

COLLEGE EXERCISE BOOK SKRYFBOEK

NAME NAAM

SUBJECT Phuhlephi Nkbandze et al. VAK

CLASS KLAS

72 Pages
Feint and Margin

Book 3

72 Bladsye
Dof en Kantlyn

4:2 *thuphi* > in Swati it means
both army and war

4:3 *bhasha* > the roasting and
eating of dry hard
maize grains.

4:4 *tu!* *onomatopoeia*

2

lowahamba anebkhulu leminyaka
 Who left having 104 years. When I
 neminyaka lemine. Ngatai nangifika
 come to him I said, you because
 kuye nyathu Ngatai mine wena
 you one of the same age with the
 nyobe nyatsanga y Nkhosi kwenteka
 King show did it happened that
 Kanjani kutai vgetkhatzi
 in the times of timphi⁴²
 tetimphi wena ungafi. Watai
 you survived and did not die. He said
 wo babatsi nabachubula batfu
 when they shoot people there killing
 lena balwa vgetsi mine wo
 people fighting, I say what wrong
 boneni labantfu bntkosi, kuswe
 have these people of the King have
 aje Mahala sitai sibhamu
 alone, to be taken for nothing and the
 natsi tu ngitei nyeva-ke
 gun say, when it says tu⁴⁴ and I
 bafana ukhala kuboyhlo-ke,
 say do you hear boys the sound of
 letsani lembasha vgebhoshe
 the gun to ^{shooting} your fathers, bring the rooster
 mine; ant-

maize to me to it
abebhosha phasi

He was bhasha⁴³ clown

2

Ahlale Ngwenyama lapha
 He sat Ngwenyama there

45 *ludibini* 7 The meaning of this word is not clear but in the Swazi context *ludibi* means a page-boy. The informant mixes *luzulu* and *luzwath*, it is therefore likely that he means *ludibi* a page-boy.

46 *Majaha* 7 See glossary

47 *Maholane* 7 it is King Sobhuza II's *libutfo* born between the years 1924 - 1929

48 *qhu!* 7 onomatopoeia

49 *giya* 7 See glossary

etunohibi, letunohibi kanti
 at tunohibi⁴⁵, these tunohibi⁴⁵
 ngulamaye emajaha, kube
 yet they are other majaha⁴⁶, if to-day
 lamuhla ngamalundani, lapha
 is Malundani⁴⁷ there the imphi⁴²
 ke Beyyhumile - ke imphi

bagwazana neBentfu, atei
 they stab each other and the Bentfu
 sibhamu nasiti ghu lentsabeni
 he says when the gun says ghu⁴⁸!
 atei uyeva-ke kufa boyhlo-ko
 on the mountain, he says you hear your
 bafana letsani lembasha
 fathers one day boys bring the ambasha⁴³
 ngubhashe mine, abhashe
 to me to bhashe⁴³, He bhashe⁴³-ed
 lembasha yena kuyabuywa le
 the ambasha⁴³, him as they come
 sebayagiza lapha enthosini
 from there they gijed⁴⁹-ed at the
 kumswati, kwente nyari
 presence of Mswati, what happened
 bunobwana, hawu akakwati
 to bunobwana, he doesn't know
 kubulala bantfu yena
 how to kill people, killing people
 kubulala bantfu angati
 with no reason
 kutsi boneni, kubambe

Kuyawutsateu bemukwe tntthomo
 to take to deprive their cattle,
 tabo nj. Ngamkhariza silo
 I found him silo of the Kings
 Semakhosi nawumuti webhadzani
 when the home of Bhadzani was
 uhamba uya le Mponono
 removed to Mponono
 ngaye ngambuta lomkhulu
 I went to ask this grand-father
 Lemyatei wangtshela Kuyalo
 the yeaps he told me life that
 watsi howu ngangungabiso
 and said I was not stupid
 mina silima ngihambe
 to be shot by guns, the guns
 ngidutshulwa tibhoni, tibhoni
 the foolish people go to die there
 Kuchambe tilima kuyakufa
 they are shot, I stay here at
 lapha kuyadutshulwa mine
 embasheni and eat, that
 ngihlala lapha embasheni
 is why my boy you find me
 ngidlo ngikoke mjana wami
 alive now.
 loku utfolu ngithona nj mame.

4 Ngokubuka kwakho -- wena -- lo
 In your opinion you
 Lo Mthonga ayikho yesi indovonza
 this Mthonga is there no place

50

lutebho > the explanation of
the meaning of this word
is not clear

lengumthonga ayikho yini
 called Mthonga is no place
 indvocha lengumthonga yalapha
 A man called Mthonga of here
 kaNgwane.
 at kaNgwane.

- 2 Awu angiyati wena wekunene
 No I don't know Wena'Wekunene
 ngaphandle Mthonga wakaMagagula
 except Mthonga Magagula. Wena
 lapha lahiti nahbalele litulu
 where when there was drought my
 kuyocela gogo emanti.
 grand-mother went to ask for some
 liphuma lemuthonga nkosi
 water, this name of Mthonga King
 ngelokuthi thine muntu
 as that we black people a
 umhumbi lomhlophe was khapula
 white person, sput a person
 umuntu, lokuthi hitebhe lo
 that, he is hitebhe there
 jozi, hitebhe kuthi ngesi Shangan
 in Jozi, hitebhe is Shangan
 Mthonga, Shangan nje, kive
 the Mthonga, the Shangan, is a nation
 nalo Shangan laphuma
 and the Shangan come
 ka Zulu. U Shangan untwane
 from ka Zulu, Shangan is the
 nkosi waka Zulu khona.
 prince of ka Zulu

Kute nkosi kuleyakisi inolu
 There is King no in our house
 yeMalangeni kuthi kuthona
 of Malangeni that there is a
 Mthonga, angath-ke kumbel
 Mthonga, I don't may be
 nkosi iyakuthona.

King there was.

1 Ngikura -- Lavumisa kungatsi
 I hear Lavumisa as if
 bayehlutana -- ubuya naMamba
 they separate he comes back with Mamba

2 Nkosi yebo nkosi
 King yes King

1 Mthonga usembili, ---

Mthonga is in front
 Ngu Mntfu, na Mthonga na
 It is Mntfu, and Mthonga and
 Mswati, labo ba Fokoti
 Mswati, those are for Fokoti

batalwa ngu Mtalatala
 they are born of Mtalatala

2 Ngu Mtalatala, mbangazitha
 It is Mtalatala, mbangazitha

1 Ngu Mtalatala, lowatala Mntfu
 It is Mtalatala, who begot Mntfu
 na Mthonga na Mswati, bantfwabe
 and Mthonga and Mswati, they are born
 nolwoda bobatsatfu, lona
 of one man, they of them, this
 Mntfu ubamba ngale
 Mntfu went that sole

Mswath urgera embhatsini

Mswath got in the middle

Mtfonga wabangentasi.

Mtfonga was on the down side

2 Mbongazitha

Mbongazitha

1 Asati-ke lapho, Kugana khona

We don't know there, it ends

lapho - -

there

2 Mbongazitha

Mbongazitha

Silo sikhulu wata: Mamba -

Great silo. Mamba said

Kunebukhosi, nadalwa.

there is kingship, you were born of

ngebukhosi koolwa nanikwa

kingship but you were given

Nanbhu umfunt, uti

this umfunt, he says these

babebancane labantfu

people were young

abebasagace lomfunt, waze

they had changed the mfunt

Wahungarisa ngalendawo yakubo

He made example of his place

Naba labangaphasi wathi

those who are below, he said

umuntu ngathi lapho nabasho

a person seemingly when they say

abebangangabo laba

they were of the same age with these

bakithi bakamngometulu
our people to Mngometulu
labalangaphosi.

Those who are below

1 Usho njalo
he says so

2 Usho njalo abebangaphansi
He says so, they were below

Kochwa lobukhosi buthwelewe
but the kingship continued
nganaku, le laphe namakwa
by this, there where they were
khona, washo nje njengoba
given, he said so as my cousin
asho nje nemzala kuthi

is saying that they were allocated
baphakelwa, kwathwa lo
and it was said this will be that,
kuyakuba kuthi, bamukelwa
they were each given a portion
ngulowo wamukeliswa, ngulowo
each one given and each
wamukeliswa. Uthatha lokwawo

one given. He takes what was
boMamba-ke laphe nabo basho
said by Mamba, where they also
njalo nabo, nina nalapha
say so, you are here
sekudlala lasowucabanga
is long time if you think

Silo, seithi nabelutulu
Silo we think even this rain

51 mpu > *onomatopoeia*

alila ekhathi.
was inside

2 Phethe silwane lesitsito lesitakwe
have a certain animal feared
saba bantfu - kwaku - - -
by people it was - - -
3-11 - - -

2 Kwase kuthwa nunga Mathonga-ke
then it was said you are the Mathonga
mntanawenkosi' lowubuta
mntanawenkosi as you ask
kwakwethwele lomthwalo
the load was carried
bekungete kwashwo kutsi'
it couldn't be said it is
litulu, ngumpunti. Kwasekuthwa
vair it is mpunti. It was then
a- nge Mathonga, nakubobabe
said they are Mathonga, even to our
ngabona ngesakhula kwakuthwa
father's I said while I was still growing
labantu lokuthwa nge Mathonga
said that these people called Mathonga
baberuka nabangera enollini
they had offensive smell, when they enter
ingabe babegobisa mafutha
into a house, I wonder what ointment oil
mani, kunuka kuthi' mpu
were they using, smelling saying mpu⁵¹

mpu tihlahla silo semakhosi
mpu the trees Silo of the Kings
 Khunuke edlini.
 smelling in the house
 - - -

2 Bathi - ke leba bakuthi bakaZulu
 Our people of KaZulu said they are
 ngamaMithonga lawa bethwa
 Mithonga these they were named by
 ngulabakaZulu lokuthi
 the Zulu people that they are Mithonga
 ngamaMithonga lawa kuDla
 these they eat the sea animals
 tiwane tiwanDlo

1 kuDla inkhukhu
 they eat fowls
 2 kuDla inkhukhu, yayingathwa
 a fowl was not eaten and a
 inkhukhu nengulube, mBangatha
 pig, mBangatha
 yayingathwa inkhukhu
 a fowl was not eaten
 mBangatha, nengulube
mBangatha and a pig
 - - -

2 Kepha bomake babeygcobeslaini
 But why mothers were using its
 lapha Mafuleni, ngam
 bat as ointment yet

52 Mntwana 7 dit means a child
but here it means prince
or princess

aboyodli, nako-ke lokupike
they don't eat it, there was a
kubuye kujiki ingabe
different because we don't know
kwakwentwelani

1 --- why was that done
--- Nakulaba banyalo
Even to to-day's people there are
Kukhona labangayidli
those who do not eat it.

2 Mbangazitha
mbangazitha

5 Lendvooya leyantwa, lehlankla
this man who was given the luck
yenala, yagcina iphelelephi
of abundant food, what happened to
loku phela kwa kuti
him, because we hear that he
yase itingelwa kubulawa.
was hunted to be killed

2 Chu nkhozi yasala Mntwana
No nkhozi he remained Mntwana⁵²
nyakhona ngalena yona
that side

5 Nalenala

And that abundance of food

2 Nalenala ngoba litula
And this abundance of food because
labuya naKgwane ngalapha
rain came, with Kgwane this side
at KaKgwane

Wena wekunene labuya
wena wekunene vain
 ngalapha litulu.
 Come this side
 Batsi phela vele langakhona
 They say that one is that
 ngala
side

1 - - -

2 Mbangazitha ukuthi uncono
Mbangazitha that he is better than
 Kuna Mathebula, Mathebula
 Mathebula, Mathebula agree with my
 umumelana namalume, Malume
 uncle, my uncle the father of Mawiki
 lona uyise wa Mawiki.

Malume usacala lenuwa
 My uncle starts it far back Mbangazitha
 Mbangazitha kwachanyukwa
 coming from that side along
 ngala kwekhwiwa nge suphongo
 along suphongo
 kwaziwa le, how side
 they went there, how side of
 seMakhosi akusilo
 the Kings, it is not truth the
 loqinisa leli

1 Loqinisa wena wekunene
 It is the truth wena wekunene

Kute umjeje ngale, ngala
there is no trace that side, that side
Kukhona umjeje
there is a trace

2 Wena waphakathi
you of phakathi

1 Ma bhaca - sawutjola
The Mabhaca he found
baka lamini naba lebase
the lamini people those which
lokwananyeni - - - e - e
are at - - -

NgeMafenge - - - - -
The Mafenge

Besuka eMahlutshini laba
They came from Mahlutshini those
nabaya - - - - ma
those

Sacheshwa taine, - - - -
we were chased we - - -

Salala nadzache wetfu
we slept with our sister
sase siya le - - - -
there we were - - -

ayphile Mahlubi - - -
let it finish Mahlubi
naba be Mangwanene
those of Mangwanene

2 EmaSwati Mbangozitha
The MaSwati Mbangozitha
Nalammhla solo nge Mangwane
Even to-day they are still Mangwane

1 --- bese ukhomba sempse
 --- Then show the trace
 lotawuchamuka ngala ---
 which comes from this side ---
 ake uwukhombelotawuchamuka
 just show which will come from
 ngala
 this side

3 Kute ngoba neMandlabele
 there is nothing because even the
 aphuma leka Zulu ababeka
 Mandlabele, came from Ka'Zulu
 ku Shaka

Rain away from Shaka

1 Ngalapha vjeli indlela ayokhanya
 this side the way is straight
 down --- sehlukana neMahlubi
 we separated with the Mahlubi
 nalalabanye base nyehla tene
 and the others, and we went
 se sita e dwanelle ---
 down towards the Sea ---

Ephuthukeze, kaNyanga
 At Ephuthukeze at kaNyanga

2 kaNyawo
 At kaNyawo

1 akusiko ka Nyawo kukaYanga
 It is not ka-Nyawo, it is ka-Yanga.

2+3 kukaYanga mbangazitha
 It is ka-Yanga mbangazitha

1 Ngwane waka Yanga
 Ngwane of Yanga

2 Wena waphakathi
you of Phakathi

1 Ngwane wakayonga angath
Ngwane of -yonga, I don't know if
nohe nguye - yini lolotawutala
it is him who begot dwabaslutfuli
lo dwabaslutfuli na.

lotasuku ngoba loNgwane
Who then because this Ngwane
Nguye lo dwabaslutfuli
is this dwabaslutfuli
kulamabito la
in these names here

2 lamabili
two names

1 Sapha acatwuhamba le
When he had to go to dubonyeni
dubonyeni - ke ahambe aba -
and went to there

lena lesale yini awu kusale
what is remaining, oh remains
bona awu sukani sukani
them oh what moves

Na - - - kaNyawo khona
When the Nyawo people

bebangalena nabehluhana
were that side, when they separated
nalabakuMahlalela - - -

with the Mahlalela people - - -
Nabo kaKalwana ba - -
those of so and - -

baka Lemahasha, nyaba kutswen
 of Lemahasha as it is said
 bahlalela inthlovu - - -
 that they stayed for the elephant
 e yiyitulu bati setawuyetta
 it was bearing a calf and they
 lenthlovu. Kepha manye laba
 said we will it this elephant. But
 kaMahlalela sengulabaka
 now these Mahlalela and Matsenjwa
 Matsenjwa - - - ikhosi
 people their King is that
 yabo ngunangu lapha ngaphes
 one down there

2 Mhimi Mozija

3 Kepha silo nam trace nje khalo
 But Silo if you trace well
 mfuna ibhayibheli yakuti
 looking for the Bible of us of
 yeSwati neZulu, Kuyabizana
 Swati and Zulu it is equal
 mbangazitha ngoba, angati
 mbangazitha because, el abant
 kaZulu na ngafuna
 know ka-Zulu if I search
 Ezomelabu Engayithola yini
 the traditional, we can get
 ka Shutha and Shata. angath
 at Shutter and Shatter. Seemingly
 ikhona
 it is there

53. *Nolabeztha* 7 your royal highness,
it is used when addressing
royalty, your majesty

54. *Ezomolabu* 7 traditional ones

1 abhalwa belungu nobe abhalwa
Is it written by a white man
ngulabamnyama
or a black man

3 Ingathi yabhalwa bakithi
I think it is written by our people
Mbangazitha - - - - -
mbangazitha
- - - - -

3 yabhalwa Ngu Magomu nolabozitha
It was written by Magomu Nolabozitha⁵³
lomhlabeli lomlala, Ezomelabu
The old singer, Ezomelabu⁵⁴ of Kuzulu
Ka Zulu, aka Shutter and Shater
It is at Shutter and Shatter
Mbangazitha, angathi nome
mbangazitha, I don't know whether
iyakuba ngn 3 5c ikhona
it will be 3.5c but it is
yona
there

1 Kepha singayitholaphi
But where can we get it

3 Ngingake Nguylone Mbangazitha
I can try to see it Mbangazitha
Nangisekhaya ngiyithumele
When I am at home and send
nyachaza-ke leyaka Zulu,
it, it explains that one of Ka-Zulu
Magomu Ngunhloli lomlala
Magomu is an old supervisor

Ngyabona kutsi nenkhosi
 I think even the king left him he was a
 yamshuya abengumkholi lapha
 supervisor in the schools.
 etkolweni. Incwadi takhe
 He looks a big as a bible
 tikhulu kakhulu ingange
Mbangazitha
 Bhozibheli, Mbangazitha