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BLADSYE



# Exercise Book Skryfboek

SIZE A6 (287 x 210mm) GROOTTE

Name Naam S.B.S. Sevier Tape 7

Subject Vak Emaghwane Nemibambo

Place Plek yakaNgwane

Informant, Gogo Shonqwe

Dates: 9/9/70; 16/9/70; 30/9/70

Faint Ruling with Margin  
Dowwe Lineëring met Kentlyn

Book 2

JD. 328



*ngay, letjibabuta ngafu, bu fite*  
*ngafu ngafu ngafu "ngafu" and hold up the*  
 babu. ppbphphphph on Ukhona ke lo Mblabua  
 lootal on amfkey to the paper kumite  
 na, utaba sawuyabakate, Hhawa, fiffutale,  
 the Mblabua was present. He then looked at it  
 kasah lutfo tsine. Ngibobuta nje.

*It was all amazement, etc. say*  
 Ek awul.  
 Awul!

G.S. baba ke: "Cinisan nali phepha. Lita nemtsetfo  
*It was a fast hour is a paper it is*  
 Lemusta." Nembala ke, sabayentake, bayabukake,  
*to hold up the paper to show it*  
 bayabukake, bayabukake; uyababukake lo Mblabua  
 lootal on amfkey, lootal the Mblabua was  
 vane, ngaba kite lowatifo.

Ek. bali phepha utsata ulmikisenkhesini yini?  
*to hold up the paper to show it*

G.S. lehl ekhata nje esigodluweni!  
*to hold up the paper to show it*

Ek ekhata esigodluweni?

G.S. ekhata nje!

Ek nba!

G.S. kabletwe kuyatfwa lapha, kuyatfwa  
*to hold up the paper to show it*  
 kuyatfwa. Nuyinyoni uchheni nabakisi. Nabakisi  
*to hold up the paper to show it*



"yekheni nabakitsi! — an alarm at something 'strange or amusing/amazing or even dangerous'.

khona; asenime." Baya, kuyababuta nje. Bafike somewhere: wait". They then got hold of it. It just batsatsa leliphephake. Ukhonake lo Mhlakuva looked at them. They took the paper from it. ne, Utabe sowuyabukake. Hhawu, tiffutsile, This Mhlakuvane was present. He then looked at it. kasati lutfo tsine. Ngibobuka nje.

Hhawu<sup>52</sup> [to us] it was all amazement: we know nothing. I just looked. E.K. awu! awu!<sup>28</sup>

G.S. batsi ke: "Cinisan nali phepha. Lita nemtsetfo They said: "Hold on, fast, here is a paper. It is lomusha." Nembalake, sebayentake, bayabukake, coming with a new law". Indeed, they then did, bayabukake, bayabukake; uyababukela lo Mhlaku- they looked [at it], looked; this Mhlakuvane, because vane, ngoba kute lowatike. no one knew [how to how]

E.K. leliphepha utsats ulimikisenkhosini yini? Did he take the paper to the inkhosi<sup>32</sup>?

G.S. lehl ekhatsi nje esigodlweni! it landed right inside the sigodlo<sup>10</sup>!

E.K. ekhatsi esigodlweni? right inside the sigodlo<sup>10</sup>?

G.S. ekhatsi nje! right inside!

E.K. nhn! nhn!

G.S. kuhletiwu kuyanattwa lapha, kuyanattwa it is being seated, drinking [traditional beer] here lapha. "Nayinyoni yekheni nabakitsi! Nabakitsi "Here is a bird yekheni nabakitsi!!! Nabakitsi



112 indvuna } — see glossary  
variant: indung

113 indvodza } see glossary  
plural: emadvodza

yehheni! yehheni! Bambani na, nayinyoni bo!  
yehheni!<sup>111</sup> yehheni! Catch this bird!

Yibulaleni. "Batsi labanye: "Cha! ingete yabula  
kill it." Others said: "No! Let it not be  
wa, bo Mgudlula — boyise wanangu, Mandanda  
killed those who said so." bo<sup>7</sup> Mgudlula, <sup>this</sup> Mandanda's  
E.K. abe abeyindvuna lo Mgudlula? father  
he was an indvuna<sup>112</sup> this Mgudlula

G.S. Mgudlula kambe?  
you mean Mgudlula?

E.K. e-e-  
yes

G.S. ngiyona ndvuna yaka Ngwane  
that one was the real ndvuna of kaNgwane<sup>18</sup>  
Bayayi bamba ke, batsi: "Sukumani niyibambe  
they then caught it, saying: "up

lenyoni madvodza!" Bayasukumake. Batsi  
and catch this bird madvodza!<sup>113</sup> They then  
batsi: "Hhawu litawubaleka!" Batsi: "Hhayikhona,  
stood up and said: "Hhawu, it will run away!"

kukhona lelite ngako." Bayaya ke; lifike nje  
[Others said] "No, there is something for which it  
liyababuka. Bayalitsatsake leliphephake.  
has come." They then took this paper.

E.K. balibita ngekutsi yinike leliphephake?  
by which name was this paper called?

G.S. batsi phela liqembe.  
they called it a leaf.

E.K. wo liqembe!  
wo<sup>40</sup>; a leaf!

G.S. [uyahleka] "Naliquembe! liphettwe ngulenyoni  
[she laughs] "here is a leaf! it was carried by this



114 live  
 variant: izwe  
 plural: emave  
 variant: amazwe } see glossary.

115 Somhlolo - another name for Sobhuza I.

116 umqulu } a book or scroll or any  
 variant: umculu } thing that looks like a book,  
 exercise-book or printed matter.

G.S. limhloshana: "Losokutawubitwa nangu Mhlakuvane  
 bird, it was whitish [this paper]." Then this  
 ne ke. Abukrabuk'abuke: "Wo! yimfunduwo,  
 Mhlakuvane was called. After looking at it [the  
 iphuma ngaphesheya! Kufunyelwe khona."  
 then said] "Wo!"<sup>40</sup> It's formal education from  
 Ewu. Asiyati phela inzwadzi, asityingayingi  
 abroad! It has been sent from there. "Ewu",  
 nje stupid.

E.K. kugala nje kufika kweliphepha la?  
 Was that the first time a paper arrived here?

G.S. kugala kufika kweliphepha. Ngoko loku lokona  
 [It was] the first time a paper arrived. It is this  
 live; kuase kuba - -  
 which has corrupted live<sup>114</sup>; it then - -

E.K. kwabate lowakhumbula kutsi inkhosi  
 there was no one who recalled that inkhosi<sup>32</sup>  
 uSomhlolo yake yabudzi ibonumqulu?  
 Somhlolo<sup>115</sup> once dreamt seeing umqulu<sup>116</sup>?

G.S. asati. Ngingete ngatike lapho.  
 we don't know. I can't know there.

E.K. nhn. E- loMhlakuvane ke yena, nguye  
nhn<sup>39</sup> E-[um] Was this Mhlakuvane the one  
 yini lowaqala lesikolo, sikolo sekugala lapha  
 who started the first school here kaNgwane<sup>18?</sup>  
 kaNgwane?

G.S. a! Ngingaba ngisabacondza yini kampe!  
 ah! [Do you think] I can still remember!

E.K. nhn.  
nhn<sup>39</sup>



117 indlowukazi } - see glossary  
variant; indlowukati }

118 'sisu sishiyelwa ngaphandle' - a saying which means that if one wants to eat the same food in future, one should not eat all of it; one must spare some for future consumption. The literal interpretation is 'the stomach is left-for outside'

119 mkhulu - see glossary

G.S. loku ngingaba ngisacondza, ngoba nami  
I can't remember, because I myself, have  
kangikancineli.

not been particularly taking notice of this.  
E.K. lesikolo lesekwakhiwa nje, longiva baphatsa  
The school which was built, I hear [that]  
kutsi kukhona sikolo saka Zombodze;  
people touch upon the Zombodze School [when  
sikolo lesakhiwa yiNdlowukazi? [and]  
talking] which was built by the indlowukazi<sup>117</sup>?

G.S. ngoba sikolwa saka Zombodze phela ngiso  
because Zombodze School is the one which  
lesikhulu, lesahlambulula konke kutsi akube  
is big, which made clear that there should  
netikolwa. E. e.  
be schools. yes.

S.N. awu, bekunene, sima khona lapho ke, batsi  
awu<sup>28</sup>, bekunene<sup>20</sup>, we stop there; they say  
'sisu sishiyelwa ngaphandle', Siyawuphinde  
'sisu sishiyelwa ngaphandle'<sup>118</sup>. We will hear  
sive futsi bo Ezrome khumalo na gogo  
bo<sup>7</sup> Ezrome khumalo and gogo<sup>31</sup> Shongwe  
Shongwe walaph'eKwaluseni bacaca ngak-  
of kwaluseni, talking about ancient stories. It  
tindzala takadzeni. Kumnandzi kutetelwa  
is nice to have stories told you by bo<sup>7</sup> gogo<sup>31</sup>!  
bogogo bo! nabo mkhulu. Ase sibone ke kutsi  
and bo mkhulu<sup>119</sup>. Let us see if it is nice to  
kumnandzi yini. Kubutwa. Hha! keduwa kum-  
be asked questions, Hha<sup>16</sup> but it is nice to  
randzi putfole likandi. Ngefusho kwa gogo  
get [one] Rand<sup>25</sup>. According to what gogo<sup>31</sup>



<sup>120</sup> vunula'd — a word used specifically to refer to wearing traditional attire.

<sup>121</sup> hiza'd — a word used exclusively to refer to wearing emabiya<sup>86</sup>.

Shongwe ke, bacoca naKhumalo lapha, batsi Shongwe, talking with Khumalo here, saying Mhlakuvane wanele kufika namavutfwa, em-Mhlakuvane<sup>87</sup> <sup>soon</sup> after coming with mavutfwa, hoya nemtjeka, emaswati ase ahiza kona; emabiya<sup>86</sup>, and umtjeka<sup>88</sup>, then the Swazi people e-e-bavunula, bahiza. konje utse inkhosi vunula<sup>120</sup> that; yes, they hiza'd<sup>121</sup> that, by the way yayembatsani yona? Inkhosi yakwalq konthe what did she say the inkhosi<sup>32</sup> wore? The inkhosi loku, kodwa bantfu bayo babekwe Mbatsq; did not accept all these, but his people wore them; yonake, utse inkhosi yayembatsani? What did she say the inkhosi<sup>32</sup> wore, himself? Phendulake, usho utsi: "Emaghave nemihambo yakangwane, Radio Swaziland, things] of kangwane<sup>18</sup>, Radio Swaziland, Mbabane." Inkhosi yembatsani, noma, yaye Mbabane." What did the inkhosi wear? mbatsani?

all [ingoma yesiSwati]

[a song in siSwati is played]

S.N. Emaghave nemihambo yakangwane; Uyayati Heroes and ways of kangwane<sup>18</sup>; do you know yini? Umbuzo walamhla utsi: Inkhosi them? Today's question says: What did the yayembatsani, njoba naku emaswati lapha inkhosi<sup>32</sup> wear, as the Swazis here, started aqala ngekufika kwa Mhlakuvane, efika [wearing] emabiya<sup>86</sup>, at the time of Mhlakuvane's



nemahiya. Hhawu aqala avunula, awu 1  
 arrival. Hhawu<sup>52</sup> they started weaving them, awu<sup>28</sup>  
 kwaba njeya, kwabakuhle, inkhosi cha! Utse  
 it was like that; it was good; the inkhosi<sup>32</sup> no!  
 ke logogo lapha, konje inkhosi yayembatsa  
 this gogo<sup>31</sup> said what did the inkhosi<sup>32</sup> wear?  
 ini? Emaghave Nemihambo yakalNgwane,  
 Heroes and ways of kalNgwane<sup>18</sup>, Radio  
 Radio Swaziland, Mbabane.  
 Swaziland, Mbabane.

[ingoma yemdanse]

[a dance song is played]

S.N. yebo bekunene, ngiwu phonsa kwefugana nje  
 yes bekunene<sup>20</sup>, I will throw this question  
 umbuzo lapha, ngitsi uphenduleke usho  
 for the last time. I say answer like this:  
 utsi: "Emaghave nemihambo yakalNgwane,  
 "Heroes and ways of kalNgwane<sup>18</sup> Radio  
 Radio Swaziland", e-kodwa ke uphendule  
 Swaziland." But then you should answer the  
 kutsi inkhosi yayembatsani, e- ngobemawati  
 question: what did the king wear, as the  
 naku kwefik emahiya lapha, ahiza, avunula  
 Swazi people hiza<sup>100</sup>, vunula<sup>121</sup> emahiyg<sup>20</sup>  
 kanye nemtjeka, inkhosi ke, utsite gogo  
 and umtjeka<sup>38</sup>; gogo<sup>31</sup> Shongwe said what  
 Shongwe yaye Mbatsani? Kulelo hlelo ke,  
 did the king wear? In that programme if  
 ngu Sabelo Ndzinisa bekunene lotsi bekunene  
 is Sabelo Ndzinisa, bekunene<sup>20</sup>, who is saying  
 nisale kahle,  
bekunene, good-bye.



all [ingoma yelibika] [a signature-tune is played]

3 natsi naningesheya yasiiyanihlambisa, naguya phansi ngelidwolo yaphakamirihlambelo, muva to sail, you knelt down on your knee, the ma ngenkwelo lisibetele laqhamuka lilanga, irihlambelo<sup>6</sup> rose. You responded by whistling bo Damulede bo tushingishi alu mabheskwankone, when it was cloudy and the sun came out, ba.....bheke kugala bankhana, nabheka muva Bo<sup>7</sup> Damulede, bo<sup>7</sup> tushingishi which is red, nine Damulede. Asenidwumelungqanga with emabhesu<sup>8</sup> which are nkhone<sup>9</sup>. You uttered nshiyelulwini lindimpi! the tongue Lindimpi<sup>10</sup> later, you Damulede. Go for Ungqanga and leave,

all hha-----hhayi! hha-----hhayi!"

3 iluhlal'inyoni maja! the bird is luhlala<sup>12</sup>, maja<sup>13</sup>

all qobho! qobho!<sup>14</sup>

3. ize amahloni! it doesn't have amahloni<sup>15</sup>!

all hha-----! hha<sup>16</sup>-----!

3. ezintabeni bocili! at/on/to the mountains, bo<sup>7</sup> cili!<sup>17</sup>

[ingoma yelibika netibongo telibika] [signature-tune is played]

S.N. nginethulela lona lublelo lwenu lolutsi. I am presenting your programme which



122 Nkhosi } — an address — name for the Dlamini  
variant: Nkosi } clan, as well as of other clans  
who trace their history back to  
the ancestor(s) of the Dlamini  
people,

123 esangweni — entrance to a homestead, by  
the kraal, where there is usually  
a fireplay and five around  
which mates sit in the morning  
and evening.

143  
'Emaqhaawe nemihambo yaka Ngwane.' Kulobu  
says: 'Heroes ways of kaNgwane'! In this  
hlelo ke bonkhosi, kudzingeka ulalele  
programme bonkhosi<sup>122</sup>, you should listen to  
letinkhulumo, letibakhona, kuze utfolisise  
these falks which usually occur, in order  
ngemaqhaawe akaNgwane nemihambo  
that you may gain a lot about heroes of  
yakhona. Futsi kulapho ungakhe utfwasisetse  
kaNgwane<sup>18</sup> as well as their ways. Moreover,  
lwati ngenkhambo yemaswati, ikakhulu  
it is also where you can graduate in  
wena Mlaleli wase dolobheni; nawe futsi  
the institutions of the Swazi people, especially  
Mlaleli lokhulele phasi kwemphucuko  
you listener from town, and you listener  
yangeshaya, ungatange e- seweluse,  
who grew up under <sup>western</sup> civilization, who never  
Mhlayimbe; ungatange sewusale nebantfuwa  
headed livestock, Ok, maybe you never looked  
na Mhlayimbe; ungatange sawu Cobe gogo  
after children; or search for lies in gogo<sup>31</sup>'s  
tintfwala abe, kubenguyena logogo lakute-  
hair, who would then tell you the ancient  
kelako letindzala takadzeni. Mhlayimbeni, unga-  
stories. Maybe you never stayed with Mkhuli<sup>111</sup>  
tange sawuhlale namkhul'esangweni, abe  
at esangweni<sup>123</sup> who would tell you ancient  
lomkhulu akutetela letindzala te Mshadza  
ones of Mshadza, as well as about  
lapha e- netabo Mhlakuwane. Asehive ke,  
bo<sup>7</sup> Mhlakuwane. Let us hear, bekunene<sup>20</sup>



bekunene kutsi e-silapha nje likandi lona  
 that, as we are here, who is the owner  
 ngelabani lamuhla nje, lelikandi phela littala  
 of the [one] land? This land, by the way  
 kala ngekuphendvula kabie umbuzo lotfotakala kule  
 is gained by answering correctly, a question  
 inkhulumo temaghwane nemi hamba yakaNgwan-  
 [based on] these talks from 'Heroes and ways  
 ne. Akusiko nje kuphendvula kabie kuphela,  
 [of doing things] of kaNgwane? It is not only  
 kuphindze futsi kuhambelane nenhlankla  
 answering correctly; it has also something to  
 lonayo, ngoba letimphendvulo siyaye sitifole,  
 do with a luck which you have because  
 sififake ebhokisini; ebhokisini lato ke  
 we usually put these answers in a box.  
 bese siyatiyalula, siyatiyalula ngetandla,  
 In this box, we then reshuffle them, by  
 bese siyacimeta, sikhapha nje iba yinye vol  
 moving them around by hand and then, with  
 imphendvulo. Leyo ke letse yaba yimphe-  
 our eyes closed, take out one only! That one  
 ndvulo yekuqala telungile, ngiyona umniko  
 if, it is the correct answer, its owner wins  
 ti wayo atfola leli kandi. Lamhlate likandi  
 the one land. Today, who has won the  
 littolwe ngubani? walapha eLusutfu Mission  
 land? He/she is from there at Lusutfu  
 P.O. Luyengo. E-utsike; "dear msakati: inkhosi  
 Mission, P.O. Luyengo, E-zum. He/she says:  
 lokwa kadzeni, yayembatsa sinokoti, ligama  
 "Dear broadcaster: the king long ago, used to



lesikhumbake lelo. Ngimi ke Precious Damini  
 wear sinokoti) it is <sup>the</sup> name of a skin or hide that  
 Precious Damini, nguwe ke loffole lelilandi  
 one. It is I, Precious Damini". Precious  
 lakamubla, laSe LuSutfu Mishini, eLuyengo.  
 Damini, it is you who won today's Rand, of  
 Nansi ke ingoma ya kho.

LuSutfu Mission, at Luyengo. Here, then, is your song.

S.N. besibongela wena ke ngalengoma yemfana  
 We have been congratulating you by the  
 wegagasi lapha, letsi ke. Thula nje, unganaki,  
 song for the boy of the <sup>sea-</sup>wave which says:  
 besibongela wena lapho ke Precious Damini  
 "keep quiet, do not pay attention [to]". We

USuthu Mission P.O. Luyengo. Nguwe  
 have been congratulating you Precious Damini

lobhale watsi: "Inkhosi yayembatsa sinokoti"  
 there, at USuthu Mission, P.O. Luyengo. It is  
 UShaye khonake vele, yayembatsa sona.

you who wrote, saying: "The inkhosi<sup>32</sup> used  
 Lamhlake inkhulumo yetfu ingetinkholo  
 to wear Sinokoti<sup>99</sup>". You have hit exactly  
 letitsite nje. eMaSwati lakholelwa kuto. Uta

there, he wore it. Today our talk is about  
 wuva nje lapha ngelilanga kushona kwalo  
 certain beliefs to which the Swazis believe

nekuphuma kwalo, kutsi abecabanga kutsini.  
 you will hear, here, about the rising and  
 eMaSwati ngaletofikhatsi; kutsi lilanga liphuma

setting of the sun, as to what the Swazi  
 phi, tishonephi E - kusacoca bonake njalo, bo  
 thought about, in those [gone] times. That is,



124 induvuna? - see glossary  
Variant: induna

125 hhwe! (interjection) of redness

916  
G.S. Ezrome Khumalo walaph-emsakatweni, na gogo where the sun rises and sets. Talking about walapha ekwaluseni, babecocanje ngelelang, this, ave them, bo? Ezrome Khumalo of wasowuphendwula ke umboze wa Esrome the broadcasting service, and gogo<sup>31</sup> of the logogo utsi: and this gogo<sup>31</sup> then answered Ezrome's question saying: at Kwaluseni. They were talking about the sun.

G.S. Kumbé nangi bona lilanga lishona lapha or when I see the sun setting there, I would ngitsi lishon'esigangeni, kantsi lishona elwandé say it sets in the veld, whereas it sets at sea ekhatsi [uyahleka] right inside [she laughs].

E.K. [uyahleka] [she laughs]

G.S. Sengitsi nangiye le kato Mahasha, ngiyamangala when I had gone to Mahasha, I was amazed. utsi ke, induvuna itsi: "Vukani! Antsi nikleli! The induvuna<sup>124</sup> said "Wake up! Ave you not nitsi nitawubuka lilanga. Nalo seliphuma: hita interested in seeing the sun [vise]; there it rises." libouu kutse hhwe! kantsi lingene laphema- It came out. It was red hhwe<sup>125</sup> whereas it had ntni, liyewuka! seliya ekuganeni lapha got into the water, going down! It was now litawungena khona. Seliphuma, seliphuma, going to the end where it would sink. When "Hambani niyewubuka lilanga naliphumato". it rose: [the induvuna said] "Go to watch the sun, E.K. leLwandle? there, yonder at the sea? rise".



G.S. lelwandle. Siphumeke siyowubutake. Ngapheshe  
 there yonder at the sea. We then went out  
 ya kuneliwe, unyawela la. Atsi ematFonga  
 to see it. Across [the sea], there is a  
 "Ngena! Hlaka za!" Ukhulume ke konkheke,  
 country. The Fonga people said: "Get  
 nekutsakatsa kwakho, utsi: "Aww! Ngiyabacedza  
 in! divulge the truth! speak everything, including  
 bantfu."

your bewitching people, say: "awu<sup>28</sup>, I finish people"

E.K. [uyahleka]

[she is laughing]

G.S. ngoba utabese utsi lomkhumbi  
 because the ship will do this [maybe demonstrating]

E.K. utabese sowuyaphenuka

it will capsize

G.S. utabese sowuyatjeka, e-e, tiyemukela  
 it will stand at an angle, and the  
 timvubu langaphansi. "Khuluma! Khuluma!"  
 hippopotami will receive you from underneath.

ushoke utsi: "Ngiya phinga, ngiyeba, ngikutsi  
 "Speak! Speak! Say that" I practise adultery, I steal,

E.K. [uyahleka]

[laughing] I am this and that"

G.S. "Ngiyatsakatsa, bantfu ngiyabacedza". Inhhi,  
 "I bewitch, I finish people [with witchcraft]", Inhhi<sup>42</sup>  
 kube kuhleke ngob'uti fikazele, titakukhipha  
 that is good; as you have testified for yourself,  
 wedwa lomkhumbi. Ungacwilisi bantfu bentkosi  
 the boat will single you and take you out." It  
 bemuke bonkhe, bayekudliwa (ingwenya)  
 will not drawn the people of the inkhosi<sup>52</sup>,  
 to be eaten by crocodiles.



126 hahla! (interjection) of pouring; the sound supposed to be produced by throwing or pouring something down.

PL48  
E.k. Manje nintjuza ngalomkhumbi nje na, niga-  
Now, you were sailing by this ship to watch  
wubuka lona lilanga yini, nobe niyewela?  
the sun or you were crossing?

G.S. Cha! Mshiya lo, nawutawuwela uye  
No! this side of the sea, when you are to  
le! ngesheya  
cross, going there, on the other side.

E.k. nhn

nho<sup>39</sup>  
G.S. kulelinge njalo futsi, live  
in other country, too.

E.k. live?

G.S. e-e-  
country?

E.k. e-e-

yes

E.k. atange sawukwente wena kuya mshiyaboya?  
you never went across, to the other side, yourself?

G.S. Cha! bengibuka nje, noma batsengemabhedo;  
No! I<sup>just</sup> watched, myself, even when they were  
luyetake ludla lukhukhumkile, lufike lugite  
buying pots. It used to come [the sea]  
lutsike thahla! Sesityafolake, lapha sitawu-  
swollen, and pour hahla!<sup>126</sup>, We then picked  
bona nama pulete,  
up that. We saw plates there, as well.

E.k. Wol

Wo<sup>140</sup>

G.S. nemabhojwane, lokuhle, lokunganani. Selug-  
as well as small pots - beautiful things. The  
tsile phela, luta lukhukhumile, luyokubale  
sea had disposed of its contents. It comes



127 ghasha! (inter) of emerging sun; the sudden appearance of the sun.

lapha kubunjwa khona, lapha kwentiwa lama-  
swollen, having stolen from where these pots  
bhodo khona. taphaphapha kubunjwa kontho  
are made, where these are manufactured  
loky.

E.K. tonkhe letinsimbi?  
all these metals?

G.S. tonkhe letinsimbi  
all these metals!

E.K. wo!  
wo!<sup>140</sup>

G.S. siffoleke, laphaphapha kufike kugitse  
we would then pick up [things] from where it  
khona. "awu mama, sitawuphatsela bantfwan-  
disposita." awu<sup>28</sup> mother, we will give this to  
betfu bo, sitawuphatsela bantfwanbetfu to  
our children! We will give this to our children!

E.K. "Hlalani! sekutawusa". Nemambalake, ubone  
"Stay! It's about to be day-break. Indeed,  
ku bhwe! Kutsi ke kungatsi kuyinhlase  
we saw it bang bhwe<sup>125</sup> It came as a spark  
kutsi ghasha! liyaphumake lilanga.  
saying ghasha!<sup>127</sup> thereby the sun is rising.

E.K. niyowubuka lona nje?  
you had gone to look at it?

G.S. siyowubuka lona nje, kutsi kuphuma  
we had gone to look at it, as to how it  
kutsini; kutsi ghasha!  
rises; it said: ghasha!<sup>127</sup>

E.K. wo!  
wo!<sup>140</sup>



128 nama! - (inter.) of disappearing of setting sun.

G-S. sekutsi nama!  
And then it says nama,<sup>128</sup>

E.K. laphesibhakabhakeni?  
there in the sky?

G-S. sibona: hhwe! Siyabuka phela, kutsi kuphuma  
we saw hhwe!<sup>125</sup> We were watching, indeed,

lapha njezi, lamantini kuwentani. Kubovu  
that as it rose from the water, what was it

lutse hhwe!  
doing. [The sea] is red hhwe!<sup>125</sup>

E.K. nhn!  
nhn!<sup>139</sup>

G-S. lwandle. Ngilwati ngemehlo ke lona  
the sea. I know it with my own eyes.

E.K. imali lena?  
What about money?

G-S. angiyati?  
I don't know it?

E.K. uqala nini kuyibona wena?  
When did you first see it, yourself?

G-S. Siyibone ku Mhlakuvane, naku Manashane,  
we saw it in the possession of Mhlakuvane,  
kubonimali money.  
as well as of Manashane; the first time we saw,

E.K. lomhlakuvane kwakungumlungu?  
this Mhlakuvane, was he "a white person?"

G-S. kwakungumlumbi phela, nakuya lapha  
it was a white person, indeed. There is where  
abathe khona.

he had built his homestead,

E.K. kuphike?  
where about?



129 umuti - } - see glossary,  
Variant: umuzi  
Plural: imiti  
Variant: imizi

G.S. lapha phanse Mdzimba, natiya tihlahla  
there yonder on the foot of Mdzimba; there  
E.K. letilapha  
where there are those trees,

E.K. wo!

wo!<sup>40</sup>

G.S. Samangala phela.  
we were amazed, indeed.

E.K. lomhlakuvane, anizange senitjelwe kutsi  
this Mhlakuvane, you were never told that  
"lomlumbi lenimbonako loyi uphume kuthane  
"This white person whom you see, is coming  
thaneni?"

from this country/place?"

G.S. khayi cha! kwatsiwa nje "nangumlumbi,  
No, no! All that was said was that,  
ufikile la, utekwakha laph'e Swatini". batikhulumela  
"Here is a white person; he has come here to  
ke nemalokwana, nemakhosi akhona.

build here in Swaziland. They were talking alone with  
the emkhosi<sup>32</sup> there.

E.K. inhi. laph' ekwaluseni wawukhona yini  
inhi<sup>42</sup>. Here at kwaluseni, was there an  
umphakatsi wenkhosi njengobe e- utsche  
Umphakatsi<sup>57</sup> for the inkhosi<sup>32</sup>, as you said, here  
nangumSutfu loyatfunjwa kwakutsi atokwelusa  
the Sotho, who was sent to come and look  
letinkhomo tenkhosi, atelusele laph' ekwaluseni?  
after the cattle for the king here at kwaluseni?

G.S. kwakute phel'umuti la.

there was no umuti<sup>129</sup> here.

E.K. kwakute njumuti la?

there was no homestead here?



G.S kwakute nani! nani! nani! nani!  
there was not, non! non! non!

E.K. Njobe sekuyimbidiwane' nyalo, ivela  
as there are many now, how do they  
ngini lemiti?  
Come about these imiti?<sup>129</sup>

G.S. batsiibekwa ngitsi. kantsi loniwa ngini.  
they say they [imiti] are put by us, whereas  
Gibuta ke ngitsi: "Niyangati yini?" "Taba  
it [the area] is corrupted by you people. I  
labakhe lapha nje, batse bhidlibhidlibhidli!  
ask, saying: "Do you know me?" "The people  
angibati mine noma bakabani. surnames,  
who have built their homesteads here, I don't know them"

S.N. awu sesiyabonga lapho ke gogo laphie  
awu<sup>28</sup>, we are now thankful gogo<sup>31</sup>, there at  
kwaluseni. E - sesiwite bekunene, kutsi  
kwaluseni. E - [um] we have heard bekunene<sup>20</sup>  
uliSwati uvakashela lala! lemaTfonga  
that, you are a Swazi, and you have paid  
laphetwandle emphumalanga, uyowubuka  
a visit to that country of the Tfonga, at the sea,  
lilanga lyaphuma. Bafike batsi ke "Hlakata"  
in the east, you have gone there to see the  
Bashoke loko ngaphambi kwetutsi ukhwele  
sun rising. They say: "divulge", saying that  
s'kebhe sabo. Babetsi hlakata nje, babekho  
before you embark on their boat. They said  
lwa kutsi kungentekani uma ungaka  
disclose [the secrets], because they believed what  
hlakata? Nangoke umbuzo walamuhla.  
would happen if you hadn't disclosed? There



130 Kuduwala, duwalile } Kuduwala be proud,  
insolent.

953  
babekholwa kutsi kungentekani uma unga-  
is today's question, what did they believe would  
kahlakati? Nangoke umbuzo walamuhla:  
happen, if you didn't disclose [the personal  
babekholwa kutsi kungentekani uma unga-  
secrets]? There is today's question: What  
kahlakati? utichaze kutsi: "Hhawu cha  
did they believe would happen, if you didn't  
mine bekunene ngiyatsakatsa ngiyatsakatsa",  
disclose? Saying "Hhawu<sup>52</sup> no, myself bekunne<sup>20</sup>  
wentele phela kutsi kungenteki into letsite.  
I am a witch, I am a witch", so that a  
kwakuyini lentfo leyayingenteka uma ungaka-  
certain thing could not happen, what was this  
hlakati, ngekukholwa kwabo? Bhalake utisi:  
thing which would happen if you didn't disclose  
"Emaqhawe nemihambo yaka Ngwane radio  
[the secrets], according to their beliefs? Write them,  
Swaziland, Mbabane." Ungakholwa njalo kufaka  
saying "Heroes and ways [of doing things] of  
sitembo se two cents; ungakholwa kutsi  
kaNgwane<sup>18</sup>, radio Swaziland, Mbabane". Don't  
kutsi ifanele ifike lencwadzi angakashayi  
forget to put a <sup>two cent</sup> stamp; don't forget, too, that the  
ulwesibili lotako.

letter should reach here before next Tuesday,

- 4 [sidlaliso] Ngibona lentfombi leduwalile!  
[a play-song] I see this girl which is duwalile<sup>130</sup>  
all ye bo ke! Ngibona lentfombi leduwalile!  
ye - s! I see this girl that is duwalile<sup>130</sup>  
4 yaduwalilintfombi  
the girl has duwalile<sup>130</sup>



S.N. Emaqhawe nemihambo yaka Ngwane. Umbuzo  
 Heroes and Ways of kaNgwane<sup>18</sup>. Today's  
 walamuhla usutelenkhulumeni yalogogo  
 question is based on the talk of this gogo<sup>31</sup>  
 lapha ekwaluseni. Abeteka nje ngelilanga  
 there at kwaluseni. She has been talking about  
 njongoba bomulalele nje. Utsike uliSwati,  
 the sun, as you have been listening. She  
 uvakashele lela lemaTfonga, elwandle  
 S.N. Says, you are a Swazi, and you have paid  
 lapha, ufuna kuyawubona kutsi lilanga  
 a visit to the Tfonga Country; <sup>in the sea</sup> you want to see  
 liphuma kanjani, ngoba phela babekhulwa  
 how the sun rises, because they used to  
 kutsi liphuma khona elwandle. Uyefikake,  
 believe that it rose right from the sea. You  
 ats'emaTfonga "Hlakata!" Akusho loko ngapha  
 arrive there, and the Tfonga say: "Divulge" <sup>Saying</sup>  
 mbi kwetuba akwele esikebheni, ukhwele  
 that before they embark on the boat, you embark  
 kulesikebhe sabo. Babetsi hlakata nje, babe-  
 on their boat. When they said divulge, what  
 khulwa kutsi kungentekani uma ungakahlaka  
 did they believe would happen if you hadn't  
 ti? Njongoba bomulaleleke uvile kutsi  
 divulge? As you have been listening, you  
 kwakungentekani. Phendulake wena nje kupte  
 have heard what would happen. Answer  
 la, tsats'imwilopho uphale, neliphepha phela  
 only; take an envelop and write together  
 utsi: "Emaqhawe nemihambo yaka Ngwane  
 with a paper, of course, and say: "Heroes



131 Hlakata!

uncover, divulge, disclose  
something hidden (usually not  
material things), such as secrets

Radio Swaziland, Mbabane." Hhawu likandi ngahle  
and ways of kaNgwane<sup>18</sup> Radio Swaziland, Mbabane"  
libe lakho, njoba lilakho njelamhla lapho  
Hhawu<sup>52</sup> the One Land<sup>77</sup> may be yours, as

Precious Dlamini, lapha e USuthu Mishini,  
it is yours today here, Precious Dlamini, at  
efuyengo. Lashona ilanga [ingoma] e  
USuthu Mission, at fuyengo. The sun sets [a song]

S.N. Ngulesitsatfu, silalele luhlelo lapha lolutsi

If is<sup>on</sup> a Wednesday; we are listening to a  
Emaqhawe nemihambo yakaNgwane, eluhle-  
programme here, which says: Heroes and ways  
lweni lapha ungahle utfole likandi ngekula  
of kaNgwane<sup>18</sup>; in this programme, you might  
lelisisa kahle hle! etinkhulumeni letiba

win one land just by listening very carefully,  
khona kuloluhlelo. Umbuzo walamhlake, utsike:  
to the talks which are usually on this programme,  
babehlakata nje, babe kholwa kutsi kungentekani,

today's question says, what did they believe  
uma ungakhlakati, bavakashete lapha phela,  
would happen if these people did not divulge  
elwandle, bafuna kuyawubona lilanga, e-bese

[their secrets], when visiting to the place, there,  
ayefika ematfonga atsi "Hlakata!", akusho loko  
at the sea, with intention to see the sun; then  
ngaphambi kokuba ukwele sikebhe sabo. Baka

the Ifongas would say: "Hlakata!"<sup>131</sup> They  
tsi Hlakata nje babe kholwa kutsi kungahle  
would say that before you embarked on their  
kwekeni uma ungakhlakati? Asishaye mayi-  
boat. What did they believe would happen if you didn't

Hlakata? Let us play this song here



ngoma lenye lapha letsi "ilanga," lapha  
which says "the sun."

S.N. bekunene silapha kuloluhlelo lolutsi  
bekunene<sup>20</sup> we are here at the programme  
Emaghamé nemihambo yaka Ngwane, Sible  
which says: "Heroes and ways of kaNgwane"<sup>12</sup>. We  
sibutana nje umbuzo, sible sigcunshela  
occasionally ask a question, and occasionally  
ingoma. Lemibuzo iphuma lapha etinkhulumeni  
put in a song. These questions come from  
letibakhona. Lamhlanje umbuzo wakhona utsi:  
the talks which usually occur. Today the  
Uyowubuka lilanga kutsi liphuma kanjani le!  
question says: you have gone to see <sup>how</sup> the  
kaSoshangane noma le! emaTfongeni. Bese  
Sun rises, there yonder, at Soshangane's place  
batsike "Hlakata". Bekuteka gogo lapho. Batsi  
or there yonder, among the Tfonga. Then they say  
"Hlakata". Bes'uyatisho ke kutsi: "awu! mine  
"Hlakata"<sup>13</sup>, You then tell that: "awu!" myself  
phela ngingumuntfu lonje, ngiyatsakatsa,  
I a person who is like this; I bewitch, I steal,  
ngiyeba, nginjani njanyana. Enhhe! babetsi  
I am like this, like that. Enhhe!<sup>14</sup> When they  
hlakata nje, babekhulwa kutsi kungentekani  
said Hlakata, what did they believe would happen  
uma ungakahlakati? [ingoma] [ingoma  
if you did not hlakata<sup>13</sup>? [a song is played  
netibongo telibika]  
followed a signature-tune song]

S.N. bekunene sengingasho kutsi futsi sitawuphi-  
bekunene<sup>20</sup>; I can now say that we shall



sihlangane ngalesitsatfu lolutako, lapho  
 meet again on Wednesday next week, where  
 siyawuphindee siphose lomunye khona umbuzo  
 we shall throw another question, and we  
 siphindee sinityele kutsi likandi lamhla nje  
 shall tell you, again, who shall have taken  
 litsetfwe ngubani. Umbuzo wetfu ke wala  
 the [one] land<sup>77</sup>. Our question for today  
 mubla bowusho nje utsi cha, babetsi  
 said that, no, when they said hlakata<sup>131</sup>,  
 hlakata nje, babekholwa kutsi kungentefani  
 what did they believe would happen if you  
 nangabe ungakahlakati? Bhala ke utsi;  
 did not hlakata? Write and say: Heroes  
 Emaqhawwe nemihambo yaka Ngwane, Radio  
 and ways of kaNgwane<sup>18</sup>, Radio Swaziland,  
 Swaziland Mbabane.  
 Mbabane.

[ingama netibongo telibita]  
 [a signature tune is played]

S.N. Emaqhawwe nemihambo yaka Ngwane, Ngu  
 Heroes and ways of kaNgwane<sup>18</sup>. It is  
 Sabelo Ndzinisa lonilesele loluhlelo nemaqha-  
 Sabelo Ndzinisa who has brought to you this  
 wa akhona. Nonkhe nine bekunene ngiya-  
 programme of heroes. All you bekunene<sup>20</sup>, I  
 nibingelela. Asesbone kutsi lamuhla nje,  
 greet you. Let us see who is the winner  
 likandi lapha e-tempendvub yaleliwaki  
 of the land here, for the answer of last  
 leliphelile ngelabani? Mhlawumbe latho nje  
 week's [question]? Maybe, it is yours



wena ulalele mhlawumbe lananguya nje  
 you, who is listening; maybe it is for that  
 losandza kuphuma kulendlu lenikiyo tamhla  
 one who has just gone out from that house  
 ke ngitse ngiyalalula lapha kuletimhendulo  
 in which you are. Today, when I shoot  
 kulelibhokisana ngatsi nangicimeta awu!  
 the box which contain the answers when  
 ngase ngiyuyi khipha lapha imphendulo  
 I picked out one answer, my hand came out with  
 yakho; yakho bani lapha ka Zombodze  
 yours; it is yours there at Zombodze  
 Secondary School, e Box 31 kwaluseni;  
 Secondary school, at box 31 kwaluseni,  
 yakho e Jabulani Ngwenya. Utsite wena:  
 it is yours Jabulani Ngwenya. You have  
 Msakati; eMaSwati uma aye le elwandle  
 said: broadcaster, the Swazi people, when  
 ayowubona libanga uma liphuma, ematfonga  
 going to see the sun rising, the Tfonga said  
 atsi abavume kutsi bayaphinga, noma batsa-  
 let them [Swazis] admit that they committed  
 katsi, noma bayeba, ngoba abesaba kutsi  
 adultery or they were witches, or they were thieves,  
 lolongakavumi utawu cwilisa bantfu labanye  
 because they [the Tfonga people] feared that  
 nti e- ngoba umkhumbi utawu cwiki! Awu  
 the one who didn't admit would cause other  
 yimphendulo ke leyo, Jabulani Ngwenya  
 people to sink, because the Ship would sink!  
 ushaye khona ke lapho. E-e. asaleke  
 awu<sup>28</sup>, that is an answer, Jabulani Ngwenya.



133 nanatela } (ku) nanatela to say,  
or do something as a follow-  
up or favourable response to  
what someone else has done  
or said, as a way of  
praising the person.

259  
sikubongela nganansingoma. Lalabanye ke  
You have struck exactly there. E--[um] let us  
bekunene abalungise emapensielabo bawabo  
congratulate you with this song. Let Others,  
le kahle, batsatse nemaphapha abo, netimur-  
bekunene<sup>20</sup>, get ready<sup>their</sup> penzils, let them  
lophi tabo, balindelele inkhulumo letato  
sharpen them well, and take their papers,  
lehamba nembuzo. Ingoma yetfu yalamuhla  
and envelopes and get ready for the coming  
ke lesikubongela ngayo lapho wena wata-  
talk, which is accompanied with a question. Our  
Ngwenya itsike 'Matsenjwa'. Ngwenya says 'Matsenjwa'  
song for today with which we congratulate you, you of  
S.N. Awu siyetsembe sawu wile lapho ke, mfoka-  
awu<sup>28</sup>, we hope you have now heard Mr.  
Ngwenya, lapha, longu Jabulane lapha  
Ngwenya, there, who is Jabulane at Zombodze,  
Ka Zombodze, Box 31 Kwaluseni, Sesikuna-  
Box 31 Kwaluseni. We have nanatela<sup>133</sup>  
natele lapha nangengoma letsike 'Matsenjwa'  
you, with the song which says 'Matsenjwa'.  
Asingeneke enkhulumeni yetfu yalamuhla.  
Let us [now] enter into our present-day  
tabanyenti bayati kutsi kulamaviki Ezrome  
talk. Many know that these weeks Ezrome  
Khumalo, wakhona lapha emsakatweni  
Khumalo, from here at the broadcasting  
ucoca ngogo walapha ekwaluseni, Awu!  
[Station], talks with gogo<sup>31</sup> of Kwaluseni,  
tikandi liye Kwaluseni. Yebo, nalamuhla basa  
Awu<sup>28</sup> the land goes to Kwaluseni. Yes, even



134 Mntungwa — the Sinanatelo (see glossary) for the Khumalo people.

chubeka; gogo utasijela ngeku fika kwa Sibiya today, they continue; gogo<sup>31</sup> will tell us lapha etwalusen; atewushumayela, ashuma about the arrival of Sibiya here at fwalusen; yela livankeli, kutsi kusenjalo, uve setucalwa to preach, preaching the Gospel. Just then, kukhulungwa lapha ngetugala kwemaphoyisa you hear them talk about the beginnings of emeSwati, lapha eMbabane. Asewugale ke the police force of the Swazi, here in Mbabane imibuzo yakho Mntungwa.

Then start your questions, Mntungwa<sup>134</sup>

E.K. Manje kufika kwenkholo ke lokukholwa, Now, the coming of religion, that is, faith, lokuthantaza, sowusitjelile gogo kwetutsi praying, tell us gogo<sup>31</sup>; the coming of kufika kwemfunduwo, kwefika lituba liphe formal education [was marked by] the coming of tsincwadzi

a dove, carrying a book,

G.S. liphephana

a small paper

E.K. liphesthanyanyana lawele khatsi esigodlweni, a small paper, which fell into esigodlweni<sup>10</sup>, setafundzelwa ke ngulo Mhlakuvane Sesi and Mhlakuvane read it for them. Then the yakhiwa ke lesikolo ke school was built.

G.S. e-e

yes

E.K. lokusho kutsi leliphapha leli lvela le! which means that this paper was coming from



135 emajaha } - see glossary  
singular: lyaha }

liphuma phesheya?  
there, yonder, from abroad?

G.S. liphuma ngaphesheya,  
was coming from abroad.  
E.K. lifa nemfunduwo, litsi 'Maswati fundzani'

Coming with education, saying 'Swazis learn!'  
G.S. nhhe-e, nifundze kuhlakanipha  
yes, learn to be clever

E.K. e-e-  
yes

G.S. Nembalake nabake, seabkhandza kuhlakanipha  
indeed, here they are, they found cleverness  
pha emajaheni

among the emajaha<sup>35</sup>  
E.K. Akushiwongo lokutsi leliphapha livela  
it is not said from which country this  
kuliphi live?

paper comes from?  
G.S. livela khona le phela, ngaphesheya  
it comes from there, yonder, abroad.

E.K. wo! nobe kumbe talivele Ngilandi?  
wo!<sup>40</sup> maybe it came from England?

G.S. asati khonapho, kwatsiwa nje livela ngeshe  
we don't know there: all was said was that  
ya, ngaphesheya, laphake satsi ke lo Sobhuza  
it came from abroad. Then Sobhuza [III] said  
"angikambe ngiyowufundza lencwadzi" (Siyefi-  
"let me go to learn the book" (we then

ka ke siyamangala). Sitsi: "hambake, nkhozi, uya-  
got surprised. we said: "Go, nkhozi, to learn  
wufundza kuhlakanipha, kumbi ungabuya sawu-  
cleverness, so that when you come back, you



136 Comisa — give e.g. a piece of meat to a person  
Conyiswa be given e.g. a piece of meat by someone

137 Khonta — see glossary.

G.S. vulekile "you may be open-minded."

E.K. nhn-nhn

nhn<sup>39</sup>

G.S. lokwasuka ke, njobakhamba nje Sobhuza.  
then he goes, as he went, this Sobhuza.

E.K. nhn. Befundisike, befika nini, nje nalokur-  
nhn<sup>39</sup>. When did the priests arrive with

kholwa, umthandazo?

religion, praying?

G.S. labafundisi?

these priests?

E.K. e-e

yes

G.S. asisabati tsine nabo labafundisi.

We don't know, oursel, even these priests.

5. Sibiya uyamati?

Do you know Sibiya?

G.S. Sibiya phela uta uconyiswa yinkhosi

Sibiya, of course, came, having been Conyiswold<sup>36</sup>

E.K. Uphumaphi?

Where does he come from, by the king.

G.S. angimati, ingabe abephumaphi. Itsike

I don't know where he came from. The king

inkhosi: "Hamba uye ekwaluseni, uye kwakha

said: "Go to kwaluseni to build there, to

khona; ukhonta khona." Uyetake sibiya ke

khonta<sup>37</sup> there." He then came, this Sibiya. On

ufike batsike akayokwakha (aph'e @ubeni

arrival, they told to go and build [a home] at @

E.K. nhn!

nhn<sup>39</sup>



138 liquba -

139 Lusekwaneni -

140 indlunkhulu } - see glossary.  
variant; indlunkulu

141 memeta } - to summon subjects to  
also kumenyetwa } umphakatsi for services.

G.S. kuneliduba laletinkhomo  
there is a liduba<sup>138</sup> of these cattle.

E.K. nakaqhuba lenkhomo  
when driving the cattle.

G.S. laphelusekwaneni,  
there at lusekwaneni<sup>139</sup>.

E.K. uta uyedruwa lo Sibiya?  
Did he come alone, this Sibiya?

G.S. uyedruwa.  
he was alone.

E.K. uqhamuka kuliphi liva?  
Coming from which country?

G.S. uqhamuka kulona lela lakubo. Uyetate,  
he came from his country. He came here and  
uyefika ke uyakhake la; bayamakhelake,  
built [his homestead] here. They built it for him,  
wabahlabake, lukhangotsi, indlunkhulu, kaka  
he was required to pay in kind by sending  
Geca; abahlaba, lukhangotsi.  
a portion of meat to the indlunkhulu<sup>140</sup> to la Geca.

E.K. kuyamenyetwa yini? Sebakhonyana yini  
was it being menyetwa<sup>141</sup>? Were people present  
bantfu ngaleso sikhatsi?  
at that time?

G.S. bayamemeta phela  
they memeta<sup>141</sup>, indeed

E.K. nhn  
nhn<sup>39</sup>

G.S. nhn, kusenabo Gomodowo  
nhn<sup>39</sup>; at that time, there we ba<sup>7</sup> Gomodowo

E.K. yeboke  
yes



142 siwe ? see glossary  
variant: isizwe

G.S. emadvodza akhona  
men were present

E.K. akulendzawo?  
for this place?

G.S. akulendzawo, lamadzala.  
for this place, old ones.

E.K. loSibiya leyi utayeduwa, aketi nembumbi?  
This Sibiya, did he come along not with a white?

G.S. cha! khayikhona. Watitela nje Sibiya.  
No! not at all. He came along, this Sibiya.

E.K. Sibiya uyizulu yini, nobe wasive sini?  
Sibiya, was he a Zulu person, or what siwe?

G.S. ayengumuntfu nje, angimcondzi kube waye  
He was just a person, I don't know whether

E.K. yizulu, siyayati yonizulu? Njobe  
he was a Zulu or not; do we know a Zulu?

G.S. sibona nje kutsi chu! chu! chu! chu!  
We only see: chu! chu! chu! chu! [sounds]

E.K. [uyahleka] makasuka.  
[she is laughing] when he starts off.

E.K. wo!  
wo!<sup>40</sup>

G.S. siyamangala nje nasekumenyetwa kutsi  
we are surprised when it is announced

E.K. kut'emaphoyisa  
that police are coming.

E.K. nhe!  
nhhe!<sup>41</sup>

G.S. akwaxiwe imbabane kutowufol'emaphoyisa.  
Let Mbabane be built, so that police may  
Nembala ke siyasukake, siyaxakha lembabane,  
march and drill. Indeed, we left here for Mbabane



143 imikhuhlu

Ek. siyakumfwalela lamaphoyisa. kujoyina indunake  
to build there; we went to carry things for the police

Ek. nhn! The induna<sup>124</sup> joined.  
Dhn!<sup>39</sup>

G.S. itsi indunake: "Wo ngitfwalele uyongibete  
the induna<sup>124</sup> said: "Wo<sup>40</sup>, carry this for me and  
la le lapha kutsiwa siyawusontsa, siya-  
take it to there yonder, where we are going".

G.S. kwenta nje khona." Siyahambake  
We then went with Ngcotto. We then arrived  
na Ngcotto ke. Siyafikake nembalake,  
and it was stirred, and it was built home-  
kuyabondwake, kwakhiwake, kwakhiwake  
steads]

Ek. kwakhiwa letindlu temaphoyisa?  
it was the policemen's houses that were built?

G.S. kwakhiwa tindlu phela.  
it was houses, indeed.

Ek. lo Ngcotto sawukhishwa yinkhosi kutsi aye  
Was this Ngcotto sent out by the inkhosi<sup>32</sup> that  
le Mbabane?  
he should go to Mbabane?

G.S. kuta Ngakukvela wa N'Sibandze  
Ngakukvela N'Sibandze came here

Ek. wo!  
wo!<sup>40</sup>

G.S. utsike: "Ndvuna! awati, kubulawa baka Hlubi  
he said: "Ndvuna<sup>124</sup> you know what, the Hlubi  
labaphats imikhuhlu." Akuna sibhamu. Kuphatwi-  
people who carry imikhuhlu<sup>143</sup> are being killed."  
migozla lelehlolwako kutsiwa tibhamu  
There was no gun; they carried those types which  
used to be filled in [with something]; those were their guns



E.K. Wol! leta! takadzeni?  
Wol<sup>40</sup> those! ancient ones?

G.S. leta takadzeni, lokwatiwako; akwatiwa  
those ancient ones; those which were known,  
loku, letithuthuthu tamanje.  
these one were not known, these modern ones.

E.K. letithuthuthu tamanje  
these ones which sound thu! thu! thu! of today

G.S. titawufikake tite kunankha emaphoyisa  
on arrival they would be <sup>taken</sup> to these police of  
aka Ngwane.

Ka Ngwane<sup>18</sup>

E.K. awu! wayowukhulum indzaba lenkhulu  
awu<sup>28</sup> You have talked about a very important  
khona lapho, indzaba yemaphoyisa  
story; the story of the police

G.S. e-e-  
yes.

E.K. laba baka Zulu, bababulawa kuphi?  
These Zulus where were they killed?

G.S. bababulawa phela ngemaphoyisa  
They were killed, of course, by the police.

E.K. Wol!

Wol<sup>40</sup>

G.S. baphatsa lemikhuhlu yabo. Abonike, kutsiwa.  
They carried their imikhuhlu<sup>43</sup>. It was then said  
ke, sekuvele kubulawa laba baka Zulu; kutsiwa,  
that the Zulu were being killed, saying let  
akusale kujoyina emaswati, eveni lawo.  
the Swazis enrol in their own country

E.K. EmaSwati eveni lawo!

The Swazis in their Country!



144 Nkhosinkhulu - literally, means 'big King'

G.S. nembalake, bayajoyina ke laba bo Nggondoo  
Indeed, they joined, these bo Nggondoo.

E.K. ke. Kutsiwa ke kakuyo kwakhiwa imbabane  
It was said that let Mbabane of kaNgwane<sup>18</sup>  
ya kaNgwane. Bayahamba ke, lapha bakuya-  
be built. They then went to where they  
folela khona, bayahamba nembalake  
were going to make physical exercises,  
kuyakwakhwa le Mbabane.

The Mbabane was built.

E.K. lama phoyisa ke asale abangema Swati on the  
These police, did they all become Swazis,  
nobe<sup>Kumbe</sup> kukhona imisalela yeti N Zule leg-  
Or there were Zulus who remained on  
sala khonapho?

the police force?

G.S. kute. bahamba nje bonkhe, bacitfwa baka-  
Non. They all went away; the Zulus  
Zulu. were dismissed.

E.K. bonkhe?  
all of them?

G.S. e-e- kwasalema Swati  
yes, only the Swazis remained.

E.K. ngivakutsi kwakukhoni umlumbi, lapha abe-  
I hear it being said that there was a  
ngu Nkhosinkhulu kwakutsiwa ngu Mbengeli?  
whiteman here, who was known as Mbengeli<sup>2</sup> 144

G.S. awu! Mbengeli lolofika nyalo. also Nkhosinkhulu<sup>2</sup>  
awu!<sup>28</sup> Mbengeli the one who arrives now.

E.K. ufika nyalo?  
he arrives now?



G.S. awu!; Mbengeli ufika nyalo  
awu!<sup>128</sup> Mbengeli arrives now.

E.K. Mbengeli, ngivabatsi ekufikeni kwakhe  
Mbengeli, I hear people say at the time of  
tina zule, tatisekhona ngaleso sikhatsi?  
his arrival, the Zulus were still present?

G.S. e-e  
yes

E.K. tatisengemaphoyisa?  
They were still policemen?

G.S. abemane babantfu nje  
They were just human beings.

E.K. wo!  
wo!<sup>140</sup>

G.S. besekyjangaza laba bakitsi  
It was ours [police] who were boasting.

E.K. sekuyangaza nje laba bakitsi?  
ours<sup>only</sup> who were boasting?

G.S. e-e. labaphatse tibhamu. tabebafola  
yeyi! Bafola bafokati mani!  
yes, who would carry guns. Who used to  
march and do other physical exercises. Hey! they

E.K. bafola bafokati! were marching very well!  
These people marched very well!

G.S. yeyi!  
Hey!

E.K. sebawuphasele lomsebenti?  
They had passed this job?

G.S. e-e  
yes

E.K. asesibuyele kancane ke le ku Sibuya, kutsi  
Let us go back to Sibuya, a little bit,



145 umqulu } any book, scroll, material  
variant: umculu } which is written on.

969  
Sibiyake abe analo yini lalakhile lisontfo,  
Did Sibiyq have a church which he had  
nobe abeshumayela ngani nje?  
built, or what? How did he preach?

G.S. abeshumayela nje e--  
He just preached.

E.K. laphi emtini?  
At the homesteads?

G.S. etigangeni

~~wo~~ etigangeni<sup>93</sup>

E.K. wo.

G.S. wo<sup>40</sup> atishumayelela, kuye lotandzako.  
He used to just preach, only interested ones went.

E.K. asavele aliphetse lelibhayibheli; umqulu?  
by then he had already the Bible in his hands,

G.S. e-e- the umqulu<sup>145</sup>  
yes

E.K. asakwati nekulifundza?  
He also knew how to read?

G.S. singatike, sibuka nje kube wentani.

we didn't know anything; we just watched what  
E.K. ningati? he was doing.

G.S. a—! kona kukholwa yini? sibute phele  
at what is religion anyway? We would  
kukholwa yini?  
ask what religion was?

E.K. enhhe!  
enhhe<sup>42</sup>!

G.S. Sitsi  
We would do this [demonstrating]



146 hhoti  
hhotiting

E.K. nibeke sandla laphe busweni?  
you would put your hand on the face?

G.S. wena ngiyakubona nje.  
you, yourself. I can see you.

E.K. wo! nibekwe lesandla lapha---

G.S. <sup>wo<sup>140</sup></sup> the hand would be put here---  
utasentani?

What is he going to do to us?

E.K. wo! kanifuni lokucimeta?

G.S. <sup>wo<sup>140</sup></sup> You don't want to 'close your eyes'?

E.K. qha!  
No!

E.K. [uyahleka] wo, nifuna lokumbuka kutsi:  
[laughing] wo, you want to look at him  
"utasentani? Ngab akatusibulala yini?"  
that "What is he going to do to us? Isn't he

G.S. lapha ke sagala lokubona lo <sup>going to kill us?</sup>  
where we first saw this ---

E.K. wo!  
<sup>wo<sup>140</sup></sup>

G.S. sale lokutsi "hhoti! hhoti! hhoti hhoti!"  
we refused to say "hhoti! hhoti! hhoti!"  
uhhotita nje siyati yini? lokuyabukwanga  
hhoti! What is this hhotiting<sup>146</sup>? As there  
lapha  
was killing here.

S.N. Ulalele iRadio Swaziland, embabane,  
you are listening to radio Swaziland in  
edolobheni; ulalele lublelo lapha lolutsi  
Mbabane town; you are listening to a programme  
'Emagqawe nemihambo yaka Nguwane'  
which says 'Heroes and ways of kaNguwane'<sup>182</sup>



2.1. Nipete sandla lappa buswani? Wo! Nipete

2.2. Nipete lappa buswani? Wo! Nipete  
You want put your hand on this?

2.3. Wo! Nipete le sandla lappa  
You yourself, I can see now

2.4. Nipete? Wo! Nipete? Wo! Nipete?  
What are you going to do to us?

2.5. Wo! Nipete? Wo! Nipete?  
You don't want to close your eyes?

2.6. Nipete! Wo! Nipete!  
No!

2.7. Nipete? Wo! Nipete? Wo! Nipete?  
Nipete? Wo! Nipete? Wo! Nipete?

2.8. Nipete? Wo! Nipete? Wo! Nipete?  
What? What? What? What? What?

2.9. Wo! Nipete! Wo! Nipete!  
Wo!

2.10. Nipete? Wo! Nipete? Wo! Nipete?  
We refused to say that! That!

2.11. Nipete? Wo! Nipete? Wo! Nipete?  
Nipete! Nipete! Nipete! Nipete!

2.12. Nipete? Wo! Nipete? Wo! Nipete?  
Yes! Yes! Yes! Yes!

2.13. Nipete? Wo! Nipete? Wo! Nipete?  
You are listening to Nipete? Nipete?

2.14. Nipete? Wo! Nipete? Wo! Nipete?  
Nipete? Nipete? Nipete? Nipete?







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