

S. O. H. P. HISTORY OF SWAZILAND : Mabya Fakudze 1/3

25 Nkulunkulu — 1. The great progenitor of the human race, the great ancestral spirit of mankind, who is believed to have created things about him.

2. God; the supreme Deity.

[C. M. Doke + B. W. Vilakazi, p. 582]

It appears that the word 'God' has been taken to refer to UNkulunkulu by some interpreters, e.g. Doke; yet recent research seems to suggest that 'Nkulunkulu', in Zulu or SiSwati does not refer to the Christian God, but is also used to refer to 'originator' as opposed to 'creator' (see: Callaway, as quoted by Cardyn Hamilton in M.A. Thesis p. 74)

26 butoti } — a certain spirit believed to be  
from umkoti } capable of getting into a person  
to control him/her,

27 eSangweni — where men (in traditional homesteads in Swaziland) meet round fire in the evening. [D. K. Rycroft, p. 86 SiSwati-English Dictionary].

28 ematangeni — refers to members of the Dlamini lineage and, sometimes, also to people in general. In the latter case, it is usually meant to be a polite address name.

29 awu - } 1. interjection. of sudden surprise, 2. of  
variant: owu - } surprised interrogation. 3. in some  
contexts this morpheme is non-influencing  
in a sentence.

30 It appears that Sibili is the name of a person,  
perhaps one of the sons of Kunene.



yemakhosi, ikhiph'umkhosi wemakhosi waye  
 and women, it was heard that the ematangeni  
 wayawufika kulase (Swis-Shayineni) elapho ke  
 dzabukad<sup>15</sup> at embo, in eNgonini<sup>16</sup>. E-zumjini  
 kwa, ngulapho kwadzatjuka khona, e-naMnguni  
 the white people's tongue, it is (Swis-Shayineni),  
 ni wabheke intansi, e-naMntungwa uabhe.  
 As the king of kings has sent out umkhosi<sup>17</sup> of  
 ka enhlqe-khona eKunene. Nekutsi-ke "hawu!  
 amakhosi<sup>18</sup> till it reached in (Swis-Shayineni),  
 hha watsi Kunene asathulula nemajaha  
 where, it's where it was dzatjuka<sup>15</sup>. Even  
 lamajaha khe lawa ablabhodlelana laphe  
 Mnguni went down; e-zumjini and Mntungwa  
 lawini, ablabhodlelana laphe lawini; wasi-  
 went up, at Kunene. As well as saying: hawu!  
 yesuka Mnguni ke Sowucela e-kutsi elashu,  
 by the way Kunene said, while still working  
 atowugina, khona atobe hlupha, atowu ha-  
 with emajaha<sup>20</sup>, his emajaha, occasionally  
 mbahlasela atfole tinkhomo. O nembala  
 quarrelled in elawini<sup>21</sup>, occasionally quarrelled  
 waphumelela. O Sewuyesuka Mntungwa  
 in elawini. Then Mnguni asked that these majaha  
 aisi: "hawu babe, nanguya Mnguni asatfole  
 be doctored, so that they could be strong, and  
 tinkhomo, asafuyite; mine sengitaba ngiphu-  
 they would then go out to klasela<sup>22</sup> and get  
 melele siphu?" E. Ngoba phela bantfu laba-  
 cattle. O<sup>23</sup> indeed, he succeeded. O<sup>23</sup> then  
 dzala babasahlala naye Somanella, lesitsi  
 Mntungwa said: "Hawu" babe<sup>24</sup>, there



15 dzabuka'dz } — see glossary.  
dzatjuka }

16

17 umkhosi — 1. ceremony of the first-fruits 2. festival day (such as Christmas, public holiday)  
3. public announcement, proclamation  
4. alarm 5. cause of alarm, e.g. host, army. [C.M. Doke and B.W. Vilakazi, (Dictionary), p. 405]. Meaning four (4) seems to be the intended one in this context.

18 emakhosi — see glossary

19 hawu } 1. of pained surprise, strong disapproval  
variant: bawu } 2. of joyful surprise.

20 emafaha } — see glossary  
also: lijaha }

21 elawini — a hut in which boys sleep, including lijaha.

22 hlasele — go out to wage, invade, attack, go against.

23 o } non-influencing morpheme in certain  
or oh } contexts, but in others it expresses surprise and it becomes 'oh!'

24 babe - see glossary.



nemathisela laya navesikolweni nalalandela  
 here at Zombodze there still were elders, of  
 yena, abuya nabo loluhala, alufuna, njenge  
 Mlavela<sup>10</sup>, even <sup>very</sup> old women were still alive; infat  
 mntfanenkhozi Madewu<sup>e</sup>, nagego wetfu ke  
 even teachers with whom he went to school,  
 tsine bafana bakaZombodze, Mzululeki,  
 as well as those who followed him, came with  
 Naye ke umsa wa Mngaletjane, wa Msukusukus  
 this "uhala", searching for it, such as umntfane  
 ku utomngaletjane, Davidi. Beso loku bakufuna  
 okhosi<sup>12</sup> Madewu, e- [um] and our gogo<sup>13</sup>,  
 loku, singati ke kutsi siyawukhula, kantsi  
 we boys of Zombodze, Mzululeki. Even  
 mhlawumbe kube litfuba siyalitfola nje,  
 the son of utomngaletjane, of Msukusuku,  
 nabo laba labadzala, kumbe nabo bangase  
 utomngaletjane, David. They have been  
 beve kutsi laba labebaku sitandathi fayifi  
 searching for this; we did not know that we  
 naku sikisi, kutsi bona, afuna nje wekunene  
 would [eventually] grow up; yet maybe if we  
 bakutfola base bakuva ku banjani. Ngekuncine  
 would get an opportunity with the elders, these  
 la ke, nekuhlala nemachegyu netalukati  
 who are in standard five and six, that they  
 kwevakala kutsi, emafangeni adzabuka  
 as the wekunene<sup>7</sup> is searching, having found  
 eMbo, eNgorini. E- ngelulwimi lwebelumbi  
 it<sup>14</sup>, how do they feel about it [those in sub 5 & 6].  
 nguse (Swis - Shayinesi). Njongoba inkhosi  
 by being concerned and staying with very old men



<sup>10</sup> indlavela — Mswati's libutfo, members of which were born around 1844 — 1855. They were men.

<sup>11</sup> luhala — the thing (or smell) which guides a dog when pursuing an animal; scent.

<sup>12</sup> umntfanenkosi — see glossary.

<sup>13</sup> gogo — see glossary.

<sup>14</sup> It seems that the thing for which the 'search' is going is, is education. The king, it appears, was/is to be educated, yet the value of education, as far as the traditional Swazi is concerned, had not yet <sup>been</sup> clearly grasped; it is still a 'search'.

M.F Umsebenti lowachutjwa baka Ngwane labekets  
 The umsebenti<sup>1</sup> which was carried on by the Ngwane  
 bo tembe nabo Zimase wa Ngwane, kuye unabo  
 [people] who are asleep, the Tembe<sup>2</sup>, and the Zimase  
 Tsibeni; labakhuluma kuye kutsi live nasenili-  
 of Ngwane, to her, Tsibeni's mother; to whom  
 buka lingje nje nje, selitawu fikelwa ngulaba  
 they spoke that when the live<sup>4</sup> is like this,  
 nwele timashoba bayawuta bandiza, mtsatse  
 like this, like this, it is <sup>about to</sup> have those with hair like  
 m naye nimfaka esikolweni, khona ayawu  
 a lishoba<sup>5</sup> arrive in it. They will come flying  
 beza naba khulumako. Nangempela ke lwendu  
 Take and put him at school, so that he  
 waya esikolweni. Naku ke lokungukona ku-  
 can hear them when they talk. As arranged,  
 fhokotirako ngaye wa Tsibeni, ngatsi, unabo  
 the one of the indlowu<sup>6</sup> went to school.  
 Tsibeni, wa Mduli, wa Shekiswa, wa Mndzi-  
 Here is the real [thing] that gives pleasure about  
 ndzane. Njoba nje solwekunene afuna, seku-  
 the one of Tsibeni, I mean Tsibeni's mother,  
 ze kungena nanatsi tsine macoco, nema-  
 of Mduli, of Shekiswa, of Mndzindzane.  
 gawozi kutsi bhawu khasekuya funwana.  
 As wekunene<sup>7</sup> is still searching, till we  
 yimva beshoke nalalayifunako, lapha  
 the frogs and emagawozi<sup>8</sup> entered [in this  
 ka Zombodze kwakusethona labadzala be  
 search], that bhawu<sup>9</sup>, there is a search  
 Ndlaaveleni, netalukati tatisekhona, kantsi  
 going on. What he is searching <sup>for</sup> is a hearsay;



### Footnotes

- <sup>1</sup> umsebenti — literally means work, job, labour. But this word is also used in siSwati to mean a task, or a business, such as a national event (incunle).
- <sup>2</sup> This word 'asleep', in its siSwati equivalent, is taken as a polite, respectful way of speaking about the dead.
- <sup>3</sup> Tembe — a people who, according to Matsebula, lived in an area between the Lubombo Mountains and the sea south of Delagoa Bay. [Matsebula, p. 5]
- <sup>4</sup> live — see glossary
- <sup>5</sup> lishaba — bushy tail; bushy end of tail.
- <sup>6</sup> indlowu — is an elephant, but in siSwati this animal is associated with power and rulership, so that 'wendlowu' is understood to mean 'you of the elephant'; elephant and lion are associated with the king in Swaziland.
- <sup>7</sup> Wekunene — this is a polite, respectful way of addressing someone senior to one e.g. a member of the royal family; an address name. In this context, it seems to refer to the king.



1 \* emagawozi - tiny creatures found in stagna water, whose movement can be fast and swift.

\* khāwu - 1. of surprise or disbelief 2. of  
bhāwuu - } concern, disapproval or sorrow  
hhāwūū - } 3. of pity or sympathy

PAGES  
32  
BLADSYE



# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Royal Collection  
Naam  
Subject Maboya Fakudze  
Vak  
Place Umtlanduzo weMswati  
Plek  
Book 1

Feint Fuling with Margin  
Dowwe Lineëring met Kantlyn

JD. 267



Section One

History of Swaziland by Maboya Jakudze

Royal collection



48 dew — seems to refer to rain in this  
context

49 dzabyka — see glossary

hhawu, sawuyabuyela ke labhacekhona etintsa  
 in order to hide. Owu<sup>29</sup> then arrives this Nguane, about  
 beni e-(letiseveni) lelakhiwe nguMnguni.  
 whom I am talking, and find here (close) to  
 Hha... kuts'ebusuku bhu' ematolo, kusakukha-  
 Mnguni, because he will kill him, he knows  
 lemagawozi nemankweza, nema coco. Owu,  
 about him, and then visited him. When he is  
 naseyibonana ngemuso asetfele nenkhomo  
 to come, to greet him, they would greet each  
 kutsakayekudla laphacube khona, "Owu,  
 other nicely and they would share snuff. Hhawu<sup>9</sup>  
 buyamnaketfu ngiyekukhombisa lonkhe lelive  
 he would then return to where he is hiding on  
 sengiliblasele, ngelami; singete sahlalisana,  
 the mountains which are at (eveni)<sup>40</sup> which had  
 ngobe bantfu sebatangibalekela sebetsa kuwe<sup>46</sup>  
 been built by Mnguni. Hha<sup>9</sup> at night bhu'<sup>46</sup>  
 ngoba salongitileti naba nje ematolo  
 dew, and the following morning emagawozi<sup>8</sup> and  
 angiwa tfole, kute manti la; kepha lokufike  
 emankweza<sup>47</sup>, together with frogs. Owu<sup>29</sup> when they  
 wena nans'imifula seyibonakala iphophomq  
 meet, when he is carrying a cow, saying let  
 laphetintsa beni, onkhe lamagceke sengiwahl-  
 him go and eat it where he has taken a  
 sele, kwaba kuphela-ke bekunene ke bayesuka  
 nap: "Owu<sup>29</sup> my brother come here so that I can  
 ke lapho ke, naMnguni ujinga uyahamba,  
 show you the whole live<sup>40</sup> which I have  
 e- sekutalwa labantfanake lesengibabalike,  
 blasela'id<sup>22</sup>, it's mine. We can't live side by side



46 bhu! — this seems to be a sound produced when, for instance fire is being extinguished by beating it with sack or blanket; or throwing water on fire. The informant in this case seems to be saying the same sound is/was produced by rain.

47 emankweza — very small frogs which produce a high-pitch sound after rainfall and are usually heard in summer, when rain is plenty.



chubeka - ke lolutsanga - ke; buhlungu ngu-  
 went, 'pumpkin shoots' then continued, yet  
 kutsi ngimnane, kantsi kuhle kakhulu  
 indeed, it has started here at home, at  
 nalokwati, phela nababonina, kutsi utazibani.  
 lobamba, as we are talking. Owu<sup>29</sup> Ngwane  
 utazibani. Ngigana nje ngekukhumbula  
 ke<sup>34</sup> would, himself tala<sup>32</sup> Cebisa. Owu<sup>29</sup> the  
 ngaye uLamnguni, unabo Ngwane. Kuchubi-  
 pumpkin shoots of the elephant of eLangeni  
 ke - nine bendlowu yeLangeni, bese Cebisa  
 then continued, Cebisa tala<sup>32</sup> Mkhosi. The pumpkin  
 ke sowutala' Mkhosi, Mkhosi sowutala  
 shoots still continues ke<sup>34</sup>. The pain is that I  
 Mkhulunkhosi. O solobaya tombetela bakhwele  
 am young, as it is very good to know even  
 hantsaba ke nabo bagudla tilwandle bala-  
 their mothers, as to say it's laso<sup>45</sup> - and so. I  
 ndzela lapha bekwakhe khona Mnguni  
 end by remembering about her, uLamnguni,  
 sebatalekela kuyawubhaca khona. Owu, efika  
 Ngwane's mother. It then continued ke<sup>34</sup>, you of  
 ke, yena loNgwane lengi Coca ngaye  
 the elephant of eLangeni, then Cebisa tala's  
 akhandze lapha seku budwute naMnguni,<sup>23</sup>  
 Mkhosi, Mkhosi then tala's<sup>32</sup> Mkhulunkhosi. O  
 ngob'utambulala, uyati ngaye, amvakashele.  
 they are still moving, climbing mountains, and  
Litsi nakutawufika yena atamvusele ku,  
 skirted the seas, tracing where Mnguni had  
 kuvuselwane ngesibeleke, kushiyelwane ligwayi  
 built [a homestead]; they are running to this place

#5 La - formative used before a personal noun  
married daughter of....



owu, Sowuba nemfati ke, utekelw'umfati.  
 appeared at noon to eat meals, then run away  
 Nangumfati asatawubeleka umfana, setatsi  
 again; running away from his father's children.  
 wa lomfana ngu Dlamini. Owu, Dlamini,  
 He occasionally appeared at noon to eat meals,  
 wa Sibili, wa Kunene. Lose, bekunene-ke,  
 then run away again; running away, because  
 sekutawu phindze (futsi bese buphatsi), lobu  
 they would besiege him at elawini<sup>21</sup>. Owu<sup>29</sup> after  
 lesikubo lamkhanje, besuka bayakhona,  
 sometime, after they had scattered in the direction  
 Sowuba, uconywa yintfombi yekhabo Mnguni  
 of east and west, he then got a wife; he had  
 ..... ya Mnguni, utamnguni. Owu, nangy  
 a wife married to him. This wife eventually gave  
 Kiasatala ke lo, sowutala-ke Ngwane, lenkha  
 birth to a boy, who was named Dlamini. Owu<sup>29</sup> Dlamini,  
 sikati-ke, nasitele Ngwane kuyahamba,  
 of Sibili, of Kunene. As, you of Kunene ke, it  
 kuyamba lutsanga seluyachubeka-ke,  
 again happened, (again rulership) the one in which we  
 (kantsi) vele selucalife, laphekhaya katobamba  
 are today, it then went there. He was, he was  
 losicoca nje. Owu, Ngwane-ke Sowutawu  
 chosen by an intfombi<sup>43</sup> [as a lover] of Mnguni's;  
 suka ke yena besutala Cebisa. O, luchu-  
 of Mnguni, utamnguni. Owu<sup>29</sup> here is tala's<sup>32</sup>  
 beke ke lutsanga lweAdlou yeKangeni,  
 this, he tala's Ngwane. This inkhosikati<sup>44</sup> ke<sup>34</sup>,  
 Cebisa-ke Sowutawutala Nkhosi. Seidu-  
 having tala'd<sup>32</sup> Ngwane, it went [i.e. time] and

#3 ĩffombi - a nubile; a girl or woman in  
her prime age, ready for marriage

#4 ĩkĩbosikati - see glossary



asatakuwa Mnguni asatfumela, kuyawutjela  
 to fetch water, he then comes back, Kunene washes  
 Sibili kutsi: "lobabe loyi sigebengu: usinika  
 him. Owu<sup>29</sup>, u" en they were sleeping, the sea<sup>35</sup> was  
 loku, wasinika loku, lowayimntfanakhe lasele  
 heard: phu<sup>36</sup>! the following morning it's wet  
 naye, ubese umnika naku tokuhle, lokwe  
 outside [a house or hut]. "Owu<sup>29</sup>, it [rain] has come  
 nta wonkhe muntf'akhontwe tive. Sebaya  
 back; "<sup>37</sup> "It has come back." Then Mnguni got  
 chamuka ke batekumfuna, kutsi bangamtk  
 to hear [about this], and sent<sup>for someone</sup> for Sibili to tell  
 laphi batekumenta siga, bamchitsemkheni  
 him that "this babe<sup>38</sup> is an isigebengu<sup>39</sup>: he  
 Sowuyabaleka ke uyawubhacemaungwini  
 gave us this, and gave us that; he<sup>then</sup> gave  
 alelo live lase eMbo, emavungwini lama  
 that child of his, who was left, this [thing]  
 khulu, nemahlatsi lamakhulu. Abohlachamuka  
 which is beautiful, which makes every person  
 emini atekudla kudla phindze abaleke,  
 [who possesses it] to be worshipped by tive<sup>40</sup>. Then  
 ubalekela labantfabeyise. Abohlachamuka  
 they appeared, with intention to search for him  
 emini atekudla kudla phindz'abaleke,  
 so that they could do him a siga<sup>41</sup>, so that they  
 ubalekela kutsi batamvimbetelelawini. Owu  
 could kill him. He they ran away to hide in  
 kuye Kanye-ke sebacitsekile ke ngeku-  
 emavungwini<sup>42</sup> of that live<sup>40</sup> of eMbo, in big  
 hamba kubheke mpumalanga nenshonalanga,  
 emavungwini, and big forests. He occasionally

35 'sea' seems to have been used figuratively, probably meaning rain.

36 phu — a sound, such as that heard when it's raining.

37 'It has come back' — is a translation from SiSwati, which, in this language conveys the idea that 'it is raining'; it seldom has the meaning of 'rain has returned or come back'.

38 babe — see glossary

39 sigebengu — gangster, bandit; this word could also convey the general sense of 'a dangerous person'.

40 tive  
live  
sive } — see glossary

41 siqa  
or: isiqa } 1. event which marks an epoch,  
unaccountable event or performance.  
2. suggestive name, nickname appraising some quality or peculiarity; special peculiarity. In this context, the word seems to mean: 'to kill him'.

42 emavungwini } — thicket, bushy place.  
singular: livungu



kutsi ngitalwa ngubani". Uduuba kudlake, eating meals. Then he was reported to Kunene. "Uhu? kantsi nayinhlankhla itaba dutane. "Owu what has happened?"<sup>31</sup> "Awu<sup>29</sup> I should? What am Kunene, fundzisa lomfana naku, khona I going to eat, as [you can see] my father has naye atawuhlalahlala 'fuye tih'homo". O given [something to] all his children, - and gave nembala lamfundzise ke ke, lobu Dlamini ke me nothing? Myself I don't know who tabid<sup>32</sup> lesikubo phase, kwenkhosi yemakhosi, me." He abstains from eating food, whereas Sobhuza wemaswati, amfundzise ke imikhiluck would be near. "Owu<sup>29</sup>, Kunene, teach ba, amfundzise kimikhiba, Owu nembala this boy this [thing], so that he, too, may rear ke: "Tsatsa naku wente nje; tsatsa nayi-cattle". O<sup>23</sup> indeed, he taught [him] the Dlamini nkhome lemekanje seyiyidzala; e-ness in which we are, under the king of kings, tsatsa nansimuu lemnyama wente nje, Sobhuza of the Swazi. He then taught him Seyiyindzala nayo", kuyasetjētwa ke. Owu imikhuba<sup>33</sup>, taught him imikhuba. Owu<sup>29</sup>, indeed, bamjengisa kuyawukhemanti, uyabuya ke ke<sup>34</sup>: "Take this and do like this; take this cow uyamgezisa ke lokunene. Owu kutsite naku- which stands like this - which is old -; e [um] lelwe, beva lwandle phu - - -, kusa kumanti take this black sheep and do like this - which is old, too." ngaphandle. Owu: "selibuyile?" "Libuyile!" Nangu It was then worked. Owu<sup>29</sup> they showed him [how] to

31 "Ku entenjani?" - literally translated is "What has happened?", but the informant probably meant "What is wrong?" as this is the interpretation usually assigned to this question.

32 tala } - tala - beget, bear, give birth, generate. In siSwati this word is generally used to cover both what a mother does - giving birth to a child - as well as the role of the father in procreation. Both are said to tala a person.  
also: kutala }  
variant: zala  
also: ukuzala.

33 umkhuba } - 1. Custom; practice (as of any particular tribe or locality); conduct. 2. Strange action, unusual performance; trick, feat, prank. 3. Fashion, style, vogue. 4. Undesirable practice, bad habit [Doce + Vilakazi]  
pl. imikhuba }

34 ke - a non-influence word if used by itself in many contexts.



ke ngu Nkulunkulu lamuhla. Sebeyamkhombisa  
 Mguni has got cattle, he is now owning stock;  
 ke naye. Sowuyamenta ke, uyamsebenta ke,  
 myself how am I going to succeed? [Eum]  
 uyamsebenta ke umfundzisa konkhe, sowutsi  
 because old people [at that time, in those days]  
 langa litsite kuyakalwa ekhaya, mangu as  
 used to stay with the Almighty, whom we say  
 tawushaya luveve lwakhe twebutoti. Kuyha  
 is Nkulunkulu<sup>25</sup> today. They then showed him  
 muke ingwenya emfuleni, ifike sangweni  
 as well. He then worked on him, worked on  
 seyiyambhambadza iyambhambadza kuya  
 him, worked on him, teaching him everything.  
 hlekwake, kasi naku sekutakuba khona lomun-  
 Then one day, he was tested at home. He  
 nye umsa wakhe kunene, njengoba  
 soon blew his whistle of bukoti<sup>26</sup>. A crocodile  
 nakhuluma njalo-nje nematangeneni, utsi:  
 appeared from a river; it arrived at esangweni<sup>27</sup>  
 "Nine bekunene" Sibili. Awu<sup>Sibili</sup>, bambona  
 and started patting<sup># patted</sup> him and there was laughter.  
 sowuyakhala; uyavuke kuseni uyakhala  
 Just then, there was another son of Kunene,  
 akadli udwaba kudla. Bayameeba-ke lapha  
 as when talking to the ematangeneni<sup>28</sup> you say:  
 ku Kunene, "Khawu kwentengeni." "awu  
 "You of Kunene", Sibili. Awu<sup>29</sup> Sibili<sup>30</sup> when going  
 ngitabengidla, ngidlani, njongoba babe  
 to sleep, is seen crying. He waked up in the  
 sowubanike bonkhe bantabakhe, miangati  
 morning, still crying and, this time, obtained from

Kuwane, ngobe sesi chobo sebasali nalaba-  
 it shall be one and relate well to each other, because  
 tawuwela lesi. Lapha tawuchamuka khonake  
 it's known a Sichobo<sup>59</sup> of those who will remain,  
 lo tanga, labatsi ke ngumfonga, ngobe  
 as well as those yet to be born. This thing. It's  
 Phuthukezi Kutsiwa ngema Ronga. Setuphi-  
 when tanga appeared, who is said to be an umfonga,  
 dze gucugucu ngaleligamake sekuwela ke  
 as in Portugal<sup>60</sup> it's said they are Ronga. Then  
 Mavuso waNgwane, phase tubombo ke,  
 again there was a change about the name; Mavuso  
 sekukhushukiwe, kakhohho. O, khona lapho  
 of Ngwane, appeared at the bottom of tubombo,  
 sengulapho ke kutawutsi nasekudzatjuka  
 when they had gone up to Hhohho. <sup>Q<sup>23</sup></sup> just there  
 ke kuMavuso waNgwane sekuwela lanta-  
 it's then that, when it was dzatjuka<sup>49</sup> from  
 nsi lolusutfu lolukhulu phansi etintsaba,  
 Mavuso of Ngwane, crossing down the <sup>great</sup> Usuthu [River]  
 Owu, befikile kakhohho sebakha eZibayaneni,  
 at the bottom of mountains. <sup>Owu<sup>29</sup></sup>, having arrived at Hhohho,  
 Solobazucubele-ke. Owu, sekubekwa ke  
 they built [their homesteads] at eZibayaneni. They're still  
 Dlamini. Kutsiwa Dlamini watanga, sifungo  
 squatting. <sup>Owu<sup>29</sup></sup> then Dlamini was installed. It's said Dlamini  
 phela Malangeni. Lose kutawuhamba ke, bese ke  
 of Langa - a swear Malangeni. Then it was moved from there  
 sekusukwa lapho sekuyiwa eMavaneni. E-  
 to eMavaneni. It is there, at eMavaneni, where  
 ngulapho ke lapho eMavaneni, lapho kwakunalo,  
 there was this one,



Keuane, ngobe sesi chobo sebasali nalaba-  
 it shall be one and relate well to each other, because  
 tawuvela lesi. Lapha tawuchamuka khonake  
 it's known a Sichobo<sup>59</sup> of those who will remain,  
 lo tanga, lababi ke ngumfonga, ngobe  
 as well as those yet to be born. This [thing]. It's  
 Phuthukezi Kutsiwa ngema Ronga. Sekuphi-  
 when tanga appeared, who is said to be an umfonga,  
 dze gucugucu ngaleligamake sekuwela ke  
 as in Portugal<sup>60</sup> it's said they are Ronga. Then  
 Mavuso waNgwane, phase kubombo ke,  
 again there was a change about the name; Mavuso  
 sekukhushukiwe, kaHhohho. O, khona lapho  
 of Ngwane, appeared at the bottom of kubombo,  
 sengulapho ke kutawutsi nase kudzatjuka  
 when they had gone up to Hhohho. O<sup>23</sup> just there  
 ke kuMavuso waNgwane sekuwela lenda-  
 it's then that, when it was dzatjuka<sup>49</sup> from  
 nsi lolusutfu lolukhulu phansi etinisaba.  
 Mavuso of Ngwane, crossing down the <sup>great</sup> Usuthu [River]  
 Owu, befikile kaHhohho sebakha eZibayaneni.  
 at the bottom of mountains. Owu<sup>29</sup>, having arrived at Hhohho,  
 Solobacucubele-ke. Owu, sekubekwake  
 they built [their homesteads] at eZibayaneni. They're still  
 Dlamini. Kutsiwa Dlamini waTanga, sifungo  
 squatting. Owu<sup>29</sup> then Dlamini was installed. It's said: Dlamini  
 phela Malangeni. Lose kutawuhamba ke, bese ke  
 of Tanga - a swear Malangeni. Then it was moved from there  
 sekusukwa lapho sekuyiwa eMavaneni. E-  
 to eMavaneni. It is there, at eMavaneni, where  
 ngulapho-ke lapho eMavaneni, lapho kwakunalo,  
 there was this one,

59 Sichobo — 'Sichobo Sebasali nalabatawuvelo' is said to be a line from Sobhuza's praises, saying that his life as a hero, made history; he will be the subject for discussion to those remaining and to those yet to be born. Sichobo seems to be a term, referring to the continuity of something very important.

60 Portugal in this context, seems to refer to Mozambique, a country once under the Portuguese



ndza kutsi lancele, sowugwaza eceleni,  
 trying to stab-being left-handed-missed the target, and then became  
 Sowuba wakaNcele. Lolomunyeke sowugwazi-  
 [a person of] Ncele, the other one stabbed the path and  
 ndlela utsi ngqo; Sowuba ngu Dlamini; Dlamini  
 said ngqo<sup>56</sup>; he then became Dlamini. Dlamini then  
 ke losatawutala Nguane wakata yanga. Luha-  
 tala'd<sup>32</sup> Nguane of ta yanga. The lutsanga<sup>57</sup> for  
 mbile ke lolutsanga ke lweMlangeni, sewutawur-  
 Mlangeni has gone ke<sup>34</sup> until he tala'd this  
 tala ke lona Mlangeni, Malwandle. Emva  
 one, Mlangeni, Malwandle. After some time,  
 kwesikhatsi sekutawuchamuka ke lephansi ke  
 it would then appear down there yonder, where  
 lapho sesibe singabata, singabata, 'tala ke  
 we keep on doubting, doubting; tala'd<sup>32</sup> ke<sup>34</sup>  
 lo Tembe ke, Owu Tembe ke nakhona ke, mane  
 this Tembe ke. Owu<sup>29</sup> Tembe ke even there, but  
 kuhlupha bona buncane, kutsi nguyiphi 'ki  
 the troublesome [thing] is bang young, as to say which  
 Nhlengweni; nome ngulapha nasekusukwa  
 is the Nhlengweni; whether it's when it was moved  
 ku Tembe, noma ngulemuva lasengiphetse khona  
 from Tembe's [place], or its back, where I have concluded.  
 Kepha ke sesitsi nalomntfanenkhosi, njengoba  
 but then, we are saying [with] the umntfanenkhosi<sup>12</sup>,  
 wekunene Sobhuza wema Swati, uhamb'uyatsa  
 as [he] of Kunene, Sobhuza for the Swazis; as he  
 tsa uyatsatsa, uyawukanye akutfunge  
 walks, he takes, he takes<sup>58</sup>. [One day] he will  
 ngakotini. e. - we Ndlouy, kuyawuba kunye  
 sew it by cotton. E-Zum] of the INDlouy<sup>6</sup>,

56 nggo — Straightness.

57 Lutsangg — Pumpkin shoots. What the informant seems to be talking about here, is the **Continuity** of the lineage, as pumpkin shoots keep on reproducing themselves — hence the analogy Lutsangg.

58 Here, the informant seems to be referring to gathering information, either on tape or in book form, etc., not literally 'taking' in the sense of picking up something.



Sowutakutala -ke, e kwakhiwe ke e mgangwini  
 which we are today. It continued, as they were journeying slowly  
 lemkhulu yekwesabeka, kutsiwa emashangane  
 in fear of tise<sup>40</sup>, because even the tise want the beauty of lokhesi<sup>18</sup>  
 K'atsi kusemkanini. Yenake Sowutakutala ke  
 Kunene, who, wherever he is staying, it's green, whereas other  
 Hlubi. Owu Hlubi ke nateleke, Sowutakutala ke  
 suffer [other tise<sup>40</sup>]. Owu<sup>29</sup> this Mavuso of Ngwane, Maguduleki,  
 emajaha, E-- lolomunye kenguyena lo Mavuso  
 tala'd<sup>32</sup> ludvonga. E-[um] ludvonga ke<sup>34</sup> would tala, e[um]  
 wa Ngwane, lokwasute kwacanjwemanga lapha  
 and then built [homestead] at <sup>big</sup>mgangwini<sup>54</sup>, which are  
 kubo Hlubi wa ludvonga nalomunye watsilomu  
 heard; it's said to be at Mashangane, whereas it's Mkanini.  
 ny'umfati: "Hha! utsuwile kutsi lomntfanakho  
 himself tala'd<sup>32</sup> Hlubi. Owu<sup>29</sup> Hlubi having tala'd, he tala'd  
 batambulala?" Wats'awu' batambulal'umntfanami  
 emajaha<sup>55</sup>. E-[um] the other one is, <sup>the same</sup> Mavuso, of Ngwane, about whom  
 rangoneni? "Hhaw'umntfanakho vele batsi ba-  
 a lie was spoken to Hlubi of ludvonga and someone else. One wife  
 tambulala, ncon'umshise lesandla sekudla, kumbe  
 said: "Oh! Have you heard that you child will be killed?" She said "Awu!  
 bangamane bamkohlwe, bamncife, bangele  
 they'll kill my child, what [wrong] have I done?" Hhawu<sup>9</sup> they  
 bateka Tetekumbulala. Kantsi nguSathane nje  
 say they are really going to kill him; you better turn his right-  
 kulomfati, kulabafati baHlubi. Sogenteka ke  
 hand, maybe they will forget him, and cease speaking of killing him". Yet  
 Sowubanika tikhali, utsi lolomunye'aka gwaze.  
 it was Satan in this wife, Hlubi's wife. Then he gave them [Hlubi, his  
 Owu lolosancele utsi bona ngigwaze, kukha  
 children's spears and said let them stab. Owu<sup>29</sup>, the Enow's left-handed one, when

54 eMganwini - } - 'umganu' is Manna, Marula or  
from umganu } Cider tree, Sclerocarya caffra.  
'emganwini' adverb - among these  
trees.

55 emajaha - } See glossary  
lijaha (singular) - }



watsi angibacedzise lobawela la, Bawela ke  
 fortunately crossed it. They then raised their fingers,  
 nine benatlu lendze, losesuka-ke lebalakha ke  
 showing [those across] that they had crossed [the river].  
 mshiya lo kwemmitsi, izambesi. Owu, ngulapho  
 these are of Kunene, who are referred to as  
 ke sekutawuchamuka khonake lo Sinamboua,  
 those of Mazibuko<sup>51</sup>; the other one became of  
 owu kujinge kuchutje kwe ke, ebese kucha-  
 Mawelela<sup>52</sup>. He then went back. This method  
 muka ke, ekubhubheni kwa Sinamboua,  
 was done and became strong, that of crossing [river]  
 lo Samkethe. Lo Samkethe - ke sowutawuveta lo  
 using reed. That's when even clothes and cattle  
 Mavuso wa Ngwane, lokutsiwa ngu Magudwulela,  
 were crossed over [the river]. No, the Almighty and  
 ngobe lela Ngwane lidzala phela, alifi futsi,  
 Satso moved away; did not say let me finish them as  
 nalela Nkhosi lesikilo nje ke lamhla. Owu, kuba-  
 they are crossing here. They crossed, ke<sup>34</sup>, you of the long  
 mbe ke ke, seloku kubanjwa kancane kwesatjwa  
 house; as they then moved to build this side of the  
 fona tve, ngobe naletive tifuna bona lobuhle  
 ummitsi, the Zambesi. Owu<sup>29</sup> that is when Sinamboua  
 benkhosi Kunene, lekutsi lapho ihletikhona  
 appeared.<sup>53</sup> It continued ke<sup>34</sup> and then appeared this Samkethe  
 yona, bantfu bahlupheka, kubaluhlata. Owu,  
 Samkethe caused <sup>to appear</sup> Mavuso of Ngwane, who is said to be  
 yena ke, lo Mavuso wa Ngwane, Magudwulela ke  
 Magudwulela, because the one of 'Ngwane' is ancient, it  
 sowutakutala Luduonga; e - Luduonga ke  
 doesn't die, too, together with this one of 'Nkhosi' on

51 izibuko } - river crossing. Mazibuko, according  
plural: amazibuko } to this informant, is derived from river crossing.

52 kuwela - is to cross, usually a river or stream. Mawelela, according to this informant, is derived from crossing a river.

53 'appear' or 'emerge', in this context, seems to refer to being born.



Owu, baweleke laba nge., bent'umhlanga, they then arrived on Lubombo, as it is said they bent'umkhombi lapha, sisebanecane besi bona finished Lubombo. Owu<sup>29</sup> they crossed Ummitsi [river] bo Ndlazi nabo Sincawuncawu katobamba the Zambesi. You of Kunene, there is no one lomusha, badlela emkhunjini. Basikumhlanga, who doesn't know that the ancestors used to basikumhlanga bawentumkhumbi, bahlambe stay with the Almighty, who occasionally showed ngawo kantsi lommitsi, lesitsi lam hla kphesi-himself upon them by certain signs. Even the kolweni yi Zambesi, nawubuka timephu, sign of the rainbow this side [of a river] as betfuke sebawela, bese baphakamisiingalo well as that side, to show that you can cross kutsi sesiwele. Ngulaba bekunene lababifwa here on this stream. Owu<sup>29</sup> these ones crossed. kutsi baka Mazibuko. Sebaphi kisanza badwa, they built umkhumbi<sup>50</sup> using reed. When we were lomunye sowuba waka Mazibuko, lomunye still young, we used to see among others, sowuba waka Mawelela. Sowubuyetemvake. Ndlazi and Sincawuncawu at <sup>new</sup> Lobamba, eating telisu ke seliyentiwa, seliyaziwa lelekuwela from an umkhumbi<sup>50</sup>. They cut reed and made ngalomhlanga. Sengulapho ke sekutawawela it into umkhumbi and swam with it, whereas netimphahla ke netinkhomo ngesihle. Cha the Ummitsi - which today we say at school uSomandla naSathane wakhweshu, wangete it's Zambesi, when you look in maps - they

so umkhumbi - many long narrow trough-like  
things, as a deep narrow meat-  
tray, pig-trough, etc. hence, ship.  
2. a completed circle, as formed  
by a lot of men standing or  
sitting in a ring.



Kwaba nguloko naloko, kwalesosibusiso lese-  
 one another, because people will run away from  
 ntiwa ngukunene. E- [um] Mkhulunkhosi sowuta  
 me, as I am staying with them, I haven't had  
 la Sikhulumaloyi; Sikhulumaloyi sowutawutala  
 dew<sup>48</sup>; there is no water here, but since you have  
 Nkuwawa, e- Nkuwawa, sowutawuveta  
 arrived here are river seen flowing in the  
 Nkhomkabako. Iapha kudabuka khona lesive  
 mountains. All these wide plains I have  
 lesilaph'enkhosini ku Sobhuza wemaSwati  
 blasela'id<sup>22</sup>. "That was all, you of Kunene ke<sup>34</sup>,  
 kutsi Khabako. Owu, nako-ke nabalapho-ke  
 they left that place; Mnguni went, too.  
 nasekubonakala kutsi seloku bayahamba, e-  
 then the children I have counted, were born.  
 Khona batawufikake kulo tubombo, njobe  
 it was that and that, of that blessing done by  
 Kutsiwa bacedza tubombo nye; owu, kubona-  
 Kunene, E- [um] this Mkhulunkhosi tala'id<sup>32</sup>  
 kale kutsi kuwela ke, uMmitsi, iZambesi.  
 Sikhulumaloyi. E- [um] Sikhulumaloyi tala'id<sup>32</sup>  
 Nine bekunene-ke kute longati kutsi baku  
 Nkuwawa; e- [um] Nkuwawa tala'id Nkhomkabako.  
 Cala abebahlala naSomandla, ahlatibonatalisa  
 where-the sive<sup>40</sup> dzabuka'id<sup>49</sup> which is at the  
 ngefibonataliso. Nemfanekiso wemushi wanka-  
 King's [place], Sobhuza of the Swazi-Khabako.  
 sazana, mshuya lo namshiya lowa, Khombise  
 Dwy<sup>29</sup> when they were there ke<sup>34</sup>, when it was  
 kutsi ningawela la, e-litubuko le-ntawuwela,  
 seen that they were still journeying, e- [um]

batsi ke uyabeleka-ke lomfati ke, mane siba  
 and fighting would result. Owu<sup>29</sup> it happened, [you] of Kunene  
 ncane asati kutsi ngulabani, ubeleka Liba.  
ke<sup>34</sup>, they: [people] say this wife brought forth a child,  
 Sebatamyenga ke emaswati ats: "owu, usuke  
 but we are young; we don't know who, this wife was.  
 wabeleka kabi lomake silo Sikhulu, wabeleka  
 She gave birth to Liba. The Swazis were then to  
 (kubufane) wabeleka <sup>naku,</sup> "Siku fihle le malibeni."  
 deceive him [king] saying: "Owu<sup>29</sup> this make<sup>71</sup> gave birth  
 kantsi sebambuyisele letihlotjeni tabo baye  
 badly, Great Lion; (it would have been better) if she  
 kumfihla. Owu, losekubamba, "kepha, (Sihletinawe  
 had given birth to this, we have fihla<sup>72</sup> [it] far  
 njenkhozi yefu lenhle kangaka, lehla-  
 away in the grave-yard; Whereas they had returned the  
 kaniphe kangaka, sawuyatsi ungasi shiyq  
 boy [Liba] to their relatives to fihla<sup>72</sup> him. Owu<sup>29</sup>  
 Sikhalele kuphi? Mane sivunyelele sesiyaku-  
 then it went. But "as we are staying with you, Nkhost<sup>18</sup>  
 cela." Lonangempela ke (Sekuyatsi nya, kwewa  
 of ours, who is this <sup>emugh</sup> handsome; who is this [much]  
 kwa ke, kuyiwa (kaSendzewawa coma) waka  
 clever, if you shiya<sup>73</sup> us, where are we going to  
 Lukhele kubaka Mdululi. Itfolakalek' inifombatane  
 khalela<sup>74</sup>? Please sivunyelele<sup>75</sup>, we are begging you".  
 nembalake balakaca, lomfanake, abekho baye-  
 Indeed, (it said nya!<sup>76</sup>) then [them] going down to  
 Mkhubutini bayowukhulula tindluby. Owu  
 (kaSendzewawa coma's<sup>77</sup>) [place], for Lukhele,  
 tindvuna tibikelwe ke boGiyagrya Nkhonyane  
 among the Mdululi. A girl was then found.



71 make — means, mother; but in siSwati this word could be used to refer to any woman; in this sense it would be used as a polite way of addressing or talking to/with a woman.

72 fibla'd — literally means to hide or just 'hide'. It could be also used as a respectful way of 'bury'.

73 Sbiya } — 1. leave behind; abandon, forsake; omit  
Kushiya } leave out. 2. a polite way of saying someone, especially respectable, has died or is dying.

74 Khalela } — 1. Cry, weep, scream. 2. Wail (as at death)  
from: Khala } lament. 3. complain, voice a grievance.  
4. hold in remembrance (good or bad); revere; hold responsible, blame.  
5. plead, make request.

75 Sivunyelete —

76 nya! — of noise, voices, etc. Silence: quiet. Stop being heard.

77 Sendzewawama — is probably someone's name if prefixed with 'ka' it indicates a place, usually someone's place (i.e. home, place where he's born).

sisifundzisa njengaleyontfo, kutsi "nitawutsi  
 was tied on umfuti<sup>66</sup>, owu<sup>29</sup>, it's beautiful, as the lion<sup>67</sup> keeps  
 ninge fika, ningabona kungatsi, nibosuka  
 on teaching us about that thing that: "When you arrive, and  
 nihambe". Kantsi nangempela kufika kulelo  
 find that it doesn't say [perhaps using hands to express the idea],  
 live sekutsike khi! kuyabonakala kutsi  
 you should go". Indeed, when it got into that live<sup>40</sup>, it had  
 kuyaliffokotela lelive. Losekucatjwa lomuti  
 sard khi, showing that it is happy about the live<sup>40</sup>.  
 ke waka Zombode wamagugu, wanalijaha,  
 then the umiti<sup>65</sup> of Zombode of Magugu<sup>68</sup> — for this  
 lelabuya netinkhomietinzule ni lihamba  
lijaha<sup>55</sup> who came with cattle from the Zulu, travelling  
 nemabutfo. Kalivele liyingwazi linguhlaba  
 with the emabutfo<sup>69</sup>. He [lijaha] was already a hero  
 siblangane. Yena owu, ukhandza ke kutsi  
 [in fighting with spears]. Him, owu<sup>29</sup>, he found that he  
 akafuni kuba nemfana. Hhawu njengelibhubza  
 doesn't want to be with a boy. Hhawu<sup>9</sup>, like a lion  
 - ke bekunene, alitsandzi<sup>nat</sup> umkalo natele  
ke<sup>34</sup> [you] of Kunene, doesn't [iron] like it if it's  
 atel'umfana. Umfan'uyamfihla angamboni  
 wife gives birth to a boy. She hides a boy so  
 nje, angambon'uyambulala ngoba kusasa kutabe  
 that he cannot see him [boy]; once he sees the  
 sekuyamchochota, sowubatse hhawu, sekuyar  
 boy, he [king, father] kills him [male-child], because  
 ngichochota loku, kuyangedzelela, sekusukimphi  
 tomorrow he [boy] will bully his father, what ever the  
 kuyaliwa. Owu kwenteka ke bekunene ke  
 king does, the son bullies him. This would begin an imphi<sup>72</sup>



66 umfuti — 1. bag of trad. Medicines, 2. grass  
Container or wrapper.

67 'Lioni' is usually used synonymously with Ngwenyama  
to refer to the Swazi King.

68 eMagugu } — treasure, valuable object  
singular: ligugu }

69 emabutfo } — see glossary  
singular: libutfo }

70 imphi — see glossary

Ngwane nelunya ekhaya netsafeni, e-kala  
 a plain, who, we say is Chibi is at Mhlosheni; it is  
 Mndzebele; naba bekuchamuka lenkha naka  
 not drunk by any cow, it's not drunk by heads ofamadala.<sup>63</sup>  
 Zulu, kantsi batana nanaba bakuchamuka  
 Ngwane with callousness and etsafeni<sup>64</sup>, e-Zumj attla  
 ka Mtambo; bayatana mane kusakateka  
 Mndzebele's [place]; the ones who came from the  
 kwetinsanga nje. Sekuba kuphela-ke seta-  
 north, around Zuland, yet they also know the ones who  
 yatfutuka-ke lapho, ngoba Zulu abevak  
 came from kaMtambo. They know each other, it's just  
 abahlupha. E-Ngwanaza sebayamshiya ke  
 that tinsanga<sup>57</sup> are getting scattered. Then they moved from  
 khona le phasi phasi, kaMhlabuyalingana,  
 there, because the Zulu were troubling them. E-Zumj. They then  
 lapha naye asehla ngetintsaba asayawucung  
 left Ngwanaza down there yonder at kaMhlabuyalingana,  
 khona besuka eMavaneni. Lonasekufilwe  
 when he himself journeyed down mountains and squatted  
 lenake, lenake sekucatjwa umuti wakata  
 there, as they were coming from eMavaneni. After  
 bamba futsi. Nasewucatiwe umuti wakata-  
 [their] arrival there, the umuti<sup>65</sup> called Lobamba again  
 bamba, nakusukwa kulowakatobamba sekuk-  
 was built. After the building of this Lobamba umuti,  
 catjwa lowakhe ke Tomabuya ngetinkhomg  
 after they moved from old tobamba to build  
 mabaleka nalolubdo lolwa, lolwaboshelwa  
 his [homestead], the one who returned with  
 emfuntini. Owu, kubakuhle ke, njoba<sup>Silo</sup> sibhale  
 cattle. The one who ran away with the phallus, which



63 amadoda

variant: emadodza

singular: indvodza

} — see glossary

64 etsafeni

— literally a plain, or flat country. This word could be also used, in Siswanti, as an antonym for 'home'.

65 umuti — see glossary

63 amadeda

variant: amadveda

singular: indveda

} — see glossary

64 etsafeni

— literally a plain, or flat country. This word could be also used, in Sisweti, as an antonym for 'home'.

65 umuti

— see glossary



uyelufika laphemahlatsini lapho kungangeni  
 with us." They [the Zulu] got angry and shouted, "That  
 Muntfu". Ouy, nebalake bhawu! bhawu! bhawu!  
 is when Zulu arrived. Ngwane, his gogo<sup>13</sup> said  
 bhawu! kahleni! kahleni! baniffania, iyalwa  
 "take this [something] of people, Nkhosi, and go and  
 neti Nzule tiphindze tiyacitseka. "Hhawyasibuye  
 hide it there in the forests, where no one enters."  
 le emuva sitawuceduwa ngeManhlenga.  
 Ouy<sup>29</sup>, indeed, bhawu! bhawu! bhawu! bhawu!  
 niyawabona laManhlenga kuts'alukhuni".  
 don't, don't children; they fought against the  
 wa- Lulwimi lwakucalake ku's emalanga  
 Zulu [people]; the Zulu, again got driven away.  
 ni ngeManhlenga. Hhawu nasekubuyake  
 "Hhawu", let us go back, we will be finished by the  
 sekubhubhe lenkhosi Dlamini sekubekwa  
 eManhlenga<sup>62</sup>; you see that these eManhlenga  
 yena ke loyike. Na- ligamake likhulu ke  
 are difficult [to fight, defeat]. It's an ancient  
 liligugu ke. Losekutawufika ke lapho singa  
 tongue to say the Swazi are eManhlenga. Hhawu,  
 ti khona se- bakhona labadzala; a base  
 when it was returned, after the death of this king,  
 kho-ke labebatawuchasa kahle ke kutsi  
 Dlamini, his father was installed. A name is [something big];  
 nquye loLulakana lolusekhaya netsafeni,  
 it is pride. Then it came where we know no longer; the  
 e- lesitsi ngu Chibi li seMhlosheni, a liphu-  
 elders are present. People who can explain very well  
 zwa nkomo; a liphuzwa nhloko zamadada  
 that it is this Lulakana which is at home and in a

Hlatjwako ashaya impalampala lenekuhlakani-  
 those of Mdululi-Bhekiswako. Even those five<sup>40</sup>  
 pha lokutsite, lokutibita tite tonkhe e, ngalo  
 had stampeded with them. They fought and fought and  
 lukhandz' ilwakhe naye waMabhengeta, abelur  
 fought, until they got the cattle. Masobodze Hlatjwako  
 phetse, yacoshana yaye yawetana Lubuzane  
 occasionally blew an impalampala<sup>61</sup> which had a certain  
 yabuya, yabuya nato letinkhomo tonkhe.  
 trick which summoned all of them [cattle], because  
 Tasetigucuka tikhweletikwabo, setiyabhosa.  
 of his blowing the impalampala, which, himself,  
 Yas'eyicangene yona tikhomo tabe tibaleka  
 of Mabhengeta, was carrying with him. They chased  
 batsi bayabuya, bayowuwela Lumphongolo,  
 each other until they crossed Lubuzane [river], and  
 tikhomo batikhanda setihleti figuce  
 [they] came with all the cattle. They [cattle] then  
 phasi esangweni, Owu kwabakuhleke, Owu  
 turned and climbed on them and lowed. There  
 tinxule tabe tigi jima ke tiyawubik'umbiko we  
 was confusion among themselves; the cattle were  
 kutsi "Hhawu, hhatsine siyowu hlasele eManhle  
 in flight. When they came back, to cross the longolo,  
 ngeni eManhlenga asigilisa tige na." Owu  
 they found the cattle sitting, kneeling down at esangweni<sup>27</sup>  
 taffukutsela tamemetana. Owu wefika ke lapho  
 Owu<sup>29</sup> it was beautiful. Owu the Zulu ran to report  
 Zulu 'ts'uyatseleka, Sowutakutsi ke lo Nguwane  
 that: "Hhawu<sup>9</sup> we are going to hlasele<sup>22</sup> the eManhleng<sup>62</sup>  
 gogowakhe, "tsaisa lolutfo lwebantfu, nkhozi  
 the eManhlenga are performing undesirable things



61 impalampala -- trad. signal horn blown by emajaha when going to, or working for the King; sometimes even when singing in a related happy atmosphere.

62 eManhlenga - } probably a Zulu word for a people  
eManhlengeri - } they look down upon, hold with  
Contempt - in this case, it seems to refer to the Swazi.

loDwabasilutfuli. Mane kuhlupha kona kufihle  
 this Dwabasilutfuli. But the troublesome thing is  
 ka, sahlupha tsine baka Ngwane ngekusikeni  
 being hidden; we caused trouble we of Ngwane  
 ni. Inkhosikati yaDlamini watanga laphakusuk  
 by cutting from the fatty part. The inkhosikati<sup>44</sup>  
 ka khonake lomtsambo wa Ngwane lesrusela  
 for Dlamini of Tanga, where the vein of Ngwane  
 kuwo sonkhe. O, nako-ke sekuchamuka  
 begins, from which we all start. O<sup>23</sup> there the  
 tinzule titowublasela. Tinkhomo teluswa  
 Zulu [people] appear to blasela<sup>22</sup>. Cattle were  
 ngu Masobodze Hlatjwako. Owu, tifike  
 looked after by Masobodze Hlatjwako. Owu<sup>29</sup>, the  
 tinzule titiffumbematsafeni, Owu affukutsek  
 Zulu arrived and captured them [cattle] in  
 ke Mangwan'abilelane. Aphumeke nemntfane  
 the open country, where they found them. Owu<sup>29</sup>  
 nkhosike lotatwa ngu loDlamini, Zombodze.  
 Mangwane became angry and boiled within himself.  
Owu batsi nasebawele Lufhongolo babebakhandza  
 He then got out, accompanied by umntfanenkho<sup>12</sup>  
 Idvumelane nabo, nalababeku Godlwako,  
 who is talwa<sup>32</sup> by this Dlamini, Zombodze. Owu  
 nato tonkhe letive, e-baka Nkhonyane nebata  
 after crossing Pongola, they found them and they  
 Mdululi-Sikhandzisa, nalabaka Mdululi Bhekiswak'o,  
 fought them, together with those who were with  
 naletotive setidvume nabo, balwe balwe  
 Godlwako, as well as all the tive<sup>40</sup>, e sum [these]  
 balwe tinkhomo baye batitfole. Ase Masobodze  
 of Nkhonyane and of Mdululi-Sikhandzisa, as well as



PAGES  
32  
BLADSYE

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# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Royal Collection

Naam

Subject Maboya's Fakudze

Vak

Place Umlandvo welMaSwati

Plek

Book 2

Feint Ruling with Margin  
Dowwe Lineëring met Kantlyn

JD. 267

Kwehlulekeke Kulomkhulu, e Lojiba, unabo  
~~Abu~~<sup>29</sup> indeed, Kunene, then came the animal which is ~~up~~  
 Cebisa, lowatsi utfele, e liblwili, laphika kudzi-  
 E in the sky and took him.<sup>74</sup> Then lasibandze was  
 Kita kudzikita, kukhandze kuts'akusiye  
 installed, after a fr lure to install the big one,  
 umuntfu, Kwahamba kwayowuviwa, Kwatsiwa  
 e-zum, Lojiba, Cebisa's mother who, when pregnant,  
 ngu Cebisa, njengoba bekunene ngishito kutsi  
 conceived something which was thought to be a lump of flesh, not  
 wabaKhona Cebisa atalwa nguNgwane.  
 a baby. They then went to Kuwa<sup>90</sup> and it was said it's Cebisa.  
 Kwatsiwa ngu Cebisa wa Ngwane ke. E-  
 As I have said, Eyou of Kunene, that there was once someone  
 bekunene ke, kona lapho ke asaya khona  
 called Cebisa who was talwa<sup>32</sup> by Ngwane. He was called  
 ke lomntfana ke, walentfombatana leyefika  
 Cebisa of Ngwane. E-zum Eyou of Kunene, just there  
 ile tse mabele ne Lilanga liyakwati loko, katsi  
 where the girl which arrived, bringing E with her, emabele<sup>85</sup>  
 nayi Ngwenyama itakutsi: "Hhawu, wakuphi  
 even the Sun<sup>96</sup> knows that, then the Ngwenyama  
 na lomntfana, wakuphi na lomntfana?" "O.  
 said: "Hhawu", where does this child belong, where  
 ngudzadze wabonayinkhosikati?" Hhawu  
 does this child belong, "O<sup>23</sup> it's this inkhosikati<sup>44</sup>  
 sekuba kuphela ke. Kantsi ngulapho bekunene  
 sister." Hhawu<sup>9</sup> that was all. It was then, Eyou of Kunene  
 sitawutfola khona lo Somhlolo. O kutsite  
 that we got this Somhlolo. O<sup>23</sup> after Ndvungunye, Zikadee  
 ke nase anyama tele ke Ndvungunye  
 of Ngwane, had disappeared, the ematangen<sup>28</sup> then



94 In this sentence, the word 'animal' seems to refer to lightning, so that the full sense of the line is that the King was then struck by lightning.

95 emabele — corn; Sorghum (collectively) in general sense, whether as grain, or in growing plant.

96 The word 'Sun' seems to have been used to refer to the King, much like Ngwenyama.

kepha noma ningangena, bangitjelile bakitsi  
 of Nkhosi<sup>83</sup>, what are you doing? How come that when I thuma<sup>84</sup>  
 kutsi mine sengiyathamba. E- kutakutsi ke,  
 you to go and kuva<sup>10</sup> what is eating me, you  
 kutsiwa anginitjele naku ke. Nangilele ngibo-  
 don't respond? When I thuma you to go and kuva  
 na sive sigezemantini. Telwandle, tinwele  
 what is eating me, you don't respond? Oh, I see you;  
 tabo tingemashoba nyengebaya bambuti.  
 you are hasting to ngena<sup>91</sup> the wives. But even  
 kutsiwa lesive lesi ngisona sitawubusa lelive  
 if you can ngena them, bakitsi<sup>92</sup> have told me  
 e- nine seniyawuba tigcili saso lesive.  
 that I am going. E- sumi I am told to tell you this:  
 Kepha ke likhona (likulunyane leni) kuwesin-  
 when I am asleep I usually see a sive<sup>40</sup> bathing  
 klanu loyabe sekunatesive; akayuku tisika  
 in water, in the sea, whose hair is emashoba, like  
 tindlebe. Uyawukwati nangumbhuku va  
 the hair of a goat. This sive<sup>40</sup> is said to be the one  
 labawuphetse, umculu, uyakuwutsatsa ngala  
 to govern this country. You will be the slaves  
 ku ikilicane wesancele ayowuphetse ku ikili-  
 of this sive. But there is a handful of you among the  
 cane wsekudla. Seniyawuhlupheka. Awu  
 five who will be present when the sive is here; he  
 nebala kunene losekuchamuka ke lesilwane  
 will never cut his ears<sup>93</sup>. He will know the book they  
 ke lesisetulu ke sesimtsatsa. Toku ke nine  
 are carrying [with them] from the little finger of the left-hand to  
 bekuneneke, asabekwake to utasibandze, e-  
 the little finger of the right hand. You will [in that period] suffer<sup>94</sup>



89 tfuma } - send; send on an errand  
also kutfuma }

90 Kuva - literally means 'to hear'. It could  
also Kuphengula be also used to mean get information  
and Kubhula from a spiritualist or an inyanga or  
sangoma about the cause of something  
considered bad or strange.

91 ngena } - the levirate custom.  
kungena }

92 bakitsi } - 1. people of our folk. 2. ancestors,  
also: abakitsi } the dead relatives, now considered  
more influential to the living.

75 The cutting of ears is, in some African  
States, or among some 'tribes', a custom, acting

tsine silaphenthosini sesikubonile, kutsi sekun-  
 Kunene, the girl went out to eat the meal which had been  
 buyele muva Kanjalo. Aphatfwe ngumtimba-  
 prepared for her, as well as him. Then it went like this,  
 ke, loke asatawuchanyukelwa ngulesigebengu  
 Malangeni<sup>28</sup>, awu<sup>29</sup>, as we are here at the king's  
 lelesamenta kab'emlabeni, kuz'angeke y<sup>9</sup>  
 [place], we have seen it, that it is going back like  
 Kubakubo, aye le, Kuba Nguni; baVezi  
 that. He was phatfwa ngu umtimba<sup>36</sup>, then appeared to  
 Kazwe laSoshangane, eZikhotheni. Awu bakhandi  
 him a sigebengu<sup>39</sup> which did something bad to him  
 ematangeni vele asabonile kutsi lentfombatana  
 in the umblaba<sup>37</sup>, such that he never went to:  
 ayituba yodua, inemfowabo. Nembala ke nine  
 [the people] of Kuba<sup>38</sup>, and went to the Nguni of Vazi  
 bendu lendze, ats'ulele ke eve kucokotela;  
 of lizwe<sup>40</sup> of Soshangane, at eZikhotheni. Awu<sup>29</sup> they  
 ats'ulele eve kucokotela, awu kutsi ngaku  
 found that the ematangeni<sup>28</sup> had already seen that this  
 sasa abite matangeni ke eyise newa Ngwane  
 girl would not be alone; she was with her brother. Indeed,  
 newa Dlamini watanga atsi: "Hhawu bonkhosi  
 you of the long house, when he is sleeping, he heard  
 nentani? Ngatsi nginitfuma kutsi hambani  
 mumbli<sup>some</sup>, when sleeping he heard some mumbling.  
 niyekuva kutsi ngidliwa yini nabindzisa; ngatsi  
 In the morning of the following day, he called the  
 nginitfuma kutsi hambani niyongiva nabindzi-  
 ematangeni of his father together with those of Ngwane  
 sa. Wo! Nginyanibona, nija kale lokungena labafati  
 and of Dlamini of-tanga and say: "Hhawu [you]



86 "ku phatfwa ngumtimba" - is a Srswati idiom, literally meaning 'to be touched by the body'. It seems to mean that one's body is troubling one, as an indicating that something strain or bad will happen to one.

87 umhlaba - 1. The earth, the world. 2. Land, Country (such as might be owned by a particular "tribe" or individual).

88 kubo - 1. to, from, at, etc. his, her or their home, kraal or country; i.e. the place to which he, she or they belong.  
2. a siding with one's own party, partiality for one's own side (applicable to the third person). In the context, the informant seems to be using the word in the first sense (1) above, to mean 'people of his place'.

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Batsi nabatsi: "asenisukume, sukuma inkhosi blurred". Indeed, they moved the ijaha<sup>55</sup> slowly. They found ikubone, sukuma nawe mfana. "Nembalake that this girl is inside ihlambelo<sup>52</sup>, sitting together asukume, lentfombatana nalomfana. Atetutsi with a boy. When they say: "Stand up you girl ke e Nduuk'inelunya: "Mhlolomuni leyi? ayimi- so that the king may see you; stand up you boy as hlolo na! Lemihlolo leme nalomntfanami well." Indeed the girl and the boy stood up. Then mihlolo muni?" Njoba njete bekunene nanilifela kigi- Nduuk'inelunya, said: "What sort of mhlolo<sup>53</sup> is ma kuts' U Somhlolo. Awu, aphike kubundatela this? What an umhlolo<sup>53</sup>! This mhlolo which is nye lamadvodza (hinceke) aphike kubundatela standing with this child of mine is what sort of mhlolo?" "Cha nguentfombatana wena wekunene, Imane As Eyau's of Kunene, get the name that U Somhlolo<sup>54</sup> ihletinemfana njime tayeke kakhulu khona. Awu<sup>29</sup>, the madvodza<sup>63</sup> who were (hinceke)<sup>55</sup> kept on laphekhayazi." "Awu--- niyangiyenga. fomhlolo hiding [this scandal] from him, kept on hiding it from lo--- a--- e--- ngiyanisola." Hhawu bamoyitele him." No, its this girl, you of Kunene, she's just nje kube kühle. Bese ke sekuphela ke nine sitting with this boy; she is his acquaintance from bekunene, seyiyaphuma ke lentfombatana here at home." "Awu<sup>29</sup> you are deceiving me; this seyiyawudla kudla leyentelwe kona nayelo. mhlolo<sup>53</sup> I doubt, <sup>the truth of</sup> what you say." Hhawu<sup>9</sup> they Loseyitakutsi emalangeri-ke awu, njoba ke just smiled and [everything] was good. Then, you of



82 ihlambelo - the inner circular byre in a cattle-byre, where a king bathes during the first-fruit ceremony.

83 umhlolo - awe-inspiring occurrence; eulome

84 uSomhlolo - another name of King Sobhuza I.

85 hinceke } - official in a chief (or king's) kraal,  
variant: hinceku } whose duty it is to look after the food and transact important business  
butler, steward, attendant.

baka Mdululi Mphephetse, Kanye Nakabake  
 indeed, balakaca<sup>78</sup>; this boy, they are present; they have  
 both sawa Khondlo, Sibandze, Masenjana,  
 gone to reap groundnuts at Mkhubutini, Owu<sup>29</sup>, then  
 Owu baguuleke nabo bakutsatsa ngakhong  
 the Induung<sup>79</sup>, Giyagiya Nkhonyane to the  
 le ngetsafeni, abatsembi kutsi inkhosi  
 Mdululi Mphephetse, as well as this one, Khondlo's  
 itawutfokota. Bakufihleke etihlotjeni tabo  
 son, Sibandze, Masenjana, got the report,  
 labatana nato leti takhondlo wato Nduwako  
Owu<sup>29</sup>, they, too, turned [it] and took it that side  
 ngaphansi kwetubombo. O, kuhle kusentje-  
 at etsafeni<sup>64</sup>, and fibla<sup>72</sup> it, they don't trust  
 ntwake lawo masikoke lentiwako ke,  
 that the king would be happy. They then fiblad  
 Lokatawutsi ke asangasaboni kahle kutsi  
 it among their relatives with whom they know  
 howu, ikhona lentfombatana ke nayihleyisi-  
 each other, the ones of Khondlo for LoNduwako,  
 nifa yinkhosi yemakhosi, Mzamose. Owu,  
 at the bottom of Tubombo. Q<sup>23</sup> they occasionally  
mpelake batsi owu asesitokukhombisa lentfe  
sebentad<sup>80</sup> ke<sup>84</sup> those customs which are done.  
 mbatana ayikahlobi nakadzeni, losekufung  
 When he couldn't see well, there was <sup>present</sup> the girl, here she  
 nemehlwako kubantfumbuka. Nembalake  
 is touched by the inkhosi<sup>18</sup> of emakhosi<sup>18</sup> Mzamose  
 bamtotobiseke lijaha, kukhandze kutsi isenhla  
 [the girl]. Owu, indeed, they said: "let us show you  
 mbelweni lentfombatana; ihletinemfana  
 the girl, she Basnit hlobad<sup>81</sup>; your eyes seem to be



78 balakaca — is supposed to be a word that gives (an actor) sound produced by a woman when giving birth to a baby.

79 findwuna — see glossary

80 sebentad — 1. literally means 'to work' (without the past-tense marker 'd'), or to labour. 2. administer medical treatment to.

81 hloba'd — 1. put on finery, dress up, adorn oneself, attire oneself, decorate or array oneself.  
2. sprout, put out shoots; put on leaves.  
3. If a negative marker [awuka-, or ayika-] is used, 'hloba' normally receives added emphasis, rather than <sup>conveying</sup> the opposite meaning of hloba; in a way, 'ayikahlobi nakatzeni' is the superlative of hloba.