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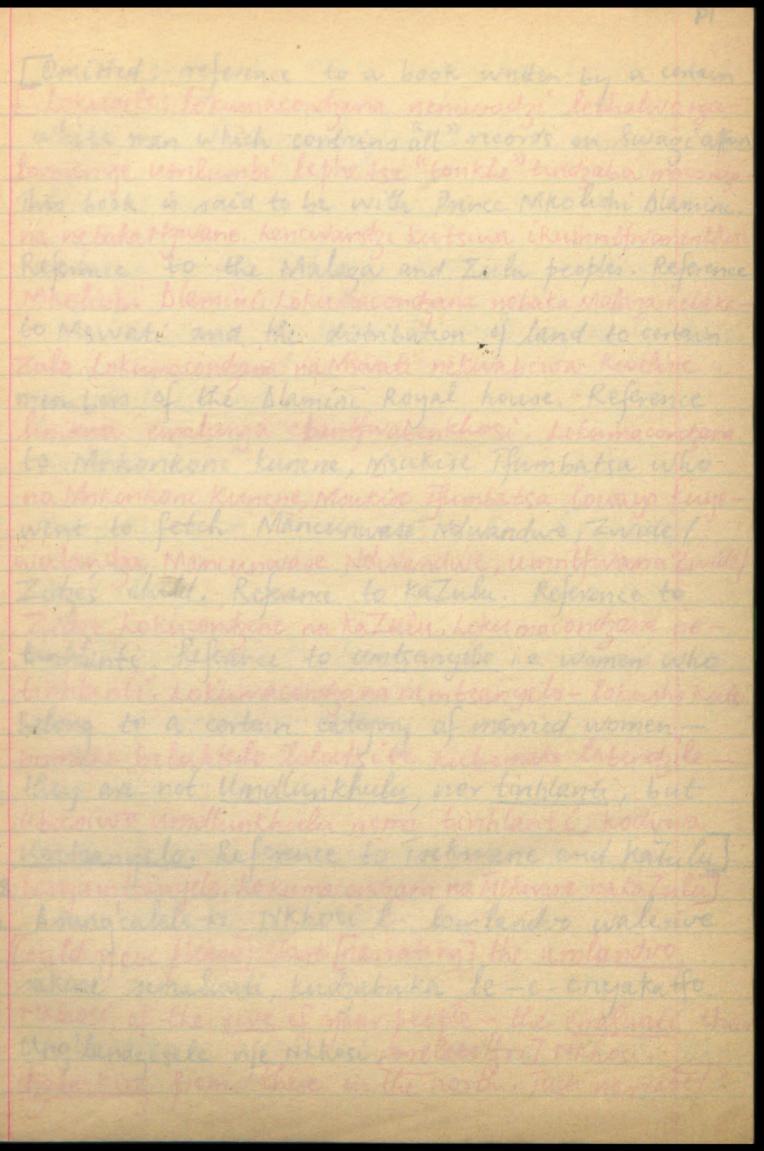
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MAGANGENI COLLECTION TAPE NUMBER = 5 INTERVIEWERS) = MAGANGENI BLAMINI - M.L.

INFORMANTS) = LAJELEZANE - L.J. MBHABHA - M.B.

MABOYA FAKUBZE - M.F.



[Omitted: reference to a book written by a certain [Lokusele: lokumacondrana nencuvadzi lethalwengawhite man which contains all " records on Swaziafain. lomunge umlumbi lephetse "tonkhe" tindzaba maconda-This book is said to be with Prince Mkolishi Alamini. na netaka Ngwane. Lencwandzi kutsiwa ikumntfwanenkhosi Reference to the Malaza and Zulu peoples. Reference Mkolishi Dlamini. Lokumacondzana nebaka Malaza nebakato Mswati and the distribution of land to certain Zula, Lokumacondana na Mswati nekwabiwa kwelive members of the Alamini Royal house. Reference limitura emalunga ebantfuabenthosi. Lokumacondana to Makonkoni Kunene, Msukise Tfumbatsa who na Makonkoni Kunene, Moukise Fumbatsa lowaya kuyewent to fetch Mancunwase Ndwandwe, Zwide/ wulandza Mancunwase Nolwandwe, umntfwana Zwide/ Zidze's child, Reference to kaZulu. Reference to Zidze. Lokucondene na kaZulu. Lokumacondzana netinhlanti. Reference to untrangelo i.e. women who tinhlanti. Lokumacondzana nemtsanyelo-lokusho kuto belong to a certain category of married women bomake beluhtelo lolutsite kubomake labendzilethey are not Undlunkhulu, nor tinhlanti, but abasiwo undlünkhulu noma tinhlanti, kodvua Untranyelo. Reference to Tseknane and katulu 0128 bangum tsanyelo. Lo kumacondrana na Tsekuane na kaZulu M.D. Asung'calele-ke Nkhosi l- lomlandro walesive [Could yen please] start [narrating] the umlandvo, sakine semaswati, kudzabuka le-e-enyakatto. Akhosi, of the sive of your people - the emalwate, their Ung'landzisele nje vikhosi melatelfor Trikhosi. Dabuking from there in the north. Just narrater

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MB. Sa-chamkenyakatto Nthosi nak'dalwa banthe ngu-We - emerged from the north, Nthosi, during the creation Somadili kirlamanya leng'tawakhela -going to tell. of man by Somadili, according to these ties that Iam M.B. Wenck Kunnene! Nenek kunnene! MB. Kudalwa tonkhe tilwane, K'dalwa wonkhe -[During the] creation of all animals, creating everybody] netinhlambanani ngulomokala phela ngota lomokala and tinhlambanani by the old felder one actually because ngumkhulu (Mandu -). the older felder one is mkhulu (Mandu -). M.b. Wenoknene. Klenok nene M.B. Manje-ke, m-m-libito lakhe lo - lenyakato, Novo then 5 m-m- the name of this one - there at the M.S. Wenol'hlanga. Wenol hlanga. MB. nguM Honga, wek'cala, Lesibongo lesi ngitsi nje si Ma-is M Honga, the first. This very sibongo, I am actually Honga nje ngisho ngaloko saying we are Mattongo actually because of that. M.D. Yebo Nkhosi. Yes Hkhosi. MB Ngoba ligama lakhe lokutsi nga Mtfonga, as Because Mtfonga is his name, njenge live lema Fonga, Ifongaland Buazi Mission. imishah (yemaswati) M.D. Menokinene. Wenok'nene. MB nhhn-. Mtfonga utala bani? Utala Nthosi-Nthosi-nhhn-. Who does Mtfonga beget? He begets Nkhosi-

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hardedevice tendlike talkalame, K dallada wanishe ange are areastin og alako geng de med Marskango netraalle, hermende af the lobe Markae 17 & bar deglare way be leterly require though as E Sfrom me here -

MB NKhosi-NKhosi. NKhosi-NKhosi utala bani? NKhosi-NKhosi-NKhosi-Who does NKhosi-NKhosi beget? Utala babe batsi labantfivabakhe, (nahhabh) balabi-He begets so many of his children, (nahhabh) there li, Lolomunye angu Mangewangu, libito lakhe. Lolowere two. The other one was Mangewanger, his name. munye a -a - angublamini. Uyababita ke lapha The other one when was Alamini. He then calls them nasorfa lomunter azakhuluma liciniso "Indu sey'luthere when he was dying [on his death - bed this person, Inow] ngile legi bantfirabami buyani", ubita bonabafana, he was speaking the truth, " The house is now ready, this babili. one, mychildren, come back [or come here]", he calls there way M.D. Yebo MB Cha labanye kababitanga. Wabita bona laba. Cha, he did not call other, He [Just] called these ones. Utsi, "Ho, wena Mangewanger infuni?" Utsi Mangeua-He says Ho, you Mangewangh, what do you want? ngu Mine babe ngifuna bukhosi ". "Ya sengvile Mangewanger says "I babe want buthosi" "I' I have matthan - uyangenumso- sow kumeko kumeko now heard Eunderstood] my [child] - uyangenumsokntsi sow shiya_ (Sous kumeko kumeko) that he is now leaving -M.B. Yebo-ke Yebo-ke MB Njengo - njenga Colo) tokubuta lapha kimi -Like - like this thing that you have come to ask M.J. Weneknene. Wenek'nene.

Ow-. Jon Blamini, what do you want? Then Blamini says, mine ngifun'umhlaba". Wo phumani-ke bantfwabami Repair - Wares Marshall ON NO 100 Million - Marsh the barrest with many of his chaldren (the second at naarde Lamarde averkhunderna siconiso, Indler y y de M.b. Yeho. he was standed and the tractory the house to assess made M.B. Yebo, make her man with a mate server here Engeneral - Langer Long Longene Longene bound areas him the <u>sihlati</u>. M.S. Yebo. O- leschlati semanti? Jes. 0-! the sihlati of water? Parket - alight and MB Enhhe, sikhinga sekuvel ethangen. Enhhe, the key for opening the tank.

MB "Ow- Nena Slamini ufunani?" Utsi-ke Mamini" Wo

"No I want umhlaba", " Wo Eyon may now go my sengvile. Nabaphumile bahambile, si-liphimbo drildren, & have heard [what you had to say]. When they solo lise khona phela,

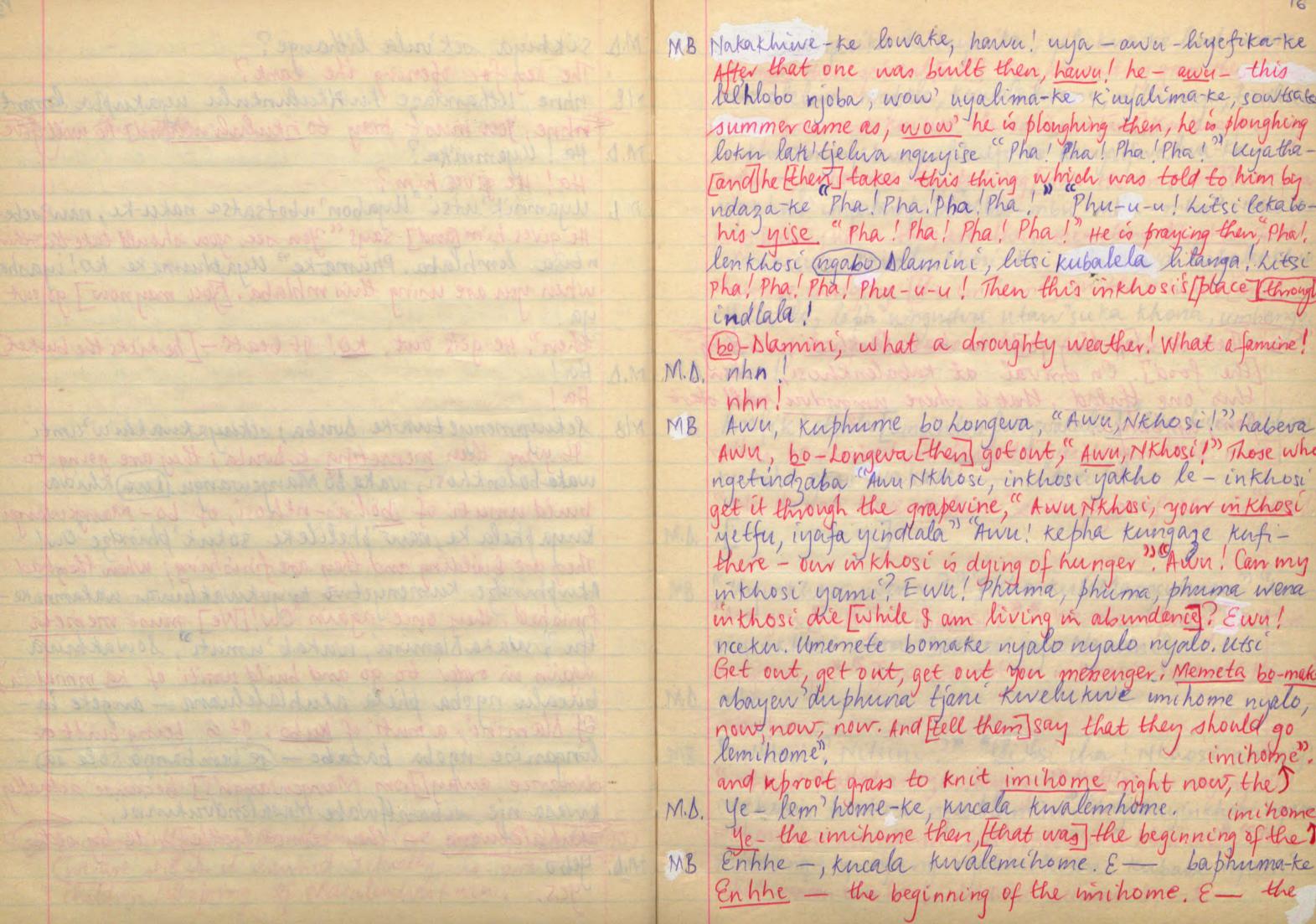
had gone out and left, si - the voice is still presents

MB [Kukhwehlela] uphind' uyambita ke lo Alamini, [Conghing] Then he recalls this blamini, he is now sowumbita yedowa. Utsi "yeyi, yemntfwanami calling Esummoning him alone. He says, "Hey! hey mychill, ye Stamini, utsi ufun'umhlaba útakwentani hey blamini, you are saying you want umplaba? what are ngemhlaba?" Utsi "Ngitawulima". Bese wentani?" your going to do with umplaba?" He says " I will plough" Dvu! Bese wentani?" Dvn! Asati Kutsi utanutsi "Then what [else] will you do?" Dvu ! "What [else] will angawlima enteni. Ido after ploughing it. jeve do then?" Dvu Ne do not know what he will

MB (Atsi) Uyabona ke mntfwanami, uyabo! ubotsi ungaw-(He then said you see then my child, you see! Once you lima lom hlaba bes'utsatsa naku". Umkhomba les'hlati plough this mhlaba, you must then take this". He shows

13 Out Mena Mannini what reme! Mere red alle mine M Syon this water. I candiding I there had alterated this diamatric interior so washing on an and we det " year your after and ration & la ba ?" little & Mit En walling ? Bear wartan REPARTING CONTRACT THE WHEN PROCEDURING DE ? Decause they will then - we are of umbango we are still I it dawned actually, we are children /offspring of Masalendvictwini.

M.D. sikhiya sek vula lithange? The key for opening the tant? MB none uthandaze kunkulunkulu uyakupha lamanti. The you must pray to nkulunkulutand the will give M.D. Ha! Uyammika! Ha! He gives him! MB Uyamnik utsi Uyabon ubotsatsa naku-ke, naw sebe-He gives him land J says "You see, you should take thirthen, n tisa lomhlaba. Phuma-ke" Uyaphuma ke ko! iyasha-when you are using this mhlaba. [jou may now] go out ya. Ma. then". He gets out, <u>ko</u>! It beats - [he kicks the bucket] M.D. Hor! Seknipmenyetwake bouba; seknyaknakhiw'umti MB They are then memeting-ke burba; they are going to wakabolen khosi, wakabo Mangewangu (kwa) khiwa build unuti of bo-this-nkhosi, of 60-Mangewargu. Knyaphela ke, naw phelile ke sokuk phindze Ow! They are building and they are finishing; when they had Akuphindze kumenyetwe kuyo kwakhiwa wakamnakefinished, they once again Ow! [We] must memeta the, waka Blamini, wakab'umuti", Sowakhiwa again in order to go and build uniti of kamnaketfu, bucalu ngoba phela akuhlalelwana - angeke baof blamini, a muti of kubo. It is being built a linganise ngoba batabe - (sibembango solo sa) distance away from Mangewanger's because actually, kwasa nje sibantfwabe Masalendvukunni, akinhale wana - they cannot [settle] side by side Mill. Yebo yes.



indlala! nhn! MB

MB Nakakhiwe-ke lowake, hann! uya - awa-hiyefika-ke After that one was built then, have ! he - awy - this lel'hlobo njoba, wow' uyalima-ke k'uyalima-ke, sowtsaka summer came as, wow he is ploughing then, he is ploughing lotin lati 'tjelwa nguyise "Pha! Pha! Pha! Pha!" uyatha-[and he then takes this thing which was told to him by ndaza-ke Pha! Pha! Pha! Pha! Phu-u-u! Litsi letabohis yise " Pha! Pha! Pha! Pha!" He is praying then, Pha! lenkhosi ngabo Alamini, litsi kubalela litanga! Litsi Pha! Pha! Pha! Phu-u-u! Then this inkhosis [place] through Awn, Kuphume bohongeva, "Awn, Nichosi!" habeva AWN, bo-Longevalthen gotout," Awn, NKhosi !" Those who ngetindzaba "Ann Nthosi, inthosi yakho le - inthosi get it through the grapevine, " Awu Nkhosi, your in Khosi yetfu, iyafa yindlala" "Awu! kepha kungaze kufithere - our in khosi is dying of hunger "Adu, Can my inkhosi yami, Ewu! phama, phuma, phuma wena in thosi die [while & am living in abundance? Ewn! nækn. Umemete bomake nyalo nyalo nyalo. Utsi Get out, get out, get out you menenger, Memeta bo-make abayen du phuna tjani Kwelukwe inchome nyelo, now now, now. And Fell them say that they should go lemihome", inchome". and aproof grass to knit inchome right now, the M.B. Ye-lem'home-ke, kucala kwalenhome. inihome. ye- the inchome then that was the beginning of the T MB Enhhe -, kucala kwalemihome. E -- baphima-ke Enhhe - the beginning of the michome. E- the

S There it is [off they go] to <u>kabolenkhosi</u>, sending [the food]. On an val at kabolenkhosi, when this one <u>thulad</u>, that is where <u>umgudvu</u> will start from, <u>umbango</u>.

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the impalampala is sounded "Mbu-mbu-mbu-mbu." M.D. nhn! nhn!

M.D.

MB "Uyinkhosi wena?" Sisho kulo Mangewangu" Awu-"Are you Treally Jan inkhosi?" We are referring to this siginkhosi wena, Inkhosi ngu Dlamine" Mangewanger". " Jou are not an inkhosi. Inkhosi is Slamini". M.D. nhn! MB " Nhhni? Nitsini?" "Siltsi cha! Nkhosi awasiy " Nhhini ? What are you saying ?" We are saying No! inkhosi, inkhosi ngu Slamine, Angabayinkhosi nganc Akhosi, you are not in khosi, in khosi is blamini. For mine ng-ng-ng-ng-ngakhuluma kubabe ngatsi what reason can be be inkhosi because I, I-I-

MB bomake bayasika-ke bayasika, yelu kwa ke lemhome-ke be-make then got out tand They are catting gran, they are kowoleliva mabele, knuolelivani, nhlumaya, Findhubu; cutting grass and knitted the inchome land they are putting e- knijamenyetwarke libutto-ke knijattwalwa-kesorghum, what are they putting Into the inihome cow pea, upthal impalampala Mbu-mbu-mbu-mbu". Nako-ke jugo beans; um - they are then memeting libutto and kumikiswa kabolenkhosi-ke. Nat fikwa kabolenkhosi they are carrying [the inihome] on their heads [and] ethila-lo, laph umgudvu utan suka khona, umbango.

MB Anefik etfula Jumsinduo longevakali] Site trine tibhoci" When he arnived and t<u>fulad</u> [indistinguishable noise] kwasho gogo wakam____. Ana! "He do not have tibhoci" said gogo of M__. "Awu!"

this means that an imphi is It has entered about to or is on its way to attack Slamini. However, the speaker in this sense expresses it in such a way that it seems as if it is already taking place, that's, the inphi is already attacking.

Getting married to an Indian - this is an expression which gives the idea that the speaker thinks that the inkhosi is so anyny that he can do the impossible. Therefore the above expression imports the idea that marrying an Indian is impossible, at ledot to the speaker.

Skirted Lubombo ngekuhlehletela, we were flering.

M.D. nhn! M.D. nhn! NB "Ayihlome!" Sesiyawubulawa. M.B. Sokuyan bulance lo Slamini? MB enhn-e. enhn-e. M.D. nhn! when have been thank !! nhn! nakoke kubalekwake, khona læ. Sh-aya-ke le-ke kuce-sounds]______ there they dowa hubombo ngek hlehle tela, sibaleka, fled, right there. They travelled there [and] they M.b. nhn! MB Nel'dhiza la Mangewanger ngeke ngil khombe ngoba tintfo 9 cannot point / locate even Mangewanger's grave because terre - teti-vabesho. these are things use got through what we heard others say,

MB mine ng-ng-ngifuna bukhosi? Ayihlome! Aychlome!

MB Lapho-ke Samketike begeke kusuka loka-lokubo-At that moment then Samketi, this - this bo - this bo, lotubo-lotubo hongeva, Esine bohhelemanya, Eyi! this bo-hongeva, we lies concocters then began to say], Nkhosi, Blamini, ingene namuhla; umnakenu utfukutse-Egi! Nkhosi, Blamini, it has entered today; your makenu le ushada netula, Ow! ingene, Phumani, phumubalete! is so angry that he is getting married to an Indian, Dw! Umsindvo loshayako Obatsinkhosi lembhacanga ke-, it has entered?" "Get out, get out and flee!" [Some hilling

Sover not eat/feed on a human being when it is giving birth to its young. achabite barike hugusta laka laba l Smphake has been finished. elephant while it was giving birth.

Sknow what sort of tive they are.

M.S. Yebo phela. yes, of course. MB Sh-aya-ke, nasilapha kahomahasha la, kuhlalwe He-moved then and when we were there at Lomahabha here, Kuphungulare. Kukhandwindlown iyatala, Dwindlown [we] sat [down] and took a rest. We found an elephant [and] it is giving birth [to its young] "Ow!" An elephant M. D. 0 MB Drumela bay dzikidza-te lenglovic bay dzikidza (izi) yafa. [And] they immediately drikidrad this elephant, they ow knipadliwa-ke. Asambeni bonkhosi . gyet'imphi dzikidzad it (until) if dies. Ow - they are eating then. ngalapha". "Awn, tsine sesifile yindtala, sekuptiehile "het is go be-Nkhosi. The imphi is coming this side". workh' umphako la. As'sahambi". K'hlalehia lendlovu, "Awn, we are already dead because of hunger, all the hubb! M.L. nhn! MB Kudliwa lenyama. O! Salanike boxkhosi; an'seschoke They are eating the meat. O! Remain behind then be bakitsi-ke nine sen baka Mahlalela ngoba niklalel'ndlo-Nkhosi; you no longer belong to our people; you are vu itala. E- basala-ke. Embili-impe----la--now of Mahlalela [sibong] because you awaited an M.S. Sek'hlehle telura nehubombo? They are then he he teling along the Lubombo? MB Jebo. Bahambe babuta-ke laba-laba-letingertive Jes. They travelled along and kept on asking about ngakhona ngala angati kube tive tini." Hawa's these - these - Other tive this side, [and] I do not

have wrapped around ---- an silware?"

Shere and then deprive them. If what they were carrying with them?.

because [their pursners] wanted it?

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again and broth burgered and the how how

"Hann! Batsa katsi nibo phele---- silwane?" M.D. Luyagigidze ka [langhs] M.B. Besabisa låba bangathumuli lapha babemuke. MB enhenhn enhe nhn M.D. habeseka ngawo le -MB yebo. MB sebenta with there -MB enh-yebo, lobutsc. M.B. nhn - -- hh ---. nhn - --- hh --. MB kumukwe-ke Samuketi --- , kumukwe-ke kucedza the dat highly telden relies bomber

MB heyi leniy'bophe laph'emfuntine yini? Own! ngumto to?" What is this that you have wrapped around the umfunti?" "Own' Its untoto". "Hawn! Witches you M.b. O, lo! ya -- , Kufihlive lomsebenti? D, this one! ya - --, they are hiding the unsebenti? M.B. Low-labacoshwa nje kufunwa wona? The - the one that cansed them to be chasedaway They then fled ke Samuketi ---. They then fled and hubombo ngokuhlehletela; es'teki-ke, nafikwa khona finished his bombo by kuhlehletela; at Siteki then, kukhandvu' emabele-ke asabovu, ungaka solo phel? when they armived nght there, they find sorghum myahamba. M.B. Jebo. M.B. Jebo.

here long hophe lath confunding your Duric nous nous to be T.B. Justiniorate for plant and president and and and and and a series of the second of She-amongst us ordinary people. Sef hunger, land] the food is now only enough for that Mamini. kindember ingekanden kerem es rerarben ingehikan en are left behind because you are ziyaziying?

MB Abour te emabele laph'ensimine. Ow', bubu, emabele M.D. the sorghum are red?" They then had a rest and then ate kn-u-kitsi trine lolokingebanthin, M.D. nhn they - they have already finished there at kudla sek lingene nanguya Alamini. them night here, [afterall] we have already died because M.D. nhn! nhn! MB "Long"yena ngcongcosha wetfu" "Ewu!-" "Allo is the one who is our ngcongcosha". "Ewu!-" M.D. Yebo phela MB "Nishonjalo?" "Enhne". "Wo, salani-ke borthosi. An'seziyaziya", people Jon are now of Maziya [sibongo] because you

The sorghuman red [mise] there in the field. "Ou, bubu, about," kingaphungulua ke kugadlina ke.

MB kukhandviva kudla sokulingene lo, hetinkhosi letinge They found that food was only enough for this one. nale-un-un-bomgodvuana se-se-sebaphelile lapha The other tinkhosi, and this one - wu - wu - 60-Mgodu-

MB "Aysakhi! Imphi iyeta ngala". Awn, bonkhosi ngeke sidhiye Aysakhi The implic is coming this side ". Two, 60emabele tsine siwabona nankha, njoba ses file yindlala, Nkhosi we cannot leave sorghum while we see

"Is that what you are saying?" "Enhne." "No remain sibo bakitsi. Sen baka Maziya ngoba nisala miyabehind then bo-Nthosi. you no longer belong to our

they delight m crossing[nivers] --, She Mngometulu [Jeople] at Mtfonjeni, 13 Jugatity I foodili with manda Have, borkhosi mate : Samuel Actual Feller and a constant Long nema manangeochan wetter "Ewell" where the and when Semakhosi who have quarelled. This one is of Mtsetfina sibongo [and] this [other] one is of Ndwandwe [sibong]!"

M.D. nhn! nhn! MB Embili-impe--- la setu--ve-la-te-na ko-hubertu Forward-ev--er [and] they are -- cros-sing then nje bo Nkonjane njoba banj' knuelwe--there - LuSutfu [niver], actually bo-Nkonjane became M.D. 4660 MB knivelwe, ka Matsenjwa ke karmu-kwe-- ku-mukwe They crossed the niver], at Matsenjwa's [place] then [and] tushay we - knlolelaka Mngometul' Mtfonjeni, They fl-ed - - they-fled and traversed - that one of M.A.enhn-MB bok'khandowe baka Nyawo (ke). Land] they found the people of Nyawo [sibong] then M.D. Yebo-ke yes of course. MB Lamanye e Malfonga i Hhafu nakhafu kutsiwa yi Hhafu [Who constitute] another kind of & Mattong D, Ethat is 7 Helf naphan, Zulu s'Thongaland (njalo) Horga akaZulu actualy M.S. Tuyahleka] Tlanghs MB [nyahteka naye] "Awu! Nihamba niya khanyisa nine Elanghs too I "Ann! you go along with light on Taph eb'suku? Nhhni? Ak'khanyiswa laph'eb'suku here at night? When ? There are no lights allowed ungirdvu ukhulile ngala-y'-ningzimu! Kucaben'emahere at night [because] ung udva has grown up] « khosi mabili, keyi yaka Mosetfina leyi yaka Ndwandwe!" heightened this side - in - the south. There are two

- children - in set we we - la set an we - la - Re- na to - hill the Forenard - 22 - - - - - Crond I have - - Cros- - - Crose - - Crose - Chart & La Trates - Land Marther allander de hall an partie they prouve the mire To at Mathemary we sticked then the then fl-educe they appear and send for any a free for the Swith these bakitsi, other ba- Honga there night there on your way to that one of Tembe, Kamarinite e Matterige I Highe match at the Katte matche the I thange and and and a storge do and an which there there are the manager of the and the prost them 13. [Myrah C. M. Mary C. Mary M. M. Marsha night Champer more Languages tool anna 1960 que accord wath high on . The ba the rates. Think I be thang and the barren a they investigated a 9 I am the Tenly] inkhosi.

M.S. nhn! MB "Bayalwa tabanga bukhosi". Ciohani [Kukhwehlela] "They are fighting over <u>bukhosi</u>. Blow out [coughing] lom hilo!" M.S. Ha! fire [hight] !" MB Nihampe ngemnyama, batan'bulata !" Ses'yaw'cisha-ke Jou should go in darkness [otherwise] they will kill lomlilo si hamba ngemnyama-ke kukhuluma ngemura you !" we are then blowing out the fire [light] and Ses'yanyenya-ke samingenisa bonalaba bakitsi-ke labanye we are going in darkness then. Some talking in the ? background] We are then stalking and we lodged M.D. 4 MB Nhn. Sesiyan'bikna-ke lenkhosini-ke yakaZulu-ke. Nhn. We are going to be introduced to the Own, sok vakele kutsi ukhona l'Iforga uyeta ngalazla, inkhosi of kaZuluthen. Own, it has been nimeured Kample nekadzeni, uta nematolo. "Jebo?" yebo" Nakthat there is a Honga who is coming from this bikwako. Syebo" yebo" when it was reported. side, kampte nekackeni, he is bringing with himdew. M.D. Nhn Nhn MB "Hawa" Yinkhosi?" "Nhn-nhn "Awn!" Kush'inkhosi yaka-"Hawn! Is it in khosi?" Whn -nhn" "Awn !" says the inkhosi Zulu, "A - - - Kute leny inkhosi lapha ngimi inkhosi. of Kazulu." A --- there is no other inthosi here,

Nhn Manual Mathing and buckborg allow autilia tombild a manifest market market mine the frankte formation M.D. nhn! we have seen in derkmen then bene telling in the bu Thomas to theore to heather a fulla taken tould and the second of the second of the second s M.D. Ye Sof praises, and the inkhosi entered too." Ndabezitha! Baye-de! M.S. nhn! nhn!

MB Akete ngitambulala" Sam the only inkhosi. Let him come, I will killhim. M.D. Nhn! MB Atsi ke lonina le Nollovu kazi Aure, motancimi, njoba MB "Ngez' wabula-" Nangempela-ke, ses'yabitwa-ke siyange-"You cannot kill -" Indeed then. We are then na-ke esibayeni summoned[and] we are getting into the <u>cettle byre</u> MB Awn, nakutsi kasu--- kutaw'sukinkhulume-ke. Sow'-Awn, when the --- when the talk was about bususile butsi lo: to start then. This one has removed the butsi. M.D. Sobsusile lobutsi bakhe? He has since removed his butsi? MB Le Dlamini This Alamini.

Then [his] this ning, the Nolovukazi said "Awu, my Kuthiwa uza nomazulu? Ngez'wam'bulala. Njob'izwe child, aren't they saying he is bringing the heavens with laka Julu lifile - yindlald?" > Kazin is dying of hunger. him? you cannot kill him [In fact] the izwe of

MB Es'bibi; kungenwe-ke esibayeni, ingenek' indlovikazi ke Es bibi; [we] then got into the cattle byre, the Kubongwe ke, e-kungen inkhosi ke. Mabezitha, Baye-de! "Adloverkazi [also] entered and there was some shorting

Shad started, " Hhwa - hhwa - hhwa - hhwa - hhwa - hhwa - hla - hl

annoned and I we are getting ante the settle fame

Early Liver Men sate mate that the burne that

house, makeretse terral --- hadan rakinklass herrighter house

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child again't they adapted he to bainguig the laguests

This Slamini. M.D. Nhn M.D. YE M.D. Nhn! Nhn! M.D.

PIE M.D. Loplamine, time mere planta from formation for MB Nhne, nabake wasalalodowa basitfol'iNdlovukazi nje Nhne, here are they, you lit was left behind alone, itfunyua solo sible silifuna thona le nhh ---[and] they discovered found us, in fact the Adloukage [uyahleba] Awn! Nase knowke inkhulumo, "Hhwa-hhwais sent whilst we are still looking for it right hhva - hhva - hhva, Mpha - hla - hla - hla - , ha - - -: There, nhh - - - [" hispers] Awy! When the talk" MB "Mphu ---- !" Aw bonike mntanami, angezabulawa!" "Mphu --- !" Aw bonike my child, he cannot be seknoho le Ndlooukazi hilled!" Says the Ndlovutazi. MB Baleka bakaZulu te bacoshwa ngu Matoyi ke bangena The people of kaZulu then fled, for they were being etindlini. chased away by Matoyi [and] they got into their hub MB Nabangene etindhimi toine kaoingeni senter. Nhen they had gotten into their huts, we donot MB Phima ngel'sango-ke, nako simuka sibheka khona-[We got out through the lisango, there we lentasi lapha kunalabakitsi baka Tembe khonapha left, heading for the south night there where

MB basingenise khona, mane ng'kho hhva Lumsindvo longevathere are our people, the Tembe people, right where kali] Awu, kube mbe ngang bhala njename, Nkhosi, nami they had assigned us to stay; its only that 8 am ngangabhala M.D. [Myahleta] - Lindistinguishable noise] Awn, if \$ too Swere able to write, Nkhosi, I would have written. [He langhs] MB Lapha Kubo Mgudhula nabo-naba Shisbam). Here at 60-Mgudhula and 60- and 60-Shobeni 2. 0, labiaw va ngabo? O, the ones through whom you heard [of this]? M.D. La-lowawia ngabo Through who-whom you heard of this. MB. enhne e Myatsini. M.B. Ne-1 at Nyatsini. And-1 MB enhn le Nyartsi. enhn, the Myatsi. M.D. Waw va ngerlyatsi? 2 Jon heard [of it] through the Nyatsi? - the yise of Mandanda. MB Myise Wa Mandanda M.S. Jebo myise wa Mandanda Mtsetfua. Jes, the yise of Mandanda Mtsetfua. MB enphe--. when streng had got by with the have bout with enhe --. M.D. Nhn'-nhn, Nhn'-nhn.

basernee thoma, arame mathehlma ferminition dimension don't any our people. The reade people, make a flue bled had eatigned the to steep of the contract fait and and the state of the second second second the second s Aufler Entro Mander & rado - raba Up blann) - cone Calano Alore and bor-Main Mental Warver Mandre M.D. nhne! nhne! Swhere they say Ngwane's stone is found. M.D. Etjeni la Nawane. At rigwarie's stone.

MB OWN! kuhambe kushaye likwele-ke la Pha---! Own ! [As time went on Then it whistled here " pha-Si--u---!" lapha knouka lelikwele khona --! Si--u--! from where the whistling originated. M.D. Wo lenkhwele? Wo, the whistling? MB Chhe "Fi--u-!" Liyama "Pha--!" Liyana; an'cha chhe "Fi--u-!" The rain is falling" Pha --!" The bangen endlini batsakatsi. Bayahamba. Bashiya naloku main isfalling; an cha, the batsakatsi then got into labak'shoko kutsi ba-kuphekiwe yini, tinkhomo a hest. They are leaving. They are leaving behind Kuhlatjive yini, kwasala abazange bakudle, bahamba. even this that they - haven't they cooked prepared Own. Nembala! Aw' abasubulawa". Seyiyahlala-ke asisaa feast ?, haven't they slaughtered beasts? it bulawa-ke, siyagupa siyalekitsi was [all] left behind [and] they never ate it, they Naloku sengiboshiwe nje: Ngemuva left I Even though I now imprisoned; in the background MB _____. Sesiyatsathua-ke loses' khonjiswa-ke eshi-_____. We are then taken and eventually we selweni.

MB &- hakuna'y' tje la - labortsi kunchitje la Ngwane. At - Here at this stone - here - [in this place]

MB LoZulu sowutsi "Hlalani lapha-ke". Uhle bacelake This Zulu then says "Stay here then". He / they

eren a privitation alteration of when the turning or any Wo the induction of hope induce allower the main woodling; and chai than anto a haf wool kill them? What are we going to do [mifuture]?" "No, we will leave just one of them" says Zulu. and whit have beinding family friend the [malater strightesterne net: Matemutan] 1. - chesenat selling the lose Alion para the colt selvent. Sfirst Ngwane who is begotten of Slamini is [by] now dead, MB

muhlola! Let them be killed", __ "Aha-a-! M.D. en hn taw bulance were somble to were have too enhn! Ebwa - wak'cala lotalwa ngu Blamini by Zulu, it has entered "Really?" "Jes". The M. D. Jebo. Longwane waka jaka. S- ow'tele [uyathwehlela] The Ngwane of Jaka. He - has begotten [The londvungunge. coughs] this Nolveungunge.

lamatolo-ke, kina bete nemagwayi-ke kutsatfive from time to time ask for the dew then; it would netinkhomo tiyew'cela-ke, uyanuka Zulu manje. "Awa! rain and they would with them some to bacco and Zasobe sishaya let nkhomo tetfu siniku iswazana lingakathe i Thongana leli? Muhlola lo! Ababulawe". Tulu then dwakens, " Awn, [For how long] are we Aha-a! Babulane, Sitan'phinche sente going to keep on giving our cattle to a Swazana of the north, a Thongana this one. This is ke.

MB Sitem'shiya abe munye. Utasi khombisa lobutse We will leave just one of them. He will show us balomtrakatsi. Atsi Awu, Ngeke kulunge, Sebakhona the butsi of the <u>mtsakatsi</u>, He said "Awn! It be Longeva, " Yeyi nine baka Ngwane, niyabulawa ngucannot work out ". Bo-Longeva have come. "Hey Zulu ingene". "Yebo?" "yebo. Soufile ke lo Ngwane you people of ka Ngevane, you are being killed

Edward to be the plana bete memory way the the trutewettere from trine to time and for the dear their an netinkhomo Lincurcelle-ke, composited Zaller manye, Huy rown and their would with them some tobaccording Lanobe authoige lef athoma tetter aincipur cleviageous lake shen some cattle to blead huith thing we limatethali Thongana tel. Muhlola la ! Hinder C. Ahr-a' Enternitarie, Litari phindse sente going to see on giving our catllet to a swarding ingani ! Oha witan "charge abe myaye" keraha Teda machlacuit dithe thease besterilled in mighthat and ! Sectaral Shinga abe manufe. Utage khambian haber ter We will leave just one of flain. He will show the ballow that the feel Alese Andre Indeke Eschunge, Achar hem they budge of the metsaharder it ward haven he homous " year mine baka claudance, ministro landaron in a cannot work out ". be-hangever have course. fleeing and running away with the unfunti.

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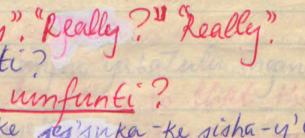
Advision were a second and as second and a second and a

awaks 11 that Netarungunide ;

MB Nalo Ndvungunge sowfile. Sikebek - [umsindvo This Ndvungunge is [by] now dead too. We are -longevakali] Indistinguishable noise M.D. Sek bekare Somhlolo-ke. MB enhne - Edisturbing noise M.B. Jebo-ke Nkhosi. Jes-then Nkhosi. MB Masek'vakala-ke imphi yaka hulu kutsi Sey'ngene! has "Entered, ' you somhlolo will now be killed "yebo?" Jebo" M. D. Solo Kufunwa Comfunti?" "Really?" "Really" so they still want the unfunti? MB enhhe -- e. (S)baleke ke sesisnka - ke sisha - y'e Nkofeni, M.A. Yebo, Taku Ludvondvolo, here-at Neabaneni, here at Ludvondvolo, M.D. Yebo

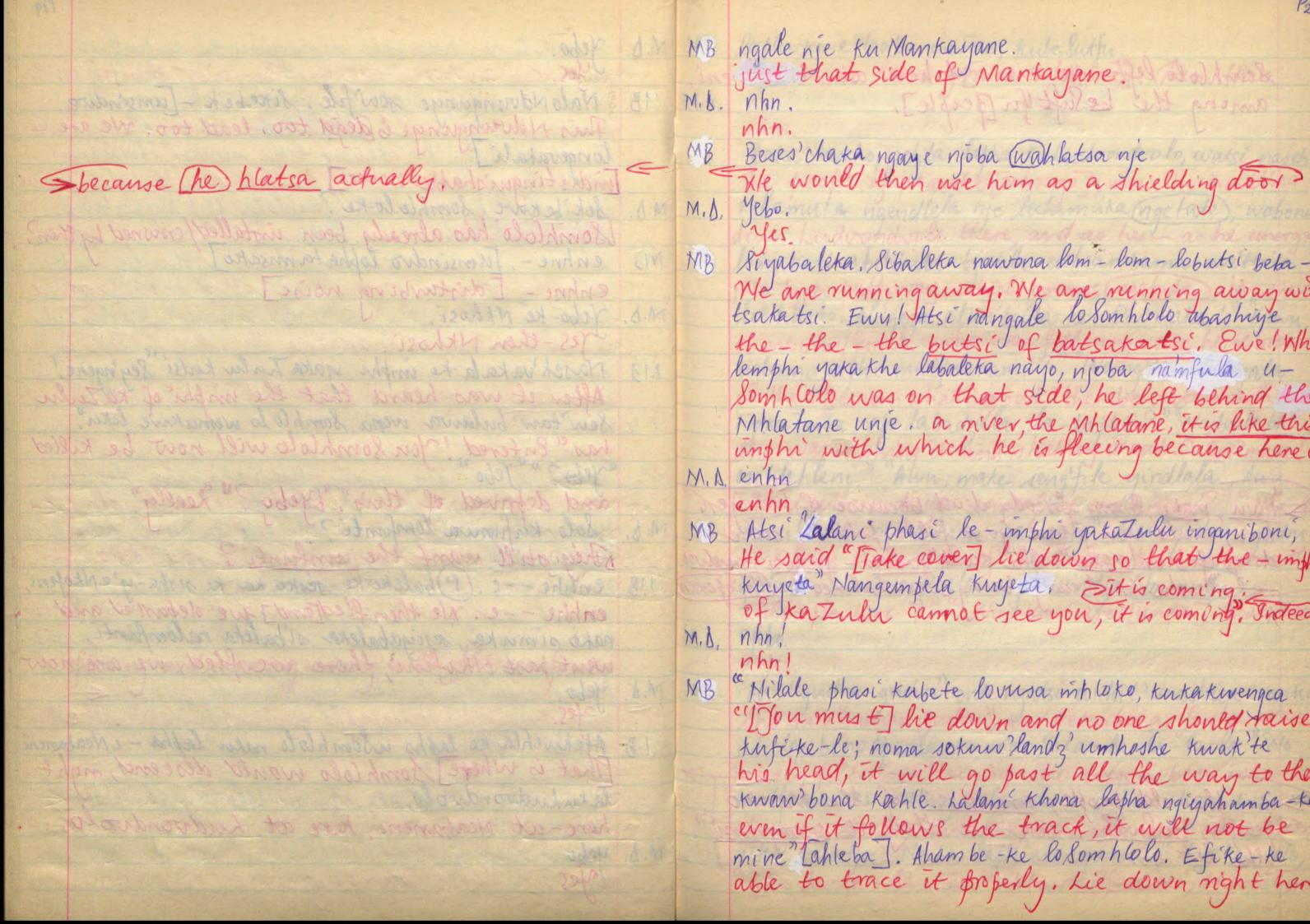
[Mas]Somhlolo already installed/cowned by then? enhne - [umsindvo lopha ta misäko]

After it was heard that the imphi of kazulu Sou tan bulance were Somplo to wemukie loku".



enhare - e. We then fledtand] we departed and nako simuka; sesiyabaleka sibateka natomfunti. went past Nkofeni, there we fled, we are now

MB Afekwehla-rie lapho uSomhlolo naku lapha - e Neabaneni That is where Somh Colo would descend, nght



MB Siyabaleka, Sibaleka nawona lom-lom-lobutsi beka-We are running away. We are running away with tsakatsi. Ewy! Atsi nangale lo Somhlolo abashiye the - the - the butsi of batsakatsi. Ewe! When lemphi yaka khe labaleka nayo, njoba namfula u-Somh colo was on that side, he left behind the Mhlatane unje, a niver, the Mhlatane, it is like this. inphi with which he is fleering because here's

MB Atsi Lalani phasi le - imphi yakaZulu inganiboni, He said "[Take cover] lie down so that the - infli knyeta" Nangempela knyeta, Sit is coming; of kazulu cannot see you, it is coming; Indeed

MB "Milale phasi kabete lovusa milloko, kukakwengca "[Jon must] lie down and no one should traise kufike-le; noma sokuv landz' umheshe kwak'te his head, it will go past all the way to there know bona Kahle. Lalam' khona lapha ngiyahamba-ke even if it follows the track, it will not be mine Lahleba]. Ahambe - ke lo Somhlolo. Efike - ke able to trace it properly. Lie down night here

Somhlobo left. He arnived here at Ncabaneni, among the be Sutfu [Jesple].

te worked theoperate heren ad a the eldered dogt

Si yicha leta, Schalleta mawara lam - lam - Lobutr bega

Alt are aumining a way, We and recomping away col

doingt late was on that stat, he left behind has

unophy with winch he inflecting because have

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learther earther like letter name, make mean finder a

Malatronic unic. a siver the Miniahase it is like

BEAGO' Chatha ngay & Mobal Gual batan mpc

Stwin, make & am alveædy dead because of himger. Avvi, could von please just filter /strain some dregs of been make". She said "gudvin - gudvin - gudvin "she is alreædy being overwhelmed by thisperson,

Sare the males people, <u>be sutfu</u>. She let go. , <u>emakhosi</u> of the Maseko Here are they at <u>esangweni</u>".

[Tour must] hie down and no one should to

NB lapha-ke e Ncabaneni-ke, kubesutfu. and I am leaving [in a whisper]. Then this M.D.

MB M.A.

Atsi "gudva-gudva ente ngatsi uhbut emashica kantsi MB She said gudin - gudin, and pretended as of she was utsela bonotfivala. Ammike, "La-la-la-la-la-la" Wo. merely filtering/straining the dregs of beer whereas molfvani-ke nabaya labadirina, emakhosi baka Ma she was pouring this very beer. She gave it to him, seke, besutfu. Naba lappi'esangwent." Ayeke. Wo, "La-la-la-la " "Wo, mutfanami, there yorder

Baka Maseko, neh la lapha kuludvondvolo, watsi nasehl-The people of Maseko[sibongo]; when he travelled achamuka ngendlela nje lechamuka (nge tate), wabona down hudvohovolo there, and as he - as he emerged lomsikati abenhuta tjuala entsambama avitsita just by a pathway, which emerges (ngetate), he saw lel'htuto, Al'geza al'vitsita ke. On'make!" Hawn, a woman/female who was filtening some home brew uchamukaphi mntfwanami?" "Wo ng'phuma ngala in the afternoon shaking out the beer strainerfilter. ngaka Zulu. No labadzala la-baphi?" Wo, balaph' She was washing it and shaking it out. " Ow make! eschlahleni." Awn, make sengfik yindlala, Awn "Hawa, where do you come from motfarame?" Wo, & manuhlute nemashica nje make". Atsi "gndon-gndon-A come from this side of KaLulu. We where are the gudvu ____ " sow vele uyamsindra (lomuntfu) old people here?" " Wo, they are [under] that tree"!

and summileading in acculute with the ship

The people of an eachorsebourged; when he to aneles achemouse normalleda no locketimouse (nactate), wadana town hardworkdurble there and as he - as he confige lange hate abeliente finale entroumbama artseite auto by a particular, a back emprore (martale), he when hel' hiveto, the general sites to Bui marker ! " Haur an internant formatile who was fillen in doors hams brown witharry knither mon Frommann ? Wo ng phuma ngala in the offeners all pairs suit the bar strawing

Koughing "Hawn, is it you that we have always been hearing of through a <u>mbali</u>?" They are now repeating another one.

ad toolle pare i with they are preservery and

Also "another - gradual perte regater while I considering sain to

" where the buind there be. Ammer Re. " har who - the the " the

And was wanting it and shaking of out, a

Skisten to whatever this one is going to send summy you to do. So [this man] comes then. "Here is he then M.S. nhn wh- we - whom we are giving to you?"

MB M.D. Lo Somplolo-ke. Manuel Manuel Manuel This Somplolo then. MB M.D. Yebo.

nhn,

bambingelele-ke, Lo Somhlolo-ke. Wo, they then greeted him. This Somhlolo, then.

nhn. Nabambingelele-ke Ngwane, Hawn, yim? Ukhala nhn. Then after they had greeted him, Nguane, "Hawa, ngani munth welive lakitsi?" "Aww, ngi khala" what is it? What are you complaining about mump ngekutsi mane ning'site nine bekunene ning'tfumele of our live?" Aur, I am complaining Knying [so that umuntfu-umfana ayou bita tindzibi tame set you may come to my help nine bekunene by sending dzinive ngalapha, ngiyabaleka ngibalekela imphi me a jepon- a boy to go and call fourmon my yaka Zulu . [uyakhwehlela] "Hawn ngu we losolo sikuva tindribi, who are now Fired that side; I am ngembale? Sebaphindra lesinge. Ka Tulu. minning away; I am minning away from imphi of "

MB "Nguwe solo sikuva nge-ngembali kutsi u-u-u ta-Is it you that we have always been, hearing about through-uhamba nematolo?" "Nhn-nhni." "060! Hlala lapha" through a moali that you - you - you are bringing -Nyahlala ke. Sebabita ke indvodza yakhona ke, "Buya you are bringing with you ematolo . "Nha-nhai" la Bengu). e- alalele lata kutfuma kona lo". Uyabuya-"Obo! Sit here," He is sitting then Then they are ke "Nangu-ke lesi-sisu-si-si-lesik nika yena tsine. Furmoning a man of the area, " Come here Benged. um-

[nyakhwehlela] Ambonge-ke Ngwane. Nambongile, bese MB [He is coughing Nguane then bongadhim. After bonging him. Mo. The Low Marke. uyasukuma sowutsi "Wo buya la." Uyabuya ke. Utse neme he then stood up and said " WO, come sere". He comesthen. njengalapha nje (ngaku) letingubo tala bantfuana tenehve where There affer they had greeted have requere " Have When he was standing a distance of about, that much inganic muchter we have lake Is have my the la natuya. Utsi, yeyi, ubotsi ungefika ke le, uyamlayela what is it i What are your complaining about the asfar as that point where the children's clothes and M.D. yebo M.D. yebo The gives him directions, he gives him detailed directions about little valleys [to be croned]. 2 Juny and row with Azimin's ngalabha, Myingabalika ngi kalenalit impin MB illawutsi ungefika le ke bese nyemake. Uten itsi On arrival there, you will then have to stop. Once ungema ke lapho," um bekisela konkhe lataw bona you stop there then", he tells him everything that machinally rebarbhundra le beringe ngako. will enable him to locate the place. and have and the she is make to the could be the M.D. nhn Manuale solo ai kawa mae may mbali kai too a to ta -MB Awtababona letindzibi. Bo-utawtsi ungefika utsi "You will not see the findribi. They - on arrival," "Uyezwana - na - --- "Utsi ngemandla kuye nyalo!" Is it show that we obliged seen here most there to you will [shout] "Uyequana - -na - --- He says throwigh a schull Blue you - you - you are pring "Howy, kantsi lomuntfu unjani na. Sok'sola yena ngemandla to him nght now "Howy, what sort when any tonnationa with anew Emanded . When about -there cannot B- allotte late to the human to man do . Undan lomuntpr laba labadzala balibele kutfumela le. of a person is this?" This person was beginning to Sebaphume bobabili lapha. All harry, " He wat ithere than the Scansing him to be sent there. They have by now Suspect something whilst the and people in the speech will have being putzled by the speech he will have to deliver there:

Invoit webteld Amborge te Mynome. Nambongile, base Yebo. "kantsi lomuntfu unjanc? Ang buyele emuva, MB ges "What kind of a person is this? Let me go back and He is couplioned in quark than bangadition. After tonging his litsi livi "Cha, moub-mouncandzeka, Hamba, sow'tuwanded atom think to buyon the Hyphing te. Rose Rose nome the wordsaid ~ No, donot - donot go back. Go[on], you he then stored up and north in the come here. He compute nge nga latha ane lagakes) letergedo tala banthurana tenekar nyive". Ahambe. Befike-ke khona leke nangempela When it was standing a distance of about that much have now been sent". He left, On their avrival then ente loko [uyakhwehlela] Afike amemete. Abone "Vu--mb" there, he, of course, did just that [coughs], the should imphi lengent: "Babo!" of many people. <u>Babo!</u>" on arrival. Then he saw "Vu-mb" an imphi consisting that rentingen. Utse, dege, upotse ungets ha sende, elyamentalis asker as the electricity of the children's hanging line which nagan lange to taktle Ergeza - gojana The burnty ad there, the trades ? Heep bibber inpose and the M.D. Atha! nember Siphe nabote Chambine Men and the second and the hade ifforments ungefile to ke bere supermake. Itten its MB Utsi tindzibi nje, ush'imphi ingaka. Ewe ! Ang'ba-He says its fust tinde bi whereas it is such a [huge] Once you while there their show will deap. Once leke. Litsi livi Cha, msubaleta, Betek embili imphi? Ewy! Let me nin away". A word said "No, anticidet then there in an an and the Abekeke-ke do not run away. Lead the way". Then he led the very. the surfice suring to togethe the se M.A. nhn "hearth to have takendy in ... Bo- antowith any first and MB Abekeke-ke toti efikeke laphen cabanenike. You will not not the finderbi Then - on a main He led the way until he arrived here at Nea-Bay'khandze-ke lenkhosi yabo-ke sey'hleti baneni, Then they found their inkhosi now Khona ke. Sebay fjelile nalabe Sutfu kutsi Ou! already staying there / seated there. The be Sutfir have domestiche table habed gabe ballbele hardnesse lopu kwaka Lulu kusihluphile koduwa kutonduna also told him that " Ow, these people of kalulu yindlala, Natsi seknoihluphile tsine be Sutta. ? afflicted by hunger? Kave been troublesome to us to but they are swapectumme thing worked M.J. enhn in might min min hangel is nel ehn!

Thes a what hind of a bergon is this? Let ine galade the wordsaid " No, donot - donot go back, Golow, about have nows been sent. He left, On their aminal the Swould do to rabbits. The superior of such and inible limmente Baba 1 20 étanon realle. Babal No When Hindry be Mic, each implia ingester East had be He says it done findget advance it is under a thing I

Malandela. They have formed themselves into a long-winged whit force, whilst the one end is on the one farther corner, the other end is on the other furthest corner.

do not run awary, head the whey, Then he had by

cow, stones, sorghum night here, everything [in fact] It is night inside.

seat day atomposed there fae

ne konten konte avas 2 la and it was so M.B. nhn. MB kube kusifutse lapha njengetimbila So that they would blow smoke on us as they M.B. Luyahleka [laughs] MB Ewn nembala. Sifike naboke (khombise). Sekuthona M.D. nhn M.B. Ng'ngena lapha, kulandvumholo, k'khandze sekute sebangena lapha es hehleni, nenkhomo nematje M.L. nhn MB kulandz'umhoshi "No naku, bangene la nalomtsakatsi. They followed a track " NO, its here, they got in

MB "Igena la". Sivale sivale imitsanga liblangane yente "Enter in here". We closed and closed the initsanga-Ewn, of course. We came together with them then Ubona ngetinyama tane nje Basho nje batsi ubona (Khombise), They have come I the Lulus , you just ngenyamatane nje, tinyom, tinyoka luyakhwehlela can tell by the way animals lare doing . As they UZulu ka Malandela, Eushaye lomkhulu umkhumbi, just said that you just can tell from the kuhlabe le kuhlabe le. way birds and makes [are doing] It is Zuler of They got in through this end, as they fall a track and they found that there was no one; they nemabele khona lapha, konkhe. Kulaph'ekhatsi. had by then gotten into the caves with the

Eway of counse. We came together with them they S [branches] and dry fire wood. From there they " The is singing], "Pelegumen-felemyango, bhu!" The people of Kazulu flarked up the Fire flared it up so that [those] inside the caves could be killed by the smoke,

Enfer in here, whe closed and closed the unit an

So that they would blow smaller on an anoth

Ewn nomball. Schike mabete (Khambide). Schuckland

I and it did the - - -

Sthe mitsangala are closely knit together like this.

Nangena Supra rentandommentale rathermet a method to

and they towned that there was no and; they

and any states with the states with the states of the

kulands, unhorne who nakes, bampent its malinder

Hung rationed a. track and will three another par

remarkette Khora Lipha Lemels Linath Exhatri

they got in throwigh hims and as it frotted a track

MB MM.b. MAD. L. M. tibungele netinkhuni nalokimanti nalokomile. bulawa yintfutfu lekhatsi nhn! MB M.D. nhn ti wakalow MB enhn-nhn. M.D. enhn - nhn MB kuhle kuhlolwa-ke wo sekuhambile kubu-sekubu-

kuphehlwe-ke umlilo Jushikisha kandla to timbili here together with the mtsaketsi", They then kukhombisa kutsi wawuphehlwa njani lomlilo kushekindled fire I He rubs his hands against each other ke, huvertse luvatsi. Kuberswe-ke laph-emnyango-ke, in demonstrating how the fire was actually kindled Hence there was fire as the <u>luvatsi</u> Kusuke-ke [uyahlabela]" Felegumen-felemnyango, actually started burning. The fine was made bhu!" Babhula lokwakaZulu bhula-sh-khona batawright at the door of the cave and firewood was M.D. hhn! both green [in a heap], including both green "Felegumen-felemnyango, bhu! bhu!" Do, kay'fik" "Felegumen-felemnyango, bhu! bhu!" Nothing intfutiu, imitsangala yahlangana yente nje happens, the smoke does not pene trate[into the cave] - lelapha kunalenkhosi, Naleyebesuthi naleya ta-- right where the inkhosi is. Together with yaka Algwane ye Mtfonga. the Mtfonga one. the be sutfin's and the this one of -of Ka Ngwane, They would occasionally peep through " NO, they leve yindlala? Kuhambe vele. Tulu ka Malandela. have now left, they are - they are now dead of

augherland two he amplies fushikasing handle to timberly here together with the saturdater, the Kackhampion kut to manusphenting many i lompled to then --- Awn, let us work the works of -The rains came modest istout sowed it mi demanstrating how the time was act te berngele section cherne malok mante malo kammile kithdled Harce there was that an the lawatte Knowhe - Re / unphilabeled Felicanmen- Acteminiques, actually 1started busining. The fire was made night at the door of the cases and firewood was Feldaumen- felennif yam 3. phul Shu Material addretter you't samaala you langage you'r a appens the smatter dees to grade rived all the and DAN! - Relaphie Reamar Conthe age, matrix of firsting materie to - night where the witchase is regarder water. you's requiring the methomatic the reletionant on a the be suffered and the this are the epitaling 12 talan - man - a last 12 3 Realife Realification the part other harmon bills the build and the MB have been self, they have a they have not dout

M.S. Libuye? It come : "Hawu! _____ Mbe ! Khakangope " were heard to say "Hawu !____ nhn M.D. nhn nhn MB "Mgaza!" "Mgaza!" M.S. Mahleka, Kukhuhima kwebantfuana [Laughs, some children speaking] MB Hhawn sebatsi-ke "NO", labesuthi-ke Hambanike ENkha-eka-eLangem? MB ka Lobamba. At Lobamba. e-ngiyabona ma um-g see ma just at Lobamba, inhne indisa ulambobola ligama lako

MB Nabahambile ke, awa kuphungwe-ke, ----. Awa, as'sebehunger". They left of course Zulu of Malandela. nteke lemsebenti ya- "hibuye, After they had gone, and, they got out of the caves MB Librye hitulu. Hhwa-hhwa knoakale-ke be Sutfu The rains came. Hhwa-hhwa! Then the be Sutfur - Mbe ! Khakangope" thawn then they are saying, wo", the be suffer. maswazi, niyew hala lapha. Naku lapha kwakhiwe You may now go, Swazis, to live there yonder. tomuti wakalobamba khona. located. Right here where the muti of Lobamba is I nhne, and an a retailed to the second

hander. Thing left of compendation of Malandera lefter addies that there is device settler was another the Librare Atender. Mr. Markara Lawallale to he Sult The status came. Heren - phanes I share the be Haway Me Khakangope ? were beend to say "Hervis " ____ Mobe ! Khata 6. Laughtera. Kathanhama kaseitfiningan I havens. Samoe charlen areading. Harver they are scratting we be setted madroidal mineren mala lation wakes lathe knowling agent pare where the writer of hobernite of MA ENICHA- EKA- ELANGREEN !!!! At Million at - at having enc Somhlolo. TE MALIAN BUTH MAG -EN-194 dec mac her [and] Lambobota is her name.

MB khon ekhaya kuse tindzaleni, kwafike kwacentfua 2 MB Kulelive. Sis - mikua besuttu M.S. Lapha kalobamba Londzala? by be-Sufter. Is it here at Lobamba Londzala? 2 Lomusha Ingemu va MB Lomusha gogo. The background] The new one gogo. M.S. Lolomusha? This new one? MB nhn-nhn. nhn-nhn. sigayendzisa u hambobota ligama layo.

Right at home, its at tindpalene, On our arrival tindpala tek'cala kufika kwetfin la. here, the first <u>tindpala</u> were removed. Ja. M.D. Ngulakwacalwa khona? It is where it started/it is where we first? MB nhn-nhn. M.D. Abokhu! Abokhu! MB kulabafike be-besutfu bambeka khona usomblolo. Gt is where the the besufter put/placed M.D. Ha! MB Sesiyabonga-ke samketi, sese-sibonga ngentfombatam We then thanked them, samketi, we are thanking them by a ntfombatana. We yenchised

khon ektraga kuze tindzatemi, kevafike kovacentlan a Yes Nkhosi. Right at Kame. He at Eincheleme an eur an lindrala tekteda kurpital kuletin la Rese, the first trindsala were are noted. ngakhona, ses'baleka ses'bheke le. Allere het - minun first came, on our minning away, headed for these, We have now remembered there, M.J. Ses' bhe ke lemava Headed for back there. Lomasha Augor we MB nhne setiw n candrile nhne setiwncandhile the new but I with the backgrownd I M.B. nhn, nhn, nhn. MB unvundla le. Labornization) 3 umvundla there M.D. Jebo-ke phela. B unn-nhn . Jyes of course: nha-ada It is when it about of it is where we found 9 M.B. Abokhar! Kulabatile be - be suffic bample has khama u dowelle It is where the - the belocker studied M.A. Hal 13 Abuildebergerte damiket, sere- siberge nachtomber viganendriza utambatata ingama suga have an all another that a set of a man we have a set

M.D. Nebo Nkhosi. MB "Awn, nisisitile besutter nakuse - wn - wn - akukas' "Awn, be Sather, you really helped use be cause now Holi letilware. Ses khumbule le lasachamarta they - y - y - these animals did not find us. MB No habe! (Kupletiwe ke) hhavu, bantfu labasikati Wo have they have now settled then hhave; women, ke ngalenkhant afike abhedl'inkhani natenkhosi be cause of their bad temper, on arnival her yaka Maseko, lend voda, lapha lapha endriswe khona temper flared towards the inkhosi of the sibonga lokus'quina knabo. Alicule, alicule. Alicu-Maseko people, the ndvooba, night where she lile, tsatse s'dvuatjana sakhe (l'hambe-ke)hambe had been yendriswad, thanking them for their lenya-ke les dviraba laph'emantini, hambe lenya-ke safe-quarding us. She bit it [and] bit it [and] bit "wo-na - nang'limata nine natsi ayeng'bulala it; then she took her little traditional skirt

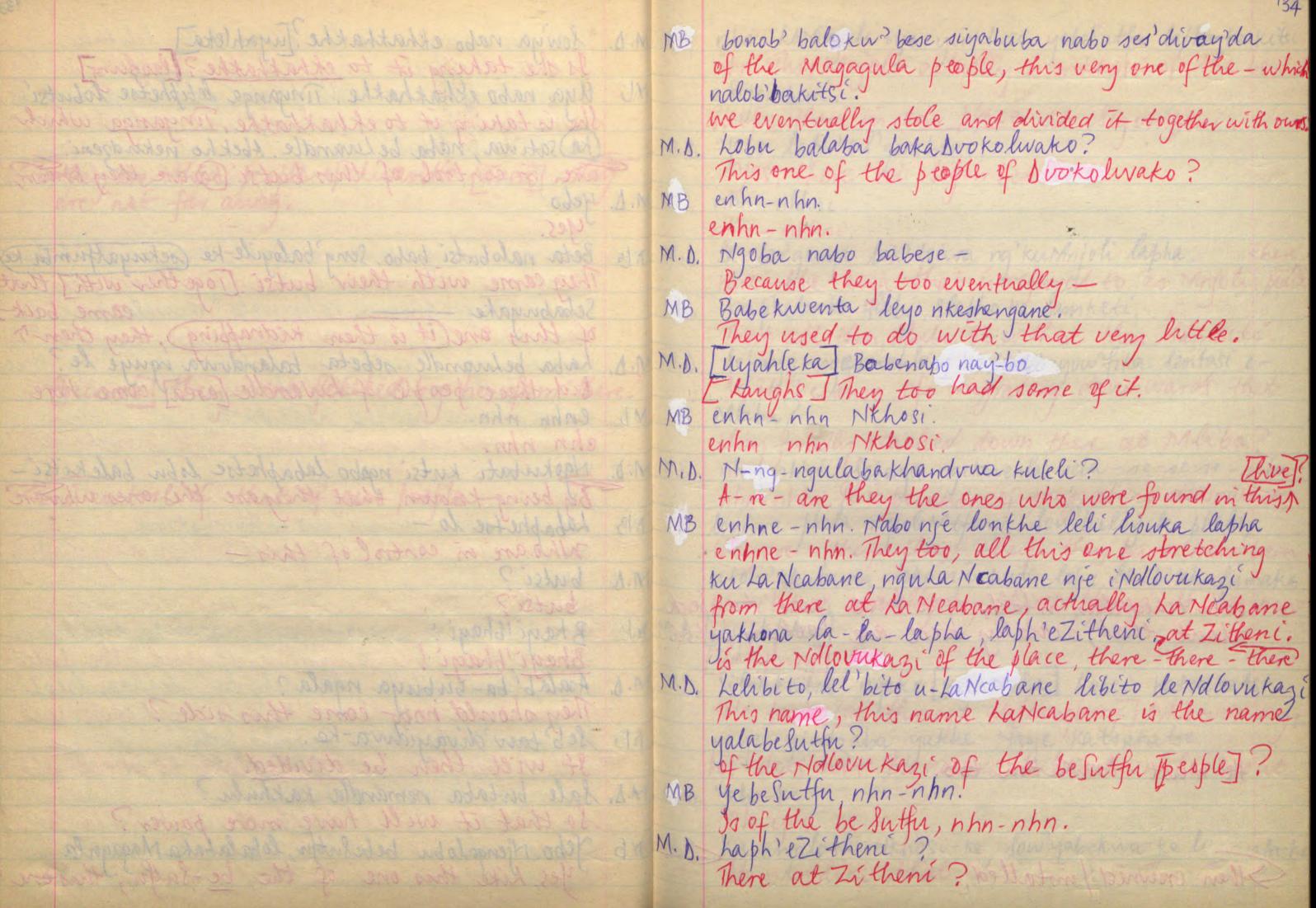
sander der MB lo, natsengisa ngami, uyang bulala lomntfu wenu". (and then left) she occasionally dipped the "Ewn! Wentelani nappela va Maseko, "you balal" skirt in water as she went along and occasional? Ni. Away, maissibile beliether makering - was win - alkardan Away, be latter, now really helped, eve be cause in Shurt me and said this one should kill me, you dipped betrayed me; this person of yours is killing me." M.D. nhn! phn! inkhosatana". dipped it [and then she said] we you - you MB hiphlome!" "Ayplome!" M.D. Lohambobota u-u-u-ung'dzadzewabo yini lo Som-Ss-is-is this hambobota dzadzewabo of blolo? plolo? this Somhlolo? nha, aha nda. Una unada la MB enhn - nhn. Leichherte moto nanamtha se convicuation there. enhin-nhn. M.b. O---- soloxungabo? No habe ! (Rupple time to shawing bangle laborender MB Nhne awkantfung'lunye M.S. Yebo-ke Oh yes. We have I they have new actued them alterna antena te maalemkhount afike adheall inthami natenthon becadence of [Polycist] had tempor, on annial have MB Nhn. Ng'djadze wabo, kuphela sewu-bongwa Nhn. She is djadze wabo, the thing is that she ngenkhosatana rempon planed towards the instruction of the is now being [referred to] as inkhosatana. Marche braght the induction might eithere are M.D. Hhne! had been gendariound. Mankeing theirs its that Nhne! MB Nhn - "Awu, ubulal'inkhosatana? Ngiyabahlasela-ke Nhn -. "Awn, is he killing a nkhosa tana? I am laba baka Maseko". Laph'esihhehleni, laph'erkabaneni Sthere at the cave's sight, at Acabaneni. attacking these people of Maseko then", Right

M.B. nhn is always only lay here has like all and then left the observiously dipped the shirt in water as also went along shirt alcaston Wetranger me therebenes three in a ficker with the besuttu. Aughterne 12 Let it anni -M.D. Jebo MB Batas' gada Ingemuva 3 then dom here ssentin - mhm : Mhm Seven today it is still -M.D. Nanampla solokungabo? Is it still them even today? Mare and Kientherry Marries . where (autralitering lining) -M.D. Yebo-ke (NKhosi) Dh yes (NKhosi) alter pla dandre was be kenplacter searce - provaquier When the I decape water the throng is the menthoratants M.L. More M.L. attackson the people of Merchen Hart

MB Nababulewe-ke laba Maseko ke bahlaselwe-ke, les After the people of Maseko were killed then, after hheble-ke ses mikna labaka Nthambule. Kutsi, labanye they were attacked nght there [in their] cave; we are then given the people of Nkhambulesiborgo Kokutsi-ke seng bona-ke-So that then they are the ones then -MB batas'gadza babhasobhe tesihhehle njoba nanamhla sesi to guard it and watch over the cave's sight since MB soba-ng'laba baka Nkhambule they are still - the very ones of Nkhambule[schenge] M.N. Yebe-ke (Nkhosi) MB Nhn. Yaba lapho-ke Hlubi lolosekuhamba-ke kuhamba-Nhn. Ja, that is where they are , Hubi, and here Ke se- sekuye kufik uhaZidze-ke; naye-ke atsi as time went on and on then there is - the utekwendza kantsi utfunyve bakaZulu; balekubo arrival of hazidze adually; who came as though kutsi atekuba lobutsi lapha kulos'o ko, batsi, Hamba she had come to kwendra whereas she has been mokuba nob'umsikati, utan fike ubutsatse lobutsi. sent by the people of Kalulu; her people

MB Ubobuba ubuye nabo la, liteba letju lelitulu. in order that she may steal the butse from the Umtfom'sikati-ke, wow-phela yisinhlanya nakubo-s'oko [and they said [to her], " Go and steal, even 1) Mababalowe the baba Maseka the bahlaselwe the for ndvødra kinebucili. Though you are a female, you will take the butsi. Stephie the yearstone labortanthambude, Kurtsi >you must steal it and come back with it here so that the litule will be and, Afemale M.S. yebo person then - now - a strally yisinhlange, even "Gici-gici" ayahlanta emajoti, "Hawy kantsi lapha at the husband's home, there is some inchang too. MB Gici-gici" pig-melons are vomiting, Hanne, here at kini, sok-sokgidvura nalencurala "incurala kini yenr place", they are now gioking this incuala, " yentiwa nje?" "No, lækini yentiwa njani?" "Ye itsina to that then they are are the brief t Bartus gartia [ngemara] incivala is conducted this way?" Wo, how is itsiwa, itsiwa". Sok'sho uhazidze-ke. It conducted at your place?" "If is conducted?" Sthis way, this way land] this way. MB "Lekitsi itsiwa itsiwa" wo intfombatana. At our place it is [conducted] this way, this way? M.D. enhn! Swo the notombatana enhn! MB Ow, hamba-ke singani sami uyowu ba lobalekini "On, go then my singani and steal the butsi butsi, lobaleka Zulu ute nabo la", ses'uka loLaZiof your people], of there kerzulu and come back Sbutsi of her people. A source source dze soyaw kuba loba bakubo butsi. with it here, Then hadidze left to steal the M.D. ha - sow'landza balekubo? ha - did she go to fetch the butsi of her people: newsurfar not unor hat redaw? He about the fold MB enhn - nhn. enhn - nhn. white buy the pupple of the Lucien; Her

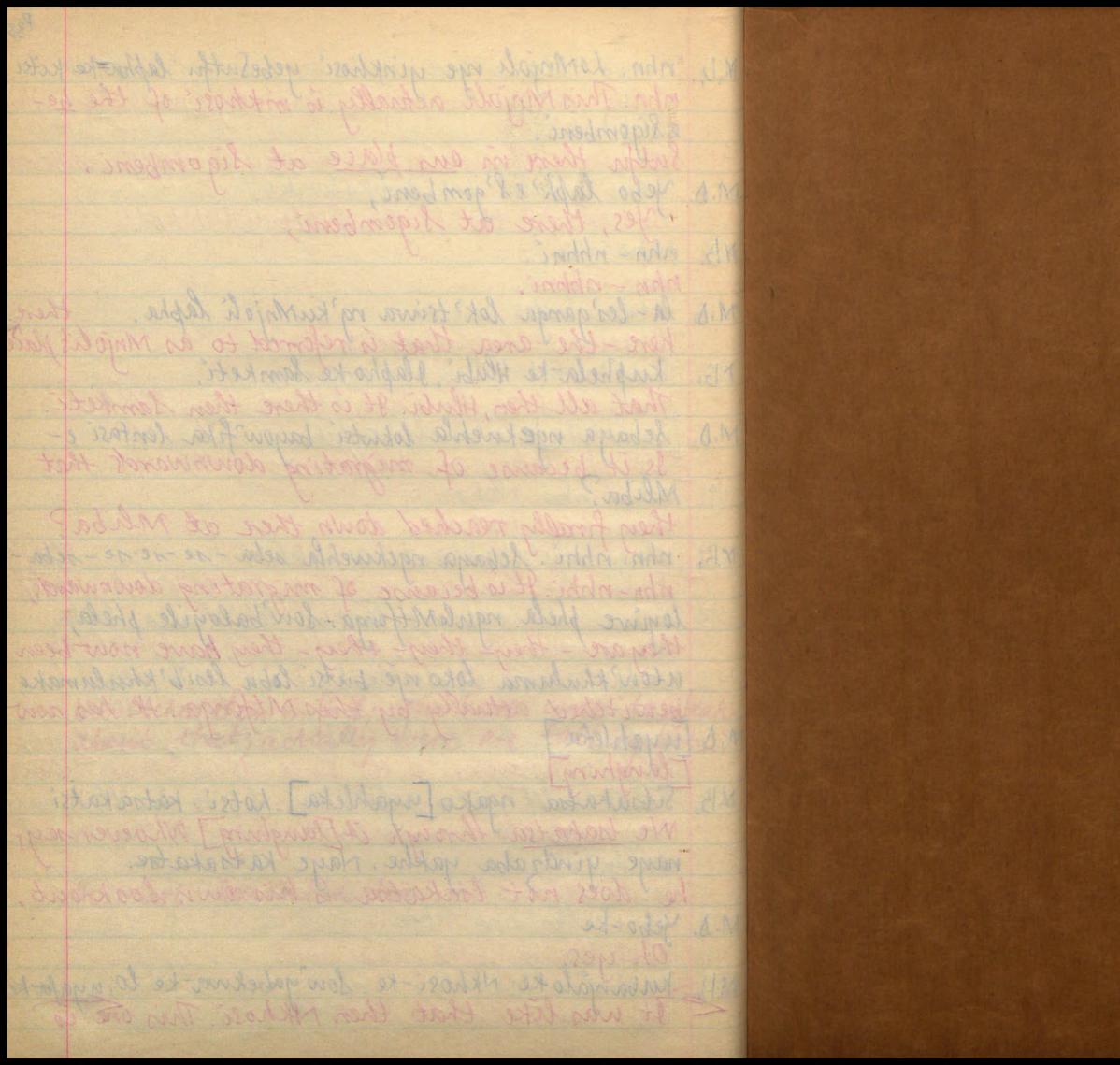
M.D. Sowya nabo ekhakhakhe. Juyahleka _____ Ubobuba ubuye nabo la. liteba letin heli tulu. Is she taking it to exhathathe? laughing is order that she may star the but se from MB Uya nabo ekhakhakhe, Tinyanga letiphetse tobutsi She is taking it to ekhakhakhe, Iinyanga which sto land they said to here and and steal (ka) sativa, haba be Lwandle. Abekho nekhdzeni. are in control of this butse kg are they known, Sthey are these people of Lwandle [area]. They are not far away. M. D. 4ebo MB Beta nalobatsi babo. Seng baloyile-ke (sekuyatfumba ke) hey came with their butsi. [Joge ther with] that Sebabuyake ______ came back. of this one (it is then kidnafping), they then? M.D. haba be mandle sebeta balandowa nguye le? M.D. haba be mandle sebeta balandowa nguye le? MB enhn nhn. lacted at a ano hearth, emails to Hawky have the Price access stig-melons are consisting, then we have [because] they were fetched by her from there? MB enhn nhn. chn nhn. M.D. Ngokubati kutsi ngabo labaphetse lobn bale kitsi-By being known that they are the ones who are 2 Smicontrol of that of our people -MB Lababletse lo -. Who are in control of this -M.D. butsi? butsi? MB Bhayi!bhayi! Bhayi!bhayi! Our, have buske divigional same augurate laboute fun Elist go theor my disagin and steel the bater butsi, tobalkhar alle ate nabo to , Servita taler M.D. Asalab' ba-bubuya ngala? They should not come this side? if forever prophely in charge the Quilles and came drick MB Seb taw divayidwa-ke, de auguintente tates on kubo butte It will then be divided. M.S. Sale birtaba remandla kakhulu? So that it will have more power? MB Jebo. Njengalobu bebesntju, lobalabaka Magagula yes. Like this one of the be-suth, this one



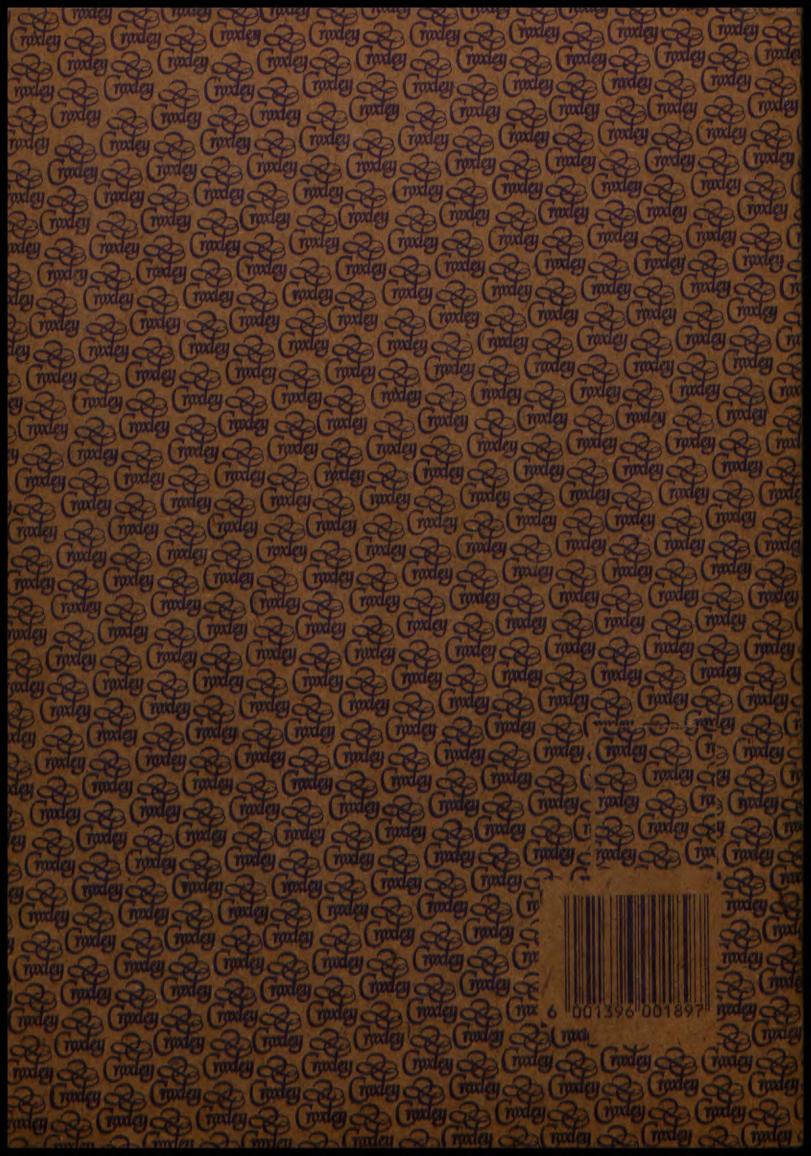
A-re- are they the ones who were found in thiss enhne - nhn. They too, all this one stretching ku La Ncabane, ngu La Ncabane nje i Ndlovu kazi from there at Ka Neabane, actually ha Neabane yakhona la la la pha, laph'eZitheni at Zitheni. is the Ndlovukazi of the place, there there there M.D. Lelibito, lel'bito u-LaNcabane libito le Ndlovukazi This name, this name harkabane is the name

M.B. nhn. Lomnjoli nje yinkhosi yebesutfu labha-ke kitsi nhn. This Mnjoli achrally is inkhosi of the be-e sigombeni. bomab' balo in base reprodubin nato ses' divariad natob baketstill we wontenally atole and divided it togets M.D. Yebo laph'e S'gombeni, M.D. Yebo laph'e S'gombeni, Yes, there at Sigombeni, MB. nhn-nhhni. nhn-nhhni. hobse balated bakaburaka? This one of the breptic of blovin unated en hn-n hn. M.D. la-les'ganga lok'tsiwa ng'kuMnjoli lapha. there. MB. Kuphela-ke Hlubi, Ilapho ke Samketi, Mnjolis place Herause thay two eventeuting -Babe knuenta Lleya nkedhengame. They used to do weth I that went hed That all then, Hubi. It is there then Samkete. M.D. Sebaya nge kwehla lokutsi bayow fika lentasi eunahieta Babenary bo nato Is it because of migrating downwards that Mliba they finally reached down there at Mliba? t. Mag. aquitabaktrandruce bulleti? MB, nhn nhhi, Sebaya ngekwehla seba - se-se-se-seba-Arrive they the ones with a work to work on the nhn-nhhi. It is because of migrating downwards, logive phela ngulo Mtforga. Soit balogile phela, they are - they they - they have now been Eastac - when ridge one lowethe leli linuta lathe chime - who. May too all this are stretching a la Niabani, ngu la Neabame nje i Nidloiru kazi uton khuluma loko nje butsi lobu lesib'khulumako, bewitched them in fact; you have come to speak about that; a chally were are talking butsi. bewitched actually by this Mt fonga. He has now M.D. Juyahleka Flanghing MB. Sitsakatsa ngako [uyahleka] hotsi katsakatsi heliberto, let bito un bodarts ane habito he Malovy ha We tsakatsa through A [langhing] Whoever says name yindzaba yakhe. Naye katsakatse. This prome it this manage bar habit one is the uala behavior to He must toakatsa too. he does not trakatsa is his own look-out. M.D. Yebo-ke 4. As happing a theme ?

M.B. Kubanjalo ke Nkhosi-ke. Sow yabekwa-ke lo, nyafa ke It was like that then Nkhosi. This one is







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