

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

Kwase kuyawu khiwa lwardle ke, Nababuyile
 Then the sea was fetched. Having returned
 ke esibayeni lapha katobamba ke, sebaya
 to the cattle byre here at tobamba, they put
 lungisake batsatsainja lelibhansi (aphethay)
 things right; they took a dog with a black spot
 lebamba tinblangu. Sebaya yitsela ke, bunsulu,
 here at home, which caught tinblangu¹⁸⁹. They then
 nemtunguloke, say: phetekinyama enhlambelweni
 poured on it bunsulu¹⁹⁰ and wuntungulo¹⁹⁰, and
 iyadliyadlinja, sebaya yibamba. Sebaya, lisike
 cooked meat for it in inhlambelo¹⁹¹; the dog ate
 lalabadzalake, sebaya khipha labucucu bayo.
 and they got hold of it. Then they followed the elders'
 custom and removed its affals.

MD Iya...

was going.

MF. Sebaya buhlutake, babentemanti, babudidake
 They then squeezed it, mixed it with ^{sea} water and other
 nelwandle, netintseleti letinyeke, letinye
 charms, some of which were coming from
 tichamuka ku-- kumsu -- kuyise wa
 the father of Moshoeshe
 Mshweshe.

MD e...

e (agreeing)

MF. Ngwenya, lokutsike Mkweni, baka Ngwenya.
 Ngwenya, the saying: 'Mkweni', to the Ngwenya [people]

MD baka Ngwenya
 those of Ngwenya

MF bakini
 for yours [people]

189 ihlangu
singular: ihlangu } - on animal or game hunted
and made meat, it does not
look very different from the
buck kind of game.

190 These are ^{probably} medicines which are administered
on dogs and perhaps on other animals as well.

191 ihlambelo - inner circular byre in a cattle
byre in which the king bathes,
and performs other ritual
functions during special occasions
such as inewala (see glossary).

MF. O, baMaloyi waDlamini, watanga le
 Q²⁵ for Maloyi of Dlamini of tanga, there, yonder,
 eMavaneni?
 at Mavaneni?

MD. e-e
 yes

MF. Kwatsi ngesikhatsi Shaka afuna inkhosi
 When Shaka wanted King Somhlolo, to see him,
 uSomhlolo, kutayibona, kwakhandzeka ka
 in Zululand it was found that there had been and still
 Zulu selibalele iminyaka lesitfupha kantsi
 was, drought for six years, whereas here, it [rain] was
 lapha sololihle, lakhile. Wase loMaloyi-ke
 okay; then this Maloyi remained. It was said that
 Sowusalake, kutsiwa ke: "hhawu angahlacale
 "Hhawu" Somhlolo might dare go there, to the
 Somhlolo kuya le, kuloluhlanga lwaSenzanga-
 lunatic of Senzangakhona, Mlangeni²⁸ of dawn
 khona, Mlangeni wrekusa nelilanga. E. Kwacha-
 with the son. There appeared these, le¹⁰ Makhoyane
 muka-ke, bonalaba ke, boMakhoyane naboyi-
 together with their fathers, Mkhoyane Hlopho
 se babo, Mkhoyane Hlopho, batsi "cha, nge-
 they said: "No, according to our knowledge, that
 kwati kwetfu asiyo inkhosi lowa Mswa-
 son of Senzangakhona is not a king; he usurped
 Senzangakhona, wachwaga. E. loyi, loyinkhosi
 The legitimate king is this one, he will cross,
 Mgcojwa, ngunangu, utawuwela hambe. Kwaku
 People's were, at that time, close to each other
 sakhalene ke nkhosi, kusete netithandela.
 [you] nkhosi¹⁸, there were no complexities.

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BLADSYE



Exercise Book Skryfboek

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ma, labefika lapha bamukelwa ngu Somhlolo. were welcomed by Somhlolo. The incwala about lenawala losotokukhulungwa ngayo, sonkhe which there is occasional talk, all of us do kasiyati, kephake nome kube yayikhona not know, but then even if it was present, lelezesuka le embo, yabeseyidlelelwa ngum- the one that start at embo, and later was natela kwatazidze etusaseni, e, avunyelwa cheated for, by tazidze, at tusaseni, e [um] ngu Makhasane, etusaseni waka Manyatsi; having been permitted by Makhasane, at etusaseni, nango Madubula waMkhosi, yase iyandzi [Makhasane] of Manyatsi; there is Madubula of ke, leyendzabuko yase Mbo, Swis Shayineni Mkhosi, it then spread out, that of the origin from eNgonini, kha--yaseyidliwa tihloni iyabhaca, eMbo Swis-Shayineni, at eNgonini. It was then nebantfu base bayaphela labange Makangeri. Nine eaten by, nervousness, and it hid and wen bekunene!

the ematangeri²⁸ people got finished. You of Kunene,
 M.D. Cha kuyabongeka babe, kodvake, kukhona
 No, we are thankful babe, but then there is, hah
laph'indzatjana lengifuna kuyibuta lapha
 an indzatjana¹⁸⁸ which I want to ask here, to you,
 kuwe, Mntolo, kutsi lapha, laba bakam-e-
 Mntolo; that, here, how did it come about that
 bakaMamba bangena kanjani lapha, kuze batfote
 the Mamba people got to be on their own,
 kutsi nabo babe badwa, batisimele bona,
 that they got to be alone and stand on their own?

138 indatjang - minor affair, issue, story or
business

mntfana, nekumcatseta, kani kutawumnta
 well as putting the medicine through the anus to the inside
 buntfu. kutsike lengiyonake, lenguyematangeni,
 of the belly, yet it made him a real person. The real
 kulandue nabake baka Shiba ke, batewumlung
 [thing], that of ematangeni²⁸, the Shiba were fetched to
 ngrisa lowo mntfana. Kuyatsi nome sekungini
 put the child in a good state. Whatever and however
 ke, seabamboni'ekukhuleni, kucala yena
 happens, they would see him in growing up, starting with
 loSikhabetfuke Mhlanga, bese kuta lababaka
 Sikhabetfuke Mhlanga, then come the Shiba people, then
 Shiba, bese ke sekuhamba kuhamba ke,
 it goes and goes, after maturity, Madlinkhomo
 angatfombake sekulandwake nabake bekhala
 Mabuza's folk, of Bhokwane's brother, to put right
 Madlinkhomo Mabuza, e. wa, wemnatato
 the child, whereas he was doing that so that the
 Bhokwane, atomlungis'umntfana, kantsi
 King when, during a very big occasion,
 ugcebela kutsike sengikhonake kuyakutsi
 of the king of kings, would enter nicely,
 ngemkhosi wemakhosike kube ngukhona-
 [re.] Gasa who is black of Manukuza,
 tawungena kahle Gasomnyama kaManuku-
 Ndwandwe, among those of Nkamane of
 za Ndwandwe, kunaba baNkamane wa
 Dludlume, of Mgabhi, eZum, of Madumane
 Dludlume, waMgabhi, e... ngatsi, waMaduma
 eZum of Mgabhi, of Mkhathwa, there
 ne, e... waMgabhi, waMkhathwa, lee kaNongo-
 eZum in Nongoma, who arrived here, and

mntfana, nekumcatseta, kani kutawumenta
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 it goes and goes, after maturity, Madlinkho o
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 Madlinkhomo Mabuza, e. wa, wemnakalo
 the child, whereas he was doing that so that the
 Bhokwane, atomlungis'umntfana, kantsi
 King when, during a very big occasion,
 ugcebela kutsike sengikhona ke kuyakutsi
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 ngemkhosi wemakhosike kube nguKhona-
 [re:] Gasa who is black of Manukuza,
 tawungena kahle Gasomn'ama kaManuku-
 Ndwandwe, among those of i kamane of
 za Ndwandwe, kunaba baMkamane wa-
 Dladlume, of Mgabhi, eZum, of Madumme
 Dladlume, waMgabhi, e... ngatsi, waMaduma-
 eZum of Mgabhi, of Mkhathwa, there
 ne, e... waMgabhi, waMkhathwa, lee kaNonga-
 eZum in Nongoma, who arrived here, and

Kulase Nyasa, lokutsiwa eMaNyasa ngemazwa
 colonized it until he reached Nyasaland, as the Nyasa people
 ngendaba. Solobalapha kaMandlakazi, balapha
 are said to be the Zwangendabas. They are still at Mandlakazi
 ka Manxumalo. Awu, ngiyancipha wekunene
 there are at Manxumalo. Awu²⁹, I am dwindling eyes
 ngoba kutsiwa inkhosi kayicedwa, icedwa
 wekunene¹⁶³, because it's said a king is not finished, he
 ngulotelwe ngayitolo. Ngiyabonga kakhu
 is finished by the one born by the previous day, I am
 wena wa(Ndzabambi), wakabo Gasawa Somblo
 very thankful, you of (Ndzabambi), of Gaswa of Somblo
 lo, kutsi Sobhuza kuzakutfole, Mntfanelidkabe
 that for Sobhuza to find it, child of Sobamba's (idlabi)¹⁸⁷
 laka Sobamba, wena usowatilala kubukisisa
 you have stayed, watching carefully it, collecting for him
 kana, uhambu mtsatsela, umtsatsela; ku phela
 wherever you find it. The only thing is that we have come
 nje sahluphaka ngoba indlebe sesayilahla,
 to suffer, because we threw a ear, even there at the
 rialaphesigodweni sinjenje nje, indlebe sesa
 king's residence, as we are like this, like this! like this.
 yilahla; salahla e. indvodza yaka Mhlanga
 we threw away an ear; we threw away a Mhlanga man,
 lapha, Sikhabetfuke leyayiyona leyayilungu
 here, Sikhabetfuke, who was the person to correct here,
 sa lapha bantfana, babebantfu sibili babenge-
 children; they were real people; they were cowards, being
 magwala, besabenebantfu lapha esigodweni.
 afraid of even people at the king's residence. It's he, who
 Nguyena labekwati timbita takhe, ku natsisun
 knew his medicines, leting a child drink it, as

187 lidabe - King's ceremonial head-dress.

Fakudze ngrisa ya ngalapha kulabi - kuhloka
 famous, and Nyelane sunk. Mngayi became famous as
 bakitsi Kulase Mngwenya. Wabantu: "hawu'ungu-
 a result of our being ambitious, be he had been left by
 klolelelani na? Ungitlo -", watsi: "cha
 Badzinile who say: "My cousin's child" to oldobambaq
 ngrhlala nawe laph'esangweni, mntfanemzala
 [Zum] to Masiphula of Mbiya: "You will take a look
 utaboh'utimikisa tindzaba", lapha kutsiwa
 over here, Fakudze, I'm going to - check my folk at
 ke Sibakamikisa tindzaba khona. Uabantu
 the Ngwenya [live^{no}]. "When he said: "Why are you
 ke Badzinile Nkhambule, nalamutla nalo, ^{hawu'}
 burdening me? He said "No, I stay with you there at
 kani sowu fawuts' emva kwesikhatsi aleMgue-
 esangweni, my cousin's child; you will occasionally send
 nya, eve kutsi ikhoninkhosikati leseya
 news", that is why we are said we are for sending the
 lwelindzawo kulase Dlomodlomo, lapha
 news'. Badzinile Nkhambule then went till today; yet after
 kwakethe Dlomudlomu, wakhona ientasi,
 some time, while he was at Mngwenya, he heard that there was a
 asacitsekile, wawela uSomphisana e.,
 woman who had fought for land at Dlomodlomo, where
 babaka Mandlakazi Ndwandwa, uMngwenya.
 Dlomudlomu had a homestead, after he had been defeated and
 Walifuya ke. Wase Zwangendaba Nxumalo
 had crossed Somphisana; they were of Mandlakazi Ndwandwa, the
 sowulishaya Kudze kudze ke yena, abaleka,
 uMngwenya then tamed it [live^{no}]. Then Zwangendaba Nxumalo
 ngobakuyalukwa, walikhonta waye wayowufika
 took it further, while running, because there was wandering the

ayinhloko, akungu Ndzabile e, (losekubamba)
 Mbovane, of Mngayi, of Mlobokazane, of Sophela, of
 Kuchubeka lolutsanga lengilubekile. Tsine ke
 Smanata, of Kunani, of Doma; of Doma Mlambo; Mlambo of
 Silapha ku Sobhuza nje, siba Mlobokazane,
 Matfusela; Matfusela of Ntolo, here at buseleni Malangeni²², where
 Gcwalashimashiya tija talngwane, e lotala
 who moved from, we are Batsweni; yes, we are famous for
 Mfomfo, atale Nyelane; Nyelane ke ngulotala
 being the Sotho, because we were cousins with the Nkhambutse,
 Mbiya, besutala Mngayi; Mngayi ke ngulotala
 when we wanted medicines for walking long distances. It was
 Mbovane ke, washeshe ke lo Nyelane wacite
 hot beneath tubombo, we then got each with Mavuso of Nguane.
 ka emphini kuhlasela baka Mlambo, entla
 They say who was present from my place, who was the head,
 kwengce Jozi, naletiye tivanyana, kuase
 was Ndzabile, and the potok (continued) as I have put it. We,
 kusala lo Mngayi ke, Sowumemake lo Mbiya
 as we are here ku Sobhuza we are for Mlobokazane,
 ke, sekwardca yena sowuyacwila lo Nyelane.
 Gcwalashimashiya, Nguane's dogs, who tala³² Mfomfo, who
 Sekwardca lo Mngayi ngakona loku kwetfu
 in turn, tala's Nyelane. Nyelane tala's Mbiya, who tala's
 kuba ngemaphanga ntfutfu, nekutsandzama
 Mngayi; Mngayi tala's Mbovane. Nyelane soon got scattered
 hlwili, ngoba yena washiywa ngubadzinile
 in a battle when Mlambo was launching a fight, north,
 watsi; "mtfanemzala", lopha kalobamba lomdeala
 past Johannesburg, together with other small nations; Mngayi yena
 ke. E. ku Masiphula wa Mbiya: "Utawusalubom
 and carried this Mbiya on his back, and it's he, who got

197 giya'd — to perform a solo dance.

198 emasotja and lindimpi — emabutfo (see glossary)

MF laba., sitsi tsineke "Bayethe!". emh-mhh.
 these we say "Bayethe!"¹⁹⁶ emh-mhh (hesitating)

Awu atsachamukanjena kulelibala angaka-

Awu²⁹ just when appearing, approaching that spot
 fiki lapha si khona, e- umdvutjulo

she was heard; Shaka's mother "Oh!

abavakala lo unaboShaka: "Wu! - umntaka

Ndungunye's, he is like the sun emerging from

Ndungunye, unjengelanga liphume ndlebeni

the ear of an elephant. Don't dare, Zulus,"

yendlouu, ningacali Zulu", ajikitise (ubhoko

shaking her walking-stick, "Don't dare Zulus, to

lwakhe, "Ningacali Zulu nimbuyaye. Nizabeni-

kill him. You would have killed it [the lwe]", By

libulele". Kani sawuyetela Shaka lapha

then, Shaka was dozing there

MD uyetela Shaka lapha

Shaka was dozing there.

INF Utsuyetfuka Shaka, wettfuka sebudezabuki

When he woke up, Shaka, he found that it had

le, kuloluphondvo lwendlouu. Utsi bonasuku-

burstled in the elephant's horn. When trying to get

m'achame, lugagadla lwendvodza, ukhanda

up to release urine, being a giant man, he found

sekugwele lobudvodza la.

the sperm full [in] there

MD. ya!

ya! [is it?]

MF. Kuhambe kuyawuviwa. Kutsiwa "bakini,

They went to Kuva⁹⁰, they were told: "It's your

^{bats} wefayele kulalemakhosi, wabulala lomntfana

folk; they say you are used to killing kings; if

MF. Lugezgedzeke lwekuqhugha ke, nkhosi,
Shaking with cold, nkhosi¹⁸, like a reed in
njengemhlanga usemantini
water.

MD ya -
yes

MF. Awu, sewubitwa yinduna yakhe ke,
Awu²⁹, he was then called by his induna⁷⁹, I
angati ke nome ngu Mbopha, nome ngubani.
don't know whether it was Mbopha or who.
"Hamb'utshelumama e-ukutsi, nangumntu."
"Go and tell mother that here, (Nduungunye
kaNdunguny'angisembone), ningibongele, se-
(I don't see him), please thank him on my behalf,
ngiyawumbona kusile.
I will see him tomorrow.

MD e -
yes

MF nebalakaphumeke. Yena solowuphetfwe
Indeed he got out. The King Shaka is still
ngulolugezgedze (aphemlilweni) (Kukema-
suffering from shaking, next to the fire) (Frightened
yi ke), kuphumemajaha yemasofjeni.
emajaha⁵⁵ got out and went to the soldiers.

MD e -
yes

MF kuchamuke ke lonake. Awu "Bayethe!" kaba.
Then appeared this one. Awu²⁹ "Bayethe"¹⁹⁵,
batsi bona: "U-Zulu!"
these say "U-Zulu!"¹⁹⁶

MD. "U-Zulu"
"U-Zulu"

196

196 Bayette! and U-Zulu! - royal salute.

MD. Ababentanga luffo

They did not do anything to them.

MF. e-e- laba bo, Bekhabo maph-, Maphoteke
yes these bo¹⁰-, was it Maphokda's
yni nabomahhoyane, angati khonapho
people, as well as Mahhoyane, I don't know there,
ngebuncane.

because of my youngness.

MD ya-
yes

MF Nembala Sowuyawela ke, Sobhuza weMasun.
Indeed, Sobhuza of the Swazis crossed; When
ti, Somhlolo, efika le selidumentla, njobe-
Somhlolo arrived there, it thundered in the north,
liduuma kutsanti nje
as it was thundering the day before yesterday.

MD e-
yes

MF Lidumehle Hlubi. A- sigcino nasadouta-
It thundered in the north, in Hlubi's. At last, when
ne nekungenekhaya, selitsi tsa-tsa-tsa-tsa-
he was about to get home, there was light rain
tsa-tsa..., lingete lacinis'emattfonsi. Hhawu,
tapering, tapering, tapering, without heavy drops falling.
Kantsi Shaka nang'abehletemlilweni, ngalo-
Hhawu[?], Shaka, who had been sitting next to fire,
womtimba bowumphetse, enhlambelweni,
with cold; his whole body began to shake while
Sowungenwa lugedlegedle,
he was in enhlambelweni¹⁹¹.

MD e-
yes

MF titsi tefukelake tefukela hawu: "batsatseni
 (When they got aware), they got surprised: "take them
 bayawulala". Batsi ke banikwindzawo yetukela
 to where they will sleep". They were given a place
 ke, awu base babuyele muva. Baye baphuma
 for sleeping; awu²⁹ then they went back, travelling
 bashaya busuku nem. ---
 the whole night, [to home] even ---

MD nemini

even at noon

MF bashayabusuku balalesikhotseni, bashaya
 They went during the night and slept in the wilderness,
 busuku bawela Lufhongo.
 went during the night and slept at Pongola.

MD bona Sobku batsi balele?

They [the king and his people] thought that they were asleep?

MF bafike batsi hhofo! batsi bayabahlole-
 In the morning, when they checked [the Swazi], they
 kuseni, 'tsi eManhlenga awuke ngetekusa.
 found that they had gone, and thought they woke up
 owu. Avele abonile Manhlenga kuts'alufakwa
 very early in the morning. Awu²⁹, the eManhlenga¹⁰⁵⁷ had
 la.

seen that it's not easy here.

MD e-e.

yes

MF Nembalake Koshike tluke babuya. Batsi
 Well, nkhosi¹⁸ they were seen arriving. Those of
 ke laba bekhabo Mahhoyane: "Niyabukake,
 Mahhoyane's home said: "You see? What have they
 babenteni laba? Nabasebakhona
 done to these? Here they are."

195 emanhlenga - probably refers to emaswati.

dlwana be; ngeke - yishirinkosi siyikhandletha
 "Awi²⁹ please get us read ludzengedlwana^{19th}, we can't
 thekile lay' -." Nebalake (titatatele) ke tinceky
 leave the king without helping him, when finding that
 ludzengedlwana, a caphit'enze Shaka ngensiti,
 he is not well." Indeed the tinceky³⁵ (hastened up
 ngemanti lamakhata,
 about this ludzengedlwana, and Shaka took the mixture

m.D. enhhe -

enhhe - [yes; agreeing]

mf e. batsatseke libhadlela njeke, bitsiwe
 e - [um] they then took a bottle and smashed it,
 phobo balibuke kutsi lingani, lingagatagata
 then, after looking for a piece which would be
 "ni-bayamgataga kancaneke, bamkhubhela
 good for breaking the king, in order to apply the medicines;
 tinsiti, bamkhubhela tinsiti.

they then broke his skin with the piece of a bottle and doctors

m.D. enhhe^{him} -

yes

mf Awi baphiwa kudlanje bayadla, antsi
 Awi²⁹, they were given food and ate; yet even this
 nalokudla bakudla nje akungeni.

food was less enjoyable to eat [they were in fear]. It didn't^{get in.}

m.D. akungeni

it didn't get in

mf tingadzafatilutfo, kanye netinceku, netindaba
 guards knew nothing, together with tinceku³⁵ and

na

tindwuna⁷⁹

m.D. afatilutfo

they knew nothing.

194 ludzengeclwanq - main stem is 'ludzengecl',
referring to a clay container, almost
resembling a firing pen. Perhaps
'ludzengeclwanq' refers to a smaller
clay ^{firing} pen.

'fike bayakhulekela. "Hhawu, nivela ngaphi on arrival, they khulekela": "Hhawu", from where na?" "Awu Sivele Mhlengweni." "Nigondelaphi? do you come?" "Awu²⁹ were come from Mhlengweni." "Awu siyalenkhanga". Bakhomba njengak- "Where are you going?" "Awu²⁹ we are going to pha enkhanga lapha kunalMahlubi, abo, enkhanga"¹⁹². They pointed to enkhanga where ekhabotanga libalele. E, bakaMtsimkhulu there was ~~La~~Mahlubi, at Tangalibalele's home. E [um] nebakaDiomo.

House of Mtsimkhulu, as well as the Diomo [people]

MD iya ---

was going ---

MF Awu "inkosi isavuka na?" Awu "iyavuka Awu²⁹. "Is the King well?" Awu²⁹ "He is well, njeke nokimane inemakhatana kancane." Awu but he has got a little bit of flue". Awu²⁹ indeed nebalake, kani naku baphetsinsiti. Ba, hhawu they had medicines. Hhawu⁹, they then reported bayababika utsi Shaka: "Hhawu! baletseni, and Shaka said: "Hhawu! what have they brought, baphume Mhlengweni, baletseni bo! Baletseni!" they come from Mhlengweni, what have they brought?" O, nembala bayangeniswa ke esigodlweni. "Hhawu Q²⁵, indeed, they were allowed in esigodlweni¹⁹³. Siwusela inkosi nje sizofiklinto siyale "Hhawu⁹ we greet the King, in fact we are on endle." Nebalake Mlangeni babambe ke babe, transit, we are passing^{en} to the wilderness". Well befike kuShaka ke. Awu qsenisentele ludere Mlangeni, they travelled till they arrived at ⁹ ka's place

192- enkhanga - the opposite of lowveld; where there is frequent rain, tall grass and mild temperatures. It is probably a highveld.

193 esigodweni - see glossary

MD e...

e (agreeing)

MF kushiyana nje, kushiyana ngemagama
 it depends on, it depends on words, nkosi¹⁸,
 nkosi.

MD e...

e (agreeing)

MF Awu nebalake baweleke. Cale kutfunyelwe
 Awu²⁷ indeed they crossed. They first sent the father
 uyise wanangu mabhalane leninaye lapha
 of this clerk with whom you are, a Shabalala,
 waka Shabalala, boMaphekela, nalenye indoda
 boMaphekela, and another man, but his name
 mane yangishiya njeke leligama layo,
 escaped me; they, too, were doctored, and well
 nabo sebantiwe, banyangiwe, bagcetywa,
 dressed, so that even if they meet a person
 kutsi nomebahlangua nemuntfu, ^{endleleni} argetaba
 on the path, he/she could not see them.
 bona

MD ya...

yes

MF angakwati nekubabingelela kantsi bonq
 (so that he can) even greet them, whereas they
 bayambona
 see him

MD bayambona

they see him

MF befika kusihlwake leku Shaka ke. Owu
 they arrive at dusk to Shaka. Owu²⁹

MF e.e. na Maja,
yes, and Maja

MD na Maja
and Maja

MF uyise wa Mhlavuziyandinda, Bhokweni, uyise
the father of Mhlavuziyandinda, Bhokweni, the
walomntfana losilimalele
father of the child who has got injured for us.

MD losilimalele

who has got injured for us

MF e.e. babe
yes babe²⁴

MD e.e., cha.
yes, no..

Akuweleki, vele lugawele kakhulu, ^{imphongolo-} Lufhongolo.
 its not easy to cross - the Pongola river was too full.

MD. e-

yes

MF. Ngumjako. Kestwa linaka, linakancane kulaba
^{speaking simultaneously}
 its a hurry, but it is raining a little among
 khona.

those present

MD. e--

yes

MF e-e. alisilo lelefinkhungu, leku khiva
 yes, its not that of fog, which showers.

MD. ya-

yes

MF e-e. nkhosi. Wabuya ke weva sekubongwe
 yes nkhosi¹⁸. He returned and heard [someone]
 busuku ke, Lokutsembana Kwabo-ke kutsi:

Singing praises at night, their trusting each other of:

"Hhawu mntfanababe, hhawu mntfanababe-
 "Hhawy⁹! child of babe²⁴, hhawu! child of grand-
 mkhulu." Lababaka Mamba ba Maloyi.

parent! Those of Mamba, of Maloyi

MD. e-e.

yes

MF. e-e. Mane ke ngetaisatsake kutsi lo Maloyi
 yes, but I can't tell whether Maloyi, ^{u13} ³² ^{by} ³²
 utalwa ngu Mamba yini, Mamba lendee
 Mamba or not, Mamba which is long, which is ai
 lese Sokonsokweni. Seka talake labake bo Mbatjane

[MD saying the words after MF, almost simultaneously]
 Sokonsokweni, who then ³² ³² these bo¹⁰ Mbatjane

MD. bo Mbatjane

bo¹⁰ Mbatjane

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MD. e-e-

MF ^{yes} kugadzeyena laphekhaya.
 it's him who was guarding here at home.

MD Selowahlala layikhaya?

Was he still staying here at home?

MF Solo'uhleti nje banyenti nalamanyema-
 He was staying, together with many other men, [there was]
 duodza, kuncenekiwe, kuziliwe futsi.

fear and a state of doubt, and they were, "mourning too

MD. Kuziliwe futsi

They, moreover, were in a mourning period

MF. akwentiwa lutfo, bafatabatsi nyaka.

There was nothing done; women did not move a inch.
 Awu, tiphela firi Zule, titamuvu titsi "basha-
 awu"²⁹ The Zulus got finished: [some] came later
 nephi laba 'ngan'asibaboni kulwalapha"
 and said: "Where have these gone? How come we don't see

MD 'e-! ^{them fighting there}
 Oh!

MF. awu titsi ti. tijikijela tikhali; tikhali
 Awu²⁹ when throwing their spears, spears got taken
 tihambe neluphongolo
 away by the Pongola.

MD. tonkhe?

all of them,

MF. bubuyelekhaya bate tikhali, noma

They returned home without spears, or they
 babesele ngatibili kamba, noma 'nenchaka,
 remained with two each, or a small bundle,
 lowabuyela netikhali.

who returned with spears [at all].

MD ya--
yes

MF inkomo zenkosi, niyavuma? Naloke libutfo
"the king's cattle, (do you agree)?" There, the libutfo⁶⁹
"bhu--" litsi litawu wela. Kantsi loku phongolo
"bhu^{#6}" [the libutfo] said they would cross, whereas
luyagcwala, luabatsatsa bonkhe
the longola [River] gets full; it took all of them.

MD bahamba
They went

MF labefika muva libutfo, lahamba nekuphongolo
those who arrived later, the libutfo⁶⁹ went [down] with
kuze kube ngulamuhla.
the longola [river] till this day.

MD Nalamhla (loku)
till today

MF akwatiwa luyawubacitsaphi
It's not know where it would pour them out.

MD m--

m-- (agreeing)

MF abayitsandzi ke bona lendzaba yanga,
They themselves don't like this story: it's alright, we
kulungile natsi siyibuta nje yangalangakitsi
ourselves ask about because it is for this side

MD ya--
yes

MF bahlale ke, bayihlabele kinkhomo bayihlabelek
Then they stayed; they slaughtered cattle for him
inkhomo, Tetiletisi phohlango, baye bayofika nato
[king] among the eight, till they arrived with
ekhaya. Bakhandzake lo Maloyi wa Damini
them [cattle] at home. They found Maloyi of Damini-

MD. ya, uhambanato?

yes, he was going with them?

MF. bahamba busuku bonkhe, kwadzabuka kusa; bafike

They were journeying the whole night, till the break

tu- babengawuwelumfula, bafike bamtsatse bam-

of morning. They were not crossing a river; they

qukule, bawela Tzphongolo

picked him up and crossed with him the Pongol [river].

MD e-e

yes

MF. Phindz'utamatisa busha, hha--libuya kakhulu

Again, he let him know afresh; oh! it [rain] fell

manje "bhu-----" sekuchamuka tizule

more heavily now "bhu⁴⁶" the Zulus appeared,

tihambe tiyamfuna, tibonakugicika siblahla,

looking for him; they saw trees rolling; they

tibonakugicikinkhomo

saw cattle rolling.

MD. ya--

yes

MF. tibonakugicika lihhashi

They [the Zulu] saw a horse rolling.

MD ya

yes

MF. injomane

a horse

MD injomane

a horse

MF. Sebatsi "hawu singete sawela la? Naba ngeshe-

They said: "Hawu", we can't cross here? There, they are across

ya nenkhomo zetfu"

[a river] with our cattle.

MF Owu atsi uyakhumulumtalo batsasenime. Kune-
 owu²⁹, When trying to untie the load, they said
 t'fusile lokubona tinzule tigiya lapha esangweni,
 no, wait. It has frightened him to see the Zulus
 t'fisi: "Sinike!" "Sinike!"

giya¹⁷⁷, saying "give [him] to us!" "give [him] to us!"
 MD/ "Sinike Simbulale!"
 give us so that we can kill him

MF banaye
 They were with him

MF banaye, e-e, khona leku Shaka. Atsuyabang
 They were with him, yes, there at Shaka's place. When seeing
 kuts'wo sekuhwalel impela, besutbasiphume
 that it had really become dusk, he said "let's get out"

MD usho kubani ke 'kutsasiphume'
 To whom did he say: 'let's get out'?

MF kusho yena gogowakho
 It's his gogo¹³ who said.

MD ya--
 yes

MF Somhlolo
 Somhlolo

MD ya
 yes

MF bayaphuma bawahamba. Uyasinyikingyisa ke
 They got out and went. He shook the drum again
 lesigubhu phindz'uyasiwala. Linakakhulu layimua-
 and shut it. It was raining heavily behind
 kwabo. Uyaliphungela ke laphembikwabo, naleti-
 them. He doctored it [rain] in front of them,
 nk'omo letilishulu
 as well as the ~~ten~~^{heads of} cattle.

MF sekudliwa tona letinkhom'akusaliywa
 {people} were eating these cattle; there was no longer ^{any} ploughing

MD akusalinywa

There was no longer any ploughing

MF emm --- . Owu, babatsatseke, nje laphe

Zumu, owu²⁹, they took them from e Zaben
 Zaben ke, babanik'umuti, ungatsi kudvonsekakhulu
 and gave them a homestead. It seems as if it too
 lay Zaben. Angitsinje njengati, ngilinganise ngama
 far here at eZaben. I can compare [the distance]
tiKolwa.

with [that of] the schools.

MD ya --
 yes

MF Owu nabatsi bayangenisake agutule sigubhu
owu²⁹, when they entered the home, Samhlolo
 ke Samhlolo, atsike, akhombenshonalanga,
beat a drum, pointing towards the west with a
 ngani ngelutsi
 stick.

MD e-e --
 yes

MF Akhiphe e- iningizumu, akhombe inphuma
 He pointed the South, pointed the North, pointed
 la, neningizimu nenshonalanga nenyakatto.
 the South; he also shook it [drum] having
 Asikhuhlutise sigubhu sigwatjuliwe. Nentfonga
 opened it. He shook the drum, he is carrying a
 uyiphetse, njenganayi nje lesibona uyiphetse.
 stick as well, like this one we see you carrying

MD e-e
 yes

wakagogo wakho lo, endulo, wabulala yena
you kill this child of your gogo¹³ this, in ancient
litabe lifile lelive.

times, if you kill him, this live⁴⁰ would have died
MD e_
yes

MF Owu, induna ke, kuyagya ke kwetinzuleke
owu²⁹, the induna⁷⁹, the Zulu people giya¹⁷⁷
nangalaph'emasotjeni, nalapha kuLindimpi,
the emasotja and Lindimpi¹⁹⁸, everywhere
{nakuphi Betayele kulayo

they are used; every king that arrives is
nkhosi ibefiki bulawe, leyo nkhosi ibefiki bulawe
killed; every king that arrives is killed.

MD "sinike!"
"give [him] to us!"

MF e "Sinike bo, want!..", 'batsinduna: "Kahleni!"
"Give [him] to us!" "The induna⁷⁹ said "stop it!"

MD "Kahleni bo!"
"Stop it!"

MF kulandwe tikhomo ke. Setingumchokova
Cattle then were fetched, they had become very skinny
seyiminyaka lesitfupha
thin: It's six years.

MD ee
yes

MF alini. Emantakhiwemkhuza 'khiwa libutfo
No rain; water was drawn from Mkhuzo, by libutfo⁶¹
letintfombi nelibutfo lemajaha.
of tintfombi⁴³ and libutfo of emajaha⁵⁵

MD e_
yes