlala and the
basengakeni?]
others at this time?]

Aweu, babaseGodlani
oh, they were at Godlani.
Babesemagudu

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