PAGES 32 BLADSYE

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Exercise Book
Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name / Naam: BONNER

Subject / Vak: Loncayi Hlophe

Place / Plek: Book 3

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

Footnotes

89 They have no voice - means they are not allowed to say anything even if they have something they want to say.

90 angasichilita - means to push away or push aside. In this context means the Hlophes can be pushed away because they have no ambassador

91 Singavela - meaning we can show up

92 Sasibemuka - we were taking food from them without their agreement. We were taking food from them by force.

93 Sasihlelisela - we were preparing the way or making things easier.

126 Nguenyama - lit: the lion; a title reserved for the Swazi King

Bayabekwa ngusokhukhuza hhayi inkhosi, nalaba
They are placed by Sokhukhuza, not by a king. Even those
beDlangeni hhayi inkhosi, bate liwi, lingusa
of Dlangeni not by a king. They have no voice[89]. Our
letfu tsine bakaHlophe e ngusomhlolo kute
ambassador we of Hlophe is somhlolo. There is no
umuntfu lowakhishwa ngusomhlolo kwekutsi hamba
person sent by somhlolo that he must go and
uyokwakhela naba bakaHlophe ngala kute beDlangeni
build for the Hlophes that side, noone. Those of
bayetsaba ngobe banelincusa. Tsine —Bhuza
Dlangeni are glad because they have an ambassador.
angasichilita kokutsi aninangusa nine bakaHlophe
We the —Bhuza angasichilita[90] that you have no
angasichilita site, laba beDlangeni, bangawina
ambassador you of Hlophe, angasichilita[90] we have
ngoba singavela tsine bakaHlophe, ngitsi lincusa
none. These of Dlangeni can win because singavela[91]
lenu ninebakaMncina kute langebenta kona
we of Hlophe, we are your ambassador you of
selo lingusa ngilaba bakaHlophe. Hhawu satsi
mncina, there is nothing he can do to them. because their
ngwenyama sasibemuka kudla satsi
ambassador is those of Hlophe. Oh we said ngwenyama
abahlale phansi laba bakamncina. Sasihlelisela
sasibemuka[92] food. we said they
naba tinyawo. awu' uyaphel' usokhukhuza
should sit down those of mncina... Sasihlelisela[93]
bekunene. these feet. Oh Sokhukhuza ends there bekunene.
[background information, not clear to hear.]
3 nginguMshayeli, Mshayeli Hlophe

127 Matsotjeni : locative form of emaSotja (variant: emaSotsha) a libutfo largely made up of men born roughly between 1914 and 1919

128 umphakatsi : see glossary

I am Mshayela, Mshayeli Hlophe

1 Ubutfo lini?
What libutfo[69] are you?

3 ngeMasotjeni
It is masotjeni

1 E-- Umphakatsi uphi
Your umphakatsi[128] is where

3 Ng kaLamgabhi
It is kaLamgabhi[104]

1 [Some background information not clear to hear]

1 E-- letindzaba letingaka -ke nanigog- wawugogelwa
such big stories, who told you about them
ngubani?

3 E-- ngangigogelwa ngubabe, babe akutsetse
I was told by my father, my father took it
kubabe mkhulu sokhukhuza.
from my grandfather sokhukhuza.

4 Mine ngingukoncayi Hlophe umphakatsi wami
I am Loncayi Hlophe, my umphakatsi[128] is
ngulamgabhi. Libutfo ngiwemasotjeni
Lamgabhi[104]. libutfo[69] is masotjeni[127]
Letindzaba nami ngitive ngaye longangababe
These stories I also heard them from who is my
Mvemve E-- naye atitsatsa kuboyise
father's age mvemve[108], he also taking them from
mkhulu.
his grandfathers.

7 nguChief Maphedla mina,
I am Chief Maphedla
[Some background information not clear]

Footnotes

52 mbhokane is a sinanatelo g Gama.

94 Simenjani - means what our position is

7 ngiwemaSotjeni
I am of Masotjeni[127]
1 Umphakatsi —
Umphakatsi[128] —
7 ngulamgabhi
It is Lamgabhi
1 Letindzaba ———
These Stories ———
9 Ngubabe ecocelwa boyisemkhulu, silalela
It is my father told by his grandfathers, we were
asibutse asihlalise atsi asilalele kuyawusale
listening. He collected and settled us down saying
singasati konakale singatfoli kokutsi akutsiwani
we must listen, it will be damaged later not
sihleti ngekwati nje kutsi simenjani la
getting what was exactly said. As we are seated
1 Kunjalo-ke bogama njengoba sitsatsa yona
we know simenjani[94] vele
It is like that you Gamas because we are taking
imilandvo yalapha kangwane, e -- kuto tikhulu
the histories of here kangwane[119], from chiefs and
ngetikhulu. E -- nalapha etindlini
chiefs. Even here at the royal houses and
tebukhosi nebantfwabenkhosi. E-- nakhona-ke
from the bantfwabenkhosi[117]. Even there then we
sesitfolile. ke senyilapha -ke kini bombhokane
have found some information. I am here with you
nani kokutsi nibeke kokutsi nje cha natsi lapha
bombhokane[52] so that you can say no we here
kangwane sisima kanje kanje. E --
at kangwane we are like that and that
kudzabuka kwetfu sadzabuka njani kute phela

Footnotes

95 Lifumbetse - hold something in a closed fist. In this case it means it handles very confidential things which are not easily given out.

96 Sekusala - left behind

129 kaMlambo: place, possibly home of a person, Mlambo.

Our origin, we originated from such and such, till we
sifike lapha kulendzawo lesikuyo sabekwa
arrived to this place where we are now, which
nguyiphi inkhosi kwahamba kanjani kwahamba
King placed us here how it went and went.
kanjani. Imisebenti yetfu lesesiyentile ngiyo
Our jobs we have done are these
lena. Awu kuphela boGama. Asinawungena
Oh that is all Gamas. We shall not deal
ke boGama etintfweni takabayethe njengobea
Gamas with things of the baYethe[61] just as you
niyati kokutsi laph' ekhaya likhaya lelivele
know that here at home is a home of a
lifumbetse lokukhulu lokucondzene nemhlabatsi.
nation, lifumbetse[95] big things in relation
Tintfo letinjalo - ke bo Gama akungenwa kuto
with the land. Such things Gamas are not entered
bombhokane
into bombhokane[52]
[Some background information not clear to hear]

8 Sefika siphuma kamlambo sicosh' impofu
We arrived coming from kamlambo chasing an
sase ke sesifikela enkhosini usomhlolo, ndsifikele
antelope. Then we arrived at the King Somhlolo. When
kuSomhlolo - ke sahlala naye - ke kwaze
we had arrived to Somhlolo, we stayed with him
kwaphidze wabese sowu Somhlolo uyasishiya
until Somhlolo left us sekusala[96] mswati
sekusala mswati, nasephindze mswati

Footnotes

53 Wena weluhlanga is a praise name of the Royal clan. In this case it means a polite way of addressing a person, in this case the interviewer. (lit. you of the reed)

when Mswati left us we were left with
asishiya sesisala kuhudvonga nasasishiya Ludvonga
Ludvonga, when Ludvonga left us it was
sekubangu Mbandzeni nasangu Mbandzeni
Mbandzeni, when it was Mbandzeni, it was
sowubangu Mahlokohla njengoba ke namuhla
then Mahlokohla just as today we now have
sesinalenkhosi lo Sobhuza
this king this Sobhuza.

1. Naku - ke Mbhokane E-- akusikhanyisele ke
Here it is Mbhokane[52], enlighten us then
Gama lapha ke kucosha kwenu
Gama here then, your chasing of an
impofu kwekutsi nanicosh' impofu nje
antelope that you were chasing an antelope, why
niyicoshelani kwentenjani. E-- usikhanyisele
did you chase it what had happed. Em--enlighten us
nekutsi yini lempofu,
also that what is this antelope.
Wena wekuhlanga [comes in when the
interviewer is still talking.]
Wena wekuhlanga[53]
ngoba phela noma ungakushiya kuyatiwa kona
because even if you can leave it, it shall be
kokutsi lempofu nje naniyicosha nje
known that this antelope you were chasing for
kwakwentenjani nokokutsi umsebenti wenu
what and what had happened, also that your job
kokute kese niyasihleka _____ lapha
such that you laugh at us _____ here at

Footnotes

54 Ntondozi a place which is located in the South of Luyengo.

97. Slept with it = does not mean slept together with it but it means, whenever they had to sleep along the way, it also had to sleep.

130 The 'la' prefix here indicates 'daughter of'.

131 Magagula: a common Swazi sibongo

kangwane niyalandza njena nakese nilandza njani.
kangwane[119] you fetch then how did you fetch.
nawungacondzi kahle Gama nika nje ——
If you do not understand Gama give only ——
8 Wena weluhlanga
Wena weluhlanga.
[background information not clear to hear]

9 A nami ngitawubeka nje wena weluhlanga
I shall narrate wena weluhlanga[53],
A wena wekunene njengoba asalandzile seta
wena wekunene[122], just as he has narrated
nayo impofu siphuma kamlambo sahamba silala
we came with an antelope coming from kamlambo[129]
nayo beSuthu silala nayo Gama ihamba naGama
we walked and slept with it[97] beSuthu sleeping with it[97]
ahambe alala nayo avuka ahamba ayikhomba
Gama, it was going with Gama, going and sleeping
ilala phansi alale naye avuke ihambe ayichube
with it, wakening going, pointing at it, it slept and
tofi waze wefika e-- entondozi. Owu wahlala
he slept, woke up and drove it along till he arrived
khona —— waze uyayibulala uyayihlinza
at ntondozi[54] Oh he stayed there. He then killed it
ke ileng esihlahleni. Owu nakahleti ke khona
and skinned it hanging on a tree. Oh when he was
lapho esihlahleni kuchamuka ke umfati
seated there on the tree, there appeared a married
uhamanyangaza ufamagagula uyafota sowufolana
woman hamanyangaza[130] hamagagula[131] collecting firewood
nalo Gama lomfati. —— bafati ——

Footnotes

55 Animal in this context I think it refers to the King.

she meets with Gama this woman. Women —
[i background information not clear to hear]

9 Wena wekunene. E --- kuze ke sitowutfolwa
Wena wekunene[122] Till then we were met by
ngungwane, kwachumuka mfunwa naye ahamba
ngwane. Mfunwa appeared he also walking, a
lihlolandlela, wakhandza - ke lendvodza
spy, he found this man
[some background information not clear to hear]

nay' indvodza ehlatsini. owu uyayibona naye
here is a man in the bush, Oh he sees him when he
usahlol' imphi. O uyayibona - ke. Owu sowuyeta
is checking the imphi[113] Oh he sees it. Oh then he comes
ke ukhuluma nawo lamadvodza - ke nichamukaphi?
he talks with those men, where do you come from?
na nine na?, Owu sichamuka ekesuthu
Oh we come from Basotho[114]
kamlambo sifike lapha nje awu sita nanayi
kamlambo. We arrived here we come with this
siyefika sasicosha nayi inyatane. Awu
we have arrived we were chasing this buck. When
nakhuluma nawo lawomadvodza lapho ke
he was talking with these men there they left
asayashiya - ke ahamba - ke asoyobika esilwaneni
and went with him to report to the animal[55]
awu sikhandze emadvodza ngala atsi niyayati
Oh we found these men that side asking do you
yini imphi. Batsi hawu asiyat' imphi tsine

Footnotes

56 Long place here refers to a long distance

know ; imphi[113]. They said oh no we do not know
imphi[113].
Aniyat' imphi . nango asahamba ke ayobika esiluaneni
You do not know imphi[113] there he went to report to the
Owu ngikhandze emadvodza ngala atsi beSuthu
animal[55] Oh I found men that side they say are BaSothos
Owu bentani na? Owu babulele inyamatane
Oh what are they doing? Oh they have killed a buck
nyamatane yimpofu sebayayishuka -ke sebayayishuka
this buck is an antelope. They tan it they tan it
lesikhumba _____ Owu nako -ke ahamba ke
the skin _____ Oh there he goes
awu asuwalandze lamadvodza ayalandvwa -ke
Oh bring these men, then they were brought
lamadvodza - ke ayowufika nawo -ke esiluaneni
till he came with them there to the animal
labeSuthu E -- bayabonana -ke bayacoca -ke
these BaSothos. They met with each other, they conversed
Wo nihamba kanjani na BeSuthu na. Siya _____
Oh how did you come you BaSothu? We ___
kanje kanje kanje. Ehe --- live lelidze
like that that that Such a long place[56]
kangaka benihamba kanjani. A sihambile
how did you go? A we went
wena wekunene ngoba singati nekutsi singahle
wena wekunene[122], because we do not know what we
senteniani. Owu kuyabonaka. Bayacoca -ke
can do. Oh it is understood They conversed, and
ngekucoca kwabo wena wekunene. Awu cha
conversed wena wekunene. Oh no you are
Sewungumnaketfu wena Sama ungumnaketfu

our brother you Gama, you are our brother, you are
ukufa nekuphila. Lendvodza ___ sejitsi seyingumnaketfu
death and life. This man ___ says he is our
a kuhambe -ke wena wekunene sewuyafa Gama
brother. Oh it went on wena wekunene, then Gama died.
_____ solo ngiyo -
_____ still it is ___
| [background information not clear to hear]

isho ngoba iboneni, anani loGama
he says because he has seen what, what does Gama have
| [Some information from others not clear to hear]

| ngoba tsine sisafuna ngani nje kuphela asiphatsani nje
because we want about you that is all, we do not
nenkhosi sifuna ngani nje kuphela
deal with the king, we want about you that is all.
9 Wena wekunene. a kubonakala -ke ngato -ke
Wena wekunene. It was seen by those
tihla ___ kuze abengumnakabo nje ngunangumsebenti
_____ that he became their brother it is this job
weta nalo msuthu nakatsi yena mine ngiphila
which came with this msuthu when he said he lives
kanje le kutsi E-- ngize ngiphumelele
like that in his place until I succeed
| [some information not clear]

Wena wekuhene _____
Wena wekunene _____
| Wena -ke Gama ekucoceni kwabo wasesewubhidlita

Footnotes

99 Bhidlita – can mean to pull down or destroy. To tell out something secret. Waasewu-blidlita you have told something which you were not supposed to tell.

You Gama in their conversation wasese wublidlita
ke lo Gama kokutsi nginanaku
then this Gama says that I have this
9 Toti ayikhiphe -ke lempaka yakhe -ke lo Gama ke
till he took out this wild cat of his this Gama
Owu nginanaku
Oh I have this
|[Some background information not clear to hear]

cha watjel' inkhosi nje kokutsi wo intfo
No he told the king then that yes one thing
lengiyatiko ngentfo le-lebengiyiphetse lebengicosha
I know about something I have been carrying I was chasing
ngayo lempofu kute ngihambe nguyikhomba
with this antelope there is nothing I have gone pointing at
(Wena wekuhlanga comes in) wo vele
it yes it is our medicine
kungumutsi wetfu
|[some information not clear to hear]
1 akunamfihlo loko Gama wo chubeka Gama
This has no secret Gama. Yes go on Gama
|[Some information not clear]

9 Owu impela nami ngekwati kwami kunjalo
Oh indeed according to my knowledge it is like that
E-- kutsi sefika lapha _____
that we came here _____
|[some information from different voices]

9 wefika -ke asafika (nalo Mfundza) iyambuta ke

Footnotes

100 Sichuba - can mean push or drive along. In this case they were driving along the antelope.

He came then coming with mfundza, the king
inkhosi itsi hawu longiva batsi utsi wena imphi
asked him saying oh I hear people saying you say you do
kawuyati. E--usho ngebunjani loko na njengoba
not know the imphi[113] how do you say that because the
imphi lapha sesikhatsateke kangaka siyahlaselwa
imphi[113] here we have been troubled so much we are
onkhe lamalanga kasilali. Watsi-ke lomsuthu
attacked everyday we do not sleep. This msuthu[14] said
owu wena waphathi impela vele imphi
oh wena waphakathi[5] indeed the army we do
asiyati tsine naloku sita nje besita sele
not know as we came we came still
sichuba le-lempefu besihambe siyikhomba
sichuba[100] this antelope, going and pointing at it
sitsi uma sesifuna-ke ngasiya --a-a--yilale
when we wanted it to sleep, then it
ibese iyalala sesiyalala sivuke njalo sihamba
slept, we slept and awoke again going with it
nayo nje siyichuba. Hhawu benihamba kanjalo?
and driving it along. Oh you went like that?
Owu besihamba kanjalo. O nasifika-ke loku
Oh we went like that. Oh when we arrived,
sesifika siyibulala lapha senitsi sikhomba e--
we arrived and killed it here, you now say we
ngalomsebenti lesinikhomba ngawo lesitsi imphi
point with the work we point you with we say it is
vele tsine kasiyati ikhona yini. ngoba uma
an imphi[113] indeed we do not know whether its there because
sisuka sihamba kute phindze singahle sikubone

Footnotes

57 Imisebenti - generally mean work or job. But in this case I think it refer to some medical stuff this man had been carrying to deal with the army, together with some divine bones which he uses for divine healing.

58 Sitfunti - subtle, emanation from any body, shadow

101 Say like that - means say so.

102 Hloma - means pierce and to take arms
Ayihlome means it must now take up arms
Nayihlomile - when it has taken up arms

when we can go there is nothing we might see again
phambi kwetfu. Awu usho njalo. Awu ngisho njalo
infront of us. Oh you say like that[101]. Yes I say like
Awu cha -ke ndvodza. E-- lapha sesihlupheki le
that[101] Oh no then man. Here we have been
ngisafuna sowubuye sengikubone loko sengibuye
afflicted I want you to come so that I can
sengi- sesikubone loku kokube uneliqiniso yini.
see this to find out whether you are telling the truth.
Awu empeleni, nangempela -ke bese kuvela
Oh surely, indeed there appeared an imphi[113]
imphi, nakuvel' imphi e-- iyawuhlasela. Awu
When the imphi[113] appeared, it is going to attack. Oh
atsi ke njengoba -ke nansi imphi seyi seyi
he then said because here is an imphi[113] it, has it
seyifikile seyikhona yebeSuthu. Manje -ke
has come it is here of the BaSuthu. Now then I
ngifuna sowente ke Gama kuleti-- E--msebenti
want you to do Gama in these, ---- job of yours
yakho loyishoko. Nangempela -ke imphi ihlome
you talk about. Indeed the imphi[113] ihlome[102]
nayihlomile abuye ayibuts' imisebenti yakhe ayibutsi
nayihlomile[102] he comes and collects his
misebenti yakhe asewubhudla e- Sitfunti abhudl'
misebenti[57], collects his misebenti[57] and he diagnosed the
abhudl' abhundl'abhudle, awu nangempela
Siffunti[58] he went on and on and on, indeed we
sisukume sime, sitsi singema sitsi mpo bese
rose up and and stood. where we have stood still we
siyajika sesiyakhomba sikhomb' embili, atsi-ke loMSuthu uma

Footnotes

59 Will get out of the way - here means the army will become powerless and go back to where it comes from.

103 They beat it — means they do the job and as they expected to do it.

turned and pointed, pointed forward, then the msuthu said if
-ke wena waphakathi lomutsi usho nje usho
then wena waphakathi this medicine says this it means
kutsi kusetawughutjekwa itawudeda lemphi.
it will still go on, this imphi[113] will get out of the way.[59]
nangempela -ke kusukelwane -ke lapho
Indeed, they attacked each other there, they faced
kumelwane ke lapho imphi solo bahamba
each other there, they went on with the imphi[113]
nayo naye usekhatsi. Nabefika kulendzawo lase
he himself is among them. When they reach to a
kulukhuti khona abesewuphindza uduumela wona
place where it is tough, he again took this
umsebenti bayawushaya bayawushaya bayawushaya
umsebenti[57] and they beat it they beat it they beat it
uyasukuma uyaghubeka uyembili.
it rises up and proceed forward.