

the hunt with respect
- the relatives follow
Thandile - get settled
in Swazi at
ekufinyeni. don't film
Madzanga + Mayeni
many details -
Madz. stills at
Bulandweni
Mawewe + Mgabhi

PAGES
32
BLADSYE

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Exercise Book Skryfboek

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Makhoba Gumede

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Footnotes

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

41 Mqhubuwa/Makobha: name of person

42 Dumedje: surname common with Swazis

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

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

45 Dgingiswayo: a chief of the Mketwas

Yes I can start ——— should I start?

Nyalo ke asale kucala ke wena Gumedze

Now you can start Gumedze⁴²

sewutosi bekela⁴⁰ ngekufika kwamadzanga nasefika
about the arrival of madzanga³⁹ when
lapha emoyeni kutsi kwema kanjani

he arrived here at moyeni¹⁶ that how did it stand.

kokucala ligama lami ngingumghutjiwa e--

Firstly, my name is ngghutjiwa⁴¹

makobha Gumedze ngako ke ngivele ngitawucala

makobha⁴¹ Gumedze⁴². Therefore I will start

khona le ekulweni kwabo nashaka, kwalwa

from there, fight with shaka⁴⁴, zwide⁴³ and

uzwide nashaka uzwide bekabulale lowanyana

shaka⁴⁴ fought. Zwide⁴³ had killed this one, this

lenkhosi yaka — yakamtsefwa loyi mm ---

king of Mtsefwa this one mm

Dzingiswayo. Watsi bekambulale lodzingiswayo wase

Dzingiswayo⁴⁵ when he had killed the Dzingiswayo⁴⁵

ubele ufuna ukumhlasele ushaka, nase etsi

he then wanted to attack shaka⁴⁴. when he was

uyetama ukumhlasele ushaka wamsukela.

Trying to attack shaka, he attacked him.

Ushaka kantsi sowumlung'isole wase ulungisa

Whereas Shaka has prepared for him, Shaka, then

hinkhomo ushaka tekuchuljiwa tihambe nenphi

prepared cattle to be driven along to go with

lihamb' embili kokuphela kokuphela, wahambe

imphi³ to go in the front for ever and ever, he went

ashisa kudla yonkhe lend — ashisa kudla

and burning food all the way burning food

laphi emukhaya kubete bese ke ughuba

Footnotes

47. Tugela ; possibly be the name of a river

48. emakhosikati - see glossary

at homes until it got finished then he drove the
 letinkhomo ke. libutfo lakakhe lemphi yakakhe
 cattle. His libutfo²⁸ of his own imphi¹³ shaka
 shaka yaphika kukhwesha yaze yafika le
 continued to draw back until it came to
 Othukela yewela le Othukela solo lomadganga
 Otuqela⁴⁷ it crossed at Tuqela⁴⁷ still Madganga³⁷,
 ingatsi lozwide eta. Naku sebatawulamba
 noI mean zwide⁴³ coming. Here they will get
 laba baka zwide nasebalambile baka zwide
 hungry these of zwide⁴³, when they are hungry these of
 sekufika laph' ekutseni senaku sebandzeka
 zwide⁴³ it came to the point where they returned.
 Sobayeva laba kokokutsi ^{vele} sobalambile, sobayajika
 These hear that indeed they are hungry, they
 bajika nalokudla kwabo bona sebayabacosha vele.
 returned, returning with their food, they chased them.
 Nabayafika leyi kantsi shaka sewukhiphe
 They arrived there nevertheless shaka has brought
 lenye imphi lesejingene ngale ngekhyaya
 out another imphi¹³ when has entered there at home
 yagwaza lamakhosikati yababulala bonkhe
 and stabbed these emakhosikati⁴⁸ it killed them all
 wase kants' usele lozwide lekhyaya wase
 Nevertheless this zwide⁴³ remained at home, he
 uyabaleka yena uyaphuma uyabaleka lozwide.
 then ran away, he went out and ran away, this
 Ekubalekeni kwakhe ke sekuchamuka lemphi
 zwide⁴³. In his escape there appeared an imphi¹³
 ngoba lemphi yayitsi nayabubulala lamakhosikati
 because this imphi¹³ when it was going to kill these

Footnotes

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

50 Zangika : probably a name of a person

92 Gogo : see glossary

emakhosikati⁴⁸

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

Footnotes

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

53. Njayintfayi: Probably a name of a person

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

52. Tsandzile (rhandile): Daughter of Zwide (Zidge); Mswati's mother.

Mhlathuz⁵¹ Yes they crossed the umhlathuz⁵¹
 nayibawet umhlathuz⁵¹ lapha bafike babagwaza
 When they ^{had} crossed mhlathuz⁵¹ where they stabbed them
 khona babacedza wasindza ke yena wase
 and finished them. He escaped and ran away
 ubaleka uya le utandzela ntfombatana
 following this girl Tsandzile⁵²

Tsandzile lapha abendze khona kusomhlolo
 where she had got married to Somhlolo where
 wefike watala Mswati. Sowukhumbula
 she begat Mswati. He remembered this girl
 lentfombatana - ke kokutsi cha angiyi le lapho
 that no I must go there where the girl
 kwendga intfombatana khona lentfombatana ke
 got married, this girls then they were born
 bebatalwa ndzawonye laba bozwide kanye naye
 in the same family this Zwide⁴³ and this
 lo lozangcika batalwa kaTjajintjaji utsi ke
 Zangcika, they were born at kaTjajintjaji⁵³ she
 cha utanjigina ngoba ngumntfwan emnaketfu.
 says no she will case for me because she is a

Nembala - ke nakefika leji iyamamukela
 daughter of my brother. Indeed, when he arrived there
 intfombatana iyamsatsa ke imbek' ekufinyeni
 this girl welcomed him, she took him and put
 laph entla logogo emtini wakakhe loTsandzile.
 him at ekufinyeni⁵⁴ up there at her home, this Tsandzile⁵²
 Bekambeke ke ilapha sekutakutsi ke ngesikhatsi
 When she has put him, it is when, the time the
 asahamba lo logogo kutfunyw' umuntfu la
 gogo⁹² was leaving, there was sent a person

Footnotes

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

56 Mncube : a surname

57 mlobokati : see glossary

58 Hhenu : lit. multi-coloured; emahhenu probably are multi-coloured birds.

angati kutsi abasayowutsengani lentansi asafawutsi
 I do not know what she was going to buy down there
 efika bes' ukhandga lomadzanga ke la sowuyehla
 when she would come and find madzanga³⁹ here. This
 loyigo kantsi kukhona nenyfati, lomfati loyi
 gogo⁴² went down, nevertheless, there was a
 uchamuke le kazulu wakamcube lomfati
 married woman, this^{married} woman came from kazulu⁵⁵ she is
 wakamcube

of mcube
 mncube [some background information]
 mncube⁵⁶

6 mncube ehe uchamuke le kazulu. Manje
 mncube⁵⁶ yes she came from kazulu⁵⁵. Now
 lomfati sowumkhang^da laka moyeni, abengumlobokati
 this^{married} woman found at kamoyeni¹⁶ she was an
 nakulwa lemphi. sowuyefika uyamgana lomfati
mlobokati⁵⁷ when the imphi¹³ was fighting. Then he married
 la kamoyeni. Bekamgane lomfati sowuyamtjela
 this woman here kamoyeni¹⁶. After he had married her,
 naye kokutsi kukhona madzanga la ngempela
 he told her that there is madzanga³⁹ here. Indeed
 lomadzanga abehambe nalabafana balapha
 this madzanga³⁹ had gone with boys of moyeni¹⁶,
 kamoyeni emajaha akhona. Abalindzako
 young man of there. When they were on guard it
 kwakutsiwa kukhona tinyoni labatsi ngemakhemu
 was said there were birds which were called
 kwakutsi nakulinywako thambe tiyogubha lapha
emakhemu⁵⁸, which when it was ploughing seasons they
 emasimini fiddle ke. ngako bayalindza ke labafana

Footnotes

46 gogomkhulu - see glossary

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

Ngako-ke rango ke nagogo-ke nasabuyela le
 Therefore there is gogo⁹² when she was
 okhuluma kulo kunkhosikati sekutsiwa akalandwa
 returning there, talking to this nkhosikati⁴⁸, and it
 ke lomadzanga. Sewuyalandwa ke madzanga
 was said let him be fetched, this madzanga³⁹. Madzanga³⁹
 lapha kamagagula ka moyeni. nakefikako ke ce
 was fetched then from Magagula¹⁷ at moyeni¹⁶. When he
 sekutsiwa logogo akamphatse lozangika lo
 arrived there it was said this gogo⁹² should care
 gogo mkhulu asale abangumuntfu wakhe ngobe
 after him this zangika³⁰ this gogomkhulu⁴⁶ and let him
 bahafinini vele lelethu - vele letiyintalelwana
 become her person because they were originally
 yakhona ngoba sasehlukene eku kutalwa bo
 relatives which were genealogical because we were
 Gumedze namkhatjwa sasivele sitalana.
 separated when Gumedze⁴² and mkhatjwa³⁶ were born,
 kwakungu Gumedze namkhatjwa elamana lamadvodza
 but ^{were} relatives. It was Gumedze⁴² and mkhatjwa³⁶, one
 lamabili. Sase ke tsine sibabaka Gumedze laba
 coming after the other, these two men. We then became

Footnotes

- 59 eTjedge - a place; about 16.5 km south of Nhlanguano; about 11 km south east of Hlatikhulu
- 60 Zombodge: There are 2 of them; one is located 5 miles due east of the present capital of ^{central Swaziland} Lobambani, the other is called 'Ngwane's national headquarters', in the vicinity of modern Swaleni, Southern Swaziland
- 61 Sitiba: probably is part of a river which runs deep, usually used by Swazis for swimming
- 62 elutfotje: probably a place near Mbuluzi in the northern part of Swaziland
- 63 embuluzi: can be two things; it is a river which runs in the northern part of Swaziland; a place located about 5 km north west of Mbabane.
- 64 mbelebeleni: a place located to the south east of the Mhlathuze river on the edge of the middleveld. (see Bonner, map. p. 16); was the umuti of the Mamba chief Maloyi (see Mamba, Bonner interview, edit. pp 17, 23.)
- 65 engcayini: probably a place

those of Sumedze⁴², these became those
 baba bakandwandwe laba bakamkhatjwa. ngako ke
 of Ndwandwe³⁶ these of Mkhathjwa³⁶. Therefore when
 nasavele amsetse ke lowi⁵⁴hala ke lo lomadzanga
 she had taken him madzanga⁵⁹ stayed and
 wakha lapha eijedge lapha ngakaZombodze.
 built there at eijedge⁵⁹ there near Zombodze⁶⁰
 Utsi bekakhe eijedge lapha ngakaZombodze ifhindz'
 when they had built at eijedge⁵⁹ near Zombodze⁶⁰ again
 inhlitiyo yakhe utsi awu Cha ngakha kabi
 his heart said, oh no I have built wrongly,
 ingatsi ngabe ngisondzelana namoyeni. lotu ke
 I ought to be near Moyeni¹⁶. It is now then
 asawela ke asuka le e -- eta lapha naku
 that he crosses leaving there, and coming to this
 kulesitiba lapha lapha ngeLutfotje koduwa batsi
sitiba⁶¹ there near Lutfotje⁶², by the way what do
 ngubani kukhona lesitiba labatsi nguGwili --
 they call it, there is a sitiba⁶¹ which they call Gwili-
 ngubani na kukhona sitiba lesi -- lesi nasi
 what is it, there is a sitiba⁶¹ that, that, this
 labavamisa kutsi banfu nabangene kuso vele
 people usually say, when people have entered into it
 wjafa ngoba letiba siyashona kakhulu,
 die because this sitiba⁶¹ runs deep, it is at
 sisembuluzi. lapha ngeLutfotje lapha ngembelebeleni
 embuluzi⁶⁵. there near Lutfotje⁶² there near mbelebeleni⁶⁴
 lapha ngengcayini. Sowakhayakha khona ke.
 there near engcayini⁶⁵. Sowakhayakha⁶⁶ there then.
 Phindze wyesuka khona uwelela ngesheya shangatsi
 again he left there and went across (seemingly
 wakha kunuli le belokwaneni shangatsi uta

Footnotes

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

67 Umuti: see glossary

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

he built in that of, seemingly ^{later} he came that side ngalapha lapha kwakhe ^{ke} Roma khona. Phindze where the Romans had built. Again his heart inhilitiyo yakhe ehhe --- iphindz' inhilitiyo yakhe itsi yes again his heart says still I am far i---i solo ngicekile kunloyeni ngatsi ngakha from moyeni¹⁶, I said I built with namoyeni. Nako ke asasuka ke vele akha moyeni¹⁶. There he goes and build up there lapha ngenhla lapha kwafike kwakh'umuti where umuti⁶⁷ of Gucuka⁶⁸ was built, downway wakaGucuka ngentansi wakha khona ke. there he built nasakhe lapho ke sewusedvute ke namoyeni When he has built there he is near Moyeni¹⁶ Sowuphindze njalo sewut^{yo}futsa ke khona. ingatsi Again he moved away from there seeing that ubona kokutsi kushone kakhulu seabamwetela it is much deeper, they took him across ngesheya - ke laph' eBulandzeni, lapha phakha there at eBulandzeni³⁸ where he built. khona ke. lapha -ke nakefika laph'e When he arrived at Bulandzeni³⁸, here it Bulandzeni lapha solo nguye lomadzanga is still madzanga³⁹ he has wives now sewunebafati vele sewutele nemajaha nebafati and has born sons and his wives are bakhona emakhosikati sowuyabhungula. umuti there the emakhosikati⁴⁸ he then divides his wakhe labanye basala ngalapha. Batsi laba umuti⁶⁷ and some are left this side. Then these baka baka lowanyana base bewela babuya

Footnotes

- 69 Banguabuhlungu : probably a place
- 70 emgungundlovu : a place : - in KAZULU
- 71 engingeni : a place located about 10.5 km
South East of Piggs Peak.
- 72 Mashobane : a river
- 73 Majovane : name of a person
- 74 ndlaluhlaga : name of a person
- 75 inkhosana : see glossary.

g this one crossed and came this side
 ngala ngatsi bayasala laba Benzwabuhlungu
 They remained those g Benzwabuhlungu⁶⁹, it is
 kutsiwa basala abewelanga bona kuya ngala
 said. they remained they did not cross to go
 bavele basala mshiyalowa, wase uyewela ke yena
 this side they just remained that side, He
 uyokwakha ke laph' ebulandzeni. Nakefika ke
 crossed to built there at ebulandzeni.³⁸ When he
 laph' ebulandzeni wakha - ke solo ke banalogogo
 arrived at ebulandzeni³⁸ he built, still they are
 zangika. Logogo-ke zangika ke nango ke yena
 with this gogo⁹² zangika.⁵⁰ This gogo⁹²
 akhuphuka andlula ungatsi ent emgungundlovu
 zangika⁵⁰ there she goes up passing seemingly
 ungatsi uhamuka emgingeni lapha enhla
 he passed emgungundlovu⁷⁰ it seems as if they come
 kwalomfula batsi nguMashobane etulu uyakha
 from emgingeni⁷¹ up there by the river which they
 ke zangika khona waya wafela khona nje
 call Mashobane, up there zangika⁵⁰ built, she
 nelidliza lakhe lithona khona. Sowuyefika ke
 wen died there and her tomb is there. he
 naye ke sowufike utala majovane, utala
 arrived there and he begat majovane⁷³, he
 Majovane ke yena. E sekutsi lo lomwanyana
 begat majovane⁷³. Then it happened that this one
 loyi utala ndaluhlaza, lomadzanga inkhosi yakhe
 this one begat ndaluhlaza⁷⁴, this Madzanga³⁹ his
 iba ngundaluhlaza inkhosana yakhe.
 King becomes ndaluhlaza, his inkhosana⁷⁵

Footnotes

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

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

78. ligula : See glossary

79. Manukusa : probably a name of a person

80 Silulu : See glossary

Sekutsi ngalomuny' unyaka kuhamba kuhamba
 i happened that in another year, it went and went
 kuhamba sekufika laba baka mgabhi kulwa
 and went until these of mgabhi⁷⁶ came, the Maewe
 boMaewe le ntansi. Batsi bebalwe laba
 are fighting down there. When they have fought
 sekuseleka bakamgabhi la batsi bebefike laba baka
 these came those of mgabhi⁷⁶ her, when they have
 mgabhi beta bayabaleka batsi kucitseke. ligula
 arrived these mgabhi, they came running and
 lanlanukusa, beta bayabaleka - ke lapha
 said poured down is the ligula⁷⁸ laManukusa⁷⁹
 nabefika lapha ke uyabemukela ke lo lonol - -
 When they came here he welcomes them this Nda-
 ingatsi kwakuse na Madzanga, uyabemukela - ke
 no it was still Madzanga³⁹, he welcomes them, this
 loMadzanga. Abebemukela loMadzanga uyabanika
 Madzanga³⁹. When he has welcomed them, this Madzanga
 ke ubangenis' endlini ke sebayahlala ke
 he gives them and brings them into the house, they
 endzaweni lapho bahlala khona, ukuba ke
 sit then wherever they sit, he puts also the silulu⁸⁰
 nesilulu semabele ke okokutsi batakudla.

of sorghum so that they could eat.

Angati - ke nami kutsi babese bona ngani
 I do not know how they did wrong because
 ngoba labanye batsi bacupha lesilulu
 some say they they took the silulu⁸⁰ and took
 bacuph' emabele baweba labanye batsi beva
 a handful of sorghum and stole them. Others say
 kokutsi selakhile le emuva sebayaphuma

Footnotes

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

82. Bulandza : landza + lit fetch

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

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

Kutsiwa vele madzanga unelicala lekubulala bantfu It was said indeed madzanga³⁹ is guilty of killing labaningi kangaka njengemuntfu lo lonjeyanyana lo so many people like a person who is not a king longasiy' inkhosi yena leyi kantsi wanikwa kokokutsi but was given that when he was placed nakabekwako le nakanikwako yatsi nkhosi beyitomtfolo there, when he was given the king said whe he lo somhlolo watsi sengitfole e bulandza benkhosi to get somhlolo he said I have found bulandza⁸² ngobe sebucitsekile le sengubona butaba bulandza of the king because it has been spilt, it is it that lobu. nakakha lomuti nje wesiwa ngye is going to be bulandza⁸². When he built this umuti⁶⁷ uSomhlolo watsi bulandza benkhosi, watsi ke it was called by Somhlolo saying bulandza⁸² of the king

Footnotes

83 Weir: probably means to over do something; do something in extreme; do something one is not supposed to do to inappropriate people

sengitfole bulandza intfo ke lengitakuyenta nansi
 He said I have found bulandza⁸² the thing I am
 ngoba sengiyawuvusa lomuti wasekhakhami, utawutbu
 going to do is this one because I am restoring this
 lalela nawutibulalela te ngatitsatsa tinkhomo takho
umuti⁶⁷ of my parents in-law. You will kill for
 ngoba ngitabe ngidl' emasi akamkhwekati, nawuye
 yourself if you kill, I will not take your cattle
 emphini tinkhomo letawudliwa lijaha lokakho
 because I will be eating sour milk of my mother-
 titawubuyela tibe takho khona le ngoba ngeke
 in-law. When you have gone to the imphi¹³ the cattle
 ngitidle ngoba ngabe ngidla emasi akamkhwekati
 which will be eaten by your son will be retained as
 yours because I cannot eat them because I would be eating
 Nasabulala laba ke sekutsiwa cha wecile ngokubese
 sour milk of my mother-in-law. When he has killed
 ubulala bantfu lobekubonakala kokutsi banyenti
 these it was said no. wecile⁸³ by killing people who
 futsi beta kuhamba. Yena abenelilungelo
 are and they have come to go. He had a right to
 lokubabulala bantfu ngob' ayatibulalela laba
 kill people because he kills for himself those
 bakakhe labakhona lapho kodwa laba bekuta
 of him who are there but those who have
 kuhamba vele unelicata. Watsi ke Mswati,
 come to go, indeed he is guilty. Mswati said, it
 sengumswati ke lapha, Watsi Mswati hawu
 is Mswati here, Mswati said hawu⁸⁹ can he
 abenelicata lendzawo le le lendzaba iphetfwe
 be guilty this place, this story is handled by
 ngumntfwanenkhosi Mbimbi kwakukhona

Footnotes

84 umntfwaneakhosi : see glossary

85 Ewu : interj. of amazement, wonder.

86 umntfwana : see glossary.

87 umbango : banga : lit cause; can also mean produce, make for, contend, dispute
umbango is a noun deriving from banga.

88 Kathohho (Variants: Hoho and Horo); The northernmost of the four Administrative Districts of Swaziland, at 1,378 square miles, it is the smallest of the four in area. The town of Hthohho is the northernmost town in Swaziland, three miles from the South African border. Under both Ngwane III and Mswati II it became the king's administrative capital.

umntfwanenkho⁸⁴si Mbimbi. These was umntfwanenkho⁸⁴si umntfwanenkho⁸⁴si lomkhulu Mbimbi, utsi hlawu who was the eldest Mbimbi, he says hlawu²⁹ can he angaba nelicala malume kantsi babutewe bafana be guilty my uncle whereas they are killed by boys utsite ababalandze base bayababutala na? Watsi he said they should fetch them and they killed them? vele akahlawule akahlawule ngelishumi letinkhomo. He said indeed he must pay penalty of ten cattle.

Ewu ngempela ke, nyahlawula ke Madzanga Ewi⁸⁵ indeed, he paid penalty Madzanga by ngelishumi letinkhomo. Nakahlawulako ke ten cattle. When he was paying penalty, madzanga utsi wena wekunene, kufa butfongo Madzanga said wena wekunene⁸, death is sleepiness Sengiyawalelisa nje incenye inkhosi q⁸enawungibona I bid farewell may be the king will ^{never} see me again. Seniyaku senikungibone! umntfwanami Mahlavu You shall take care of my umntfwana⁸⁶ Mahlavu, isho kundlabuhlaga ke. E ngiyabati bakitsi it is saying to ndlabuhlaga⁷⁴. I know those of ours banembango kubolanduwa umntfwana malume they have umbango⁸⁷, umntfwana⁸⁶ of my uncle should be le kathohho lapha akhona khona, ngilolotala fetched from kathohho⁸⁸ where he is now, it is the one babe ke majovane utsi babolandza yena nguyena who begat my father Majovane⁷³, he says they must atamphatsa, uphatse lomntfwanakhe, Nembala ke fetch him, it is him that will care for him, care Ayabuya lekhasa ukhwelwa lufala huhuhuhuru for his umntfwana⁸⁶. Indeed he returned home and was

Footnotes

89. huru : probably a sound showing how he was attacked by this smallpox.

90. Gudvugudvugudru : probably a sound that means ^{after} a short time, or after a short period of time.

91. lahla : lit throw away; can also mean to bury someone.

attacked by small pox huruhururu⁸⁹
 lufala batsi yini bebatsi yini na sengikhothiwe
 small pox what do they call it, what did they call it, I have
 bebakubita ngekutsi yilokwanyana bayakusho nje
 forgotten, they called it by this thing, old people
 labadzala. Gudrugudrugudvu uyafa Madzanga
 call it. Gudrugudrugudvu, madzanga³⁹ died,
 uyahamba uyakumlahta gogo naloku amlahta
 grandmother goes to lahla⁹¹ him even though she
 nebasati ngoba umuntfu welifala ulahlwa bafati.
lahla⁹¹ him with women because a person of
 Owu kutsiwa ke utsi ke gogo loZangika hhewu
 smallpox is lahlwa by women. Oh it is said gogo⁹²
 ndwandwe, sewufile mine ngangitele wena la
^{Zangika⁵⁰ swi³⁶ hhewu²⁹}
 ndwandwe you are dead, I had come for you here
 namri vele losowufile sengiyahamba. Sale
 I, because you have died, I am going. I might
 ngivele ngihamba ngoba sekute lengingakwenta
 do well go because there is nothing I can do, the
 inkhosi yayingiletsele wena. Nembala ke
 King had brought me for you. Indeed, Zangika⁵⁰
 ubuyel' ekhaya ke Zangika uyafa, uyafa ke
 went back home and died, Zangika⁵⁰ died.
 Zangika . Owu
 Oh

Ufa kanye naloyise wakhe

He died with his father

Ufa kanye naloyise. Sebayasala ke lamajaha
 He died with his father. They are left then, these
 lamabili lamadvodza, bondaluhlaza nalo
 two sons, these mek, this ndaluhlaza⁷⁴ and
 Majovane. Ewu khambe ke khambe khambe

Footnotes

03 Dinane : a name of a person; a place located about 25 km south east of Piggs.

Majovane⁷³. Oh it went on and on and on and on
 soloku ke bayalandzelana vele lomadzanga ingatsi
 they still follow each other, indeed this Madzanga³⁹
 londlaluhlaza aphetjwe ngulomajovane. E bese
 probably this ndlaluhlaza⁷⁴ cared for by this Majovane⁷³.
 kubonakala lokwekutsi ingatsi lentalo yalomadzanga
 It appeared then that (seemingly this fertility of
 kayikho kahle. Bese ke lenkhosi ingatsi sowutsi ke
 Madzanga³⁹ is not properly there. Then the king said,
 Majovane awu vele yuya a ahambe ayophengula.
 probably Majovane⁷³ 'Oh indeed go, he went to
 atsi uyabuya kuffolakale kutsi vele thiri lentalo
 consult a diviner. When he came back it was
 yonakala yonwa ngiloko kubulala kwaMadzanga
 found that indeed this fertility has been damaged, it
 laba bakamgabi. Bese utsi ke lo Majovane kapha
 was damaged by the killing of Madzanga³⁹ those of Mgabi
 ngiwani ngitokwentani la ngingabe ngitokwentani
 Majovane⁷³ then said 'what am I for, what am
 njengoba ngi yeka lolonguyenangite ngaye lapha
 I going to do here, for what should I have come
 sowufile. Utsatsa sibhamu ke uyatidubula ke yena
 because the one through which I came here is dead.
 uyafa ke. Uyasala ke lomandlaluhlaza bekasale
 he takes a gun and shoot himself and died. ndlaluhlaza⁷⁴
 ke ndlakuhlaza wo cha uyahlala ke kokuphela ke
 is left then, when ndlaluhlaza⁷⁴ is left, no he stayed for
 yena ke sowutala Dinane⁹³ ngoba kwakuvele kute
 a long time, he begat Dinane⁹³ because there were no
 nebantwana wawele wabete kakhulu. was'utala
 children, he remained having a few. He then begat