

PAGES  
32  
BLADSYE



# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name POMMER, INTERVIEW  
Naam  
Subject History  
Vak  
Place Book 1  
Plek

Feint Ruling with Margin  
Dowwe Lineëring met Kantlyn

JD. 267

Vol II C2

E4

Makhoba Gumede  
(last 2 pp. of book 1)

Interviewed at : Bulandger

Date : 11. 6. 70

Informants : Lamhlangano

: Gumedze

: Makobha Mghutjwa Gumedze

Note by CH on outside of book

Some magagula

- split of moyeni + myoli  
probably worth doing up into an  
edit

The placing of the ndw at Balandzeni

- not v much nor  
v clear "

## Footnotes

13. Mdzimbeu - ~~a place~~ <sup>Mountain Range</sup> which is about 10 1/2 km South/  
East of Mbabane.
14. Madlangampisi: a place about 45 km North East of Mazingisi;  
a name of a person
15. Ndondlo - possibly is a sinanatelo of M'sibi
16. Moyeni - ~~probably a name of a person~~ <sup>a (19<sup>th</sup>) Magqabi chief</sup>. ka Moyeni  
a place about 4.5 km North East of Piggs Peak
17. Magagula - is a common surname in Swaziland.

1 Upphuppa ——— kani utakwenta nje  
He is deceiving you — are you going to do like that  
2 &

Ngitsi to mine <sup>13</sup> magida mine magida magagula  
I say magida <sup>14</sup> magida magagula is the  
nqanda wadlangampisi madlangampisi utalwa  
son of madlangampisi <sup>14</sup> madlangampisi <sup>14</sup> is begat  
ginduduma nje utalwa ngutlondlo ndlondlo ke  
by a man, is begat by ndlondlo <sup>15</sup>. Ndlondlo <sup>15</sup> then  
italwa ngu moyeni moyeni utalwa ngu  
is begat by moyeni <sup>16</sup>, moyeni <sup>16</sup> is begat by  
angisati ke lewamoyeni kutsi <sup>16</sup> utalwa ngubani  
I do not know this of moyeni that who begat him  
angisati ke lolomisa kutsi sawatalwa  
I do not know this old one that who begat him  
ngubani labha labha labha labha.

Among the three who are here.  
Sanghe ke labha labha labha ke  
I say that one who is here, the one I know  
ngubani ngubani ngubani ngubani ngubani  
is peter who is the last one to die among  
labha labha labha labha labha labha labha  
these people, these heirs of this territory of  
moyeni labha labha labha labha labha ke  
moyeni, where they come from, they come from  
labha labha labha labha labha labha labha  
mdzimba, they were together with the  
labha labha labha ke labha labha ke yena  
Bazuthu only these at mdzimba then he  
labha labha labha labha labha labha labha

## Footnotes

2. lencumbi - generally refers to a heap. In this case it could possibly mean a big group of people
3. Kangwane - lit (place) of (the) Ngwane; it can be used to refer to the entire domain under the rule of the descendants of the early king Ngwane i.e. an equivalent of Swaziland; or it can refer to the very heart of the kingdom, the area around the principal royal residence.
4. Zyakhutubana - possibly mean they started fighting against each other, those from Mdzimba and those from kangwane. It here refers to these 2 groups.
5. Kamadolo - a place where the madolo people live far North Eastern borders of Swaziland (See Bonner book page X)
6. Kamatjelani - See Kamadolo above.
7. Tutwumakhisa - can either mean to help someone when he builds up something or to give someone a place on which to build
8. Nine bekunene - See glossary

went down and came this side  
 when they were at lencumbi yaho le. laphi' emdzimba  
 they were left there lencumbi<sup>2</sup> of theirs there at indzimba  
 lapho ekutakufika ke laba bakabiyane ke  
 there would come those of tanwane<sup>3</sup> then it  
 was iyakhutulana ngakhona ngala ngisi mine  
iyakhutulana<sup>4</sup> that side I say

hoyi sibatwa nqapha nye sibatwa naye. Naye  
 'no they come this side because they are fighting  
 with him. He went from Madolo from Matjelani<sup>5</sup>  
 thona ke sawubuyela lekhosi. Inkhosi  
 where he came from, went back to the king. The  
 king said you have done well by coming back  
 sawubuyela. base bekuyindodza lenge ngawhambe  
 magqula. if it was another inkhosi he would have  
 kokuqhubeka sangiyabanya lowubuyile.

gone for good. (It) and thankful because you have  
 sawubuyela ayimbuyisa utewumakhisa thona  
 come. Again he brought him back utewumakhisa<sup>7</sup> here  
 la uti buyela le even lakho utekuakha  
 he says go back to your territory to build there  
 thona ayimbuyisa. Ayimbuyela ke ubuyakha  
 magqula. Indeed she built here this  
 lapho lenge. Siphutha. Therapha ke  
 grandmother. It ends there nine bekunene<sup>8</sup>

was bekunene lengekona ngingakusho kutsi  
 that I can say I know it that which I  
 ngiyakwazi ke ke nokukufikela ngilabuzala  
 things told by the elders.



Footnotes

9. Dvokolwako - probably in the west of Mhlume

10. Nhlanti - probably a name of a person or surname

18. Mnjoli - can mean three things; an area, a dam and a name of a person

10/2/20

1 [Some indigenous information not clear to hear]

1 Kakhona ngini lokwathika<sup>8</sup> ngemakabo Moyeni  
Is there anything you know about Moyeni's brother?

Kaka mnyaka mnyaka

In mnyaka<sup>18</sup> mnyaka

9 Mnyaka ke mnyaka phela lo waka<sup>10</sup> wokolwako  
Mnyaka mnyaka this one is of Lwokolwako<sup>9</sup>

nguye phela nguye ngilencane ngilencane

It is him, it is the younger

vele yabulabantu leyo ] Some unrecognised voices  
indeed [it is Nhlanti<sup>10</sup> that one,

said this]

1 Kakhona ngini lokwathika nguye kutsi wathini nguye  
Say whatever you know about him

2 Khe ngini lokwathika nguye ngathi kutsi

No there is nothing I know about him, I know

wakubabantu la khona lapha kutsi

that he is of Nhlanti<sup>10</sup> here in our place

wakubabantu ke ngayena ke<sup>10</sup> abhetse le lelitali

He is of Nhlanti<sup>10</sup>. It is him who handled rain

ngi abhetse ngo walitsatsa<sup>10</sup> lapha nyokwekutsi

he handled it he took it here because the

abulabantu abemthulu liphathwa ngilencakabantu  
elder one does not handle it, it is handled by this of

1 Okay abulabantu ke

Nhlanti<sup>10</sup> Okay continue

2 Eke ngini namnyaka ke laphalwaka nguye ke

Yes indeed it was handled by him of Nhlanti<sup>10</sup>

lencakabantu bese ke lapha nasikwekwekutsi<sup>w</sup>

then here when there was separation here  
 lupha mukhanda lolufuli nye lenkhosi  
 when appeared this dust, this king,  
 sukuphuzane kulwa senasekulwa sobuyesuka  
 they clashed, fighting. when they were fighting they  
 wala shunzela ngala bedwanna  
 went straight this side by themselves  
 solutsi kuzizwa kwabo ke ngala sobuyetokhis  
 when they had gone this side they built for  
 themselves abarobwe labo ngala. Sowutsi.  
 themself and they had their land this side. when  
 kubona kwakusiyikandi lomphahla yakubo  
 that one comes back he does not collect their  
 fatha kwabo Sowutsi uhlefi njenge vele  
 property from this one here. When he had stayed  
 shunzela.

as indeed we are one

1 E kulwa ke kwatiba bak<sup>ga</sup> Magagula e kunye  
 this fighting of those of Magagula<sup>17</sup> with Somhlolo  
 nasemhloti sukuphuzane sisusa kungenxa  
 what its the cause. was it is because they  
 ykubeni bak<sup>ga</sup> olutulu yini habo noma kwakuphuzane  
 also had aim or what was the cause  
 sisusa abantwana kwabo, ngawuyati jini?  
 of this fight, may be you know.

2 Umm like nyingile yakwanti ukutsi bababunga  
 Oh that one I cannot know, or whether  
 nye kuba abababande lupha kulendzawo labha  
 they conflicted because he had removed them from  
 kuithwathwa hena nyingile ngati loko noma  
 this place so that they could build there, I cannot

## Footnotes

- 11 Incuata - see glossary
- 12 ehwandle - an area about 8 km south East  
of Manzini

know that or it is this rain.

ngitabikha angati ngoba lalitulu lalivele kukhona  
I do not know because this rain was already there

lahatimela ngale bogidga nabo lengwala yabo  
those who were determined about it danced with them

3. na kwambumba kanjalo

this incident" of their, yes it went like that.

1. khatimela ngom be lomoyeni lokutsi awele akhetse

Why did Moyoeni choose that no I<sup>1</sup> must run away

akhetse kwambalekele le kamadolo eceleni

to Maloto near

kwambalekele na,

akhetse<sup>2</sup>?

2. akhetse kwambalekele ngobe naku sawuyacoshwa

He run away because he was chased away

sawuyacoshwa kwambalekele ngobe naku sawuyacoshwa

and was conquered, when you are conquered you

ngobona kwambalekele ngobe naku sawuyacoshwa

run away and go there when you are there then

ngobona kwambalekele ngobe naku sawuyacoshwa

Oh you see that I have escaped then you start seeing

ngobona kwambalekele ngobe naku sawuyacoshwa

Oh I am lost this area I do not know let me

ngobona kwambalekele ngobe naku sawuyacoshwa

go back to discover the blanket and go in.

1. ngobona kwambalekele ngobe naku sawuyacoshwa

I say that I want to hear that is there any

ngobona kwambalekele ngobe naku sawuyacoshwa

relative he knew back there or he came from

ngobona kwambalekele ngobe naku sawuyacoshwa

ask there to run away to there.

ngobona kwambalekele ngobe naku sawuyacoshwa

Footnotes

19e BeSutswini - 'Basuthu' - people from Lesotho.  
eBeSutswini - locative of Basuthu

No he comes from this side from eBesutfwini<sup>19</sup>  
Umamkha ngata ngenkha akuchemuki ngate  
he comes this side up, he does not come that side.

3. Esho kuti abalokha

It means that he was running away.

2. Abalokha nje asaphika asaphike nje kutsi

He was running away breaking away saying

3. asaphikana naye

then he met with him

2. shamba ngaphakhe ngifike lapho ngitawaphumula

perhaps I might arrive where E will rest there

3. kuhlelwa kumke kulawubaniwano

In this area perhaps it would be better

2. E-...

3. opha emamukile leka

because they have taken that one away from him

1. kubona ukuthi ke lapho kwafika khona

During that time in the place where Moyeni<sup>16</sup>

1. moyeni ngaba upati yini kutsi bobani tikhulu

asked, may be you know that the chiefs of

1. babona labantjela ngate kutsi Moyeni

that area you were told about, that Moyeni<sup>16</sup>

1. uphila kubani le

with who there

2. U-... ngomoya nje kutsi kuba Madvole ngera

I only heard that it is of Madvole, I have

1. nje kutsi kuba Madvole nje kuthela kute lokunye

heard that it is of Madvole<sup>5</sup>, that is all, there is

1. kutheni

## Footnotes

18 Imphi - See glossary.

20 Lomhlangano - name of a person

21 Ihi — usually nasalized yes



nothing more that I heard.

1. *pho ngile ngile yini kaile lokutsi lomiyeni*  
 By the way: do you know exactly how Moyeni<sup>16</sup>  
*ndamajola kanye ngubane mnamjoli lomiyeni*  
 with Majola, by the way who is this, it is Majoli,<sup>18</sup>  
*belulukana ngam*  
 this Majoli separated

2. *ngam ngile lupha pha ngikbuluma khona*  
 That is why here I say that they  
*kwazi kwabula ngako lokutsi bekungene kophi*  
 separated because an imphi<sup>15</sup> had entered there  
*imphi ehlanya, lase kayihluzama ke laba*  
 at home, then they separated, these went  
*lapho kwabula ngalapha. Bona bafuna*  
 out this way they want this Moyeni<sup>16</sup>  
*kwazi kwabula yona phela ngoba nguye*  
 to kill him because he is the <sup>^</sup>one who  
*okwazi*  
 is fighting

[Some background information not clear to hear]

3. *Ehe ngoba kangele kwabula ngawena.*  
 Yes because they cannot kill you they want  
*okwazi kwabula nime wena ke*  
 me, to kill me, you then go out and  
*ngaye ngalapha bona ke*  
 run away that way'

1. *lanthlangano nyube kukhona yini lekhatiko*  
 Lanthlangano<sup>20</sup> is there anything you know  
 Ithi - - - lantlangano  
 Ithi<sup>21</sup> - - - mhangano

[Some background information not clear to hear]

## Footnotes

- 22 Mtfombeni - is a sinanatelo g magagula  
Ematfombeni are the magagulas.
- 23 Ngomane: can possibly mean three things;  
the name g a person, name g a  
place, and can be a surname

Chief of the Magagulas he was chief of the Magagulas  
 4 hunkufidhise ymagagula naye ematfombeni ngisho  
 He was a king of the magagulas also ematfombeni<sup>24</sup> I mean  
 kuti hunkufidhise somatfombeni

that he was a chief of the ematfombeni's<sup>22</sup>  
 1 E kuti hunkufidhise ymagagula nebakangomane e---  
 the relationship of the Magagulas<sup>22</sup> and those of Ngomane<sup>23</sup>  
 kuti hunkufidhise wakubatsini wabo labantfu lababili.

What kind of relationship between the two people is?  
 4 Lua --- Gajigahona kuti sikhobe sinye kani

I think it is one relationship though I am  
 some khama ngomane kuti kahle kufika ngite  
 not sure but I say it is one relationship  
 kuti hunkufidhise wakubatsini wabo labantfu lababili  
 with those of Ngomane<sup>23</sup> because indeed  
 magagula kuti bakangomane babefika  
 here at Ngomane<sup>23</sup> they arrived ---  
 kuti hunkufidhise wakubatsini wabo labantfu lababili

to father ---  
 1 Uku kuti lala bakangomane babosuka le bete  
 You mean that those of Ngomane came from these  
 bayikhaya ngite hunkufidhise wakubatsini wabo labantfu lababili  
 to this home, therefore

4 Hhi --- bakubatsini wabo labantfu lababili hunkufidhise wakubatsini wabo labantfu lababili  
 Hhi --- i<sup>22</sup> they arrived at father coming to this home  
 1 ngomane kuti hunkufidhise wakubatsini wabo labantfu lababili  
 Therefore you mean that they are one thing  
 ngomane kuti hunkufidhise wakubatsini wabo labantfu lababili

I think that --- they are one  
 1 He doesn't know exactly what ---

1 E ngite hunkufidhise wakubatsini wabo labantfu lababili ngomane kuti hunkufidhise wakubatsini wabo labantfu lababili

## Footnotes

24 Mngometulu/zulu - is a surname

25 Shongwe - is a surname

Is there anything you know about the Magagulas<sup>17</sup>  
 concerning that here now they see that  
 those of Mngometulu<sup>24</sup> have some medicine of rain  
 then it appeared that those Magagulas<sup>17</sup> said  
 no we are now taking this medicine of rain of  
 those Mngometulu

you Mngometulus<sup>24</sup>  
 Oh no we can never know shongwe<sup>25</sup> that  
 which was done by the elders. We only  
 understand that indeed they also took it  
 from those Mngometulus.

I understand probably it was of their nature, what  
 was it for, saw them taking it from another.  
 [Some background information not clear to hear]

Em I thought I am going back to that  
 question I want it to be clearly understood, that  
 Moseni<sup>16</sup> when he has returned from down the madolos<sup>5</sup>

asabuyisi inkhosi yabuye yambuyisa  
back to the king, did the king bring him to  
kayana lendzawo yini?

the same place?

yambuyisi khona la kayo lendzawo  
He brought him in that same place

kumbuyisi lendzawo kutsiwa yini lendzawo?  
Which was that place, what is that place called?

ngikhona khona (kamoyeni khona laph'endla yeliso) /  
it is here at moyeni<sup>16</sup> here in the church house

ukubona kutsi ngikhona khona la  
Just here — you have seen that it is right here,

asabuyisi ke nalaphenhlal kwaku ngikhona la  
it is not even up there, it was just here

ngisanda kutsi uwele ngicabisa ligama  
I would like you to make it straight, the name

lalendzawo ngabantu kutsi kutsiwe ngikamoyeni  
of the place besides that it is called moyeni<sup>16</sup>

ngama hahula ngabantu lakhona libitwa  
the name of its river and mountains is called

ngaphakathi ngakutini? ngakuphi ke la labho  
what, what is it? (Where was moyeni

placed?)

Mina ngiyazi nalandaba yenu labha kutsi  
I do know your story here that here is

where

kutsi kumbuyisi ngakutini ngakuphi ngoyaba nile  
That what was it called just as you are there

labha ke sabuyisi kutsi bayakuphi ke

## Footnotes

- 26 alesigodgi - sigodgi possibly means three things;  
shallow valley, region, district.
- 27 mkhutsali - probably a name of a person.
- 28 mmh mhh - possibly used when someone does  
not understand what has been said.

— there they go down saying where are they going<sup>to</sup>  
 4. Lapa ngamagabe kute lenghagusho ake ngitsi  
 There because there is nothing I can say let me say  
 a phrase. Luba khona — alesigodzi  
 it is just here — alesigodzi<sup>26 (1)</sup>

3. Lapa kwantsaba

there by the mountain

[Some background information not clear to 'asi']

2. Ingaba yakhe njigo yona le  
 his fortress is this one

1. E... usho kubi wefikela e 'encabani yakhe  
 You mean that he arrived at his fortress,  
 makhutsali

it is mkhutsali<sup>27</sup>

4. mmbh mmbh

mmbh mmbh<sup>28</sup>

1. Usho kubi ka, usubeke kahle ke kutsi

You mean that, say clearly then that, to where  
 kwatsama utakuyele kuphi ke?  
 was he told to go?

4. kwatsama akobuyele kumkhutsali phela

It was said he must go back to mkhutsali<sup>27</sup>

singimphile ngisho njalo yeva ngumkhutsali

I can say that, he is mkhutsali<sup>27</sup>

5. njaba obakwa abakwa kulwa kwakhe

Because he was fighting his own fight. When  
 nabefikela mntshi entsabeni behluluka lokukhucela  
 they arrived at the mountain, they could not climb  
 kangaka. Lubi etuba entsabeni, babese bayadziwa  
 to reach high up the mountain, — they got tired



Footnotes

28 libutfo - See glossary

29 Hhawu - 9 surprise or disbelief

30 Bayaduma - Duma<sup>lit. thunder</sup> means many things;  
thunder, famous (well known), rush  
along

bancanake ntloleni weze wehla sobabulewe  
they turned back on the way till he got down  
yindlala

suffering from hunger.  
because food has got finished.

5 sekubete lokudla lokubo.  
food has finished from their  
4 Wobhe wobhe emkhatsini welibutfo khona  
went down went down between libutfo<sup>28</sup> there where  
(lapho ubhale khona ohansi) wahamba.

(It has been sitting down) he went.

Wobhe wobhe bakhutsi baki khawu sowehlile  
When he was there, they said khawu<sup>29</sup> he has  
sobase bayama ke bayamlandzela (lapho

gone down kayaduma<sup>30</sup> they followed him, where  
sobamlandzela lowo mlingo khona Yena  
they would find that magic. He told his  
umnyaka bati lomntfwanakhe 'wena ngawuphume  
child that, 'you should have gone that way  
usabekile' he bengetukubalala. Awulandzela

they were not going to kill you. If you follow  
mise utamfiki usale le lapho ngitamfika  
me you will be left where I will sit down  
yindlala. Nam bafike babulale wena bati

They will come and kill you thinking that  
babulale mise. Nam abangibulala mine  
they have killed me. They are not going to kill me  
yindlala.

I am going —

1. I am going to bamba sengumnyaka, lomnyeni

## Footnotes

- 31 Tihlanga: lit. reeds, can mean of common stocks; noble (original) stocks; can have a sense of 'nation'
- 32 Dzabuka: see glossary
- 33 Masilela: a common surname of the Swazis
- 34 Binisa: lit make firm, strengthen, grip tightly; affirm, certify, swear, confirm, speak the truth, attest.
- 35 Matsebula: Swazi common surname

Here now is Moyeni<sup>16</sup>, this Moyeni<sup>16</sup>  
 kukhona na letingye finhlanga lebetikhona phans'  
 are there any other finhlanga<sup>31</sup> which were under  
 akhe now kangulaba boniagagula nje bakudabuka  
 him or it was these magagulas only to dzabuka<sup>32</sup>  
 wena indimba na?  
 there at indimba'?

lwakokhona laba babamasilela phela mangu  
 These were those g masilela<sup>33</sup> here is one  
 nje babamasilela anguyena abekhona.  
 g masilela<sup>33</sup> who was there.  
 [Some of the posed information not clear to hear]

Laba babamasilela ke babukuphi bona bobavele  
 these g Masilela<sup>33</sup> where were they, were they  
 bakhona la, nangabe babampkho la babaphumaphi  
 always here if they were not - here where did they  
 come from?  
 ngayinisa ngobe kangivanga kahle  
 I cannot ginisa<sup>34</sup> because I did not hear  
 ngobe ngobona ngubhandza nje bahlali nje  
 properly because I found them sitting  
 kwabanyu \_\_\_\_\_ bakhandzana khona la

It was \_\_\_\_\_ they found each other here  
 kumbe noma beta laba Matsebula bakhandza  
 maybe when they came these g Matsebula<sup>35</sup> found  
 wena noma befika laba bakisi bakhandza  
 them or they came these g our <sup>and</sup> found these  
 labakhamalala ngiqote ngati lupho.  
 g masilela<sup>33</sup>, I cannot know there.

— masilela labamandzawo naphi ngoba kuyakhanya  
 — Masilela<sup>33</sup> in which place were they because it is clear



## Footnotes

36 Ndwandwe - swazi common surname, sometimes called Nkhatjwa or Nxumalo.

37 Maseko : Swazi common surname

work which he was given by a king to work on,  
amantl inkhosi na nkwaba  
do it for the king when you hear

4 Owu (ha i anyawuffol)  
Oh no (I do not get it)

5 Abantwandle befike la haffolwa nginaba baka  
The idwandwes<sup>36</sup> arrived here <sup>and</sup> were found by  
Maseko baka haffolwe nyabo ke base bamletsa  
these of Maseko<sup>37</sup> when they were found by them they  
lapha ke hahogyo sebanhaka khona sewuyahlal  
brought him to this grandmother and placed him there.  
ke khonapho, kuhlala kwakhe ke khonapho  
and he stayed there. His staying there it become  
sukhanyo — sukufik' umunfu lapha ke

\_\_\_\_\_ here came a person and saw this  
awumbona lomadala ningo aseyawubika le  
old person, there he went to report there to the  
enthozi, nampela ngama nyikunjekela lokunye  
king, as far as I have heard. Even if I leave  
njingamkandzi ngibanjani. Kutsi nampela ke  
the other which I do not understand, how I hear.  
umunfu ngiki aselandlewe lomunfu asayobonwa

Indeed the king said this person should be fetched to  
nampela sebanhaka ke lomadala  
be seen by the king. Indeed they fetched this old person  
sewuyahlamba nqa lekangwane ifik' inkhosi its  
she went to kangwane<sup>3</sup>, then the king said  
bawu ngama lowekhobonata angisi. Kambe  
khawu<sup>21</sup> it is you of my mother's home. Are you the  
ngive lowekhobonata nampela. Owu  
one of my mother's home indeed. Oh

## Footnotes

38 ebulandzeni - a place located about 50 km north east of Mangini

39 Madzanga - name of a person who was once a chief of the Adwandwes. Being a son of the Adwandwe king Zwide



sewinyabekwa ke khonapho. sekutsi kubekwa  
 She was placed there, when she was placed  
 kwakhe ke sewinyabuyiswa. la sekutsi kubuyiswa  
 she was brought back here when she was  
 kunkhe ke nyibuyiswa bekucelelwa ke naye  
 brought, she was brought, it was asked that a  
 kuti abonelelw' indzawo nangompela ke lapha  
 place should be found for her. Indeed here at  
 ebulambeni sekuba ngelapho ahlala khona ke  
 ebulandzeni<sup>38</sup> it was where she stayed.

nabete khona ke njengoba sikhela ke sikheli  
 As she was staying there as we stay, we are  
 ke kula bku lokutsiteni. kwaba kuphela ke  
 staying, there is nothing that has said what. It  
 kungama khonapho.  
 all existed there.

1 Noku ke usosifuna kukuva ngalo ngoba kungatsi  
 Here it is we want to hear now because it seems  
 kukhona lokungatsi akutfolafolakali lokutsi mama  
 there is something which is not clear that Mother  
 Madzanga unquntfu muni wachamukaphi  
 Madzanga<sup>39</sup> is what kind of a person, where did she  
 kwansiyite ke lomadzanga unefika atfolwa  
 come from. Tell us this Madzanga<sup>39</sup> when she arrived  
 baka masitela at fima kuliphi ngani anesukako  
 and was found by the masitelos was coming from whi  
 yena khona lea aroshwa yini  
 why did she leave there, what chased her?

6 Sekungabekwa ngini ke kona loku  
 I can narrate this  
 ke nginye ngisate ngisaba