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Magagule

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FR  
BLAESVA

Croxley

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Magida Magagule p1-15

Makhoba Gumede p15 - onward

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## Footnotes

13. Mdzimba - <sup>Mountain Range</sup> ~~a place~~ which is about 10 1/2 km South/  
East of Mbabane.
14. Madlangampisi; a place about 45 km North East of Mazingi  
a name of a person
15. Mdondlo - possibly is a sinatelo of Msibi
16. Moyeni - <sup>a (19<sup>th</sup>) Magagula chief</sup> ~~probably a name of a person~~. ka Moyeni  
a place about 4.5 km North East of Piggs Peak
17. Magagula - is a common surname in Swaziland.

Magagula, not a sig

1 Uyakuyanga. — Kani utakwenta nje  
He is deceiving you — are you going to do like that

2 E

Ngitsi ke mine Mungida mine Magida Magagula<sup>17</sup>  
I say Magida. I, Magida Magagula is the  
ngumsa wa Madlangampisi. Madlangampisi utalwa  
son of Madlangampisi<sup>14</sup>. Madlangampisi<sup>14</sup> is begat  
yindvodza nje utalwa ngundlondlo Ndondlo ke  
by a man, is begat by Ndondlo<sup>15</sup>. Ndondlo<sup>15</sup> then  
utalwa ngu ngumoyeni Moyeni utalwa ngu  
is begat by Moyeni<sup>16</sup>. Moyeni<sup>16</sup> is begat by  
angisati ke lowa Moyeni kutsi<sup>10w</sup> utalwa ngubani  
I do not know this of Moyeni that who begat him  
angisumati ke lolomdzala kutsi sawutalwa  
I do not know this old one that who begat him  
ngubani kulukha labatsatfu laba la.

Among the three who are here.

Sengisha ke kokutsi lapha lokhona ke

I say that one who is here, the one I know  
lengimatiko ngu Peter Penguyena asagina nyalo  
is Peter who is the last one to die among  
kufa kulabantfu lamakhosana alevive laba  
these people, these heirs of this territory of  
Moyeni seke lapha basuka khona besuka le  
Moyeni. Where they come from, they come from  
emdzimba labakanye bahlangene. Kanye  
mdzimba, they were together with the  
reBasuthu balwala le emdzimba nase ke yena  
Basuthu only there at Mdzimba then he  
sowusuka sewuyewuka sawuta nyala

## 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. Lyakhutubana - possibly mean they started fighting against each other, those from Mtzimba and those from kangwane. It here refers to these 2 groups.
5. Kamadolo - a place where the madolo people live far North Eastern borders of Swaziland (see Bonner book page X)
6. Kamatjelani - See kamadolo above.
7. tutewumakhisa - can either mean to help someone when he builds up something or to give someone a place on which to build.
8. Nine bekunene - See glossary

went down and came this side  
 sebayusala ke lencumbi yabo le 'laph' emdzimba  
 they were left then lencumbi<sup>2</sup> of theirs there at indzimba  
 lapho sekutakufika ke laba bakangwane ke  
 there would come those of kangwane<sup>3</sup> then it  
 bese iyakhutulana ngakhona ngala ngitsi mine  
iyakhutulana<sup>4</sup> that side I say

'nayi 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 madolo<sup>5</sup> from matjelani<sup>6</sup>  
 khona ke sewubuyela lenkhosi Inkhosi  
 where he came from, went back to the king. The  
 seyifike utsi wente kom 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 sengiyabonga lowubuyile.

gone for good. It and thankful because you have  
 Sowuphinde uyambuyisa utewumakhisa khona  
 come. Again he brought him back utewumakhisa<sup>7</sup> here  
 la utsi buyela le eveni lakho utokwaka

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 bekunene<sup>8</sup>

nine bekunene lengkhona ngingakusho kutsi  
 that I can say I know it that which I  
 ngiyakwazi ke loko nokukufjelwa ngilabudzala  
 was told by the elders.

## Footnotes

9. Avokolwako - probably in the west of Mhlume.

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

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

Mogga



[Some background information not clear to hear]

- 1 Kukhona yini lokwatiko<sup>ke</sup> ngemnakabo Moyeni  
Is there anything you know about Moyeni's brother?  
kuku Mnjoli Mnjoli  
In Mnjoli<sup>18</sup> Mnjoli
- 2 Mnjoli - ke Mnjoli phela lo wakabokolwako  
Mnjoli, Mnjoli this one is of Bokolwako<sup>9</sup>  
nguye phela nguye ngilencane ngilencane —  
It is him, it is the younger  
vele yakahlanti (eyo) [Some unrecognised voices  
indeed it is Nhlanti<sup>10</sup> that one.  
said this]

- 1 khuluma ke lokwatiko ngaye kutsi watni ngaye  
Say whatever you know about him
- 2 Cha kute lengikwati ngaye ngafi kutsi  
No there is nothing I know about him, I know  
wakahlanti la khona lapha kutsi  
that he is of Nhlanti<sup>10</sup> here in our place  
wakahlanti lo ngiyena ke aphetse le lelitalu  
He is of Nhlanti<sup>10</sup>. It is him who handled rain  
nje liphetse nje walitsatse lapha ngokwekutsi  
he handled it he took it here because the  
akuliphati lolomkhulu liphalfwa ngilencakahlanti  
elder one does not handle it, it is handled by this of
- 1 Okay chubeka - ke  
Nhlanti<sup>10</sup> Okay continue
- 2 Ehe - - nangempela ke liphalfwa nguye ke  
Yes indeed it was handled by him of Nhlanti<sup>10</sup>  
lowakahlanti bese ke lapha nasokwehlukana

4

Then here when there was separation here  
lapha nasekuvela lolutfuli nje lenkhosi  
when appeared this dust, this king,  
sekuphanywana kuliwa senasekuliwa sibayesuka  
they clashed, fighting. when they were fighting they  
nabo sabacandza ngala 'bodwanana'  
went straight this side by themselves  
Sobatsi kucandza kwabo ke ngala sabayatabha  
When they had gone this side they built for  
ke nabo sababanelwe labo ngala. Sowutsi  
themselves and they had their land this side. When  
kubuya lowa akasayilandzi lempahlala yakibo  
that one comes back he does not collect their  
lapha kulo Sowutsi uhlefi njengobe vele  
property from this one here. When he had stayed  
sibanye.

as indeed we are one

1 E-- kulwa ke kwalaba bakamagagula e kunye  
this fighting of these of magagula<sup>ga</sup> with somhlolo  
na somhlolo kwakuyini sisusa kungenxa  
what its the cause. Was it is because they  
yekubeni habanelitulu yini habo noma kwakuyini  
also had rain or what was the cause  
sisusa sokulwa kwabo, ngawuyati jini?  
of their fight, may be you know.

2. Uwu loko ngingete ngakwazi nokutsi bebabanga  
Oh that one I cannot know, or whether  
nje kutsi ababesusele lapha kulenzawo 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

Magagula

Rhongo



## Footnotes

11. Incubata - see glossary

12. elwandle - an area about 8 km south East  
of mangini

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 <sup>and</sup> ~~decided~~ with them

3 Ya kwakuhamba kanjalo  
 this incwala" of their, yes it went like that.

1 kwaba ngani ke lomoyeni lokutsi awele akhetse  
 why did Moyeni choose that no I <sup>must</sup> run away  
 kokutsi cha angibalekele le kamadolo eceleni  
 to Madolo near  
 kwelwandle na,  
 ekwandle<sup>2</sup>?

2 abebaleka phela ngobe naku sowuyacoshwa  
 He ran away because he was chased away  
 sewehluliwe, <sup>se</sup> nawehluliwe nawe uyabaleka  
 and was conquered, when you are conquered you  
 uyakhona le utsi nawule bese ubona, kutsi  
 run away and go there, when you are there then  
 ngisindzile bese sewutaba sewuyabona Owa  
 you see that I have escaped then you start seeing  
 ngilahlekite lolive leli angilati angibuyele  
 Oh I am lost this area I do not know let me  
 emuva sale ngiyombul' ingubo njingene,  
 go back to uncover the blanket and go in.

1 Ngisha kutsi ngifuna lokuva lokutsi kukhona  
 I say that I want to hear that is there any  
 yini sihlolo labesafi 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 yenza ekeSulfwini

Mogam

Footnotes

19 eBasuthuni - 'Basuthu' - people from Lesotho.  
eBasuthuni - locative of Basuthu

No he came from this side from eBesutfwini<sup>19</sup>  
Uchamuka ngala ngenhla akachamuki ngale  
he comes this side up, he does not come that side

3 kusho kutsi abeteleka

It means that he was running away

2 Ababaleka nje asaphela asaphike nje kutsi  
He was running away breaking away saying

3 waseudibana naye  
then he met with him

2 kumbi ngingatfike ngifike lapho ngitawuphumu  
perhaps I might arrive where I will rest  
khona

3 kulelive kumbi kutawubancono

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 Moyeni<sup>16</sup>  
Moyeni ngabe uyati yini kutsi bobani tikhulu  
arrived, may be you know that the chiefs of  
lakhona lobowutjelwa ngato kutsi Moyeni<sup>16</sup>  
that area you were told about, that Moyeni<sup>16</sup>  
wefikela kubobani le  
with who there

2 A mine ngeva nje kutsi kuka Madvolo, ngeva  
I only heard that it is of Madvolo, I have  
nje kutsi kuka Madvolo nje kuphela kute lokunye  
heard that it is of Madvolo<sup>5</sup>, that is all, there is  
lengakuswa

Footnotes

18. Imphi - See glossary

20. Komhlango - name of a person

21. Ihhi - usually nasalized yes

nothing more that I heard.

1. Konje ngabe uyali yini kahle lokutsi lomoyeni  
By the way, do you know exactly how moyeni<sup>16</sup>  
nalo majola. Konje ngubani ngumjoli lomjoli  
with Majola, by the way who is this, it is Mjoli,<sup>18</sup>  
behlukana ngani  
this Mjoli separated

2. Ingani njiko lapha pha njikhuluma khona  
That is why here I say that they  
lokutsi behluka ngako lokutsi bekungene lemphe  
separated because an inphi<sup>13</sup> had entered there  
laph' ekhaya, base bayehlukana ke laba  
at home, then they separated, these went  
sobaphuma bakhona nyalapha. Bona bafuna  
out this way. They want this Moyeni<sup>16</sup>  
lomoyeni kubulala yena phela ngoba<sup>phela</sup> nguye  
to kill him because he is the one who  
lalwakho

is fighting

[Some background information not clear to hear]

2. Ehe njingobe bangqete bakubula njawena  
Yes because they cannot kill you they want  
bafuna mine kubulala mine wena ke  
me, to kill me, you then go out and  
uyaphuma<sup>ubulala</sup> ukhona le  
run away that way

1. Lamhlango ngabe kukhona yini lokwatiko  
Lamhlango<sup>20</sup> is there anything you know

Ihl: mhlango

Ihu<sup>21</sup> - mhlango

[Some background information not clear to hear]



## Footnotes

22 Mfombeni - is a sinanatelo g magagula.  
Emafombeni are the magagulas.

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

Magagula

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. Ino  
kutsi kwakusikhulu sematfombeni

That he was a chief of the ematfombeni's<sup>22</sup>  
E buhlobo bobakamagagula nobakangomane e'---  
The relationship of the Magagulas<sup>22</sup> and those of Ngomane<sup>23</sup>  
buhlobo luni emkhatsini wabo labantfu lababili

What kind of relationship between the two people is?  
4 Lwa - - Ngiyabona kutsi sibobo sinye kani

I think (it) is one relationship though I am  
namu khona ngingacondzi kahle kapha ngitsi  
not sure but (I) say it is one relationship  
sibobo sinye nalaba bakangomane ngoba  
with those of Ngomane<sup>23</sup> because indeed  
nangempela kapha ikangomane bebefika ---  
here at Ngomane<sup>23</sup> they arrived ---  
kubabe ---

to father ---  
1 Usho kutsi laba bakangomane bebesuka le bete  
You mean that those of Ngomane came from these  
layikhaya ngako te  
to this home, therefore

4 Hhi - - i bebefika kapha kubabe bete layikhaya  
Hhi - - i<sup>22</sup> they arrived at father coming to his home  
1 ngako te uhona kutsi bayinye info  
Therefore you mean that they are one thing

4 Ngiyabona kutsi --- bayinye  
I think that --- (I) they are one  
1 He doesn't know exactly what ---

1 E nyaba kukhona yini lokwateko ngobakamagagula

Footnotes

24 Mgometulu/zulu - is a surname

25 Shongwe - is a surname

*meqepi*

Is there anything you know about the Magagula  
e - macondziana nekutsi naku wanje babona  
Concerning that here now they see that  
kwekutsi bakamngometulu banemutsi welitulu  
those of Mngometulu<sup>24</sup> have some medicine of rain  
e kubise kuyakhanga kutsi laba bakamagagula  
Then it appeared that those Magagulas<sup>27</sup> said  
batsi cha Sesiyalitsatsa le lomutsi wenu welitulu  
no we are now taking this medicine of rain of  
mine bakamngometulu

you Mngometulus<sup>24</sup>  
4 Awu cha ngete sakwati shongwe naku  
Oh no we can never know shongwe<sup>25</sup> that  
kwakwentiwa ngilaba labadzala ngikona sikuva  
which was done by the elders. We only  
kahle ke natsi loko kutsi impola nabo  
understand that indeed they also took it  
hakutsatsa 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 lomutsi ngubuyela kulombuto ngifuna  
Em I thought I am going back to that  
kutsi wakale kahle kakhulu, lowekutsi  
question I want it to be clearly understood, that  
Moyeni nasabuyela<sup>20</sup> lentansi kubakamadzulo  
Moyeni<sup>16</sup> when he has returned from down the madzulos<sup>5</sup>

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

the same place?

4 lambuyisa khona la kuyo lendzawo  
He brought him in that same place

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

4 njikhona lapha (kamoyeni khona laph'endlini yeliso) /  
it is here at moyeni<sup>14</sup> here in the church house

naku nje — nikubone kutsi njikhona khona la  
Just here — you have seen that it is right here,  
asekungasesiko nalaphenhla kwakungukhona la  
it is not even up there, it was just here

1 njilsundza kutsi uvele uwurorise ligama  
I would like you to make it straight, the name  
lelendzawo ngaphandle kokutsi kutsiwe' ngikamoyeni  
of the place besides that it is called moyeni<sup>14</sup>

ligama lenifula netintsaba takhona libitwa  
the name of its river and mountains is called  
ngokutsiwa ngisekutsini? ngikuphi ke la lapho  
what, what is it? (Where was moyeni  
kwabekwa khona Moyeni  
placed?)

4 Mina angatani nalendzaba yenu lapha kutsi  
I do know your story here that here is  
lapha ngikuphi  
where

kutsi kwakubitwa ngokutsi ngokubhi njengeba nile  
That what was it called just as you are there

1 — lapha ke sobuywuka batsi bayakuphike

## Footnotes

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

27 mkhutsali - probably a name of a person.

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



— there they go down saying where are they going

4 Lapha nena ngaba kute lenyigakusho ake ngitsi  
These because there is nothing I can say let me  
nyekhona lapha khona — alesigodgi  
it is just here — alesigodgi<sup>26</sup>

3 lapha kwale ntsaba  
there by the mountain

[Some background information not clear to hear]

4 ingaba yokhe ngiyo yona le  
his fortress is this one

1 E- usho kutsi wefikela e'encabeni yakhe  
You mean that he arrived at his fortress,  
ngumkhutsali  
It is mkhutsali<sup>27</sup>

4 mhh mhh  
mhh mhh<sup>28</sup>

1 Usho kutsi ke, asubeke kahle ke kutsi  
You mean that, say clearly then that, to who  
kwatsiwa akabuyele kuphi ke?  
was he told to go?

4 kwatsiwa akabuyele kumkhutsali phela  
It was said he must go back to mkhutsali<sup>27</sup>  
singingawele nysho njalo jence ngumkhutsali  
I can say that, he is mkhutsali<sup>27</sup>

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

## Footnotes

28 Libutfo - See glossary

29 Thawu - a surprise or disbelief

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

bancandzoki ndleleni weze wehla sababulewe  
they turned back on the way till he got down  
jindlala

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 welibutfo khona  
went down went down between libutfo<sup>28</sup> there where  
lapho (lileleli khona phansi) wahamba.

it has been sitting down he went.

Watsi nakale bakhatsi batsi khawu sowehlile  
When he was there, they said khawu<sup>29</sup> he has  
sobatsi bayaduma ke bayamlandzela lapho  
gone down. bayaduma<sup>30</sup> they followed him, where  
sobawukhandza lowo m' jo khona. Yena  
they would find that ndzic. He told his  
wumjela kutsi lo ifwanakhe wena ngawuphuni  
child that, 'you sh'ld have gone that way  
wabheka le bebo jetukubulala. Nawulandzela  
they were not going to kill you. If you follow  
mine utawu<sup>31</sup> usale le lapho ngilawufika  
me you will be left where I will sit down  
ngihlale khona bafike 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 songumoyeni, lomoyeni

## Footnotes

31. Tinkhanga: lit. seeds, can mean g common stocks; noble (original) stocks; can have a sense g nation
32. Dzabuka: See glossary
33. Māsilela: a common surname g the Swagis
34. Binisa: lit make firm, strengthen, grip tightly; affirm, certify, swear, confirm, speak the truth, attest.
35. Matsebula: Swagi common surname

Here now is Moyeni<sup>16</sup>, this Moyeni<sup>16</sup>  
 kukhona jini letinye finhlanga lebetikhona phans  
 are there any other finhlanga<sup>31</sup> which were under  
 akhe noma kungulaba bomagagula nje bukudwabuk  
 him or it was these magagulas only to dzabuka<sup>3</sup>  
 khona emdzimba na?

these at 'ndzimba'?

4 kwakukhona laba bakamasilela phela nangu  
 there were those of masilela<sup>33</sup> here is one  
 nje wakamasilela anguyena abekhona  
 of masilela<sup>33</sup> who was there.

[Some background information not clear to hear]

1 Laba bakamasilela ke bebakuphi bona bebavele  
 these of Masilela<sup>33</sup> where were they, were they  
 bakhona la, nangabe bebampkho la bebaphumaphi  
 always here if they were not - here where did they  
 come from?

4 a ngingete ngaginisa nyobe kangivanga kahle  
 I cannot ginisa<sup>34</sup> because I did not hear  
 nyobe 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 Matsibula bakhondza  
 may be when they came these of Matsibula<sup>35</sup> found  
 bona noma befika laba bakitsi bakhondza  
 them or they came these of our<sup>and</sup> found these  
 labakamasilela ngingete ngati lapho.  
 of masilela<sup>33</sup>, I cannot know there.

- 1 - masilela bebamandzawo naphi ngaba kuyakhanya
- Masilela<sup>33</sup> in which place were they because it is clear

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

4. Aww cha ngingete ngati <sup>je</sup> mine ngati khona lapha  
 Oh NO, I cannot know, I only know here  
 nye ngobe selo sichleti nabo nye 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 \_\_\_\_\_  
 who is S \_\_\_\_\_

6. Aww <sup>mine futsi</sup> ngimhancane kakhulu nye kinkaba  
 Oh I am much younger than these  
 [some background information not clear to hear]

6. Chasengisho kona kutsi <sup>cha</sup> ... ngantfolo  
 No I mean that <sup>ngisa</sup> <sup>ud</sup> <sup>not</sup> find him  
 [some backgr. information not clear to hear]

1 Nango ke somhlolo asemnukete moyeni asabuyele  
 There). is somhlolo having welcomed Moyeni<sup>16</sup> had  
 le kamadvolo ambuyisile lapha e - - kulentsaba  
 returned to kamadvolo<sup>5</sup> and brought him back to this  
 yakhe yekubhaca - encabeni kukhona yini  
 mountain of his of hiding in the fortress. Is there any  
 unisebenti. lantunikhaw pinkhosi kutsi amusebente



## Footnotes

36 Ndwandwe - Swazi common surname, sometimes called Mkhathwa or Nxumalo.

37 Maseko.: Swazi common surname

work which he was given by a king to work on,  
awentel' inkhosi na nawuva

do it for the king when you hear

4 Awu cha (angiwutfoli)

Oh no I do not get it

5 Bakandwandwe befike la batfolwa nginaba baka

The Ndwandwes<sup>36</sup> arrived here <sup>and</sup> were found by  
maseko hatsi abetfolwe ngabo ke base bamletsa

these of Maseko<sup>37</sup> when they were found by them they  
lapha ku kulogogo sebanika 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

— there 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  
nyingasakucondzi ngiwani. Kutsi nempela ke

the other which I do not understand, how I hear  
inkhos. sijitsi asalandwe lomuntu asayobonwa

Indeed the king said this person should be fetched to  
yinkhosi nangempela sebandlaza ke lomadala.

be seen by a king. Indeed they fetched this old person  
sowuyabamba uya le kangwane ifik' inkhosi itsi

she went to kangwane<sup>3</sup>. Then the king said  
hhamu ngum lowekhahomake angisi kambe.

hhamu<sup>21</sup> it is you of my mother's home. Are you the  
ngum lowekhahomake nangempela. Awu

one of my mother's home indeed. Oh

## Footnotes

38 ebulandzeni - a place located about 50 km<sup>2</sup> North East of Mangini

39 Madganga - name of a person who was once a chief of the Ndwandwe. Being a son of the Ndwandwe king Zwide

sowuyabekwa ke khonapho. sekutsi kubekwa  
 She was placed there, when she was placed  
 kwakhe ke sowuyabuyiswa; la sekutsi kubuyisa  
 she was brought back here when she was  
 kwakhe ke nyabuyiswa bekucelelwa 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 ahhlala khona ke  
 ebulandzeni<sup>38</sup> 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 akufolatifolakali lokutsi mama  
 there is something which is not clear that Mother  
 madzanga unqumuntfu muni wachamukaphi  
 madzanga<sup>39</sup> is what kind of a person, where did she  
 use sitjele ke lomadzanga anefika atfolwa  
 come from. Tell us this madzanga<sup>39</sup> when she arrived  
 baka masilela abephiima 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 Sekungalandiswa ngimi ke kona loku  
 I can narrate this  
 Ya sengingac — ngisale ngicala

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