

S.O.H.P. HISTORY OF SWAZILAND : Maboya Fakudze 2/3

Mahloko hla 'sekhona, Zimase wa Ngwane. Owu,
 Mahloko hla, was still alive, Zimase (child)
 kuhambe kuhambe ke, kutsite muva ekubhubhe
 of Ngwane, Owu²⁹ it went and went, ^{then} after the death,
 ni kwemhlaba, tiga tabokhambi, bantfabebafokati
 of the umhlaba⁸⁷, the tiga⁴¹ of Khambi, children
 basibhubhisel'inkhosi leka Hhohho, batsenga
 of the ordinary people, they bhubhisad¹⁰⁴ our
 imitsi enyakatfo yekubhubhisa inkhosi,
 king in Hhohho, they bought imitsi¹⁰⁵ from
 leka Mankelu, kulase Nhlengweni, bayefika baya
 the north for bhubhing the king - at Mankelu's
 tentelake, siwa ngetindzaba kutsi Khambi
 [places] in the country [called] Nhlengweni, they came
 kwakutsi nakufik'inyanga lebitwe yinkhosi
 and did it for themselves; we hear by rumour
 Mswati, icale yelaphe yena kucala kadz'uba
 that when an inyanga¹⁰⁶ called by King Mswati,
 ayeyibika. Owu, abeyimphaka loKhambi! Cale
 would doctor him [Khambi] first, before reporting
 seyiyelapha njelenyanga seyelaphe yena
 the inyanga; owu²⁹, this Khambi was an imphaka¹⁰⁷,
 ngaletinsiti tekwelapha lenkhosi, lapho ke Sa,
 By the time the inyanga¹⁰⁶ gets to doctor the king
 lapho kubalifa la Sathane kwa-- sacala, kwa
 [there's the knowledge that] the ^{inyanga} has doctor him [Khambi],
 sicala endwulo kuze kubengulamuhla, kwase
 by the [every] medicines for doctoring the king. There, it's the
 kusuka ngatsi ke lapha ke; lowomonakalo
lifa¹⁰⁸ of Satan; it began in ancient times till today.
 wabo boKhambi nalabanye basidzingisa,
 It then started with us here, that corruption of boKhambi

104 bhubhisa'd — 1. destruction 2. death.

105 umutsi } — medicine, including harmful ones
plural: imitsi }

106 inyanga — 1. traditional doctor • 2. herbalist
3. diviner

107 imphaka — 1. witch's cat 2 (fig) a person who
acts or behaves in a manner akin
to that of a witch's cat.

108 lifa — 1. property left by deceased; estate
2. swelling or permanent growth under the
skin.

omnyama kubaka Lutfuli, Mavuso wa Ngwane. E who is black among the [people] of Lutfuli; Mavuso kani solomane emanti ayabamba, kwamane kwa of Ngwane. E-zum water was still flowing, only the tjeka ligama nje, Solemanti ahamba nge-name which got crooked; water was still flowing on ndlela yawo, liyana. Owu, nebalake, bese baya its pa; it was raining. Owu²⁹ indeed they were then khululwake bayabuyake. Chake ke Zwide ke released and they returned. No then Zwide sent was ukipha tintfombatana; ngiyakholwake out girls: I believe that ematangeni²⁸ elder ematangeni lamadzala kunami wona ayatati than me know who these were, as well as the kutsi akubobani, afik'atala bobani. Nakuya people they begot. There is at eMgazini, at eMgazini, Kubo Hhobohobo e. nakulapha Hhobohobo's place e-zum at Mbidlimbidlini, eMbidlimbidlini, kaVelezizweni, kuNdwandwa, at Velezizweni,¹⁰² at Ndwandwa's place, as well nalabanye ke lesingabati ngalokuba tibungu as others whom we do not know because kwetfu. Awu khambe khambe ke, uyefika of our being worms. Awu²⁹ it went and went, and ke nelikhetfoke sokubakuhleke. Awu kutsite she/he arrived with likhetfo¹⁰³ and it became khamba, e-kwefika ————— lokuke kubu-beautiful. Awu²⁹ then, it went untill ————— this pheka kwetfu sonkhe ke. Owu, wafolakali suffering of us all. Owu²⁹ a child was found. mntfana. Umntfana ke wabaleka, iNgwenyama the child then ran away, when the iNgwenyama

102 Velezizweni - name of an area situated about 50km South-east

103 likhetfo - a bridegroom's party members who accompany him to perform some ceremonial function during the traditional wedding ceremony

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32
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abike kuZwide, atsi Zwide: "enhhe, abamkhombe
 "let them point at her, so that we can see her".
 phela Simbone." Agucile ngemadulo Dzinile
 Having knelt on his knees, Dzinile at ²⁷esangweni,
 esangweni, asukumeke afumbats'ingalo
 then he stood up and, folding his fingers to form
 ngewesancel'umkhono abambe lapha engcoseni.
 a fist, with his left-hand touching his elbow,
 Ahamb'agobondzeleke, uhloniphile phela nina
 he walked with his body bending from the waist,
 bekunene, ayagugembikwathe lo, loThandiye,
 a sign of respect, (you) of Kunene. He went to
 atsi: "nangu gogo": "O, nguye lona!" "Nguye
 kneel before this Thandiye, saying: "Here is
 lona. e- mkhulu, gogo ke, lesimbonga kutsi
 gogo"¹³ "O"²³ "It's this one?" "It's this one, grand
 sesimfolile". Phindze babuyele muva ke,
 father, gogo ^{for} whom we thank that we have
 sewehlisiw'umkhono ke. Abuyele kubakubake,
 found." Again they went back; this time, he had
 nalo abuyele lementhosini, ku Zwide. Awu
 removed the hand. He returned to his Kubo⁵³;
 kuJatjulelwane-ke, ngoba akugalisi. E-
 even this one, returned to King Zwide. Awu²⁹ there
 kwacala uLamnguni, kwahamba kwahamba,
 was happiness, because this was not happening for the
 kungasatsatfwa muntfu, kwase kuba ngutayaka,
 first time. E-sum the first one [to do it] was Lamnguni,
 unabo Ngwane; solobonabo Ngwane, kwahamba
 it went and went, with no one taken and then tayaka, Ngwane's
 kwahamba ke, kubese kubaliphuty kuze Mswazi
 mother, was taken. It went and went till there was a break with Mswazi

netinduvuna bo. Badzinile Nkhambule, ema-
 were sent, including induvuna⁷⁹ Badzinile Nkhambule,
 Tangeni namany emadvedza, befike ke khona
 the ematangeni and other madvedza⁶³; they arrived
 kaNongoma, kuZwide ka Yaka, e-umnakabo
 at Nongoma, to Zwide of Yaka, brother of Zigode,
 Zigode, e-baGasa kaManukuza. "Owu Siphuma
 eZuni of Gasa for Manukuza. "Owu²⁹, we are
 lena kubatukulu bakho, sifuna gogo." O, tinte
 coming from your grandchildren; we want gogo¹³
 mhatana tilungisweke, tigeze kahle ke bonina
 O²³ girls were then dressed up nicely, then, lijaduru
 batimbatsise kahle ke, bese kusuka lijaduru
 started. Owu²⁹ they watched and we given food; there
 lelikhulu lekwesabeka. Owu, babukeleke, baphi-
 were enjoying themselves. Owu²⁹ when the sun
 we nje nekudla, kuyabuswa, kunjeya. Owu,
 had gone such that, in today's times, it would be
 kutsi nase kubonakala, ilanga selitenta kuba
 around three (o'clock), then the induvuna stood up,
 tikhatsi tabo three, njengetinsuku talamuhla,
 as they were muttering. He [the induvuna] then
 bese uyasukuma ke, e- induvuna, solobanhi
 knelt [before] Zwide's induvuna⁷⁹ - induvuna
 nhhitela, seyiyaguca enduneni ya Zwide;
 Badzinile then said: "We have found gogo¹³"
 induvuna Badzinile Nkhambule, atsi:
 "You have found her?" "We have found her,
 "sesimfolile gogo", "Senimfolile?", "Sesimfolile,
 [you] Mnguni of Gudu." Right then, he
 Mnguni wase Gudu." Khona lapho ke esuteke
 reported to Zwide, and Zwide said:

101 lijaduu - a form of kugidza performed by girls as a custom.

tanankhu Mdzimba lesikuwo, kutsi kunentsaba
 mountain there. ²³ then they moved from there,
 lenhle le. O, kusukweke le, kulapho kusa
 at the time when the umuti⁶⁵ of Zulwini was being
 catjwa umuti we Zulwini, lowawenganye
 put up, which was under the care of the Mhlanga,
 lwe baka Mhlanga, ^{wakambhanga} Phambilini, kuye Zikede
 a Mhlanga [person] long ago, at the times of Zikede
 wa Nguane, Ndukinelunya. Ngendeaba
 of Nguane, Ndukinelunya. As a result of death,
 yekufa ke sekusele malabinga nje; sekute,
 what is remaining now is only emalabinga⁹⁸; there is
 Sebambalwa, sekwangenanje. badleleli
 nothing, there are very few. What entered is the
 letiphoca mtsetfo, takhela umuntfu endzawo-
 badleleli⁹⁹, those who go against the law; they build
 ni yalomunye, kantsi yinkhomo yekhabo
 [homesteads] for one person in an area belonging
 Sobhuza wemaswati, yi- ngeyesigodlweni
 to another person, yet it's a cow for Sobhuza's
bokhulutentani sebayayiphanga. Kephake
 of the Swazi(s); it belongs to esigodlweni¹⁰⁰; (bo-
 liyowuze libe linga, bayawutfolakala. kube ku
Khulutentani are hastening over it. But it will eventually
 njalo - ke bekunene, lokusebata kutsi ke
 be one; they will be found out. It was like that
 nasekubonakala kutsi katobamba kwentlwa
 [you] of Kunene, then when it was seen that was
 njani, seluyefika njalo lucingo, ematangeni
 being done at tobamba a telephone (arrived):
 asafuna gogo wawo. Awu, batfunje ke
 the ematangeni⁷⁸ wanted their gogo¹³. Awu²⁹ they

98 emalabinga - if derived from isilabi (Zulu), this word (isilabi) means a solitary thing, person, animal, or thing standing alone. Emalabinga would be a plural Siswati form, if derived from isilabi. The meaning of emalabinga is not clear.

99 badlele'i -- } - someone or people who try to
Singular: umellele'i - } out-do a person or people, generally
in a bad way.

100 esigdlweni - see glossary

Zikodze waNgwane, asayabutana-ke gathered together and asked each other: "What do you matangeni, ayabutsana: "Utsini? Kutakwentin say? What are we going to do, as it is like ^{this}?" wa njani njongobe Kunje? "Aw'ijikintfo-
 Awu²⁹ the girl changed and then said "Hawu"²², mbatana itsi: "Hawu nidzingani bekunene, what do you need, [you] of mine Kunene, as here is the lonangu phelumntfana, ngi sikati nje nginge child; myself, being a female, can't do anything, ntani? Lomine ngiyitfoyesidwaba. "Asamiswa myself am a thing of loinskirt". Then he child was ke. Kantsi mantulukuvutfa-ke naye, kutawu stood up, yet after some time, he, too, faced what hamba hamba kumfikele lolokwabonwa his father saw, having blasela²², blasela in this nguyise. Nasahlasel'ahlasela kulelive, waye live⁴⁰, he eventually blasela kaMlambo, and went wahlasela naKaMlambo wengca wefika beyond, reaching very far; although the white people khashane, naloku e. belumbi basigweleta, robbed us [when] they usurped the live⁴⁰ from bemuka live Mswati, bemuka live yena Mswati, usurped live from Somhlolo, he then uSomhlolo. Sowuba yiNtalasifane ngekutse became a Transvaal by selling live. Indeed, he ngisa ngelive. Nangempela ke Sowuba then became King of Lobamba. then when he yinkhosi ke yaka Lobamba. Lokutatsi ke was reigning at Lobamba, the fame of the Mdzimba nabusa ke kaLobamba ke, kuvakale tidvumo where we are, was heard, that there was a good

47 hauy — of poised surprise; strong disapproval

130 mniki — the one who gives or you, who gives.
But in the case of imphi, 'nika' means to
give last touches (advice) to an army
and then despatch them to a battle.

131 dlodlosingq —

132 masibekela — without prefix 'ma-', 'sibekela'
1. cover, close (with lid). 2. become
cloudy, overcast. With 'ma-', the
word conveys the sense: 'the one
who sibekela'

133 likhanda —
variant. likhandza
· amakhanda
plural variant. emakhanda } — 1. stranger(s), foreigner(s)
2. visiting group at a tra
Ceremony.

134 amaduna
variant: emaduna } —

leymatangeneni; yebeSutfu nebaSutfanyana,
 and pray? This wisdom, like that of the ematangeneni, of
 ingaze Ibuye Karjan. Awu, Siyabongake
 the Sotho and little Sotho, how can it come back?
 tsine lapha kuNabotsibeni lokusifundzisela
 Awu²⁹ we are thankful, we, here to Tsibeni's mother,
 lenkhosi, losolo ihamb'ibutsa, ihamb'ibutsa,
 for teaching, who keeps on gathering, gathering,
 ihamb'ibutsa; e-sibonga kuye nje kusukela
 gathering. E-Zum] we thank him/her from Dvabasi-
 Dvabasiliffuli, singabantolo sibangindlala,
 luffuli, which is ntolo¹²⁵, which causes famine; it is
 ngesekufihla lababi, bangematangeneni; long-
 for hiding bad [people] ones, who are ematangeneni
 weli ngelifubuko leliphonako, uwela ngelesi-
 The one who does not cross a deep stream, but crosses
 hlabatsi. Yebo ngimncane phela ngete ngece
 a sandy one. Yes I am young, I can't finish;
 dza, batsinkhosi kayicedua, icedua ngulote-
 they say a king is not finished, he is finished
 lwe ngayitoto. Nakuye lulakana lusekhaya,
 by those born by the previous. Even to him, little
 elusaseni, mbetse dzandza emasikweni,
 Lulakana¹²⁶ which is at home, at lusaseni; mbetse¹²⁷
 benina bekho basematsafeni. E-sibonge
 dzandza¹²⁸ at emasikweni. E-Zum] we are thankful
 kuye ulasendze uComo lowasivetela
 to lasendze of Como, who showed to
 Ndukinelunya kumatangeneni, doli-li-, Zikode,
 us Ndukinelunya amongst the ematangeneni; Zikode,
 MazingeleNgogweni ufike kunganyamaza
 the one who hunted at Ngogweni¹²⁹ and arrive

leyematangeni; yebeSutfu nebaSutfanyana,
 and pray? This wisdom, like that of the ematangeni, of
 ingaze Ibuye Kanjani? Awu, Siyabongake
 the Sotho and little Sotho, how can it come back?
 tsine lapha kuNabotsibeni lokusifundzisel'a
 Awu²⁹ we are thankful, we, here to Tsibeni's mother,
 lenkhosi, losolo ihambibutsa, ihambibutsa,
 for teaching, who keeps on gathering, gathering,
 ihambibutsa; e-sibonga kuye nje kusukela
 gathering. E-zum we thank him/her from Dvabasi-
 Dvabasiliffuli, singabantolo sibangindlala;
 luffuli, which is ntolo¹²⁵, which causes famine; it is
 ngesekufihla lababi, bangematangeni; long-
 for hiding bad [people's] ones, who are ematangeni
 weli ngelitubuko lelishonako, uwela ngelesi-
 The one who doesn't cross a deep stream, but crosses
 hlabatsi. Yebo ngimncane phela ngete ngece
 a sandy one. Yes I am young, I can't finish;
 dza, tatsinkhosi Kayicedua, icedua ngulote-
 they say a king is not finished, he is finished
 lwe ngayitoto. Nakuye lulakana lusekhaya,
 by those born by the previous. Even to him, little
 elusaseni, mbetse dzandza emasikweni,
 Lulakana¹²⁶ which is at home, at lusaseni; mbetse¹²⁷
 benina bekho basematsafeni. E-sibonge
 dzandza¹²⁸ at emasikweni. E-zum we are thankful
 kuye ulasendze uComo lowasivetela
 to lasendze of Como, who showed to
 Ndukiinelunya kumatangeni, doli-li, Zikode,
 us Ndukiinelunya amongst the ematangeni; Zikode,
 MazingeleNgogweni ufike kunganyamaz-
 the one who hunted at Ngogweni¹²⁹ and arrive

125 otolo —

126 lulaka — fierce temper, violent anger, wrath, rage, ferociousness, wildness (as of a beast).

lulakana — if used as a comparative form of 'lulaka' should mean less-intense wrath (lulaka).

127 mbetse —

128 dzandza —

129 Ngogweni —

Sabamikisa laphrentansi. E wekunene, Mswati
 took them down. [Him] of Kunene, Mswati and his
 nenina, Kuhambe kwahambake kwakhande
 mother. It went and went, and it was found that
 Kala kutsi sekuthona labanye labasele, naba
 there were some [people] who had remained,
 ke baka Mnisi, ba Sikhehesamanyovu. Kwa
 the Mnisi, of Sikhehesamanyovu. There was
 Kunafeleba waboke naye longu phunyaka
 feleba²⁸ for them, who was "the one who slips
 bamphethe, Shhishhi. Abatse "bhawu nangu
 out of grasp", Shhishhi. He said: "bhawu" here he
 nangu, ahlangenendlini, batsi nangu, ba-
 is, here he is"; he occasionally got inside a hut;
 mva sangaphandle. Owu sigcino uyawufika
 they would say "here he is", and find that he,
 khona kakhohho, nanguke lo Shhishhi.
 without others noticing, went out of the hut. At last
 Owu, ugonywa tintfombi titsi atimbambe,
 he went to khohho, this one, Shhishhi. Owu²⁹ he
 tona tifambamba, nembalungene lawini,
 got chosen by girls [as a lover]; they said let them
 titsi tiyettuka, tiffuka sowukhwehlela ngapha-
 get hold of him; they would get hold of him. Indeed
 ndle. Nine bekunene ke, yinhlawu, yinhlawu
 he got into elawini³⁰; before long, they found
 kanipho yakucala leyo, lelesiyicelako lapha
 that he was coughing outside. Yand of Kunene,
 ku Sobhuza wemaSwati kutsi kepha singag-
 that is ancient wisdom, which we are asking for here to
 ca sithantaze sithini? lenhlakanipho, njenge-
 Sobhuza of the Swazi, that how can we kneel

124 felob — great, powerfully-built man, or animal.

Hhawu, sekusale ke Konakaba Konkheke, bekune his surname, a Sotho and a Likhandzambili¹²¹, Hhawu⁹ ne ke Sekuyentekake, uyalifuyake leliveke. everything then got wrong [you] of Kunene, he then tamed all lokuke nasatakwenta njezana ke, Solo the live⁴⁰. Then he did this, everyday we ask each kwasa nje sibutana ngenwala. Owu, sikutfole, other about incwala¹²². Owu²⁹, we then found some emanembetelake lahamsako kuso Silo, kutsike thing good from the lion⁶⁷. One day when things were langalitsiteke, Sekonakele, kusukwa katthohho, going wrong; [we, they] were going to Mbilaneni¹²³ from kuyiwembilaneni, kuifelw inkhosi, Mswati, sevele Hhohho, carrying King Mswati, when already quiet; ibindzile, seyisesigabeni, sekubakubakubo, kantsi already at the stage of being with bukubo⁸⁸, and tsine sitsi isuke seyiyinkhe, siyaphikisana we say at that time, the king looks handsome labanye batsi isukeseyiyimbi, cha umuntfu appearance, others say at that time, the king looks usuk'amubi, inkhosi isukeseyiyinkhe. Owu, ugly; we disagree on this. It is only an ordinary person nebalake, ifiteke laphayi ke, base kuba kufuya who looks ugly at that time, not a king. Owu²⁹ indeed kwabo-ke ematangeneni lelive, asabutse ema- he then arrived there, and that is how the ematangeneni butfo lamanyenti, sebayacitseka bafeli. Ba-tamed this live⁴⁰, having gathered a lot of emabutfo⁶⁴, the Peli citsekile ba Peli ke, sowuyalifuya ke. Lokusa- got scattered, after which he tamed [the live]. Then batsatsake laba bamundlela ke, Magagula he took those of Mvundlela, Magagula and

121 likhandembili - all the 'tribes' or clans which Jobhuzaï and his followers found in what is now Swaziland. Also known as 'those found ahead'.
[J.S.M. Ntsebula, p.17]

122 incwala - see glossary

123 embilaneni - a hilly area in southern Swaziland, site of the royal grave of Nzwane III; there are two royal grave sites in southern Swaziland which are known by this name; the main one lies about 8 km south of present-day Nkhangano, and is also known as the Nzama Royal Graves; the second smaller one lies about 3 km east of present-day Mhlosheni in central southern Swaziland, and is also known as the Mlotshu royal graves!

letfunyiwe, sawuyayi kwebha kakulu laphiebi
 the [people] of Sigombeni have built [homesteads]
 nti, tingalo takucala tatingajutjwa njengalam-
tha¹¹⁶ then the inceku¹¹⁵ which had been sent, he
 bla; seyigijimiyawufika leMtondozi. Hhawu
 then kwebha¹¹⁷ him intensely on the forehead. Finger
 ita iyopha, 'fikutsi', wangibulala "uatsi":
 nails were not cut in those days, as are today,
 angikiwebhi wena, ngi kwebha yena lomntaka
 He, ^{inceku} then ran till he arrived at Mtondozi. Hhawu, he
 Ndurunguny, kutsi usukalekhashane utsi
 came bleeding and said: "He killed me". He [someone
 utowifunani la? Nansokinkhosi itsatsa tintseleti
 else] responded by saying: "I don't kwebha¹¹⁷ you,
 K'igeza ngato setisibekela ke. Sekughamuka
 but I'm kwebhaing the one, Ndurunguny's son,
 lemvelo yawoematangeni, yaseMbo. Mbo...!
 saying he comes from far away to do what
 umkhulane. Hha-- batsi tihloli tiyanyonyoba
 here?" There is the king taking the tintseleti¹¹⁸ and
 laphayi kaLangabane, lambla, dwute nakhona
 bathed with it. Then appeared the imvelo¹¹⁹ of the
 e Zithabehlezi, ubakhandza bayagula. Hhawu
 ematangeni of eMbo. Mbo...¹²⁰ illness. Hha¹¹⁶ they
 iyangenimphike seyiyabhutisa. Kwaseke kuba,
 say spies crept to Langabane, close to eZithabehlezi,
 kantsi ukhandze Mahlanya lapha ^{se} kutsiwa
 and found them ill. Hhawu⁹ the imphi⁷⁰ and destroyed
 lambla kuse Malkhensi, nayahleti abusa,
 He had found Mahlanya there, where it is today said
 awaka Gwadze, uMsofu, likhandzambili.
 is at Malkhensi sitting there enjoying himself; he was a Gwadze

116 bha - 1. of sudden surprise.

117 Kwebha - scratch, make a scratch wound

118 tintseleli } - herbs, usually in water, used for
singular: tntseleti } the strengthening of a home, person
or chiefdom, ^{etc.} or for protecting them.

119 imviri - the ways of life of a people;
their tradition; conventions among
members of a community.

120 mbo - of covering over, closing lid of box
turning pot or jar upside-down.

basingenisela nekufa, kansi kwakungamane
 and others who dzingisad¹⁰⁹ us; they even allowed in
 Kufiwafiwe nje laphekhaya. Khambi-ke une
 death, whereas [before then] death was not a frequent
 tigate, netinduna boteimbambo sebaceba
 occurrence here at home, Khambi had tigate⁴¹, as
 inkhosikati ye Gundwini, Nandzi, batsi e-
 well as tinduna, be¹⁰ Lombambo; they cebaid¹¹ an
 akete inkhosikati phambukile. Ibatsi inkhosi
inkhosikati⁴⁴ of Gundwini¹², Nandzi, saying: e
 "hha ngimbitile na, ngimbitile", batsi phambu-
 lum] "the inkhosikati has branched off." The king
 kile". Sekucitsekake, kani sekutaba kuhluphe
 said: "I have called her", they said: "she has
 ka kwetfu tsine situkulwana, kuhlupheka
 branched off." It got spilt, and it was to become
 sekubange lapha kulelive leMdzimba. O
 our suffering, we of this generation; suffering
 bekunene ke, Somhlolo nefika lapha, ufika u-
 became this intense, here in this live⁴⁰ of Mdzimba.
 cubalaphetulu eMtondozi. Owu, nangu ayo-
 Q²³ [you of Kunene, when Somhlolo arrived here,
 wuthulekelake laphayi, kula Ncibane, e-ekhabo
 he squatted at the top of Mtondozi.¹³ Owu²⁹
 Muundlela; nangu Muundlela, lo, nayintsaba
 there he goes to khulekela⁴⁴ there, to lalancibane
 eMbekelweni sishi ngu Muundlela. Owu, kansi
 e-lum] at Muundlela's home; here is Muundlela
 inkhosana ngu Mnjoli, natuya lapha kwathe
 there is a mountain at Mbekelweni¹⁵ we say it's
 be Sigombeni Khona. Hha, sekusutake kenceka
 Muundlela. Owu²⁹ the heir was Mnjoli there, where

109 dzingisa'd } - cause to be in want, cause need,
dzingisa }

110 be - prefix. This indicates (i) the ordinary plural, (ii) with proper names, the person and his company.

111 ceba'd } - inform against, report about, tell
ceba } on, make known a secret concerning another.

112 Gundiwini - an area situated about 15 km South-east of Manzini

113 Ntondozi - an area situated about 20 km South-west of Manzini.

114 khulekda - 1. call out owner's name at his gateway. 2. ask a favour 3. pray for or on behalf of.

115 Mbekelweni - a place situated about 12 km north-west of Manzini

153 lugadogodo -

154 lujōjō -

155 fiŋya - blow your, one's nose,

fiŋyeni - [where] one blows one's nose

yas'igucuka ke inyathi ke, bekunene ke,
 then the buffalo turned, [you] of Kunene and came back
 Seyibuyake lapha, yaMswati p'ngelufishane
 here, of Mswati, as per my shortness. Then men were
 bami phela. lokuke sekutawu f'nywa ikema-
 sent here, when a new homestead was being built. Then
 duodzake, lapha e- - sekwaxhiwa umuti
 [they] went to ask for bukhat¹⁵⁰ from Mgangeni
 bushake. Sekuyawucelwa bukhat¹⁵⁰ ku
 Khumalo, of Langa, of Donda, of Bheja. Awu²⁹
 Mgangeni waKhumalo, waLanga, waDonda,
 [every] was beautiful; they travelled for months,
 waBheja. Awu kubekuhlenj⁹⁰ ke, bahambe
 untill [some] people went to phengula⁹⁰ that "Hhawu⁹,
 tiinyanganya kuze kuyowuphengulwa
 as the Zulus fight quite often, haven't they killed
 kutsi, hhawu, loku tiAzule tiwela futsi,
 them?" Even tiyanga¹⁰⁶ [at that time] had not become
 tiyabulalan'utsatikababulali? Ngobe tiinyanga
 a robbers, had not taken to cheating; they were
 phela nato tatisengakabi siwo emagebengu,
 still alive; they were still under the real supernatural
 tingaka kelemu; tisa, tatisaphila; tisa ph'fwe
 power, not the man-made, ba-lamlambo¹⁵¹, as well
 bukhandzi lolungoqobo, khayi lemilojo,
 as botokoloshi¹⁵². E [um] [you] of Kunene
 botamlambo nabotokoloshi. E- bekuneneke
 they, they were with umntfanenkho¹², be¹⁰ son of
 seba, banemntfanenkho, bomsa wa Sobhuza
 Sobhuza, of taltjargase, Msukusuku, who
 waka taltjargase, Msukusuku lotala ul' Mingele
 tala'd³² Lemingele, of lamaseka, who tala'd

150 bukhathi -

151 bo¹⁰-lamlembe - a ^{large} mysterious ^{being}, which is capable of transforming itself into a human being, or anything and which is said to be the source of 'supernatural' power 'made' by man.

152 bo¹⁰-tikoloshi - a mysterious creature which resembles a human being, but is said not to be visible to adults, associated with witches.

Gijimani ngazo zonkizindlela, yeninebaka saying I will never go to Mswati's place; at Mswati's place. Ngwane, Niyobikela Mpande ka Zulu, kutsa they don't close the gateway for cattle byres with poles, kabhule sidlodlo, alingisindoda ifelwe ngu but with men's heads. kun in all paths, you of Nguang mfazi wayo, ngesigaba semaphahlamabili, to report to Mpande in Zululand that he should cut his hair, nguladungene; enye ngelika Dukuza; enye as a man does, who has lost his wife because of two ngelikatombalo. Little laka Dukuza lawuthathu twins who are mixed up [in something]; one is of Dukuza, the other umqhele. Sibonengezingulungulu zibetha- of Tombalo. The one of Dukuza has taken the crown. Ue na zodwana. Sithe siyagena kaya ezinfe have seen, ^{this} when izingulungulu¹⁴⁸ collided with each neni zemantolo ema other. When we tried to enter, it went to baboons of emantolo¹⁴⁹ asibalekela; satsisifika ku Mbikiza ka Lubelo, they ran away from us; when we arrived at Mbikiza's ka Dlakalla ka Malinga, wazifika ukuthi place, of Lubelo, of Dlakalla, of Malinga, they found that zingulungulu zibethanda zodwana. izingulungulu collide with each other, and then one of them yase lenye ibheka umuva; lelenye yase turned back; the other one turned to the front. Then a buffalo ibheka umphambili. Yase iyaguak'inyathi, turned, men appeared and said: "Where are you going? Sekuchamukamadoda athi usayaphi Mlangeni, Mlangeni? But, Sobhuza's son, in Zululand things ingani imntaka Sobhuza ka Zulu sekonakele, have gone wrong",

148 zingulungulu — birds which are associated
with evil; birds of bad omen.

149 emantolo —

kubakathlatjwako, kunyenamanyama dodq
 the stingy one, who held tight to herself orphans for
 asendlunkhulu, Unyawo zibovu zinjengeza
~~abafokazi~~¹⁴² and of ~~abafokazana~~¹⁴². It's the stingy one,
 gwalagwala. Nguta Zidze ke bekunene lowo
 siyangayango¹⁴³ for kuzala³² among the Hlatjwako [people]
 lolotala Mswati lomnyama nakulabalutfuli,
 as well as men of endlunkhulu¹⁴⁴, whose feet are
 Ngisho ngesibhakuza sibambinyathi ngeyi-
 red, they are like those of lizwalagwala¹⁴⁵. That
 mpondo, Ulomashikizela ka Sobhuza, ngokur
 is ka⁴⁵ Zidze, [you] of Kunene, who talad³²
 shiya impi yakhe. Mswazi abekhalela
 Mswati who is black even among the dusty
 kulwa nakula Nyoni. Ale indlowu
 ones. I say by a sibhakuza¹⁴⁶ which holds a buffalo
 ka Ngwane. Lowagomisa ngenkomo lemhlophe
 by its horns. The lomashikizela¹⁴⁷ of Sobhuza, for
 leyagitjelwa nguye, yayigitjelwa ngu Comizir
 leaving behind his impi⁷⁰. Mswazi was crying to
 tha za Ngwane. Umili kawulili ka Ngwane,
 fight even with tanyoni. _____ elephant of
 bayawusale bakulilela. Ufungelw'angama-
 Ngwane. Who gave away a white cow which was ridden
 dodemukayo, bethi Ngwenyama
 by him; it was ridden by Comizitha of Ngwane. The
 befungisisa bethi angiseyukuya mine kabo
 mourner who doesn't mourn ka Ngwane, they [people] will remain
 Mswati. Kabo Mswati kakuvalwa ngem Va-
 to mourn for you. You are sworn for, by runaway men,
 nkhome, kuvalwa ngenhloko zamadoda.
 they say Ngwenyama _____ swearing solemnly,

142 abafokazi } - ordinary people, not rich,
variant: bafokati } or important (such as chief)
but poor and unimportant.
also, umfokazana - an extreme case of umfokazi
or umfokazi (singular).

143 siyangayanga -

144 endlunkhulu - see glossary.

145 ligwaligwala - a very beautiful bird whose
red feathers are used by
members of the royal family
to decorate themselves.

146 sibhakuza -

147 lomashikizela } - the one who shikizela.
from: ukushikizela } 'shikizela' is to walk in a ^{quick,} hasty
variant: kushikitela } manner, resulting in the rapid
movement of that part of a
woman's dress (if it's a woman)
which touches the calf-muscles.

lutsanga lolunye ke, sawutawueta lo thandiye
 which has an umuti⁶⁵ built in it, in Shiselweni. Ezumi
mazibuse ngobiyezizweni; abethengingubo
 then the kingship went, the lutsanga⁵⁷ then went and
 zamadun'ezimblophe; abethembo kalyanga kuthe-
 this Thandiye was born, the one who rules herself
 emaduna azawuthengizingubo ezimblophe
 (because of [someone's] going to ezizweni⁴⁰). She had
 bes'ayembatha. Sho ngesihlaba se nsinsi lesihla
 bought ^{white} dresses for amaduna¹³⁴. She had trusted
 mile, e. Salena eludidini; sibikela induna
 the one of kalyanga that the emaduna¹³⁴ would
 Sandlane kutshi uka Sandlane, lihlobo selise
 buy white dresses and then wear [them]. The
 zandleni. Wanyathelubambane ekuseni kwaze
umnsisi¹³⁹ tree which has grown, of there at
 kwashona lilanga; abephetse ligozi laZwide
 eludidini. We are reporting to nduna⁷⁴ Sandlane that:
 ka Zikode ka Yanga. Athi uzawublasel'izizwe,
 "wake up Sandlane, summer is already at hand.
 was uyawublasela kaMlambo. Uthi uyahlasel'um-
 [She] stepped on ubambane¹⁴⁰ in the morning till
 ngunikazi wafica izinkomezindala wazisola
 sun set; she was carrying the spear of Zwide of Zikode
 wasuthanda kuhlasela umthokazi
 of Yanga, saying she will blasela²² izwe⁴⁰, but she
 inkomezizingamathokazi. Ngulugodlagodlane
 then went to blasela²² at kaMlambo. While the umngunikazi was
 lokwagodla intandane zabafokaza nezabafokaza
blasela²² ling, she found old cattle and blamed them, and then she
 na. Ngugodla Siyanga yangana wekuzala
blasela'd _____ cattle which are amathokazi¹⁴¹; It's

139

umnsinsi

— a tree which sheds its leaves in winter, but does not die; it can be transplanted, too, and makes a good fencing if planted close to each other.

140 ubambane —

141 amathokazi

variant: emafokati

(singular: ithokazi variant: liffokati)
— a cow in its prime age, just before bearing a calf, but fully grown up to be able to bear a young one.

gicita imizi yamadoda, igucuzo nemizi yama-
 became blowing wind, it rolled the imizi⁶⁵ of men,
 ngeni. E- lotalwa yinkhosikati ufaSibandze,
 it rolled even imizi of amatangeni²⁸. [um],
 Simelane, (uLondibela mnenekazi), umfazi
 who was born by an inkhosikati⁴⁴ 'fa-Sibandze,
 wakithi omabele mada, lesiyawuvala ngaye.
 Simelane, (Londibela mnenekazi¹³⁵). A woman for
 eMajubukweni, kulaseMampondweni. Umkhwa
 us who has long breasts, with whom we are going
 wethusi uyahlupha, ngoba wona uyiyende-buzi
 to close at eMajubukweni in Mampondweni.
 nawusuka kusekhokhwa, uza ngesetunene, se-
 A copper-knife is troublesome, because it is
 matangeni. Ngunabo Cebisa ke Matangeni ke loyi-
 yende-buzi¹³⁶ when moving from left-hand to
 ke, ngebuncane beifu siyahluphaka bo,
 the right-hand of amatangeni²³. It's Cebisa's
 lendzima inkhosi lekiso, ngobe nalo Somjalo-
 mother, that one [you] Matangeni. Because of our
 se sati kutsi, sithol'z sibom' sika Sibandze
 youthfulness, we suffer, this field in which the king is,
 (KaDandaba) (naseNkalaneni), lesabizwe mathe-
 because even this Somjalo¹³⁷ we know that she is a vet
 leni sasabela. Indlowukazi yaka lobamba
 calf of Sibandze of (Dandaba) (even at Nkalaneni¹³⁸)
 lomdzala. Lotojiba nanguya eZulwini, esuka
 which was called from calves and responded.
 le naye, kulela leelakhelwe umuti eShiselweni.
 The Indlowukazi of old lobamba. This fojiba is there
 E- losotawutsike, bukhosi ke buhambekwe
 at eZulwini, coming from here, from that [live] one

135 mnene

mnenekazi

} - kind, gentle, good hearted,
pious, affable, courteous.
'Mnenekazi' probably the superlative
of 'mnene', or ^{probably} a kind, gentle
female person.

136 yendebuzi -

137 Somnjalose

- Mother of Sobhuza I, also Queen
Mother.

138 Nkalaneni

- Place in Zululand which the
Simelane people left to come
to Swaziland. (Sikhuluni, Ziblon
Simelane - father of the King; according
to another informant interview,
p. 33,) Nkalaneni is at Nkandla.

ne. Sihlangu (huhumban'umzinhlangu), (Siwumba)
 [and find that] there was no game. (Huhumban'umzinhlangu)
 nye, (Siwumba) nemhlambi yamadoda, lenemato-
 (nyu) (Siwumba nye Siwumba) with a flock of
 dana. Mniki wampi kumatangeni, was'owuya-
 emadoda⁶³ which have emadodana⁶³. Mniki¹³⁰ and
 yikhalela, wakhumbula tihlangu letidzala terra
 then cried and remembered old shields of
 Khosi asenduulo. Dlodlosinga
 ancient times. Dlodlosinga¹³¹ _____ . It is the bird
 Yinyoni kaDlamini; nguzal'amaqanda phinde
 of Dlamini; its laying eggs and then hatches them
 yawag'hobosa ngemlomo. NguNdvungunye ke
 into chicks by mouth. That is Ndvungunye, Eyazi
 bekunene lowo, phela nami ngimncane. Lolo
 of Kunene; well I myself am young, the one
 was'vetela-ke lo Sobhuza longuma Sibekela,
 who gave to us this Sobhuza, who is masibekela¹³²,
 nemizane mincan'angayi sibekela. E--e--kunge
 he can sibekela¹³² even small imizi⁶⁵. E Lumis
 na Cebisa waNgwane, lowa Cebibisi'emakhosi
 its one with Cebisa of Ngwane, who envicted
 (Mbo nakwenako). Thunzi lelimnyama, nguleke-
 emakhosi¹³ of embo when it was getting overgrown
 mbethizintaba. Ngulondlula zonkizinkomo neze
 Shadow which is dark, it wears mountains. The
 makhanda. Uzibon'umtangeneni zichutjwa
 overtaker of all cattle, even those of amakhanda¹³³.
 ngemadunakaNgwane; was'uyahhusha, sowu-
 the umtangeneni²⁸ has seen them while driven by
 ba Luhhushabhushane luza nemoya. Luwala
 amaduna¹³⁴ of kaNgwane; he then blew, and

igaca igulalayo injengezinkunzi yasemkho—
not present, they have gone to collect firewood.

bele, bazowudlalumkhusi wosekwanj
Mpumpu of Mavuso, which, when I look at it, I found
e wekudubulindabushe, yathi Adlavela yakutoba
it hanging its gourd, and was like a bull of at
mba indandlana. Wasushayinyamazane, kwa
e Dlambedlweni. When I looked at it, I found it hanging
bheda mahlathase Ngome, kwagiya bukhayikazi,
its gourd, like bulls of Mkho— to partake
bavunyelwa ngo buNwekati, kunye Nopho-
of a Ceremony of lusekwanj¹⁶⁸ for shooting at
tholozzi. Wena wekunene! E- ngibonga Ludvonga
indabushe, the indavela¹⁶⁹ of lobamba. He then
ke nine sichobo sebasali nabatawuvela,
shot a game, resulting in the echoing sound in the
e- umnewabo Dlamini, Mbandzeni. Iosekuba
forests of Ngome; Bukhayikazi giya¹⁷⁰, supported
mbake bekunene ke kuyeke sekugcotjwa
by Nwekati, as well as Photholozzi. You of
yena Dlamini, lowadlelangeni, bantfu
kunene! Esumj, I'm praising Ludvonga, you
badlelemfuntini. Owu kutsi nakubonakala
Sichobe⁵⁹ of those who will remain, as well as those
kutsi Mbandzeni sowucomile, ucome kufama
to be born Dlamini's brother, Mbandzeni, it then
lase, kubelukhunyana. Awu kubekhon'emadva
went bekunene¹⁶³, till Dlamini himself was
dza lahlaniphile ahambafuna kutsi kuba-
annointed, who ate in the son, while people ate
ngelwayini, afuna kutsi kubangelwa yini
in the shade, Owu²⁹, when it became obvious that

168 lusekwane - Shrub-like specially of acacia
(used at incwala ceremony to
decorate sacred enclosure).

169 indlavela - one of Mswati's emabutfo, whose
members were born roughly
between 1844-1855

170 giya'd - present tense - to perform a solo
dance.

zamadoda, boMgwabuli naboMnyembezi;
 king who was installed without commotion occurring,
 wasowuba yimpukumpuku, waswela insiba zoku.
 We have seen a commotion occurring in men's bullets,
 phapha, waphaphela kwelipheshoya. Wayowuthi
 bo¹⁶⁶ Mgwabuli and boMnyembezi; it ~~then~~ became
 Mtangeni uyowuthubuya fikuficezinye zika
 impukumpuku¹⁶⁶, and fell short of wings with which
 Mawuso ~~was~~ namaphiko. Wasubatjazwa ngama
 to fly, and flew to [a country] abroad. And said
 Ngisi aphuma kulaseMnambithi. Sibonengembu
 Mtangeni²⁸ when you come back, you will find some of
 zi igega ligum'eludzidzini, kutsi nangempela
 those of Mawuso having wings. He was then praised by
 uyakhula okandaba. Wenowageza ngonyawo
 the British, ^{who came} from Mnambithi; we have seen when a goat
 lyo izizwe zigeza ngentelezi.
 skirted the reed screen [around a hut] of
 Mabusa ngendlala, bantu babusa ngenala.
 eludzidzini¹⁶⁷, that indeed the one of Ndaba is
 E. kudla akukho Mtangeni, ngibathe ngiyaku-
 growing up. You who bathed with a foot——
 buza angikufumani; ngingakubusa kubomama
 [other] izizwe bathing with medicine [for strengthening
 mane bomama basekho basekuthozeni. E-
 oneself]; ruler by famine, whereas people rule
 mpumpu kaMawuso, lengithe ngiyayibuka ngayi-
 by/[time] of plenty. Food is not there Mtangeni²⁸,
 fica kuthi igaca igulalayo, yafina nenkunzi
 my repeated efforts to find it have become futile; I
 yaso dlambedweni. Nasengi ngiyayibuka, ngafica
 would ask it from bo¹⁶⁶ mother, but bo mother are

¹⁶⁶ impukumpuku -

¹⁶⁷ eLudzidzini - royal residence of Thandile, mother of Mswati, situated in central Swaziland at Ludzeludze, halfway between the Zombadze and Matsapha schools. (Matsebula P.P. 14, 17; also see Grot-peter, P. 18)

Kuhla.. Kusentelinhlango, lokusolona lamuhla
 lombambo, that that is where they made things wrong
 sitfutselentsabeni nje. Kwephuka khonapho, kwar
 for us; they made a conspiracy, which till this day,
 kungakavami. Owu nebalake umtangenike bese
 made us transport to the mountains. That is where
 uyatsatfwa ke, nangempda ke e-Mbandzeni.
 it got broken; it was unusual. Owu¹⁶² indeed the
 Sowuyakhiwa ke sowuba ngu Dlamini. Mjoba
mtangeni was then taken, Mbandzeni; he was
 ke bekuneneke ahlalake esihlalweni semfo
 then created into Dlamini¹⁶². As bekunene¹⁶³ he
 wabo weyise, Ludvonga lwa Mavuso, wa Ngwane
 sat in his brother's seat, [son] of his father:
 lolwayembo lwase luyabuyelela. Mahlake-
 Ludvonga of Mavuso, of Ngwane which went
 khandeni lwenyathi, wenzele beNyathini
 to embo and then came back. The seater on
 khona bazokubayekeya. Gwalagwala libouu
 a buffalo's skull, doing that so that those of
 lingumdlonga wengwe, lingumdlala ngwenyama
 eNyathini¹⁶⁴ can run away from you. Gwalagwala¹⁴⁵
 Nenkomo zidlu Macwane zamcothula, ega-
 is red; it's an umdlonga¹⁶⁵ of a leopard; it's
 ngenezikude kumMasambotoyi nako Dladla
 the eater of a lion. Even cattle have eaten
 kuman. Nkoseyabikwa kwesukungu
 Macwane and finished him, in far away places,
 duwa. Akukho nkoseyabekwa kungesukungu
 in Masambotoyi as well as in Dladla — King
 duwa; Umgudwa swubonile usuka enhlavinini
 who was reported and commotion started, there is no

162 The sentence probably means: Mbandzeni was installed as King of Swaziland and then inherited the name 'Dlamini'.

163 bekunene - see glossary

164 eNyathini - seems to be the name of a place

165 umdlonga -

kala kutsi kufutantjintjwe, Sowuyagangadua ke. Seku-
 seen that he has to be changed. He was then
 bakuphelake. Lokuke na sekuyiwa, sekuyawulilwa
 beaten to death; that was all. When they went to mourn
 kuta Zidze kutsi "sesitakwentanjani: kulokwe-
 to la Zidze that: "What are we going to do, about
 phuka kwetfu, kuloluduondvolo, lwemtangeni,
 our broken [hearts], concerning this luduondvolo¹⁵⁹
 besitsi sijabulile kantsi phindze kutasala
 of mtangeni²⁸, we thought we would be happy and
 Atsik'angati kutsi ngingatsini. Yebo kona ngi-
 we have been proved wrong; it has refused us!"
 nadzadzewetfu lapha esigodlweni; e-unabo
 She said: "I don't know what I can say. Yes, of
 Gija, kepha nga-sengingadliwa tintsaba,
 course I have a sister here at esigodlweni¹⁶⁰,
 ngobe abengishaya kphesigodlweni, ngako ke
 Gija's mother, but I can be eaten by mountains
 nasengitsetseyena ngamenta nje, ngobe mine
 because she has been beating me at esigodlweni;
 sengiphelele, awu sowutangibulala nje nya! nya!
 therefore, if I can take her and do her this, she can
 nya! Niyawuwa kutsi ngifile. Owu "yebo?"
 really kill me nya! nya! nya!¹⁶¹; you can hear
 "yebo." Awu cha ningamane ninginike nangi-
 that I am dead." Awu²⁹, "yes?" "yes." "Awu
 yumntfana lowabulawelwunina". Ngobe ngishita
 no, you better give me that child who had his
 bekunene, nga Khambi Sikhondze, ayengana
 mother killed". As I said [you] of Kunene, about
 nabotombambo kutsi basonela khona lapho
 Khambi Sikhondze, deceiving each other with be¹²

159 ludwondwalo - a walking stick, but it seems to have been used figuratively to mean something else here.

160 esigodlweni - see glossary

161 nya - of nothingness, disappearance, ending, silence

PAGES
32
BLADSYE


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Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Royal Collection
Naam
Subject Maboya Fakudze
Vak
Place Umlandwele Maswati
Plek
Book H

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

timhibangemhiba, yehlukeni, kantsi naku sekuni-
 uminguni, because they full of colours; they are different
 tasonakalela-ke, Kudvonga asengakalungi lufe,
 then it got wrong for us; before Kudvonga was
 angakalungiswa, angakancondziswa ngalokuphelele,
 alright, before he was made alright, before he was
 asalimala. Sekuchamuka lomunye wakubo
 fully prepared [for kingship], he got injured.¹⁵⁶
 amlinga atsi wo, "asengibone nayintfonga
 Then appeared one person of his folk, tempting him,
 yakho, mayeyinble lentfonga", kani seyitawu-
 saying: "let me see your stick; it is too beautiful,
 mhisha. Umcosha gwala, lesisi tsine baka
 yet it then chalked him. It's an expeller of a coward,
 (Ngwane, Sibhamu. Awu Sekusuka nekuzindletana
 whom we, of Ngwane, say is a gun. Awu²⁹ (there began)
 kantsi sekungen'umonakalo lomphela ke.

Ill-thoughts for each other, that is where evil
 kuhlale ke, seko nakele Nkanini, e- kukhandze
 entered for ever. Then it remain like that, badness
 ke kutsi kunendvuna lesiShikishiki, uyise-
 having occurred at Nkanini. There was an induna⁷⁹ who
 mkhulu watomashololo, Sifunti, atsuyambita
 was sishikishiki¹⁵⁷, the grandfather of tomashololo, Sifunti,
 utazidze, atsi "awu, mine ngetengabitwa
 when Lazidze called him, he said: Myself I can't
 ngumuntku lonetikhala letiyimphetumulo
 be called by a person who has two holes, which
 lemibili". Asho ngaphansi ngemphilweni, phanse
 are ^{two} "souls", mean beneath where life is, under the
 nkhaba. Awu kwasekuyamonakalela kwabona-
 navel.¹⁵⁸ Awu²⁹, it then got wrong for him, it was

156 It probably means 'he died'.

157 sishikishiki

158 It seems as if the man was insulting the indlowakati Lazidze, saying she had two 'holes': the mouth and her genitalia.

wakata maseko, lotalule Mangana, Sibonangaye,
 tomangana, Sibonangaye Uilakati again. This
 waka Uilakati Jutsi. Lota Shangase ke ligama
 Lashangase is her father's name, herself was a
 leyse, yena abewaka Uilakazi. Awu seba-
 Uilakazi (surname). Awu²⁹ they came back; those at
 yake beve sebaonga ke lapha Ludzidzini, naye
 home heard them singing praises at Ludzidzini.
 lo. laseku hambake inhlas inkhosisekhona,
 The the spark continued while the king was still
 sekuchamuka Macaleni, lotudvonga ke, E-awu
 alive; then Macaleni appeared, this Ludvonga.
 Sekubakuhle ke kumbona, batsike baka
 E [um] awu²⁹, it then became good to see him. The
 Ngwane (nguwemkhunguvula) waseningizimi
 Ngwane [people] say (it's you Mkhunguvula) of the
 lotamngani, Sisila. (Ngu Mkhunguvula) wise
 south; this Lamngani, Sisila. (It's Mkhunguvula) of the
 Ningizimu, (lotekulwabafazi) (amandwana),
 south, (this talking of women) (and mandwana); men
 amadoda ayawusinda nge^{ma} kuzibayekeya. Lugo¹⁵³
 dogodo luka Mpovane lokwethiya izibheva.
 of Mpovane for trapping tough people. Buyer
 (Mthengi wafezimbiyi) waphatholujozo
 of fezimbiyi and held the lujozo¹⁵⁴ finyeni¹⁵⁵
 finyeni; waphatholujomokuvalwamaga, katanga
 and you took (lujomokuvalwamaga) of Lamgabhi
 bhi. Mabekwa achakele inabele zindlala, Ngu Mntu
 The one who, when put [somewhere] squats. sorghum
 ngwa, waka Khumalo. Asiy e umNguni, E. njoba
 of famines. It's Mntungwa, waka Khumalo, it's not

ma netihonco, tenkhosi, uSomhlolo. Nine
 on's; he/she ate food for Sithukhuza Mndzobele,
 bekunene, Sifisa kona loko, Si-, nalapho,
 as well as food for Nsukumbili Mbhakane. On the day of
 nyoba ukhankhasile wekunene uhambu-
 thundering, it's these emacebo¹⁸⁴, which made one king
 yahosha, uhambafuna uhambane, kumbe
 king, another, there at eGobhlo; we are the enabutto¹⁸⁵
 uazalifole linye ligama lekube alife
 of Satan, it's the bondage of the Devil. Bondage
 lisile: "nalike ligama lengilifunako." Nine lapha,
 still likes us, as we are like this, like this, like this;
 umsa wa Mathambane, wa Mbovane, wa
 [asi] he is the only one, without someone who
 Mngayi, wa Mlobozane^{ka} wa Sophela, wa Soma-
 ta, swears by Mbandzeni [such a person] having been
 ta, wa Nukani, wa Qoma, wa Qoma Mlambo;
 talwa²² by Mahlokokha, being alone, without someone
 Mlambo wa Matfusela; Mtfusela wa Ntolo,
 who swears by Mswati, having been talwad by
 lefuseleni ke Malangeni, lapha sesuka khona
 Mbandzeni. He is now staying with the king's fireplace,
 sifatsweni, yebok esidwune kutsi sibe Sutfu
 with reed screen and tihonco¹⁸⁶, of Somhlolo. You,
 ngoba sasibomzala nebakankhambule, nasita-
 bekunene¹⁶³, we wish just that, even there, because
 wufuna tinsiti tehamba kudze, kushisa
 wekunene¹⁶³ has stressed and keeps on enquiring;
 lengaphasi kwetubombo; sesiyatfolana ke naye
 he will eventually get one word, saying: "this is the word
 Mawiso wa Ngwane, ku, batsi labekhona kutsi
 which I want." You here/here, son of Mathambane of

184 emaceba - tricky, lies,

185 amabuffa - see glossary

186 tihonco - -

Ndzimase waNgwane. Lonangempelake, sisitaka
 the one I didn't intend to have. "Indeed, when the
 lake, kantsi lokukhulu sibonga yena Dlamini
 king saw¹⁷⁹ gogo¹³, the king, Sobhuza for the
 Madlelelangeni, Makhakhamela kangangawele,
 Swazis, stood up¹⁸⁰ in life, as we are all happy
 lowakhakhamelizinkomo zikaVeziwaSinganyawo
 to get a person who is 'Thice'¹⁸¹ who is with us, as
 bebatsi bakaNgwane uliwi; akalimakahlatuli,
 the live¹⁸⁰ has become bad; [it] has become
 wetayele kudlemabelezikhuthali, wemudlemabele
 emabhedwungane¹⁸² like this. Indeed, wekunene¹⁶³
 aSokhukhuza kaMndebele, kunye nemabele e-
 helped us. We send our appreciation to them, old ones,
 aNsukumbili wakaMbhokane. Mhlazana kuduma
 you bekunene¹⁶³, their meeting in the air, where
 lituluke ngawemagebo lenta kutsi inkhosi
 human eyes can't see, to be¹⁸⁰ Tembe as well as his
 ibulale lenyinkhosi, laphe Gobhola. Singemabur
 sister, after who another was named here kaZideg
 faSathane ke, ngulama bondage of the devil.
 [i.e.] Ndzimase of Ngwane. Indeed, we got helped; in fact
 Awu bugeili, Solobasitsandza losinjenge,
 we thank Dlamini, Madlelelangeni, Makhakhamela
 ayedwa, asangenaye lofunga Mbandzeni,
 as big as Wele, who khakhamela¹⁸³ for cattle
 atalwa nguMahloko hla; ayedwa asangenaye
 belonging to Vezi of Singanyawo, whom the
 lofunga Mswati, atalwa nguMbandzeni.
 Ngwane said was lazy, she/he doesn't plough
 Sowubleti nematikwenkhosi nje, nemagu-
 or weed, being used to eat food for the industrious

179 'Saw' appears to mean, in this particular context, "had sexual intercourse with".

180 "Stoop up" appears to mean: "was conceived".

181 Thico - is probably borrowed from Khosa, meaning, or connoting God, the Messiah.

182 emathedwungine - appears to mean disorder, if the word is derived from dwunga, meaning to befoul a liquid or to stir up mud, or to disturb the peace.

183 khakhamela - to hasten for something that is beyond one's station in life, or rank; to be eager to get what is above one's position.

^{old woman} incek^{ka} inguMambakalane waka Shabangu, e
 and look at them carefully, to see if these people are
 kutsi kubitwa lenye inkhosikati Mambakalane
 t⁴³ombi, people who are like this." In fact, in ancient
 uletsa yena loLamhabalala loNdimandima. Awu
 times things were like that, ^agirls would not chose her lover
 sekuyakhayitaka ke kutsi "awu! Kepha sengtam
 simply, she used to have her future husband chosen
 khipha ngimtsini Mambakalane, hhasowuletse
 for her by her parent, who would take her to a friend,
 lengingakamcondzi na?" Kantsi nebalake, sekutawu
 knowing that he would take care of her, because she
 tsinkhosi nje mhla gogo imbona, kusukuma
 [girl or wife] is so and so's daughter, it was not like
 yena Sobhuza wemaswati emphilweni, loku
 this, [is today it's] where people buy each other, as
 nje sijabula sisonkhe kutfola umuntu
 well as [the world of] [mina] Hhuhlu, mina
 longu Thico onathi, lolive selonakala, selaba
 Phela. ¹⁷⁸ Awu²⁹, indeed, there in the forest at
 ngemabhedvungane nje, linje. Owu, nebalake,
 eMampondweni, there was an incek³⁵, named
 wekunene ke wasisita, Siduumisa kubo laba
 Mambakalane Shabangu. When another inkhosikati⁴⁴
 dzala nine bekunene, inhlango yabo lese-
 was called, Mambakalane [would] bring this one,
 mayeni ingabonwa ngemehlwenyama, kubo
 lamhabalala loNdimandima, Awu²⁹, it aroused
 Tembe, nakuyedzadzewabo, e wa-wakabo,
 embarrassment "as to how am I . . . to send out this
 letsiswa ngalomunge naye lapha kataZidze,
 one out, [you] Mambakalane, since you have brought

178 'mina hhubhu; mina phela'. is a ^a SiSuati saying
literally meaning: take/have this, hhubhu;
take/have this, phela. It is often used to
describe the situation of being too generous
giving away things, including your body (as in
sexual intercourse) to people casually, without
carefully considering the situation. A
hubhu is a small creature (usually found
in houses) associated with dirt; a phela is
an even smaller creature than, though of the
same kind with, a hubhu.

sesitawutfola, singatfoli. Awu siyaduumisake kube-
 [girls] were their tsheli¹⁷⁷. When proposing for love,
 Khona (abakutfolite), nalosifika kubona kutsi
 they did not succeed. Then Wekunene¹⁶³ was taken,
 "hhuwu! hhanigasiyenga na! Nitsitintfombi
 and men were sent to ask for him. Dwu²⁹, then
 nisholetalukati letijwayi?¹⁷⁸ Awu cha acinise
 it was certified that his father, Ngolotjeni, of
 lamajaha lakhulumilenthosini kuthilikabhili
 Uezi, of Zulu, of Soshangane, there was some
 atsi: "awu semane baguga nyalo nje, sibashi-
 where, where he had sent [it] there, an old
 yekhaya bamandzatela.

lijaha²⁰ of ^{which} Mbandzeni, used to talk about, [the
 asenisondele talukati nibabuke kahle kutsi
 was] Mahagne, at Lozishia's home, Malikidla
 nitsi tintfombi labantfu lasebanje", kantsi
 Hlophe. Awu²¹, we appreciate that they found something
 kwakunjalo, kwakuvele phela intfombatana
 as we arrive, to see that: "Hhuwu! you are
 ingamanigane nje; yayiganelwo ngumtaliwayo
 deceiving us; you say they are tintfombi⁴³ you
 ayimikise kumngani wayo, lotayiphatsela kahle
 mean these old women?" Awu²⁹ no, the emapha²⁰
 ah kutsi ngumsawa, ngumntfanazibani lo, kwaku
 continued, those who ^{have} talked to the king,
 sengakabi nje, kube kukamatsengane, naloku
 thilikabhili, and said: "awu²⁹, they have just
 kwaka khuhhu mina phela. Awu nembala ke
 got old, we left them at home while they
 laphayi ehkathin'emampondweni kwakukhona
 were still little girls. ——— ". "Please get close

121

177 hisheli } a girl or girls who, one proposes
singular: sisheli } love from.

yasiwetela yena thilikahhili inkunze mduandwa
 then says "hhwe! hhwe! hhwe!", shaking its penis
 ehlabezinyekhondeni. Awu, nayibuya kibuya
 and showing you its hand, saying come, yet [if you
 ka Zulu kulase Showe seyiyace take, seyitfolo
 come] it will give you a slap on your face, and
 lana netilomo, tilomo setiyayi ceba tisi: "owu,
 you will fall over there. We are talking because the
 "asendlule lekaNgolotjeni na, Tetatibutsekile
 King of Kings is still wandering, as we are
 takataVumisa. Awu ditelapha nje kunemidwa-
 children; He created for us him, thilikahhili, the
 rukati lapha kaNgolotjeni, ayesabeka. Awu,
 bull which is of many colours, which pierce others
 kwabe kabakasha bantfabebafokati, Kantsha
 at Khondeni. Awu²⁹ he returned from Zululand, [in the
 li tabo. Babatse batselelangeni, batselelangeni
 live⁴⁰] of eShowe, and talked with other tilomo¹⁷³
 ativumi. Asatsaffa-ke wetureneke, asatfunya
 then tilomo cebad¹⁷³ him, saying: "owu²⁹, by
 lwemadudza kuyakumcela. Uwu, kunyaniseke
 the way we have passed at Ngolotjeni's place",
 ke kutsuyise Ngolotjeni e-wavezi, waZulu,
 [tilomo¹⁷³] which had butseka¹⁷⁴, from Lavumi¹⁷⁵
 waSoshangane, akukhona lakumikise khona,
 Awu²⁹, as you are sleeping here, there are umidvanu¹⁷⁶
 khona lekhanalijaha lelidzala laMbandzeni,
 at Ngolotjeni's place; they are fierce. Awu²⁹
 losokahlacoca ngalo e-Mahagane, e-kule
 it seemed as if the batokati's children had
 khabo lozishina, Mdlikidla Hlophe. Awu, kani-
 not said [it]; [to my surprise, I found that] they

173 filomo } - champion, popular person
Singular: Silomo }

174 butseka'd - 'butseka' literally means 'be gathered' or 'get gathered'. But in a special context, it could mean: stay at a royal residence with intention to render your services to the King for free. One need not stay there permanently; it could be on temporary basis, when there is a 'national' or royal task to be performed.

175 lavumisa - name of a place situated at the very south-eastern end of Swaziland, named after Lavumisa, sister to Thandile and one of Sobhuza I's wives.

176 umidwanukati -

aka Dlamini, nembala baye bayifole imbifa
 Mbandzeni has chosen [a lover] from [the live⁴⁰]. of
 lengiyo. Azatfoleke wekunene, Sobahlekazi
 lamvelase, it became a little bit difficult. Awu²⁹, some
 waka Zombodze, atfole Ngwane wa Dlamini.
 men went about, trying to find out what caused this;
 lolonguyenake tsine asisita wasitalela sati,
 these were of Dlamini [Surname], until they found
 wasivetela sihlakaniphi, Sobhuza wemaSwati.
 the true imbifa¹⁷¹. He eventually found it wekunene¹⁶³,
 Ngetengababala phela laba labanye, nine bekunene,
 Sobahlekazi of Zombodze, founding Ngwane
 ngobe nami, ngingumSutfu waseBotswana,
 of Dlamini. The one who helped us by tala³²ing for
 e-umtolo, infene, laba, ingabe singilaba
 us, a knowledgeable person; by giving to us a
 labatfungwa kuyawuhlanyelemahlatsini, (basesa
 wise person, Sobhuza for eMaswati. I can't
 (kubuyekhaya), bamilimisila emidzidzini yini?
 enumerate the others you, bekunene¹⁶³, because
 Njobe batsi ngishiyele ligwayi Mntoli, laphe-
 I, myself, am a Sotho from Botswana; Umtolo¹⁷²
 Lubonjeni, infene bese itsi hhwe'hhwe',
 a baboon, the ones --, I wonder if we are
 hhwe', itsintsitsumtoto wayo, ikufjengisa
 those who were sent to go and plant [something] in
 sandl'itsi kota, kantsi itakufimphama uwe
 the forests (and wished to go home), and ^{we then} grew tails
 khonapho. Siyacoza njeke ngobinkhosi yema-
 in their anus? They say: "let's shave snuff,
 khosi solo uyayaluka loku sibantfana, yona
 Mntoli", in Lubombo (area), a baboon then

171 imbite - a big clay container, spherical in shape, manufactured as a hand-craft

172 umtole -