

S. O. E. P. HISTORY OF SWAZILAND: Maganani Dlamini 2/2

93. Lisokanchanti — see glossary

94. Dzatjuluwa — 1.
dzabula

95. Ngwentyama — see glossary.
Ngwentyama

↳ fighting long ago [earlier times].

↳ listen babe.

4 Ya naku _____ kutsal' inkhosi.
 Yes when _____ before the installation of inkhosi.

MAG Ngoba phela uMswati kwase kuba nguMbandzeni?
 Because actually, when Mswati died, it was then Mbandzeni

4 Masingane yini?
 Was it soon thereafter?

MAG Njengebe phela wati kutshi itshi inkhosi ingafa ibekweke
 As you know that once the inkhosi dies, one is
 lebekwako koolwa inge e yashino _____ kunhamba
 [secretly] named but is not publicly known — it goes
 kunhamba — seyiyakhula ke nayo —
 and goes — [he] it then grows —

4 Ya kushokutshi kwabate kuhlasele emva kwamswati?
 Yes it means that there was no attack after Mswati.

MAG nhn - akuvakali ngoba nalabantfwabentkhosi labakada
 nhn - it is not clear because even the bantfwabentkhosi
 le Hhulu besekungu Mbandzeni⁹²
 who built [settled] there at Hhulu, it was already Mbandzeni.

4 Besekungu Mbandzeni. [Ngemwa]
 It was already Mbandzeni [in the background]

MAG [kuremsindvo] obesafe kadzemi Mswati, besekung' —
 [Some noise] Mswati had died a long time ago; it was
 Mbandzeni

already Mbandzeni [on the throne]

4 — nine bekunene nga Somcuba. U Somcuba wenta
 — nine bekunene⁴⁴ about Somcuba. How did Somcuba
 njani, umphilo yakhe yaba njani, wagcinaphi?
 do, how was his life, where did he end?

GD Wo u Somcuba e - ngingalandza nje ngalokufishane
 Wo Somcuba um - I can narrate in short that
 kokutshi, ngoba ngu gogo mkhulu loyo. Ngingalandza nje
 because that is gogomkhulu⁹⁰. I can just narrate in

92. Hhulu —

4. mbeni asafile Mswati na, kusengakabekwa nenkhosi?
 maybe the death of Mswati before the installation of another

N.S. Ngete ngabacondza - ke labo, ngibe nami ngingum-
 I cannot understand [know] those because I am also
 ntfwana. e-Ngera nye kutsi e-inkhosi Mswati
 a child. um I just heard that inkhosi Mswati did
 wayikhaph' impfi. Bogogo mkhulu beNyatsini
 send out an impfi³³. Bogogomkhulu³⁰ of Nyatsini fought
 bayi-ba - bayi lwa Ceyomphi. Kepha ke kulwa
 in that impfi. However, after they fought [in] that
 kwabo iempfi, babuya la. Labafa ngekeng'ba-condze
 impfi, they came back here. I cannot understand
 kakhulu kutsi kwafa bobani bobani, ngoba-ke
 [recall] that much to see who died as to who were
 ngingumntfwana.
 they because I am a child.

4. Ya, umbuto bowucondzene nokutsi emva
 yes, the question was directed to whether, after the
 kwekwebe asafile Mswati. kukhona yini lanahlase-
 death of Mswati, [there was a time] when you
 lana khona noma bebutfu babuye bahlasela,
 attacked one another [with other people] or whether the
 abakhona nemasol, - emabutfo lafaka laph' Vusweni
 sotho re-attacked and there were some sol- emabutfo³¹
 na? Nakunja lo bobani letibongo takhona?
 who died from Vusweni? If that is the case, what are

N.S. Angibacodzi kahle labo.

I don't [know] understand those quite well.

MAG

ekufeni kwa-Mswati sekubusa Mbandzeni yini,
 after the death of Mswati during Mbandzeni's
 sownsho kushi?
 reign, which [one] are you referring to?

Sinkhosi?

90. Bogogomkhulu —
gogomkhulu - singular

See glossary

91. Emabutfo —
Libutfo - singular

See glossary

↳ their tibongo?

Njengobeni m'kakwe Capra bantfwabenkhosi bonkhe
 As you are surrounded by all bantfwabenkhosi²³
 njengobe m'kho naboko Majoti nye nalo live lakabonkhosi
 as you have mentioned nabo to Majoti, actually its live of
 e-befika muva yoni noma kwesuka nye kwatzi
bonkhosi⁶⁸, did they arrive later or did they suddenly say hu!⁸⁷
 hu! base bababanye sebaba bantfwabenkhosi
 and then they become one to be bantfwabenkhosi
 nalapha nalapha nalapha, kushiwo ngekulandzelana
 here and there and there; [put it] say it in chronological
 kwabiwa lakabani labiwa kaba - kaba - kalabobani
 order that whose [live] was apportioned from whose [live],
 kwabiwa kabani kwa - kwabiwa kabani;
 apportioned from whose live [and] apportioned from whose [live]
 ngobe bekwabinkhosi, ya - ba - yalaba kanye yoni
 because it was inkhosi who was apportioning; did he
 noma balandzelana, uma balandzelana bobani
 apportion it at the same time [one go] or did they
 bakucala bobani bamuwa.

follow one after another [and] if they followed one
 N.S. Lapho ke ngeke ngeke - ng'ku - ang'kucondzi tahlle,
 That I cannot - I don't understand it quite well,
 ngobe lapha kwabiwa kuvuso ngoti lohu kwalaphi
 because here its kuvuso that was apportioned/allocated
 eYusweni, nalokwa kwalaba bakaNdwandwa kunga -
 [and] I know [only] what concerns kuvuso; [hence] that
 tiwa bakaNdwandwa → ndwandwa people.

of the Ndwandwa people might be known to the
 kukhona yi balandzawo yeYusweni e-labafa
 Are there any people of this Yusweni area who died
 emphini encenye yebesutfu emvakusubeni mhlayi -
 in emphini⁸⁸ maybe [one fought] with the Sufu⁸⁹ after

87. Say bher! — It means "was there a sudden stampede".

88. Emphini — See glossary
variant: empini, imphi

89. Sutju — A sub-category of the Bantu-speaking peoples of Africa. Most of the Northern Sotho, especially the Bapedi, live in the Transvaal near Swaziland, and some of them on occasion in the past have been under the authority of Swazi kings. In today's Swaziland, it has been estimated that about thirty percent of the "Swazis" are of Sotho origin rather than the Nguni origin of the founding Bemini clan.

↳ after the other, who were the first and who were the last? ←

N.S. loMajoti Ngiva kutsi ngunabo loMajoti nye kuwa-
was nabo³⁴ loMajoti. I heard that it is [was] nabo loMajoti.
wetsiwa ngalentfombotara layetula; lomdruna
because she was named after the ntfombotara³⁵ that she bore; the
waba ng' (Hlupho).
male one was (Hlupho)

4 Ngalo pha ke
This side then.

N.S. UMshing shini ke wakhelene nawo sakhe? ene nawo.
Its Mshing'shini which neighbours, we are neigh ours.
Sidvute nawo k'pha ankho dvute kaktulu w...
We are next/close to it but not very close, it is closer
advute kanye ne-naNdwandwa.
to Ndwandwa [than to us].

4 — haba bakaNdwandwa befika emvakweni yini
Did the Ndwandwa people arrive after you?
kutsi babe - babe nabo babe ne live na noma.
but they had - they too had their own live or?

N.S. kaph: ke ngeke ngakutjela
That I cannot tell
[Bakhuluma kanye kanye kantsi futsi bakhulumela
[They all speak at the same time and in low
phasi]
voices]

X Hhawu ingam' kasalitfoli neliv nye phela wa-ovagena
Hhawu³⁶ that's why he did ever get live actually because
ukhandza live selabiwa - onkhe lamave sabiwa.
he was the last one to arrive after the distribution/
ungabala Hhelehhele kambe.

Y you can count [mention] Hhelehhele of course.
I They said um-um Ndwardwe is the last - [ngemuva]
Batsite e - e Ndwardwe wekugcina - [in the background]

84. Nabo — (plus name of child) formative:
mother of ... e.g. mother of loMajoti.

85. Ntfombatana — } 1. girl
Intfombatane }
variant: intombagane }
emantfombatana } plural
amantombagana }

86. Hhe wu — interjection of surprise or disbelief

partition of land had been done — all the move" had been distributed. [in the background]

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mother of ... e.g. mother of loMajoté.

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verient: intombagne }
emantfombatana } plural
antombazana }

86. Hhant: — interjection of surprise or disbelief

partition of land had been done — all the mane" had been distributed. [In the background]

N.S. umu - inkhosikati leyefika kucala ngu Lantyangza
[a person] - the first inkhosikati to arrive here
lapha ka Hhohho; le - nguyena adzatjulelwa lelive
Hhohho is Lantyangza³¹; who is the one who was
laka Hhohho, ngu Lantyangza.

dzatjulelwa³² the live of Hhohho, its Lantyangza.

4 teka mbijane - [umsindvo longvakali]
Relate a little bit - [indistinct noise]

ngu Mancibane
Its Mancibane

4 nhn
nhn

N.S. e - ngala -
um - this side

x ngu Mphatfwa
Its Mphatfwa

N.S. Ngu Mphatfwa, ya ngu Mphatfwa ngu -
Its Mphatfwa, yes its Mphatfwa its -

x ENkamazi³³
at Nkamazi

N.S. ngu Majahane, inkamazi ikhashane natsi, yakhelene
Its Majahane, the Nkamazi is far away from us, it is
na Mphatfwa. e - ngala nakuke ngala ngiyati -
neighbouring Mphatfwa. um - this side, I don't know this side -

[uyahleba] abengekho (Phitja)
[whispers] (Phitja) was not there.

x nhn
nhn.

[kukhonomava lakhu lumela thasi lakhu lu]
[Some very low voices can be heard at this stage]

N.S. m-m - Ngalapha ke kulelelingala kwakungu - na bo -
m-m - This side then, in this one that is on this side, it

81. La Nyandza —

82. Dzatjulelwa — It simply means the live was partitioned and La Nyandza was then given the Hhohho portion of land.

83. Nkamazi —

100. Jeva

↳ now present.

↳ so, the live is of inkhosi. ←

G.D. sekú - sekútsengwe; ngu Mbhambada ke yena besekali -
 its Mbhambada who was -

4 kufuna nigene (ku Mabutseka) masinyane
 You must go into (Mabutseka) immediately.

G.D. nhn

nhn

y Sesisho mkepekepe

We are referring to Mkepekepe⁹⁹

G.D. Manje ngalapha kute nab- linye live leli ng-
 Now this side there is not even one live which was
 naloke labalintjontja ke, ngala. Al'zange selitsengise.
 ← that's the one that they stole, this side. It was

y nhn - ngemphumalanga?

nhn - near the east?

G.D. Yebo - babe - kulanje ngemphumalanga ku Mkepekepe
 Yes - babe - its here actually, near the east at Mkepekepe.

y Ngemphumalanga ng- lapha

near the east - its here

[Bakhulumela phasi]

[Low voices]

x Usulandze babe sekú -

Just relate babe -

4 Niyabona-ke? hapha kufuna kuvakala kutsi,
 do you see then? Here it must be made clear that, [since]
 sen'shito kutsi kukhona sicephu lesatsatfwa
 you have said that there is a strip [of land] that was
 ngala,
 taken this side

G.D. nhn.

nhn.

4 Be kung'bani lelobhunu nilisho lelo bhunu kutsi
 who was that boer, [you have got to] mention as

99. Mkepekepe —

Never ever sold.

G.D. Awu kusobala phela ngoba nfenngoba Shongwe nali
 Awu³⁰ It is clear actually because since Shongwe here
 nje na'oku selingenwe tihlahla, kucala kwaba nem-
 it is even though it is now occupied by trees [forests], before
 lumbi labekhori ———, mayek'wa wa bonakala
 then there was a whiteman who was ———. And he
 kutsi walitsenga akhulum'emanga
 was also seen to have bought it [but] he was lying.

4 hisho kutsi liginaphi. kutsi lonka la wali-
 [Tell us] say where it ends; that it starts from here and
 dzandzabula e l-wal'dzandzabula ekutsini nekutsini
 he partitioned it um he partitioned it where and where
 nekutsini nekutsini ungeke wa — ngoba akusebe
 and where and where instead of — because (it)

(nti)

doesn't work.

G.D. E - Singasho nankho umfula longale, kungalaph'emzi-
 um - Shall we say that its the river which is that side,
 mnene, manangati ke kutsi bese likhuphuka litsini
 ← its this side of Mzimnene, however I don't know [far] up does
 y kikhuphuka laph'etjeni leBulembu
 It goes up north from there at (Etjeni leBulembu)

G.D. wo (etjeni leBulembu)
 No at (Etjeni leBulembu)

y ya
 yes

G.D. Bese litavusha kushomu malunga lapha ke.
 Then it traverses Shomu's opposite [this place] here.

[kukhona labakhulumela phansi
 [Some are speaking in very low voices]

G.D. Azange ke — lapha bali-balisika khona ke kungazange
 They now — where they partitioned it without buying it;

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G.D. inkhosi iphiwe nje iphiwe nje noma emahhahlu kubo -
boers used to come to the inkhosi, wo, pretended to be
nakele kutse wo si-yayipha inkhosi kujatjulewe, batsike
merry and gave gifts to the inkhosi, just give gifts [like]
bayakhotsisa luhlata, angena ngoloko. Asabelana
horses so that it appeared that "wo" we are giving to the inkhosi.
emapulazi abelana emapulazi azange sekhetsengiswe,
because of merryment and they said they were grazing their
Azang- kut'inkhosi leyase yatsengisa lipulazi
stock fresh pastures, [and] they came in through that.

4 nhn
nhn.

G.D. Kwakungemanga nje. Njengoba sekuhamba kuhamba
It was all lies [And] as the time went on they have
sebaphindze baruma emvakwendzaba nje kutse kute
again confessed after [the fact] story that no live was
live (lelatsengosa), babe tsi emapulazi atsengiswa
ever (sold); they used to say that farms were sold
ngumMbandzeni bacele emanga. Kodwa kugcine kuvakele
by Mbandzeni, they were telling lies. But it eventually
kokutsi kasange litsengiswe live.
became [clear] known that the live was never sold.

4 -ke sesicondzane ne hiviso. hay'vusweni, kukhona
Now then, we are directing/addressing ourselves to hiviso. Here
yini sicephu lesangenwa libhunu lase litsi lapha
in Vusweni, is there any piece [of land] that was occupied
sesi-ng'sika khona ke lapha sevele ngumncele wami,
by a boer and then said "we - I am now cutting you off
mine be Vusweni akuseseko kuni lapho na?"
here [and] this is now my boundary and you people of Vusweni

↳ They then [boers] apportioned the farms as if apportioned
the farms [amongst themselves], no farms were ever
sold. No one ever sold - no inkhosi ever sold a farm.

[know/nice] that this is no longer your area here?"?

| 97. Madlangengwenya

G.D. nhn
nhn

4 Kukhona yini lemingakusho magondzana narang'
Is there anything that you can say concerning these
emapulazi? e-Ngobe niyati yini kutsi lamapulazi⁹⁶
farms? Um - Do you know as to whether you people of kaNgwane
nine bakaNgwane nawatsengisa, e-nekutsi nangazange
sold these farms and whether you did not sell them or [if]
niwatsengisa noma nawatsengisa kuvama kanjani
you sold them [in what way], how did you sell them,
ngwatsengisa njani, anizange niwatsengisa njani,
[or] how didn't you sell them, how do these white
bangena njani labelangu kutsi batsi ngabo? ⁹⁶ their?
people come in so as to [claim] say that the farms are

G.D. lamapulazi wera wekunene noma siva ngetirdzaba
These farms, wera wekunene,⁴⁴ even though we got it
sibencane, lamapulazi, kufika kuvemabhunu, e-lelibhunu
through hearsay [because] we are young, these farms,
loku bonakala kutsi ngu Madlangengwenya, lenca
upon the arrival of the boers, um this boer who appears
kuhlakampha, ngoba siingakafundzi tsine bakaNgwane,
to be Madlangengwenya,⁹⁷ exercised some cunning because
lase lical'emanga lelibhunu litsi bayawatsenga
we kaNgwane people are illiterate [and] then this boer
kute lowatsenga lipulazi lapha kaNgwane, kute
told lies and said they were buying them [in fact] no one
bobegwaca, bemuka nye bakaNgwane batsengisa lolive
bought a farm here in kaNgwane. No one, then used to
ngansense. Azange selitsengise lipulazi. kamabhunu
gwaca⁹⁸, taking them by force from the kaNgwane people,
Abeyane efike nye enkhosini, wo, ente kujavula
selling the live secretly. No farm was ever sold. These

96. KaNgwane -
variant: Kiva Ngwane

1. It may refer to present-day Swaziland as a whole country.
2. It may also refer to present day Lobamba or Ludzidzini where the monarchy is physically stationed. This is usually used by Swazis who live particularly far away from Lobamba. For instance, a Swazi in Nhlanguano may say "I am going to ka-Ngwane", meaning "I am going to Lobamba or Ludzidzini".
3. May refer to people (baka-Ngwane - people of Ngwane). The name is derived from an early Swazi king and refers to Swazi people both inside and outside present-day national boundaries.
4. May also refer to members of the ruling (royal) family. e.g. "Walethwa baka Ngwane" meaning "I/He was brought by members of the ruling (royal) family."
5. A territory in the Republic of South Africa, which is mainly inhabited by Swazi people who got cut off during the demarcation of the political boundaries. This territory was declared independent and was given to the inhabitants by Government of the Republic some years ago.

G.D. ngalokufihane kokutsi bamfwana labatalwe nge-
 short that they are children who are begotten of
 Somhlolo na Mswati. Nay' yinhloko lo Somcuba, lisoka-
 Somhlolo and Mswati. Somcuba was the head, lisoka-
nchanti ngesiswati, wayo lisokanchanti. Ngobake li-
nchanti⁹³ in siswati, he was lisokanchanti. And because
 sokanchanti liyadzajulwa alimi ne Ngwenyama,
 lisokanchanti is dzajulwa⁹⁴ [and] does not stand with
 wadzajulwa ke yena kubambeke lo Mswati ngoba
 the Ngwenyama,⁹⁵ he was dzajulwa after Mswati had
 wati kutsi lisokanchanti phela inkhosi ibekwa
 installed/put him because he knew that actually inkhosi
 ngilo, e-ibekwa lisokanchanti. Wase nyabekwake,
 is crowned by lisokanchanti, um- it is crowned by lisoka-
 Ngako ke kubambe kwahamba ke, njengoba kucala
 nchanti. Hence as things went by, as you know that
 bekuba khona kucabana, kwase kuba khona kucala
 [in] earlier [times] there used to be some quarrelling [and
 bana-ke sewenta neku khw-asha ke lo Somcuba ke-
 thus] there was some quarrelling and Somcuba sort of
 ubheka le, ebeSutfuni. Sekubonakala ke kutsi ke
 distanced himself and went there to the Sotho people.
 Khona lapho vasetheke le kubeSutfu ke se-u-yafa ke
 It then transpired that as he had gone to the Sotho
 khona lapho ngoba kwakuhlaselelwana phela kucala
 people, he died right there because there used to be

- 4 Asewume mbiyana utewalalela babe. -
- 4 Could you [please] stop for a little while so that you can
- 4 Nani ke lombuto mine bekunene losolo vele ulukhuni,
 Here is the question then, nine bekunene⁴⁴ which is still difficult

G.D. homlandvo ngangiwuwa kubabe, Babe lotala mine
 I used to hear about this history from babe. Babe who
 nguNyatsi abe-we Ndlaveleni. Nyatsi. Nyatsi.
 begats me is Nyatsi, he was of Ndlavela [Kbulfo] 5

4 Nyatsi.
 Nyatsi?

G.B. ya.
 yes.

M.M. Wo, mine nging' Mtondzeki Mamba, umsawa Ngabhaga-
 Wo, I am Mtondzeki Mamba, the son of Ngabhaga,
 za, khona laphi eYusweni. homlandvo-ke ngawuwa ngayo-
 right here at Yusweni. I heard about this history from
 ke iNdlavela, babe. Ngiyanapha, ng'Mlondolozzi.
 the Ndlavela, babe. I decrease, I am Mlondolozzi.

106. Ndlavela — libutfo formed by Mswati,
largely comprised men born roughly
between 1844 - 1855.

G.M. Ele ngati ngobe e-e-ng-ningumntfwana.

I donot know because I am a child.

N.S. Wo ngiyeva bekunene, ngimi ng'Nkunzi e-w-w-
Wo I understand bekunene⁴⁴ its me, Nkunzi of
waka Shongwe, indvura yalaph'eYusweni, e-hoku
Shongwe [Sibongo], the indvura⁷⁶ of Yusweni. What
lengikhulumako, ngikhuluma intfo lebengiyiva
I am talking about, I am talking about something
naboyikhulumako bobabe labadzala, ngangiyiva
I used to hear about when older bobabe spoke about it,
ikhulunywa ngubabe.
I used to hear about it being spoken of by babe.

3. Nel'gama
And his name

N.S. Mangcashiya
Mangcashiya

3. hicutfo lakho?
What's your libutfo⁹¹?

N.S. hicutfo lami e-kodwa ka — vgingu Mlondolozé
My libutfo um - by the way — I am a Mlondolozé.

4. Utshe kutsi ungubani wakabani, e-libutfo
Introduce yourselves as to who are you, what is
lakho - uwakufhi?
your libutfo and of which [chiefdom] area are you.

G.S. Awa ng'Garinjobo mine ng'khona laph'eYusweni
Awa I am Garinjobo me here at Yusweni.

4. Sibongo?
Sibongo?

G.S. ngiwa ka Slamini, libutfo lami nguMlondolozé
I am of Slamini [Sibongo] my libutfo is Mlondolozé

4. Ngubani abekutjela lomlando?
Who told you about this history?

G.M. Ele ngati ngobe e-e-ng-ningumntfwana.

I donot know because I am a child.

N.S. Wo ngiyeva bekunene, ngimi ngi Nkuzi e-w-w
 Wo I understand bekunene⁴⁴ its me, Nkuzi of
 waka Shongwe, indvura yalaph' eYusweni, e-hoku
 Shongwe [Sibongo], the indvura⁷⁶ of Yusweni. What
 lengikhulumako, ngikhuluma intfo lebengiyiva
 I am talking about, I am talking about something
 nabayi khulumako bobabe labadzala, ngangiyiva
 I used to hear about when older bobabe spoke about it,
 ikhulunywa ngubabe.

I used to hear about it being spoken of by babe.

3. Nel'gama

And his name

N.S. Mangashiya

Mangashiya

3. libutfo lakho?

What's your libutfo⁹¹?

N.S. libutfo lami e-Kodwa ka — ngingu Mlondolozé

My libutfo am - by the way — I am a Mlondolozé.

4. Utshe kutsi ungubani wakabani, e-libutfo

Introduce yourselves as to who are you, what is

lakho — uwakuphi?

your libutfo and of which [chiefdom] area are you.

G.S. Awa ngi Ganjubo mine ng'khona laph' eYusweni

Awa I am Ganjubo me here at Yusweni.

4. Sibongo?

Sibongo?

G.S. Ngivaka lamini, libutfo lami nguMlondolozé

I am of lamini [Sibongo] my libutfo is Mlondolozé

Ngubani abekutjela lamlando?

4. Who told you about this history?

G.M. Jokojoko lemanti

Jokojoko¹⁰⁵ of water

Mzimba' wangu dlana nengwenya

Body you brushed against a crocodile

Salukati sebantfwabekhosi

Old woman of bantfwabekhosi

Bankhe nalabanet'dlodlo.

All of them including those with tidlodlo¹⁰⁴

3. — kancane ngekoko¹⁰³ usatise ngalaba baka
[Could you please tell us] a little bit by letting us/
Awabe.

informing us about the Awabe people.

G.M. Awabe?

Awabe?

3. Baka Awabe kucsi bodzabukabini?

About the Awabe people as to where did they dzobaka?

G.M. Labanuphi' baka Awabe?

About people of Awabe who are in which area?

3. Laba khona nji lapha kulelive ~~kukutsi~~ bachamuk'
Those who are just here in this live as to where
aphi'?

did they come from?

G.M. Awu - Baka Awabi le-le lenga - lenga lengambona

Awu - the Awabe people - I only saw one [and]
munye ngo Bhukudu abechamuka kaZulu nelimola
he is Bhukudu, he was from kaZulu with wagons
nakhothakazishi waka khumalo, leng' batiko ^{ng} know.
and Khothakazishi of khumalo [Sibingo] those are [the ones]

3. Kunini lokufika kwabo, bela nini lapha, ngasiphi
When was their arrival, when did they come here, at
sikhatsi?

what time?

104. Tidlodlo
sidlodlo - sing.

— head-ning

105. Jokojoko

—

B other eape - EYusweni
kwalelenye i eape¹⁰¹ - at Yusweni.

3. kibito lakho unguba unyomusa wab. i uphetfuphi.
← What is your name, whose son are you [and] to which

GM Ng' Gida mine ngiwaka Magcwaba, ng' hofve ka-
I am Gida of Magcwaba [Sibongo] and I am under
Hhohho - ng' kondolozí
the Hhohho [chiefdom] - I am a kondolozí¹⁰³

3 e-Kini ng' Kuphi?
um - Where is your home [area]?

GM kungalaphi' endlalambi. ngu Mpopoli.
It's this side at Ndlalambi. [It's] Mpopoli¹⁰²
[Bakulumela phansi]

[Speaking in low inaudible voices]

3 utfolephi kutsi - ubutwe ngubani kutsi notini
Where did you find that - who asked you as to what
ngalemilandvo ye - watjelwa ngubani? nhu.
do you know about this history of - who told you? nhu

GM ye - kutsini ke?
About which [history]?

3 Ngalemilandvo
About this history

GM. Lebengiyi landza la?
The one I have been relating here?

3 wawu tekelwa ngubani?
Who related it to you?

GM. Ngang' tekelwa ngubabe, ngu Magcwaba.
It was related to me by babe, Magcwaba.

Ng' Goma kwenkulu engang' gwazi mkhono ^{z arms,}
It's falling in love in the big one which does not stab
Went' ingoti futsi wetayela
You caused an accident and you got used to it

→ [chiefdom] do you belong?

101. Hape — liKhaseti

102. NdlaLambi — (place) about 4.2 kilometres east of
Ngonini Estate.

103. Mlondolozu —

→ [Chiefdom] do you belong?

101. Stape — liKhaseti

102. Ndlaambi — (place) about 4.2 kilometres east of
Ngonini Estate.

103. Mlondolosi —

4 Kwakungabani, ningalisho yini? noma kuyateka kutsi
 who was he; can you say it out? whether it is known that
 manyenti ngubona abesatsengisele?
 there were many [then] who sold to them?

y —

6 Ngu Jeva kwakung yise wala wabaka lesebakhona
 It is Jeva. It was the yise of these of these who are

MAG Loman
 This man

6 nhn
 nhn

MAG Ngobusebentile
 Because has has worked

6 ya wakaTimba habobi hadzane bancane latalwa
 yes he is of Timba. These bo hadzane are young [and] they
 ngulo timba-Jevu, s'leva sakha asimhlophe singaka. Ya
 are begotten of this Timba-Jevu, his beard was white
 laba ba-benta kutsi baj-bajube batsi live lakatsi
 and it was of this size. Yes, those caused the partitioning
 lingaka, kantsi akusiko live lenkhosi.
 ← said that our live is of this size, whereas that is not

4 nhn
 nhn

→ ngalaphemphumalanga ngu Spesi, ngu Gwadzaza ke lowo,
 That side in the east it Spesi, that is Gwadzaza,
 ngalaphemphumalanga lowasuke waliklebhula, libhuma
 that side in the east it was partitioned by a boer

→ nhn
 nhn

PB This is the old man who spoke at the beginning of
 kona ngulomantfu lemitzaka likhulume ekucaleni