

S.O.H.P. NDWANDWA HISTORY : Makho ba Gumede 1/2

Footnotes

11 Incuata - see glossary

12 elwandle - an area about 8 km south east
of Manzini

Isotroles

11. Inouita - see glossary

12. elivandle - an area about 8 km south East
of Mangini

Then here where there was separation here
 lapha nasekuvela loluffuli nje lenkhosi
 when appeared this dust, this king,
 sekuphanjwana kuliwa senasekuliwa sebayesuka
 they clashed, fighting. when they were fighting they
 nabo sebacondza ngala bodwana
 went straight this side by themselves
 Sebatsi kucondza kwabo ke ngala sebayatakhela
 When they had gone this side they built for
 ke nabo sebaanelive labo ngala. Sowutsi
 themselves and they had their land this side. When
 kubuya lowa akasayilandzi lemphahla yakabo
 that one comes back he does not collect their
 lapha kulo. Sowutsi uhleti nyengobe vele
 property from this one here. When he had stayed
 sibanye.
 as indeed we are one

Magagula
 Phongdo

- 1 E-- kulwa ke kwalaba bakamagula e kunye
 this fighting of these of magagula^{ga} with somhlolo
 nasomhlolo kwakuyini sisusa kungenxa
 what its the cause. Was it is because they
 yekubeni babenelitulu yini habo noma kwakuyini
 also had rain or what was the cause
 sisusa sekulwa kwabo, ngawuyati jini?
 of their fight, may be you know.
- 2 Awu loko ngingete ngakwati nokutsi bebabanga
 Oh that one I cannot know, or whether
 nje kutsi ababesusele lapha kulendzawo lapha
 they conflicted because he had removed them from
 kutokwakha bona ngingete ngati loko noma
 this place so that they could build there, I cannot

1 [Some background information not clear to hear]

1 Kukhona yini lokwatiko ^{ke} ngemnakabo Moyeni
Is there anything you know about Moyeni's brother?

Kuku Mijoli Mijoli
In Mijoli¹⁸ Mijoli

2 Mijoli - ke Mijoli phela lo wakabokolwako
Mijoli, Mijoli this one is of bokolwako⁹

[nguye phela nguye ngilencane ngilencane —
It is him, it is the younger]

[vele yakahlanti (eyo)] [Some unrecognised voices
indeed It is Nhlanti¹⁰ that one,
said this]

1 khuluma ke lokwatiko ngaye kutsi watni ngaye
Say whatever you know about him

2 Cha kute lengikwati ngaye ngati kutsi

No there is nothing I know about him, I know
Wakanhlanti la khona lapha kutsi

that he is of Nhlanti¹⁰ here in our place
Wakanhlanti lo ngiyena ke ^{he} aphetse le lelitulu
He is of Nhlanti¹⁰. It is him who handled rain

nje uliphetse nje walitsatsa lapha ngokwekutsi
he handled it he took it here because the

akaliphatsi lolomkhulu liphatfwa ngilowakanhlanti
elder one does not handle it, it is handled by this of

1 Okay chubeka - ke
Nhlanti¹⁰ Okay continue

2 Ehe -- nangempela ke laphatfwa nguye ke
Yes indeed it was handled by him of Nhlanti¹⁰
lowakanhlanti bese ke lapha nasekwehlukana^w

Footnotes

9. Dvokolwako - probably in the west of Mhlamane

10. Mhlanti - probably ' ' - a name of a person or surname

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

Mnjoli

went down and came this side
 sebayasala ke lencumbi yabo le 'laph' eMdzimba
 they were left there lencumbi² of theirs there at indzimba
 lapho sekutakufika ke laba bakangwane ke
 there would come those of kangwane³ then it
 bese iyakhutulana ngakhona ngala ngitsi mine
 iyakhutulana⁴ that side I say
 'hayi sebeta ngalapha nje sebalwa naye. Naye
 'ndi they come this side because they are fighting
 wasuyahamba kamadolo kamatjelani lapha abuya
 with him. He went from kamadolo⁵ from matjelani⁶
 khona ke sewubuyela lenkhosini. Inkhosi
 where he came from, went back to the king. The
 seiyifike utsi wente kona kubuya Magagula
 king said 'you have done well by coming back
 awuboni kube bekuyindodza lenye ngawhambe
 Magagula. if it was another man, he would have
 kolokuphela sengiyakonga lowubuyile.
 gone for good. I am thankful because you have
 Sowuphinde uyambuyisa utewumakhisa khona
 come. Again he brought him back utewumakhisa⁷ here
 la utsi buyela le eveni lakho utokuakha
 he says go back to your territory to build there
 khona Magagula. Nangempela - ke ubuyakha
 Magagula. Indeed she built here this
 lapha logogo. Sekuphela. khonapho ke
 grandmother. It ends there nine bekunene⁸
 nine bekunene lengkhona ngingakusho kutsi
 that I can say I know it that which I
 ngiyakwati ke loko nokukutjelwa ngilabadzala
 I was told by the elders.

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) Agwane; it can be used to refer to the entire domain under the rule of the descendants of the early king Agwane 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 Mzimba 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. kamatjani - see kamadolo above.

7. utewumakhisa - 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

1 Uyakuyenga ——— kani utakwenta nje
He is deceiving you — are you going to do like that

2 E

ngitsi ke mine magida mine magida magagula¹⁷
I say magida I magida magagula is the
nomsa waMadlangampisi. Madlangampisi utalwa
son of madlangampisi¹⁴. madlangampisi¹⁴ is begat
yindvodza nje utalwa nguNdlondlo Ndlondlo ke
by a man, is begat by Ndlondlo¹⁵. Ndlondlo¹⁵ then
utalwa ngu ngumoyeni Moyeni utalwa ngu
is begat by Moyeni¹⁶. Moyeni¹⁶ is begat by
angisati ke lowaMoyeni kutsi¹⁶ utalwa ngubani
I do not know this of Moyeni that who begat him
angisar ti ke lolondzala kutsi sowutalwa
I do not know this of one that who begat him
ngubani kulaba labatsatfu laba la.

Among the three who are here.

Sengisho ke kokutsi lapha lokhona ke

I say that one who is here, the one I know

lingimatiko nguPeter lunguyena asagina nyalo

is Peter who is the last one to die among

kufa kulabantfu lamakhos na alelive laka

these people, these heirs of his territory of

Moyeni. Seke lapha bisuka khona besuka le

Moyeni. Where they come from, they come from

emdzimba kabakanye bahlangene. Kanye

emdzimba, they were together with the

neBasuthu bodvwa le emdzimba wase ke yena

Basuthu only there at emdzimba then he

sowusuka sewuyewuka sowusuka mala

Interviewed at : eBulandzeni

Date : 11.6.70

Informants : Lamhlango

: Gumedze

: Makobha Mqhutjwa Gumedze.

Footnotes

11 Ndzimbeni - ~~a place~~ ^{Mountain range} which is about 10 1/2 km South/
East of Mbabane.

14 Madlangampisi: a place about 45 km North East of Masingini;
a name of a person

15 Ndondlo - possibly is a sinanatelo of Msibi

16 Moya - ~~probably a name of a person~~ ^{a 1st Magagula chief} Kamoyeni
a place about 4.5 km North East of Pigg's Peak

17 Magagula is a common surname in Swaziland

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Section One

Ndwandwe History

Banner series

11.06.70

Makhoba Gumede

Footnotes

26 alesigodgi - sigodgi possibly means three things
shallow valley, region, district.

27 Mkhutsali - probably a name of a person

28 mimh mhi - possibly used when someone does
not understand what has been said

asabuyel' enkhosini inkhosi yabuye yambuyisa
back to the king, did the king bring him to
kuyona lendzawo yini?

the same place?

* Yambuyisa khona la kuyo lendzawo
He brought him in that same place

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

* Ngikhona lapha (kamoyeni khona laph' endlini yeliso)fo
it is here at moyeni "here in the church house"
naku nje — nikubone kutsi ngikhona khona la
Just here — you have seen that it is right here,
asekungasesiko nalaphenhlr. kwakungikhona la
it is not even up there, it was just here

! Ngitsandza kutsi uwele uwucondise ligama
I would like you to make it straight, the name
lelendzawo ngaphand' kokutsi kutsiwe ngikamoyeni
of the place beside that it is called moyeni"
ligama lenifula netintsaba takhona libitwa
the name of its river and mountains is called
ngekutsiwa ng'ekutsini? ngikuphi ke la lapho
what, what is it? Where was moyeni
kwabekwa nona Moyeni
placed?

* Mina angatani nalendzaba yenu lapha kutsi
I do know your story here that here is
lapha ngukuphi
where

kutsi kwakubitwa ngekutsi ngukuphi njengoba nile
That what was it called just as you are there
! — lapha ke sebayewuka batsi bayakuphi ke

Is there anything you know about the Magagulas¹⁷
 e... macondzana nekutsi naku manje babona
 Concerning that here now they see that
 kwekutsi bakamngometulu banemutsi welitulu
 those of Mngometulu²⁴ have some medicine of rain
 e kwase kuyakhanga kutsi laba bakamagagula
 Then it appeared that those Magagulas¹⁷ said
 batsi cha Sesiyalitsatsa le lomutsi wenu welitulu
 no we are now taking this medicine of rain of
 nine bakamngometulu

you Mngometulus²⁴
 4 Awu cha ngete sakwati shongwe naku
 Oh no we can never know shongwe²⁵ that
 kwakwer' ~~magaga~~ magala ngikona sikuva
 which was done by the elders. We only
 kahle ke natsi loko kutsi impela nabo
 understand that indeed they also took it
 bakutsatsa kulaba bakamngometulu yini.
 from those Mngometulus

1. Ngiva kushengatsi kwakukwenvelo yabo nabo
 I understand probably it was of their nature, what
 kwakukwani, ababona abakutsatsa kulomunye
 was it for, saw them taking it from another
 [Some background information not clear to hear]

1 Em bengitsi ngiyabuyela kulombuto ngifuna
 Em I thought I am going back to that
 kutsi uvakale kahle kakhulu, lowekutsi
 question I want it to be clearly understood, that
 Moyeni nasabuyile^{ko} entansi kubakamadulo
 Moyeni¹⁶ when he has returned from down the madolos⁵

Footnotes

24 Mngometulu/zulu - is a surname

25 Shongwe - is a surname

Chief of the Magagulas he was chief of the Magagulas
 4 Kwakuyinkhosi yemagagula naye ematfombeni ngisho
 He was a king of the magagulas also ematfombeni. I mean
 kutsi kwakusikhulu sematfombeni

that he was a chief of the ematfombeni's
 1 E buhlobo bebakamagagula nebakangomane e---
 The relationship of the magagulas²² and those of Ngomane²³
 buhlobo k
 What kind of magagula the two people is?

4 Lua - - Ngiyabona kutsi sibobo sinye kani
 I think it is one relationship though. I am
 nani khona ngingacondzi kahle kepha ngitsi
 not sure but I say it is one relationship
 sibobo sinye nalaba bakangomane ngoba
 with those of Ngomane²³ because indeed
 nangempela lapha kangomane bebefika
 here at ngomane²³ they arrived
 kubabe

to father
 1 Usho kutsi laba bakangomane bebesuka le bete
 You mean that those of ngomane came from these
 layikhaya ngako ke
 to this home therefore

4 Hhi - - i bebefika lapha kubabe bete layikhaya
 Hhi - - i²² they arrived at father coming to his home

1 Ngako - ke ubona kutsi bayinye into
 Therefore you mean that they are one thing

4 Ngiyabona kutsi - bayinye
 I think that - they are one

1 He doesn't know exactly what -

1 E ngabe kukhona yini lokwatiko ngebakamagagula

Footnotes

22 Mffombeni - is a sinanatelo q magagula
Emaffombeni are the magagulas.

23 Ngomane: can possibly mean three things;
the name q a person, name q a
place, and can be a surname

nothing more that I heard.

1 konje ngabe uyati yini kahle lokutsi lomoyeni
By the way, do you know exactly how moyeni¹⁶
nalo majola konje ngubani ngumijoli lomijoli
with Majola, by the way who is this, it is mijoli,¹⁸
behlukana njani
this mijoli separated

2 Ingani ngiko lapha pna ngikhuluma khona
That is why here I say that they
lokutsi behluka ngako lokutsi bekungene lemphe
separated because an impi¹³ had entered there
laph' ekhaya, base bayehlukana ke laba
at home, then they separated, these went
Sebaphuma bashona ngalapha. Bona bafuna
out this way. They want this moyeni¹⁶
lomoyeni kubulala yena phela ngoba^{phela} nguye
to kill him because he is the one who
lolwakho.

is fighting

[Some background information not clear to hear]

2 Ehe njengobe bangete bakubula njwena
Yes because they cannot kill you they want
bafuna mine kubulala mine wena ke
me, to kill me, you then go out and
uyaphuma^{ubaleka} ushona le.
run away that way

1 lamhlangano ngabe kukhona yini lokwatiko
lamhlangano²⁰ here anything you know
imagine

lamhlangano

[Some background information not clear to hear]

Footnotes

13 Imp. - See glossary.

20 ku itargano - name of a person

21 Ihhi - usually nasalized yes

6
19

No he came from the side from eBesutfwiri
Uchamuka ngala naenh'a akachamuki ngale
he comes this side but, he does not come that side

3 kusho kutsi abeleka

It means that he was running away

2 Abebaleka nje asafohla asaphike nje kutsi
He was running away breaking away saying

3 waseudibana naye
then he met with him

2 kumbe ngingatfuke ngifike lapho ngitawuphumula
perhaps I might arrive where I will rest
khona

3 kulelive kumbe kutawubancono

In this area perhaps it would be better

2 E - - -

3 ngoba sebanemukile lela

because they have taken that one away from him

1 kuleso sikhatsi ke lelapho kwafika khona
During that time in the place where Moyeni¹⁶
Moyeni ngabe uyati yini kutsi bobani tikhulu
arrived, may be you know that the chiefs of
takhona lobowutjelwa ngato kutsi Moyeni
that area you were told about, that Moyeni¹⁶
wefikela kubobani le
with who there

2 A mine ngeva nje kutsi kukamadvolo, ngeva

I only heard that it is of Madvolo, I have
nje kutsi kukamadvolo nje kuphela kute lokunye
heard - at it of madvolo⁵, that is all, there is
lingaku-a

6
19

No he came from this side from eBesutfwini
iichamuka ngala ngenhla akachamuki ngale
he comes this side up, he does not come that side

3 kusho kutsi abeleka

It means that he was running away

2 Abebileka nje asafohla asaphike nje kutsi

He was running away breaking away saying

3 waseudibana naye

then he met with him

2 kumbe ngingafike ngifike lapho ngitawuphumula

perhaps I might arrive where I will rest
khona

3 kulelive kumbe kutawubanono

In this area perhaps it would be better

2 E' - - e

3 ngoba sebanemukile lela

because they have taken that one away from him

1 kuleso sikhatsi ke lelapho kwafika khona

During that time in the place where Moyeni¹⁶

Moyeni ngabe uyati yini kutsi bobani tikhulu

arrived, may be you know that the chiefs of

takhona 'lobowutje' a ngato kutsi Moyeni

that area you told about, that Moyeni¹⁶

wefikela kub' - - le

was not there

2 A mi ~~ngapho~~ jeva nje kutsi kuka madvolo, njeva

I heard that it is of madvolo, I have

nje ku rukamadvolo nje kuphela kute lokunye

heard that it is of madvolo⁵, that is all, there is

lengakuva

Footnotes

19e Basuthu - 'Ba'uthu' - people from Lesotho.
eBasuthu - locative of Basuthu

know that or it is this rain
ngilelitulu angati ngoba lelitulu lalivele likhona
I do not know because this rain was already there
labatimisela ngalo bagidga nabo lengwala yabo
those who were determined about it ^{decided} with them

3 Ya kwakuhamba kanjalo

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

1 kwaba ngani ke lomoyeni lokutsi awele akhete
why did moyeni choose that no I ^{run} away
kokutsi cha angibalekele le kamadolo eceleni
to Madolo near
kwelwandle na,
shukandle²?

2 abebaleka phela ngobe naku sowuyacshwa

He ran away because he was chased away
sewehluliwe, nawehluliwe nawe uyabaleka
and was conquered, when you are conquered you
uyashona le utsi nawule bese ubona, kutsi
run away and go there, when you are there then
ngisindgile bese sewucala sewuyabona Owu
you see that I have escaped then you start seeing
ngilahlekile lelive leli angilati angibuyele
Oh I - ~~in this area I do not know let me~~
emuva sale magqoti l'ingubo ngingene,
go back to where ~~anket and go in.~~

1 Ngisho kutsi ngifuna uvava lokutsi kukhona
I say that I want to hear that is there any
yini sihlobo labesati le emuva noma abesuke khona
relative he knew back there or he came from
lemuva lokubalekela khona.
back there to run away to there.

2 Cha wachamuka ngalapha yena eBesutfwini

sowuyabekwa ke khonapho. sekutsi kubekwa
 she was placed there, when she was placed
 kwakhe ke sowuyabuyiswa; la sekutsi kubuyiswa
 she was brought back here when she was
 kwakhe ke uyabuyiswa sekucelelwa ke naye
 brought, she was brought, it was asked that a
 kutsi abonelw' indzawo. nangempela ke lapha
 place should be found for her. Indeed here at
 ebulandzeni sekuba ngilapho ahlala khona ke
 ebulandzeni³⁸ it was where she stayed.

nahleti khona ke njengoba sikhala ke sikhleti
 as she was staying there as we stay, we are
 ke kute bku — lokutsiteni. kwaba kuphela ke
 staying, there is nothing that has said what. It
 kudgcina khonapho.
 all ended there.

1. Naku ke lesesifuna kukuva nyalo ngoba kungatsi
 Here it is we want to hear now because it seems
 kukhona lokungatsi akuffolattfolakali lokutsi mama
 there is something which is not clear that mother
 madzanga ungumuntu muni wachamukaphi
 madzanga³⁹ is what kind of a person, where did she
 asenisitjele ke lomadzanga anefika atfolwa
 come from. Tell us this madzanga³⁹ when she arrived
 baka masilela abephuma kuliphi ngani anesukako
 and was found by the masilelas was coming from wh
 yena khona lena acoshwa yini
 why did she leave there, what chased her?

6 Sekungalandrwa ngimi ke kona loku
 I can narrate this
 Ya sengingac — ngisale ngicala

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

work which he was given by a king to work on,
awente! inkhosi na nawuva

do it for the king when you hear

4 Owu cha (angiwutfole)

Oh no (I do not get it)

- 5 Bakandwandwe befike la batfolwa nginaba baka
The Ndwandwes³⁶ arrived here ^{and} were found by
maseko batsi abetfolwe ngabo ke base bamletsa
these of Maseko³⁷ when they were found by them they
lapha ku kulogogo sebambeka khona sewuyahlala
brought him to this grandmother and placed him there
ke khonapho, kuhlala kwakhe ke khonapho
and he stayed there. His staying there it become
sekubangi — sekufik' umuntu lapha ke
— here came a person and saw this
sowumbona lomadala, nango aseyawubika le
old person, there he went to report there to the
enkhosi, nangivako ngama ngikuyekela lokunye
king, as far as I have heard. Even if I leave
ngingasakucondzi ngivanjani. Kutsi nempela ke
the other which I do not understand, how I hear.
inkhosi. seyitsi asalandwe lomuntu asayobonwa
Indeed the king said this person should be fetched to
yinkhosi nangempela sebamlanga ke lomadala.
be seen by a king. Indeed they fetched this old person
Sowuyahamba uya le kangwane ifik' inkhosi itsi
she went to kangwane³. Then the king said
khawu ngwe lowekhobomake angitsi kambe.
khawu²⁴ it is you of my mother's home. Are you the
ngwe lowekhobomake nangempela. Owu
one of my mother's home indeed. Oh

Footnotes

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

37 Maseko : Swazi common surname

kwekutsi bebangakandzi kuleto tikhatsi ngabe
 that they were not many during those times, where
 bebalehe mandzawonak- kuyiphi intsaba
 had they built on which mountain
 lekutsiwa ngikuphi khona?

what is it called?

4 Awu cha ngingete ngati ^{je} mine ngati khona lapha
 Oh no, I cannot know, I only know here
 nje ngobe selo sikhleti nabo nje khona la
 just because we are still staying together here
 [some background information not clear to hear]

1 E nako-ke, kukhona yini labamatiko masilela
 Here it is, are there any people who know masilela
 longuS

6 Awu ^{mine futsi} ngimncane kalhulu nje kuhaba
 Oh I am much younger than these
 [Some background information not clear to hear]

6 Chasengisho kona kutsi ^{cha} angizange ngamfola
 No I mean that no I did not find him
 [Some background information not clear to hear]

1 Naingo ke Somhlolo asemeri cele moyeni azabuyele
 There is Somhlolo having welcomed Moyeni had
 le kamadvolo ambu e lapha e-- kulentsaba
 returned to kamadvolo and brought him back to his
 yakhe yekubaca-encabeni. kukhona yini
 mountain of his of hiding in the fortress. Is there any
 unsebenti lawunikwa yinkhosi kutsi usebente

Here now is Moyeni¹⁶, this Moyeni¹⁶
 kukhona jini letinye tinhlanga lebe-ikhona phans' where
 are there any other tinhlanga³¹ which were under
 akhe noma kungulaba bomagagula nje bokudabuka
 him or it was these magagulas only to dzabuka³²
 khona emdzimba na?

these at idzimba?

4 kwakukhona laba bakamasilela phela nangu
 these were those of masilela³³ here is one
 nje waka masilela anguyena abekhona.
 of masilela³³ who was there.

[Some background information not clear to hear]

1 Laba bakamasilela ke bebakuphi bona bebavele
 these of masilela³³ where were they, were they
 bakhona la, nangabe bebangekho la bebaphumaphi
 always here if they were not - here where did they
 4 a ngingete ngaginisa ngobe kangivanga kahle
 a I cannot ginisa³⁴ because I did not hear
 ngobe ngisuke ngakhandza nje bahleti nje
 properly because I found them sitting
 kwabangu _____ bakhandzana khona la

It was _____ they found each other here
 kumbe noma beta laba matsebula bakhondza
 maybe when they came these of matsebula³⁵ found
 bona noma befika laba bakitsi bakhondza
 them or they came these of our and found these
 labakamasilela ngingete ngati lapho.
 of masilela³³, I don't know there.

1 — masilela bebamandzawo naphi ngoba kuyakhanya
 — Masilela³³ in which place were they because it is clear
 ny
 nte

Footnotes

31 Tihlanga: lit. reeds, can mean of common stock
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

bancandzeké ndleleni weze wehla sebabulewe
they turned back on the way till he got down
yindala

suffering from hunger

3 ngoba sekuphele lokudla
because food has got finished

5 sekuphele lokudla lekubo.
food has finished from them

4 Wehla wehle emkhatsini welibutto khona
went down, went down between libufo²⁸ there where
lapho (lileli khona phansi) wahamba.

(it has been sitting down) he went.

Watsi nakale bakhatsi batsi khawu sowehlile
When he was there, they said khawu²⁹ he has
sebatsi bayaduma ke bayalandzela lapho
gone down bayaduma³⁰ they followed him, where
sebanukhandza lowo mlingo khona. Yena
they would find that magic. He told his

wantjela kutsi lomntfwanakhe wena ngawuphume
child that, 'you should have gone that way
wabheka le bebengetukubulala. Nawulandzela
they were not going to kill you. If you follow
mine utawufik' usale le ~~lapho~~ igitawufika
me you will be left. I will sit down

ngihlale khona ~~le~~ babulale wena batsi
They will come and kill you thinking that
babulele mine. Mina abawungibulala mine
they have killed me. They are not going to kill me
ngiyahamba

I am going
1. E naku-ke lapha sengumoyeni, lomoyeni

Footnotes

28 libutfo - See glossary

29 thawu - 9 surprise or disbelief

30 Bayaduma - Duma^{lit. thunder} means many things;
thunder, famous (well known), rush
along

— there they go down saying where are they going^{to}
 4 Lapha njena ngabe kute lengingakusho ake ngitsi
 There I because there is nothing I can say let me say
 ngikhona lapha khona — alesi godzi
 It is just here — alesi godzi²⁶

3 lapha kwalentsaba
 there by the mountain
 [some background information not clear to hear]

4 ingaba yakhe ngiyo yona le
 his fortress is this one
 1 E- usho kutsi wifikela = 'encabeni yakhe
 you mean that he arrived at his fortress,
 ngumkhutsali
 it is mkhutsali²⁷

Message

4 mhh mhh
 mhh mhh²⁸
 1 Usho kutsi ke, asubeke kahle ke kutsi
 you mean that, say clearly then that, to where
 kwatsiwa akabuyele kuphi ke?
 was he told to go?

4 kwatsiwa akabuyele kumkhutsali phela
 It was said he must go back to mkhutsali²⁷
 sengingawele ngisho njalo yena ngumkhutsali
 I can say that, he is mkhutsali²⁷
 5 ngoba abelwa abelwa kulwa kwakhe
 Because he was fighting his own fight. when
 nabefika laphi entsabeni behluleka lokukhwela
 they arrived at the mountain, they could not climb
 bayofika laphi etulu entsabeni, babese bayadziwa
 to reach high up the mountain, they got tired

— there they go down saying where are they going^{to}
 4 Lapha njenangabe kute lenghgakusho ake ngitsi
 There because there is nothing I can say let me say
 ngikhona lapha khona — alesigodzi
 It is just here — alesigodzi²⁶

3 lapha kwalentsaba
 there by the mountain
 [some background information not clear to hear]

4 ingaba yakhe ngiyo yona le
 his fortress is this one
 1 E- usho kutsi wifikela = 'encabeni yakhe
 you mean that he arrived at his fortress,
 ngumkhutsali
 it is mkhutsali²⁷

4 mnh mnh
 mnh mnh²⁸
 1 usho kutsi ke, asubeke ka- ke kutsi
 you mean that, say der y then that, to where
 kwatsiwa akabuyele 'phi ke?
 was he told to go

4 kwatsiwa akabuyele kumkhutsali phola
 It was said he must go back to mkhutsali²⁷
 sengingawele ngisho njalo yena ngumkhutsali
 I can say that, he is mkhutsali²⁷

5 ngoba abelwa abelwa kulwa kwakhe
 Because he was fighting his own fight. when
 nabefika laphi entsabeni behluleka lokukhwela
 they arrived at the mountain, they could not climb
 bayofika laphi etulu entsabeni, babese bayadzinwa
 to reach high up the mountain, they got tired

Footnotes

26 alesigodgi - sigodgi possibly means three things
shallow valley, region, district.

27 mkhutsali - probably a name of a person.

28 pmh mhh - possibly used when someone does
not understand what has been said.

Footnotes

46 Sogomkhulu - see glossary

angati kutsi abasayowutsengani lentansi asafawutsi
 I do not know what she was going to buy down there
 efika bes' ukhandza lomadzanga ke la. Sowuyehla
 when she would come and find madzanga³⁹ here. This

gogo⁴² kantsi kukhona nemfati, lomfati loyi
 went down, nevertheless, there was a
 uchamuke le kazulu wakamcube lomfati
 named woman, this named woman came from Kazulu⁵⁵ she is
 wakamcube

of Mncube
 mncube [some background information]
 mncube⁵⁶

6 Mncube ehe uchamuke le kazulu. Manje
 mncube⁵⁶ yes she came from Kazulu⁵⁵. Now
 lomfati sowumkhangza laka moyeni, abengumlobokati
 this married woman found at kamoyeni¹⁶ she was an
 nakulwa lemphi. sowuyefika uyamgana lomfati
 mlobokati⁵⁷ when the imphi¹³ was fighting. Then he married
 la kamoyeni. Bekamgane lomfati sowuyamtjela
 this woman here kamoyeni¹⁶. After he had married her
 naye kokutsi kukhona madzanga la ngempela
 he told her that there is madzanga³⁹ here. Indeed
 lomadzanga abehambe nalabafana balapha
 this madzanga³⁹ had gone with boys of moyeni¹⁶,
 kamoyeni emajaha akhona. Abalindzako
 young man of there. When they were on guard it
 kwakutsiwa kukhona tnyoni labatsi ngemakhemu
 was said there were birds which were called
 kwakutsi nakulinywako h'hambe tiyogubha lapha
 emakhemu⁵⁸, which when it was ploughing seasons they
 emasimini fidle ke. ngako bayalindza ke labafana

Footnotes

55 kaZulu (Zululand) : a territory in the northern part of the Natal Province ; far from the southern borders of Swaziland.

56 Mncube a surname.

57 mlobokati : see glossary

58 themu : lit multi-coloured ; emahhemu probably are multi-coloured birds

Mhlathuz⁵¹ Yes they crossed the Umhlathuz⁵¹
 nayibawet Umhlathuz⁵¹ lapha bafike babagwaza
 When they^{had} crossed mhlathuz⁵¹ where they stabbed them
 khona babacedza wasindza ke yena wase
 and finished there. He escaped and ran away
 ubaleka uya le ulandzela intfombatana
 following this girl Tsandzile⁵²
 Tsandzile lapha abendze khona kuSomhlolo
 where she had got married to Somhlolo where
 wafike watala Mswati. Sowukhumbula
 she begat Mswati. He remembered this girl
 lntfombatana - ke kokutsi cha angiyi le lapho
 that no I must go there where the girl
 kwendza intfombatana khona lntfombatana ke
 got married, this girls then they were born
 bebatalwa ndzawonye laba bozwide kanye naye
 in the same family this Zwide⁴³ and this
 lo loZangcika batalwa kaNtjajintjaji utsi ke
 Zangcika they were born at kaNtjajintjaji⁵³ she
 cha utangicina ngoba ngumntfwan emnaketfu.
 says no she will care for me because she is a
 Nembala - ke nakefika leyi iyamamukela
 daughter of my brother Indek, when he arrived there
 intfombatana iyantsatsa ke imbek' ekufinyeni
 this girl welcomed him, she took him and put
 laph enhla logogo emtini wakakhe loTsandzile.
 him at ekufinyeni⁵⁴ at there at her home, this Tsandzile⁵²
 Bekambeke ke ilapha sekutakutsi ke ngesikhatsi
 When she has put him, it is when, the time this
 asahamba lo logogo kutfunyw' umntfu la
 gogo⁴² was leaving, there was sent a person

Footnotes

51 Mhlathuze: a river which is a tributary of the Great Usuthu River, it begins in the south-central portion of Swaziland and flows northeasterly until it joins the main river six miles west of Big Bend.

53 Njajintjaji: probably a name of a person

54 ekufinyeni: Mswati's capital in the early nineteenth century in Central Swaziland.

52 Tsandzile (Thandile): Daughter of Zwide (Zidze); Mswati's mother

emakhosikati⁴⁸

lekhaya yeta ihlabela lihubo lababenguni
 at home it came singing a song of the ngunis⁴⁹
 labavanisa kuncoba ngalo e- bangete beva
 they usually conquer with, not hearing that
 kokutsi yimphi bacabanga kokutsi ngileya
 it is an imphi¹³, they think that it is that one
 layikhaya e- - seyincobile. wase uyeva
 at home which has conquered. Zwide then
 lozwide kokutsi ayisiyo sowuyaphuma yena
 heard that it is not the one he went out and
 sowuyabaleka. nasabalekile ke sekwenteka nje
 ran away. when he had ran away, it went
 Sebayasakaka ke sevele bayabacasha bavele
 like this, they dispersed, and they chased them
 bayabasakata bonkhe. ngako ke nasebasakakile
 and dispersed them all. Therefore, when they
 senalo Madzanga ke yena ayedwa ke wasata
 had dispersed this madzanga³⁹, him alone was left in
 kuleyomphi angati noma yayedlula baya leyini
 that imphi¹³ I do not know whether it was passing
 kal ngoba waya wancandzeka le uzwide
 going there because he turned back there Zwide
 kuBesuthu¹⁹ ^{lapha} waya wancandzeka khona, kuise
 kuBesuthu¹⁹ where he actually turned back. It so
 kutsi ke laba sekutsi ke loqogo loZangika
 happened that these, that this qogo⁹² Zangika⁵⁰
 yena labe begibatsats' ibawetela othukela.
 was taking them and bringing them across the Tugela⁴⁷
 Yabaweta le othukela, ingatsi lokwanyana
 It brought them across the Tugela⁴⁷, I mean this one
 umhlathuga ya, yabawet' umhlathuga, Yatsi

Footnotes

49 Ngunis : One of the principal ethno-linguistic groups
of Bantu peoples in Southern Africa.

50 Zangika : probably a name of a person

42 Gogo : see glossary

at homes until it got finished then he drove the
 letinkhomo ke. lelibutfo lakakhe lemphi yakakhe
 cattle. His libutfo²⁸ of his own imphi¹³ Shaka
 Shaka yaphika kukhwesha yaze yafika le
 continued to draw back until it came to
 Othukela yewela le Othukela solo lomadzanga
 Othugela⁴⁷ it crossed at Tugela⁴⁷ still Madzanga³⁹
 ingatsi loZwide eta. Naku sebatawulamba
 n*(I mean* Zwide⁴³ coming. Here they will get
 laba bakaZwide nasebalambile bakaZwide
 hungry those of Zwide⁴³ when they are hungry these of
 sekufika laph' ekutseni senaku sebancandzeka
 Zwide⁴³ it came to the point where they returned
 Sebayeva laba kokutsi sebalambile, sebayajika
 These hear that indeed they are hungry, they
 bajika nalokudla kwabo bona sebayabacosha vele.
 returned, returning with their food, they chased them.
 Nabayajika leyi kantsi Shaka sewukhiphe
 They arrived there nevertheless Shaka has brought
 lenye imphi leseyingene ngale ngekhaya
 out another imphi¹³ when has entered there at home
 yagwaza lamakhosikati yababulala bonkhe
 and stabbed these emakhosikati⁴⁸ it killed them all
 wase kants' usele loZwide lekhaya wase
 Nevertheless this Zwide⁴³ remained at home, he
 uyabaleka yena uyaphuma uyabaleka loZwide.
 then ran way, he went out and ran away, this
 Ekubalekeni kwakhe ke sekuchanuka lemphi
 Zwide⁴³. In his escape there appeared an imphi¹³
 ngoba lemphi yayisi nayabubulala lamakhosikati
 because this imphi¹³ when it was going to kill these

Footnotes

47 Tugela ; possibly be the name of a river

48 emakhosikati. — see glossary

Yes I can start — should I start?

1 Nyalo ke asale kucalo. ke wena Gumedze
Now you can start Gumedze⁴²

sewutosibekela ngokufika kwamadzanga nasefika
sewutosibekela⁴⁰ about the arrival of madzanga³⁹ when
lapha emoyeni kutsi kwema kanyavii
he arrived here at moyeni¹⁶ that how did it stand.

6 kokucala ligama lami ngingumgbutjiwa e--
Firstly, my name is Gbutjiwa⁴⁰
makobha Gumedze. ngako ke ngivele ngitawucala
Makobha⁴¹ Gumedze⁴². Therefore I u... I start
khona le ekulweni kwabo nashaka, kwalwa
from their fight with shaka⁴⁴, zwide⁴³ and
uzwide nashaka uzwide bekabulale lowanyana
shaka⁴⁴ fought. Zwide⁴³ had killed this one, this
lenkhosi yaka — yakamtsetfwa loyi mm ---
king of Mtsetfwa this one mm
Dzingiswayo. Watsi bekabulale lobzingiswayo wase
Dzingiswayo⁴⁵ when he had killed the Dzingiswayo⁴⁵
uvele ufuna ukuhlasele ushaka, nase atsi
he then wanted to attack shaka⁴⁴, when he was
uyetama ukumhlasele ushaka wamsukela.
Trying to attack shaka, he attacked him.
ushaka kantsi sowumbungisele wase ulungisa
Whereas Shaka has prepared for him, Shaka then
tinkhomo ushaka tekuchutjiwa tihambe nemphi
prepared cattle to be driven along to go with
tihamb' embili kokuphela kokuphela, wahambe
imphi³ to go in the front for ever and ever, he went
ashisa kudla yonkhe lend — ashisa kudla
and burning food all the way burning food
laph' emakhaya kubete bese ke ughuba

Footnotes

40 Beka: lit. put; can also mean instal, appoint
or to narrate or tell a story

41 Mqhubwa/Makobha: name of person

42 Gumodze: surname common with Swazis

43 Zwide^{also zidze}: a chief of the Ndwandwes in the
early nineteenth century.

44 Shaka: a king of the Zulus in the early
nineteenth century

45 Dzingiswayo: a chief of the Mkhethwas

In a book that
the book is about
the release of
Theophile - get settled
in Swaziland
Kupfengwe
Madzanga + Mopani
many details
Moby's attack
Kupfengwe + Mopani

PAGES
32
BLADSYE

Croxley®

Exercise Book
Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name BONNER INTERVIEW
Naam
Subject Ndwandwe
Vak
Place BOOK 2
Plek

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

They have heard that it has established these bayabaleka. Nasekutsiwa ababalandze ke-laba at the back they went out and ran away. When it bantfu le babacoshi' endleleni babalandze babuye is said these people should be fetched. They followed nabo sebayefika bayababulala, 'atsi labantfu then on the way and fetched them and brought and babese befik' eshumini bayabagwaza ke babadzingidze-ke they killed them, these people were ten they

Atsi emandzawe we avuk' emandzawe lapha, stabbed and dzingidza⁸¹ them. The hostile evil spirits Bebabagwaze babadzikidze lapho e sekutsi arose. After they had stabbed them and babadzingidze⁸¹ kuyawubikwa enkhosini. Nakubikwako enkhosini and then it was reported to the king-

⁸² kutsiwa vele Madzanga unelicala lekubulala bantfu it was said indeed Madzanga³⁹ is guilty of killing labaningi kangaka njengemuntfu lo lonjeyanyana lo so many people like a person who is not a king longasiy' inkhosi yena leyi kantsi wanikwa kokokutsi but was given that when he was placed nakabekwako le nakanikwako yatsi inkhosi beyitomtfolo these, when he was given the king said when he 'oSomhlolo watsi sengitfoli e bulandga benkhosi: to get Somhlolo he said I have found bulandga⁸² ngobe sebucitsekile le sengubona butaba bulandga of the king because it has been spilt, it is it that lobu. Nakakha lomuti nje wetsiwa nguye is going to be bulandga⁸², when he built this umuti⁶⁷ uSomhlolo watsi bulandga benkhosi, watsi ke, it was called by Somhlolo saying bulandga⁸² of the king

Footnotes

81 Dgingindza : to deal with thing accordingly
for a period of time

82 Bilandza : landza + lit fetch

Sekutsi ngalomuny' unyaka kuhamba kuhamba
 I happened that in another year, it went and went
 kuhamba sekufika laba baka mgabhi kulwa
 and went until these of Mgabhi⁷⁶ came, the Mawewe
 bomawewe le ntansi. Batsi bebalwe laba
 are fighting down there. When they have fought
 sekutseleka bakamgabhi la batsi bebefike laba baka
 these came those of Mgabhi⁷⁶ her. When they have
 mgabhi beta bayabalika batsi kucitseke ligula
 arrived those mgabhi, they came running and
 laManukusa, beta bayabalika - ke lapha
 said poured down is the ligula⁷⁸ laManukusa⁷⁹
 nabefika lapha ke uyabemukela ke lo lona - -
 When they came here he welcomes them thus Hla-
 ingatsi kwakuse na Madzanga, uyabemukela - ke
 no it was still Madzanga³⁹, he welcomes them, this
 loMadzanga. Abebemukele loMadzanga uyabanika
 Madzanga³⁹ when he has welcomed them, thus Madzanga,
 ke ubangenis' endlini ke sebayahlala ke
 he gives them and brings them into the house, they
 endzaweni lapha bahlala khona, ubeka ke
 sit then where⁴⁰ they sit, he puts also the silulu⁵⁰
 nesilulu semabele ke okokutsi bata'udla.
 of sorghum so that they could eat.

Angati - ke nami kutsi babese bona ngani
 I do not know how they did wrong because
 ngoba labanye batsi bacupha lesilulu
 some say they they took the silulu⁵⁰ and took
 bacuph' emabele baweba labanye batsi beva
 a handful of sorghum and stole them. Others say
 kokutsi selakhile le emuva sebayaphuma

Footnotes

76 Mgabhu : possibly a name of a person, surname
or a place

77 Mawewe : First-born son of the chief wife of Soshangane
and thus according to the Zulu custom the rightful heir
to the Gaza empire.

78. ligula : See glossary

79 Manukusa : probably a name of a person

80 Silulu : See glossary

g this one crossed and came this side
 ngala ngatsi bayasala laba Benzwabuhlungu
 They remained those g Benzwabuhlungu,⁶⁹ it is
 kutsiwa basala abewelanga bona kuya ngala
 said. they remained they did not cross to go
 bavele basala mshiyalowa, wase uyewela ke yena
 this side they just remained that side, He
 uyokwakha le laph' ebulandzeni. Nakefika ke
 crossed to built there at ebulandzeni.³⁸ When he
 laph' ebulandzeni wakha - ke solo ke banalogogo
 arrived at ebulandzeni.³⁸ he built, still they are
 Zangika. Logoqe ke Zangika ke nango ke yena
 with this gogo⁷² Zangika.⁵⁰ This gogo⁷²
 akhuphuka andlula ungatsi went emgungundlovu
 Zangika⁵⁰ there she goes up passing seemingly
 ungatsi uchamuka emingeni lapha enhla
 he passed emgungundlovu⁷⁰ it seems as if they come
 kwalomfula batsi nguMashobane etulu uyakha
 from emingeni⁷¹ up there by the river which they
 ke Zangika khona waya wafela khona nje
 call Mashobane, up there Zangika⁵⁰ built, she^{khona-ke}
 nelidliza lakhe likhona khona, Sowuyefika ke n
 wen died there and her tomb is there. he
 naye ke sowufike utala Majovane, utala
 arrived there and he begat Majovane⁷³, he
 Majovane ke yena. E sekutsi lo lomwanyana
 begat Majovane⁷³ Then it happened that this one
 loyi utala Ndalahlaza, lomadzanga inkhosi yakhe
 this one begat Ndalahlaza⁷⁴, this Madzanga³⁹ his
 iba nguNdalahlaza inkhosana yakhe.
 King becomes Ndalahlaza, his inkhosana⁷⁵

Footnotes

69 Banguabuhlungu : probably a place

70 emgungundlovu : a place : in KAZULU

71 engingeni : a place located about 10.5 km
South East of Pigg's Peak

72 Mashobane : a river

73 Majovane : name of a person

74 ndlalu. naga : name of a person

75 inkhosana : see glossary.

he built in that of, seemingly, he came that side
 ngalapha lapha kwakhe^{1a} be Roma khona. Phindze
 where the Romans had built. Again his heart
 'ihlitiyo yakhe ehhe --- iphindz' ihlitiyo yakhe itsi
 yes again his heart says, still I am far
 i -- i solo ngicekile kunloyeni ngatsi ngakha
 from moyeni¹⁶, I said I built with
 namoyeni. Nako ke asasuka ke vele akha
 moyeni¹⁶. There he goes and build up there
 lapha ngenhla lapha kwafike kwakh'umuti
 where umuti¹⁷ & Gucuka³ was built, downway
 wakaGucuka ngentansi wakha khona ke.

There he built
 nasakhe lapho ke sewusedvute ke namoyeni
 'Uhen he has built there he is near Moyeni¹⁶
 Sowuphindze njalo sewut^{ya}futsa ke khona ingatsi
 Again he moved away from there seeing that
 ubona kokutsi kushone kakhulu seabamwetela
 it is much deeper, they took him across
 ngesheya - ke laph' ebulandzeni, lapha phakha
 there at ebulandzeni³⁸ where he built,
 khona ke. lapha - ke nakefika lapha
 when he arrived at Bulandzeni³⁸, here it
 Bulandzeni lapha solo nguye lomadzanga
 is still madzanga³⁹ he has wives now
 sewunebafati vele sewutele nemajaha nebafati
 and has born sons and his wives are
 bakhona emakhosikati sowuyabhungula umuti
 there the emakhosikati⁴⁸ he then divides his
 wakhe labanye basala ngalapha. Batsi laba
 umuti¹⁷ and some are left this side. Then these
 baka - baka lowanyana base bewela babuya

Footnotes

66 Sowakhayakha : build but not^a serious home or
not an established home

67 Umuti : see glossary

68 Gucuka : possibly a name of a person; can
also be a place located southeast
of Sithobela

those of Gumedze⁴², these became those
 baba bakandwandwe laba bakamkhatjwa. Ngako ke
 of ndwandwe³⁶ those of Mkhathjwa⁵⁰. Therefore when
 nasavele amsetse ke lowi^{ya}hala ke lo lomadzanga
 she had taken him madzanga³⁹ stayed and
 wakha lapha eijedge lapha ngakaZombodze.
 built there at eijedge⁵⁹ there near Zombodze⁶⁰
 Utsi bekakhe eijedge lapha ngakaZombodze iphindz'
 when they had built at eijedge⁵⁹ near Zombodze⁶⁰ again
 inhlitiyo yakhe itsi awu cha ngakha kabi
 his heart said oh no I have built wrongly.
 ingatsi ngabe ngisondgekana namoyeni. Loku ke
 I ought to be near moyeni¹⁶. It is now then
 asawela ke asuka le e -- eta lapha naku
 that he crosses leaving there, and coming to this
 kulesitiba lapha lapha ngeLutfotje kodowa batsi
 sitiba⁶¹ there near Lutfotje⁶², by the way what do
 ngubani kukhona lesitiba labatsi nguGwili --
 they call it, there is a sitiba⁶¹ which they call Gwili-
 ngubani na kukhona sitiba lesi -- lesi nasi
 what is it, There is a sitiba⁶¹ that, that, this
 labaramisa kutsi banfu nabangene kuso vele
 people usually say, when people have entered into it
 uyafa ngoba le⁵¹ sitiba siyashona kakhulu,
 die because this sitiba⁶¹ runs deep, it is at
 sisembuluzi. Lapha ngeLutfotje lapha ngembelebeleni
 embuluzi⁶³. There near Lutfotje⁶² there near mbelebeleni⁶⁴
 lapha ngengcayini. Sowakhayakha khona ke.
 there near engcayini⁶⁵ Sowakhayakha⁶⁶ there then.
 Phindze uyesuka khona uwelela ngesheya shangatsi
 again had left there and went across (seemingly)
 wakha kunali le le!okwaneni shangatsi uta

Footnotes

59 eTjedge - a place; about 16.5 km south of Nhlanguano; about 11 km south east of Hlatikhulu

60 Zombodge: There are 2 of them; one is located 5 miles due east of the present capital of ^{central Swaziland} Lobamba. The other is called Ngwane's national headquarters, in the vicinity of modern Swaleni, southern Swaziland

61 Sitiba: probably is part of a river which runs deep, usually used by Swazis for swimming

62 elutfotje: probably a place near Mbuluzi in the northern part of Swaziland

63 embuluzi: can be two things; it is a river which runs in the northern part of Swaziland & a place located about 5 km north west of Mbabane

64 Mbelebeleni: a place located to the south east of the Mhlathuze river on the edge of the middleveld (see Bonner, map p 16); was the umuti of the Mamba chief Maloyi (see Mamba, Bonner interview, edit pp 17, 23.)

65 eNgayini: probably a place

Footnotes

59 eTjedze - a place; about 16.5 km south of Nhlanguano; about 11 km south east of Hlatikhulu

60 Zombodge: there are 2 of them; one is located 5 miles due east of the present capital of ^{central Swaziland} Lobamba; the other is called Ngwane's national headquarters, in the vicinity of modern Swaleni, Southern Swaziland

61 Sitiba: probably is part of a river which runs deep, usually used by Swazis for swimming

62 elufotje: probably a place near Mbuluzi in the northern part of Swaziland

63 embuluzi: can be two things; it is a river which runs in the northern part of Swaziland a place located about 5 km north west of Mbabane

64 mbelebeleni: a place located to the south east of the Mhlathuze river on the edge of the middleveld (see Bonner, map, p. 16); was the umuti of the Mamba chief Maloyi (see Mamba, Bonner interview, edit pp 17, 23.)

65 engayini: probably a place

go and scoop out in the fields and eat. Therefore the
 ke. Nabo ke laba bakamoyeni laba ngoba base
 boys guard, these g. kamoyeni¹⁶ because they were
 bamnikwe ingilaba bakamasilela sebavele bahleti
 already given by these g. masilela³³ they are already
 naye e sekubonakala nje kutsi ngumuntfu wabo
 staying with him it appears that it is their person
 babamphetse kahle ke nakavele asho yena vele.
 They had cared for him as he had said.

Ngako-ke nango ke nagogo-ke nasabuyela le
 Therefore there is gogo⁹² when she was
 okhuluma kulo kunkhosikati sekutsiwa akalandwe
 returning there, talking to this nkhosikati⁴⁸ and it
 ke lomadzanga. Sewuyalandwa ke madzanga
 was said let him be fetched, this madzanga³⁹. Madzanga³⁴
 lapha kamagagula ka Moyeni. nakefikako ke le
 was fetched then from Magagula¹⁷ at Moyeni¹⁶. When he
 sekutsiwa logogo akamphatse lozangika lo
 arrived there it was said this gogo⁹² should care
 gogo mkhulu asale abangumuntfu wakhe ngobe
 after him this zangika³⁰ this gogomkhulu⁴⁶ and let him
 bebatinini vele letehlu - vele letiyintalelwana
 become her person because they were originally
 yakhona ngoba sasehlukene eku kutalwa bo
 relatives which were genealogical because we were
 Gumedze namkhatjwa sasivele sitalana.
 separated when Gumedze⁴² and mkhatjwa³⁶ were born,
 kwakunguGumedze namkhatjwa elamana lamadvodza
 but ^{we} were relatives. It was Gumedze⁴² and mkhatjwa³⁶, one
 lamabili. Sase ke taine sibabakaGumedze laba
 coming after the other, these two men. We then became