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J.D. 267

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E8

John Axiomalo

J.N. ya, wayeyeza, wayengazundi zundi; wayeye.  
 ya<sup>37</sup>, he yeyezald<sup>42</sup>, he was not zundaring<sup>41</sup>, he  
 yeza, njongoba thine siyeyeza nje. Futhi ke  
 was yeyezaring<sup>42</sup>, as we yeyeza. And, he  
 engumtswana ka zide, kulaph ufike umehlukanis  
 was also Zide's<sup>24</sup> child; it is where you distinguish  
 khona umtswana ka zide; bayayeyeza, nalab  
 Zide's child, they [Zide's Children] yeyeza  
 labasala lemuna bayayeyeza.  
 even those who remained behind, yeyeza.

D.D. qhubeka matfanemnguni  
 Continue, child of matnguni<sup>13</sup>

J.N. ungabathala nje emlokuzaneni, emtubatuba  
 you can find them at this place, at  
 kakhulu, lapho bayeyeza khona. Nalaphi ke  
 Mtubatuba, they are many there who yeyeza<sup>42</sup>  
 bayayeyeza, bambona ke, bamzwake baka-  
 Even here, at our place, they yeyeza<sup>42</sup>. They  
 Moyeni, bamzwa kithi lomuntu lo ukhulu  
 then saw, and heard that he [Madanga]  
 ma ulimi okungasilo lwakithi, bamgenake,  
 was a person who spoke an language which was  
 bamgenake kithi akaklale emasimini.  
 not theirs, they then kept him, told to stay in fields

D.D. ukhlaleni laymasimini?  
 why was he made to stay in the fields?

J.N. abebukizi lokhuzana, izinyoni.  
 He was watching birds.

D.D. usungumfana?  
 was he still a boy?

J.N. ngumfana vele. Zingemabhadubhadu ke  
 He was a boy indeed. They were of many

## Footnotes

43 Kuphelake — 'that's alone' or 'that only'. This is a SiSwati phrase which expresses agreement with what is being said. It can be taken to be the equivalent of: 'that's is!'.

44 KaMoyeni } — place where the Magagula  
also: KaMagagula } people are found, and were  
found, in the past. Moyeni and  
Magagula were possibly their  
ancestors.

45 emajaba } — see glossary  
singular: ijaba }



lezinyoni, imibala yazo.  
colours, these birds.

D.D. laphelkhenzeni phela kwakutinyoni, tatitsi nate-  
there, in the lowveld, when birds of this veld  
thula laphetulu kudume kutsi z-z-z-  
flaw passed [over one's head], there used to be a buzzing

J.N. kuphelake Dlamini: sound, z-z-z-  
kuphelake<sup>43</sup>, Dlamini<sup>49</sup>

D.D. Mntfanemnguni  
child of a Mnguni<sup>13</sup>

J.N. kuphelake kwaba nguloko ke, wahlalake  
kuphelake<sup>43</sup>. It was that, he stayed, watching  
ebuka lezinyonike ehlala ebuka lezinyoni  
out for birds, stayed, watching out for birds.

D.D. nyalamafisha, ufihliwe fihhi, ngoSiswati,  
In short, he was in hiding, in Siswati,  
ngabe katatwa?  
because he was not known?

J.N. ufihliwe ngulaba baka Moyeni ngoba akatwa.  
He was hid by the Moyeni, because he was  
kwase kuyenzake kusukake labu baleka-  
not known. Then it happened: some people from  
Ngwane, bewaka Shelo laka Moyeni. Nabavakasha  
kaNgwane<sup>15</sup> visited kaMoyeni<sup>44</sup>. When they visited  
laka Moyeni, njengemajaha ahambe eshinga,  
kaMoyeni<sup>44</sup>, as emajaha<sup>45</sup>, they cadged, on  
anguko kante, kwase kuhamb umuntu othile,  
their way, and they were being everything as they journeyed  
lowafika nokumfanisa, umntanjengalo, kanti  
Then a certain person identified the boy.  
kulababantu lowomuntu othile, ulumekene  
[Coincidentally] among those people the one who identified

46 Indlowukazi } — see glossary  
variant: Indlowukati }

47 Sibongo — see glossary

48 Inkhosikati } — see glossary  
variant: Inkosikazi }

49 Hawu! } — interjection, 1. Of strong disapproval,  
also Hawu! } regretful surprise. e.g. Don't! You  
mustn't! 2. Of great surprise,  
wonder.

50 Owu } — 1. (interjection) of sudden surprise.  
variant: awu } 2. Of surprised interrogation  
3. in some contexts this morpheme  
is non-influencing in a sentence.



51 du! } - of quietness  
variant: du!

D.D. emajaheni?  
[you mean] from emajaha<sup>45</sup>?

J.N. emajaheni, akhona khona natimuzwa kuthi,  
[yes] from emajaha, of that place, some people  
sebuya sho labange, ngokuhlebeza, kuthi  
said, whispering, that: "this person is new here,  
lomuntu lo uyefika phela la, akaziwa kokuthi  
he is not known, as to say he comes from  
uphuma kaZulu, Kanye. Luthula du! lelijaha  
kaZulu<sup>22</sup> under these circumstances." He [Lijaha]  
labuyeleluma.

kept quiet - du!<sup>151</sup>, and went back.

D.D. alimkhulumisi?  
He never spoke to him [Madanga]?

J.N. Cha! phela abangumuntu longaveli kabhe,  
No! In fact he [Madanga] was a person who  
futhi esaba naye; lebesingathi ngesilungu  
never really came out in the open, and he, himself, was  
phacelezi, sibhulume lebulwimi lewekuthi  
also afraid; in English we can say he was  
wayengumuntu lokhosole,  
a refugee.

D.D. kukhosola kwakhe, angetsembi muntfu?  
his bearing a refugee [made him], not trust every person?

J.N. angethemi muntfu, ngoba phela wayebha  
[yes] not trust a person, because, he was in  
cile.

hidding [there].

D.D. qhubeka mofanemnguni  
Continue, child of a Mnguni<sup>13</sup>

J.N. ekhambeni kwakhe lelijaha lakagumede  
Having gone. this lijaha<sup>45</sup> of Gumede [Ekan]



52 Muhlekazi - a royal title, also used as an address name for the queen mother in Swaziland

53 inkhosatana } - see glossary.  
variant: inkosazana }

54 Wo! - 1. (interjection) Expressing amazement (whether of admiration or displeasure) regret, grief, etc, hence: "Oh! alas", etc. 2. In siSwati it could also mean: "I see or I get it/I understand, and in this sense, it is usually a response to someone's point.

ke selibuyela lemuva. Malifika le seliyi-  
 he then went back. When he arrived, he reported  
 yibika indzaba leNdloukazi. "Hawu!  
 this matter to the Indloukazi<sup>46</sup>: "Hawu!  
 Muhlekazi, lena kaMoyeni, ngithize ngisithi,  
 Muhlekazi<sup>52</sup>, there, kaMoyeni<sup>44</sup>, I came across  
 ngihamba hamba ngatholana nemfana lonje,  
 a boy who is like this, as I walked about.  
 ngathi ngibuzi, bakhuluma loku. Ngiyamsela.  
 When I asked, I was told this. I suspect that  
 Kungathi ngempela lemunfu walajikhaya;  
 this person belongs here, at home; he belongs  
 wakubaNdloukazi, ngabufana neNdloukazi  
 to Indloukazi's<sup>46</sup> people, because he resembles Indloukazi.

D.D. Lelijaha linelilungelo, njengemunfu lebhulu.  
 This lijaha<sup>45</sup> had a right, as a person who  
 ba, e inkhosatana yekuyawungena ikhulu  
 [was among those] who escorted inkhosatana<sup>53</sup> [the  
 me neNdloukazi, ngoba phela ngabo laba-  
 right] to enter and talk with the Indloukazi, because  
 melusile la?

they are, in fact, the ones who guard her, here?

J.N. yebo  
 yes.

D.D. qhubeka Mguzi.  
 continue, Mguzi<sup>13</sup>

J.N. nasokuyawuwa ke <sup>tho</sup>capa, indloukazi,  
 when it transpired <sup>tho</sup>before, Indloukazi<sup>46</sup>  
 uThandile, umama kaMswati, uthi: "Wo! Ake  
 Thandile, Mswati's mother, she said: "Wo<sup>154</sup>  
 nibuyele nyombolola kahle, nakunguye lo  
 go [you people] and examine him carefully, if it's

engimazi ko, lomfowethu, lowasuka lekha, him, this one, whom I know, who is my brother, wanyamalala, nizawufike nimthole. Bayaya, who left home and disappeared, you will found ke bafike lenake sebaya bizelwa, lowaka him. They then went [to KaMoyeni<sup>44</sup>] and Gumede, sawuhamba nalomunge. Sebaya mbiza called him - the Gumede man was now accompanied ke, bayamkhulumisa, bayamkhulumisa by someone else. They called him and talked with him.

D.D. uyeyezaza?  
He yeyezazi<sup>42</sup>?

J.N. uyeyezaza lomfana. bathi "Owu, nguye He yeyezazi<sup>42</sup>, this boy. They said "Owu<sup>50</sup> it's ngempila." Nababuyele muva bathi: "Awu him, really." When they returned back, they said: Muhlekazi! Mnguni! ... "Awu<sup>50</sup> Muhlekazi<sup>52</sup>! Mnguni<sup>13</sup>."

D.D. sebatfolile futsi nekutsi ufake kanjani, They had found out, how he had come as well, nekutsi wasuka kanjani, wabanika wonke and how he left [home]; he had given them umlandoo. Nangenkhulimo bayevana, ngobe all the story. Even by speech, they understood nabo lababara Gumedze bayayeyezazi? each other, because even the Gumedze yeyezazi<sup>42</sup>?

J.N. yebo. Nasebabuyelake lena, sebakhe bayayeyezazi. When they returned [home], they reported kubakhe entsheni, eNdloukaziini. Indloukazi this to the king, to the INDloukazi<sup>46</sup>. The ke ithi: "Cha, akalandwe. Nguye lomfowethu Indloukazi said: "No, let him be fetched; it's him,

compane." Pathwale nempela ke, bafike kuba the young brother of mine". They then went to KaMoyeni KaMoyeni babitshele ke: "Sowuyafunakala and told them: "This boy is now, being lomfana lomfana ke? wanted, this boy?"

J.H. sekubhwa... yamaSwazi? Had that been reported to the King of the Swazi?

J.H. sekubhwa Sekushina. Indlovukazi yase It had been reported. It had been said; the vele sayithi Indlovukazi<sup>46</sup> had then reported.

D.D. kuma "Lapha sinoludaba lokunjengabulu? that: "Here, we have an issue, which is like this?"

J.N. "sinoludaba lobunje, lobunje, lobunje. "We have an issue which is like this, like karabufana onqumf-wethu nangu nangu this, like this; there is this boy, who is my nangu, kinyela is sekubhwa ukalandwe brother, here he is, here he is here he is!"

Indlovukazi yafikisa swazi sayithi "akalandwe". Indeed then, it was said, let him be fetched. The King of the Swazi said: "Let him be fetched".

Indlovukazi ifike (yaandezela ngempela He was then fetched [from the Magagula], indeed.

Kuthi: Owu! Nangu? Manje inkhosi When the Indlovukazi<sup>46</sup> arrived, she really pressed iphelele kuba lapha kuyamaSwazi. "beka that: "Owu! It's him? Now, the king then got Manquma farqathat-umoya kuyaka bamfike; very angry; this one of the Swazi, "How can

55 Bulanda } - it certainly has something to do  
variant: Bulandza } with eBulandeni (or eBulandzeni).  
The meaning of Bulanda/Bulandza  
could be derived from the verb:  
'landa/landza' (to go and fetch)  
which would then mean something  
like: 'The place where [a person  
was] fetched and placed at'.

56 coshanad - the verb 'cosha' means 1.  
to chase 2. to defeat/conquer  
3. to pick up something (e.g. paper).  
The suffix na, that appears at  
the end of the word transforms  
the word into expressing the idea  
of reciprocation. yet coshanad  
the reciprocal could, in siSwati  
context, still be used with intention to  
convey the idea that someone chased,  
defeated, conquered someone else. In  
such a context, the na would act  
as merely a connective morpheme,  
connecting two ideas spoken about.



bamfak entaweni yabo nye, bamgcinimpela nje  
the Magagula people take a person this much [important] and hit  
him, and keep him in their own place, really?"

D.D. Bamba ne kumbika? "Without even reporting him?"

J.N. Pangese bambika, bamweze nalakithi,  
"Without even reporting him, showing him to  
Kwizwenani?" Kulapho ke kufika kwama-  
us, what's happening?" It's then how Madanga

danga kulaba basebulandeni; wasenikwa  
arrived, [that is, concerning] those of eBulandeni<sup>7</sup>. He  
indawo yokuthiwa Bulanda. Ngoba Bulanda  
was then given an area called Bulanda<sup>55</sup>, because  
habe bini izwe kaZulu, bokuthatha indawo ka  
Bulanda for them [Ngwane's people] of Zwide<sup>24</sup>, kaZulu<sup>22</sup>  
zi le, babesebuphelile kaZulu, ngentya  
of taking the Indlowukazi<sup>46</sup> there, yonder, had, by  
yokuthi Shaka wacoshana naZwide.

then, got finished in kaZulu<sup>22</sup>, because of the reason that  
basebathala lemfanaka sebambisa lapha  
Shaka Coshana'd<sup>56</sup> with Zwide. They then took this  
eBulandeni.

boy and placed him there, at eBulandeni<sup>7</sup>

D.D. Maficamquni, kulominqaka lesikhuluma  
Child of Mquni<sup>13</sup>, in these years, about  
ngayo, namngqele ngifika nise lapha  
which we are talking, it would not happen <sup>that I, after</sup> arriving at your  
sitayi like ngilale, while wena  
home, sleep and you would not report me to those  
ukhululeke ungatayi kuyongibika kulaba  
in charge, yet [you] feel untroubled. If you had  
labaphitse kulominqaka. Uma ungabala  
to stay with me, for days, without

57 nhla! — idea. of glancing.

58 bukhosi } — see glossary.

variant: ubukhosi

also: inkhosi/inkosi

nami kupthelemalanga unyakayi kuyongibiki,  
reporting [about my arrival] to those in charge  
kwaturakile laba licala kulaba labapheso  
of the area, that would be a [Court] case,  
lemanga.

as far as those in charge of the area are concerned.

S. N. Nakuba laba bakamagagula, enkulumeni  
Even to those of Magagula, in the talk, it  
kuthwa wela imbokwa licala, lekuthi  
is said, they, indeed, had a charge layed against  
bakugozo kanjani leku; ngangoba  
them, for that deed; And, the taking of this  
lekumthatha lo basala bambeka lapha  
[Madanga] and placing him there, across, at  
ngashaya eBulandeni, yasimnika lelizwe  
eBulandeni, he then gave him that lizwe  
lekuthi sawuzawukialo khona. Sekuba  
that he would now stay there. Then there  
nelinye lo lelithile selibukwe<sup>148</sup> bakamagagula,  
was a thorn, which was facing the Magagula,  
kufesozo sabo, ngilaba bakaNgwane,  
as a result of their act, by the [people] of kaNgwane<sup>15</sup>

S. D. lapha mofaremguni, Singagazeleli lapha  
Here, child of Mnguni<sup>13</sup> let's not emphasize  
kakhulu, ngifuna kuwa lapha ekutseni,  
very strongly here, I just want to hear, here that, when  
in these days itsisi 'Nhlal' kubonakala  
the king did the 'Nhlal'<sup>157</sup> and it was seen  
kweutsi "Hawu! lobu bukhasi lobu. E  
that: "Hawu"<sup>149</sup> this is bukhasi<sup>158</sup> this here. E-  
bukhasi ke labubukani emehlweni.  
Eumi bukhasi<sup>158</sup> do not look at each other in<sup>the</sup> eyes.

J.N. yebo  
yes

D.D. Nababekana utsi Bulandza, nakubukhosi,  
When they placed each other, and [the king]  
babekana ngaliphi, mhlawumbe kukhona  
saying Bulandza<sup>55</sup>, if it was kingship, <sup>was</sup>  
lorqphl'urufete kulabadzala thona  
the nature of giving him [Madanga] this land, maybe  
laphe?

there is something you can get from elders in that area?

J.N. e. kuloko nkhesi, Nabayisana, nakambuka  
eZumi, in that nkhesi<sup>20</sup>, when they, when  
kuthi bukhosi labu, wabe sawu ifelwa  
he [king] looked at him [Madanga] and realized that  
yindlala yokuuthi, njengeba bubukhosi,  
it was bukhosi<sup>58</sup> this, he then suddenly felt that  
abube nendawo yabo.

as kingship, it should have its own place.

D.D. Singete Sibukana, utaba semphumalanga  
We shouldn't look at each other, you will be  
ngibe  
at sun-rise, and I...

J.N. utaba semphumalanga narbesondhonalanga  
you will be at sunrise and I will be at sunset.  
mine, Hamb'ukhale ke laphe kulendawo  
Go and stay there, at the place where I  
engikubeka yona: Bulanda, ubukhosi,  
assign you; Bulanda<sup>55</sup>; you are bukhosi<sup>58</sup>

D.D. kuze kubekona basebulandzeni. Ase-  
[So], that is how the people of ebulandzeni came  
dlulele kulatnye,  
about. Let us pass on to others

59 ebukhosini — } see glossary concerning bukhosi  
e — ni — } ebukhosini :- e is a locative  
which goes with the suffix  
'ni'.

60 inkhosi } — see glossary.

variant: inkosi

plural: qemakhosi

61 Mswati — a 19<sup>th</sup> Century Swazi King, whose  
father was Sobhuza I.



J.N. Kubarabe ka, Dlamini, kutlangana kweba-  
 It went, Dlamini<sup>19</sup>. [As for] the meeting of  
 ka Dlamini, nebaka Nkumalo ngizawubuye  
 those of Dlamini [lan] and those of Nkumalo [lan], I  
 ngikuthintela loko nasengibabutha bonke.  
 will touch that for you, after I have collected all of  
 D.D. Mnguni  
 them together.

Mnguni<sup>13</sup>

J.N. kusutheke laphe, besefuyiwa endaweni  
 From there, it then goes to the area, which,  
 bukuthi, kungathi ngangiyathinta laphe,  
 [in fact] It seems that I should touch there,  
 ngobe sekuzawuthinta laba besibili.  
 because, it will touch upon the second ones.

D.D. Mnguni  
Mnguni<sup>13</sup>

J.N. njenge ka ka, Indlowukazi, uThandile,  
 As the Indlowukazi<sup>46</sup>, Thandile, was bukhosi<sup>58</sup>,  
 yayibabukhosi, iphumebukhosini,  
 having come from ebukhosini<sup>59</sup>

D.D. eta afwile bukhusi yena rgekwahe?  
 Coming carrying bukhosi<sup>58</sup> herself, on her own?

J.N. rancu ke kwafikisigaba, Dlamini, njengoba  
 There it is. A stage came, Dlamini<sup>19</sup>, as the  
 inkhosi yabese yithalumpuzana ubizwa  
inkhosi<sup>60</sup> later got a child called by the  
 kuthwa ngu Mswati. Wase waza liphuzu  
 name Mswati<sup>61</sup>. Thandile, then showed out  
 Thandile, ngokublabekela ekhumbule kwaye  
 a point, by singing, [while] remembering  
 ebukhosini laba, kuthi kuye kwenzweni;  
 at her <sup>parent's</sup> home at ebukhosini, that, which is

62 indaba } - 1. a story  
variant: indzaba } 2. an affair or issue of a  
serious nature that needs to  
or can be discussed seriously.

63 icwala — see glossary.

64 valiwe — from the verb 'vala', meaning  
1. 'shut' or 'close' or 2. 'forbid'.  
1. valiwe means 1. it/he/she  
has been shut or closed,  
2. it/he/she has been forbidden.

65 pho — interjection 1. is that so? really?  
2. yes! (I understand or agree).

kwakuye lwenziweni nakuzelw inkosi. Waso, normally done; what used to be done, when an ekhabelela laphemva kwemuzi, ethulisa inkosi<sup>60</sup> had been born. She then sang behind lomtuwana, the homestead, silencing a baby.

D.D. lololala emkhane kuye? the one which is [baby] here, at her back?  
J.N. lololala emkhane kuye, Mswati. Waseso the one which is [baby] here, at her back, Mswati.

benzake indaba yani, ekhabelela, lendaba. She then worked the indaba<sup>62</sup> for what, singing, yencwala nje. Kukhona igama lencwala the indaba<sup>62</sup> of incwala<sup>63</sup>. There is a word lalalikhulumaka, engele ngiliphathe phela, for incwala, which talks, which I can't livaluwe nkhozi. touch, because it is valuwe<sup>64</sup>, nkhozi<sup>20</sup>.

D.D. nhr nhr nhr<sup>65</sup>, nhr

J.N. wakhabelela layengoma, bambuzo bakaNgwane. She sang that song, and bakaNgwane<sup>15</sup> (people) "Yini into lowuyikhabelela?" LoThandiye. asked her: "What is this thing that you are singing?", Awu Nantlabe, phela kithi Nakuzelwe this Thandiye<sup>42</sup>. Awu<sup>50</sup> "I am singing--, by the way inkhozi kuye kube nje, yincwala.

at my parent's place, when an inkhozi<sup>60</sup> is born, it goes like this: <sup>its incwala<sup>63</sup></sup>

D.D. nhr. Mntfanemvuni, ngitawebuyela nhr<sup>65</sup>. Child of a MNguni<sup>15</sup>, I will return a little kancane, ngilote nangimcane, e kutsi when I was young, e- [um], when a

66 inyang — is a traditional healer, who is known to rely more on herbs for healing, yet he/she may also be a diviner. An inyang can also use his/her medicines for prophylactic purposes.

nakunel umntwana, angati noma kwaku-  
 baby is born, I don't know whether or not  
 biketwinyanga yini, athonjiswe inyanga,  
<sup>this would be reported to</sup> an inyanga<sup>66</sup>; [it] would be shown to an  
 kutsiwe, e- kubikwe, kubikwe, kuwentelwe  
inyanga<sup>66</sup>; it would be reported so that where  
 kutsi nalokuphi lokuphi, ahi kutsi kutelwe,  
 ever a person is, she/he may know that  
 kangikwazi lokutsi mhlawumbi loku kuba-  
 someone has been born. I don't know whether this  
 mbiloma nalobisiko yini?  
 is related to this custom or not?

J.N. Dlamini: wekunene ukutsi kutambelanga  
Dlamini<sup>19</sup> wekunene<sup>21</sup>, that it is related to  
 nalobisiko, angikwazi loko; kulobwazi  
 that custom, I don't know that; from the  
 lengalwazi mine kuloko.  
 Knowledge that I have in this.

D.D. Manyeni: emasiko, lesesivalabile tsine,  
 There are many customs which we have  
 siwe lesimnyama  
 abandoned, we black siwe<sup>4</sup>

J.N. yeba nkhozi, ngiyakuruma loko.  
 yes, Nkhozi<sup>20</sup>, I hear that.

D.D. lebe kubonakala, abekhuluma  
 which, it was seen, were talking

J.N. abesweleka. yeba nkhozi. Ielenyanga nje,  
 they were needed, yes, Nkhozi<sup>20</sup>, that inyanga<sup>66</sup>  
 abekungulelinwe lisiko.  
 it was one of the customs.

D.D. Indlovukazi: Phuma nalobisiko, losowukhulu  
 the Indlovukazi<sup>46</sup> got out with this custom,

ma ngalo...

she was still talking about it...

J.N. lalokuba lokutsi inkhosi nayitelwe kuthona  
for her parent's place, [namely] that, when inkhosi  
lingoma letitsite letigondzene nobukhosi  
is born, there are certain songs which are  
kuphela nja.

directly connected with bukhosi<sup>58</sup> only, finish.

D.D. ghubeka mofanemquni ngilalele  
Continue, child of a Mnguni<sup>13</sup>, I am listening.

J.N. kutsiwa ke emlandaweni, uThandile ke  
It is said in the history, Thandile, this  
lo, wasobantiso loku kwase kufikindzaba  
one, used this. Then an indaba<sup>62</sup> arrived:

Kwitsi: "Awu! Lingoma lowuyitlabelako  
it said: "Awu<sup>50</sup>! This song which are singing,  
e-lyini?" Watsi: "Yincwala." Kwase  
is what?" She said: "It's an incwala<sup>63</sup>". Then

kukhulungwa ke sigungu. LeSo sigungu  
there talk, which was secretive. That secretive  
esikhulungwako ke, wasafikindaweni loTha-  
talk. then, she, this Thandile, then arrived at  
ndile ukuchazukuthi: "nho, nho, njengaba

an area, where she explained thus: "nho<sup>65</sup>, nho, as  
senjivezile loku kwalekhaya kithi imini-  
I have exposed this, for our home, the details  
gama yako kongo yasala lomva.  
of all these remained behind.

D.D. mofanemquni sibuyela laphayayi  
Child of a Mnguni<sup>13</sup>, [let us] return there,  
kwekutsi, e-umfati nakatekiwe ekhaya  
where [we said that] a woman, after being

sekwe mukelwa, e leta nako lekabo, kub  
made wife at home, when what she brings  
pho ngingatfoli khonake, khona lapho,  
with her from her [father's] place, is accepted,  
motfanomnguni.

that is where I don't understand there child of a Mnguni

J.N.

Yinifo lena. lasayenta lo, Thandile,  
This is a thing <sup>that</sup> which she, this Thandile, is  
njengentfo laphuma nayo kubo, lenake  
doing, as something she came from her  
laberiyitbuluma yalomntwana. Base baye  
[father's] place with; this which I have been  
khangana ke, laba baka Ndwandwe, batsi  
talking [about], concerning this child. Then the  
"awa sesitika phela la nako sagwinywa  
Ndwandwe people met, and said: "Awu<sup>50</sup>, we  
kuloko leayiko le, njoba sibalekile",  
have come here, where we swallowed, concerning  
bobani ke labahlanganako? Ngulaba baka-  
what we are there [in Kazulu], as we have fled".  
Gumedze lebeta neNdloukazi, Kanye nabaphi?  
Who are meeting? It's those of Gumedze [clan], who  
Nalawa Madzanga, losatfoli kele.

came with the INDloukazi<sup>46</sup>, together with who? With that

D.D.

Naye abangetanga yedwa <sup>Madzanga, who had been found?</sup> phela base ba-  
Ewen him, he hadn't come alone; they were  
yafelwala, libutfo lalibambe liklephuka.  
then found, libutfo<sup>29</sup>, split up, in the course of their travelling

J.N.

libutfo lali... nanso ke!  
The libutfo<sup>29</sup> was, that's it!

D.D.

qhubeka Mntfanomnguni  
Continue, child of a Mnguni<sup>13</sup>