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BLADSTE



Exercise Book Skryfboek

SIZE A4(297 x 210mm) GROOTTE

Name S.B.S (Zwede History)
Naam

Subject Dumisa Dlamini interview
Vak

Place NDWANDWA
Plek

Book 1

Feint Ruling with Margin
Dowwe Lineëring met Kagtlyn

JD. 267

D.D. E-nine bekunene ke kungulamhla nje lapha
E-[um] you bekunene¹ ke², it being today nje³,
etindlini tekusakata sibenenhlanhla lentbulu ngaba
here in etindlini⁴ for broadcasting, we have had
reliyaha, koduwa ngitawutsi ungubani, Mntfanemngu
a big luck, for I [have managed to be] with a lifaba⁵ by
the way what am I to say you-are who, mntfan⁶ of Mnguni?
B.M. Ngingu Bongani mine ngingewaka Mkhathshwa.

I am Bongani, myself, I am of Mkhathshwa/surname
D.D. Sondzela Bongani, Mnguni, ngifuna tandle takh
get closer, Bongani, Mnguni⁷, I want your hand
tibesetafuleni.

to be on the table.

B.M. e.e. Mzala

yes, cousin.

D.D. E-nine bekunene, kukhona tindlela letinyent
E-[um], you bekunene¹, there are many way
letiphikisana ngemlanduwo weMaswati; siyaphiki
which argue about the history of eMaswati: we
sana ngemlanduwo weMaswati, siphikisane nge-
argue about the history of eMaswati; argue about the
mlanduwo wetibongo, siphikisane ngemlanduwo
history of surnames; argue about the history of this
walokwa nalokwa. kungulamhla ke sisetawuphi
and that. being today. ke², we are going to argue
kisana emntfanemnguni la, koduwa ke
with umntfanemnguni⁶ here, but then we shall start
sitawugala ngekwekutsi lapha kaNgwane, uyawut
by saying, ^{that} here, kaNgwane⁸, when you go to
tsi nawuye Nkambeni, uwe kutsi kukhona
eNkambeni⁹, you hear that there are Ndwandwa
bakaNdwandwa, e-bakaZwide; uhambe uye
[people there], e[um] [people] of Zwide; you

eZikhotheni uve kutsi kukhona bakaNdwandwa go to eZikhotheni¹⁰, you fear that there are bakaZwide; uhambe uye eMozambiki lamhlangi Ndwandwa [people there], of Zwide; you go ba sikhuluma njena sekukhoni indzawo yase to Mozambique, today as we talk njena³ the Ngwavuma, lapho bakaNdwandwa, laba bafutsi is [now] a place, iNgwavuma", where the bakaZwide, solobakhona nakhona lapho, ngaka Ndwandwa people, they are said to be of Zwide, ngefika khona, nine betunene, ngakhandza lomunye they are there, as well. I once arrived there betunene lolilunga lephalamende yakaZulu angewaka and found one who was a member of Parliament Zwide, angati noma kwakusikhulu yini khona in Zululand; he was a Zwide; I don't know whether lapho. Utsi n^{so}awedlula lapha kaNgwane futsi he was a chief there, or not. When you pass uyawufika laphi eMaputo, e- kulase Mozambiki kaNgwane⁸, on your way to Maputo, e-Zumg in uKhandze bakhona laba bakaZwide; wendlule Mozambique, you find those of Zwide there; you uyowufika khona entansi eZimbabwe, pass on till you arrive down there, in Zimbabwe ingabe ngiyaphosisa, Mnguni? am I making a mistake, Mnguni?

BM. aliciniso

it's the truth.

DD Uphindz'ubakhandze laba bakaZwide. Utsi you, again, find those of Zwide. When you go nasewuya ke lapha futsi, naku ngalapha to this place, this side, where the Boers

lapha lamhla asats eMabhunu kukaNgwane kha
today say it's kaNgwane³, across, that side, i
mshiya lowa ke, kuleli le laMabuzas (asaligodl:
Mabuzas [land]), which he has held back
alifak'ekhwapheni, uphindze ubakhandze la
for himself, you, again, find the Mkhathshwa
bakaMkhathshwa, Solo nabo, babakaZwide. Ngi
they are also of Zwide. I would request you i
wucela kuwe ke, Motfanemnguni, Kewungirghazel
motfanemnguni⁶, to explain to me at length
kabanti ngalesiwe saka Zwide singakendulule
about this siwe¹² of Zwide, before we pass o
kuleminye imilandvo lesitawuphikisana ngay
to other histories about which we are going to
Akengitsandee ke kunichazela nine bekunene.
argue. Let me explain to you, you bekunene¹.
loku kakusho kokutsi kushaya umtsetfo, kuts
This does not mean that this is making a law,
ngulesikwafiko, noma ngulokulig'iniso, kubeka
that this is what we know, or it is the truth, but we
lesakuba, ngiyetsemba, Mnguni ngitsi ngisho
are putting [forward] what we heard - I hope, Mnguni, the
njalo kambe?

that is what I [should] say, Isn't it?

B.M. liciniso lelo _____

that is the truth _____

D.D. e - nalesi kugabangako, nalokunjani, wonkh'u
e - eum], as well as what we think, etc., even on
muntfu ukhululekile kokutsi atibekele
is free to say what he/she thinks about
lakuqabangako ngalomlandvo lesitawuva
this history which we are going to hear

view of history

lamhla njeng, Kwalamhla ke sicala ngebakazi
today njeng³. As for today, we start by the Zu
akungitekeleke ngalesive saka Zwide Mntfari
people. Please Nawate for me about the siwe
mguni.

of Zwide, mntfanemnguni⁶.

B.M. Wo-! , ngingu Bongani mine ngingewaka
Wo³! , Myself, I am Bongani Mkhathshwa.
Mkhathshwa. Nawuzwa nje bakhuluma bathi kus
When you hear nje³ them talk, saying there
ka Gasu, nine senithrowu wathinguga, ngiwa
ka Gasu¹⁴; you [people] are now saying: "Uwi¹⁵
Gasu nje mine. Mine nje ngiwa...
or she says/said it's Ga...", I am of Gasu myself; I-

D.D. Nguyena Gasu omnyama kwa Manukuza.
it's him, ^{black} Gasu of Manukuza¹⁶

B.M. Ngiwa Mawewe kwa Soshangane nje mine.

I am of Mawewe of Soshangane nje³ myself

D.D. Nguyena lowahlala endleleni wetsemba sibha
He is the one who sat on the path, trusting a fist

B.M. E--- nguwakhe mine, ngiwa Mawewe ka Sa
E¹⁷ [yes] I am his [descendent], myself; I am of Ma
ngane. Liphawe liphume ngenhla kwemuzi
of Soshangane. He hero got out, ngenhla kwemuzi
noyise utanga lingakambikeli. U Soshangane
without having told his father, tanga. Soshangane
U Shakazisi imizi yamadoda. Ngiwakhe mine
has shakazisi¹⁹ imizi²⁰ of men. I am his
ithi naseyibonga imbongi yakithi yaka Gasu
myself. The praise singer for us, of Gasu, when
ithi: "Phuma nyanga sikothela baide bakothe
bonga²¹, he says: "Get out, moon so that we

✓
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ngentam, abafisha bakotho ngomhlubulo. Ist
can bask in you, for long, the short [people] have
seyibonga isiphokelezela sesiyentabeni, ngumal
been basking in you by neck, they have been basking by
ke mine. Esendzeni ye Dlamini.

flank. That is when he banges²¹, escorting us to the mountain
I am his myself. At sendzeni, you Dlamini.
D.D. Miya entsabeni nine?

You go to the mountain, you [people]?
B.M. e--- Silahlwentabeni thina
e--- [eyes] we are lahlwa²² on the mountain.

D.D. Kulungile mtfanemnguni sitawubuye sichubeke
It is alright, mtfanemnguni⁶, we will continue
naloko, akesichubeke
with that later, [now] let us continue.

B.M. Asengikuchazeleke. Uyabona lapha bantu,
Let me explain to you [something]. You see ha
niyiqala phakathi ye Dlamini, naniyiqala
people, you begin [it] in the middle, ye³ Dlamini,
lapha, beseni iqala ku Zwede ko Yanga,
when you begin it with Zwede of Yanga, it does
ayiqali ku Zwede ko Yanga; iqala ku M, ku M -
not begin with Zwede, it [the history] begins with
ku Ndwandwa, ebese kuba ngu Sikhova, kubese kuba
Ndwandwa, then it's Sikhova, then it's
ngu Mkhonto, kubese kuba uYanga - uYanga
Mkhonto, then it's Yanga. Yanga umyambiya²⁴
umyambiya, umaphuma sikotho, kade bakotho
the umaphuma²⁵ [so that] we can bask in you,
ngentam abafisha bakotho ngomhlubulo. E¹⁸ the
for long, ^{the short} have been basking in you by neck,
uYanga umyambiya ngaphuma sikotho ke
basking in you by flank. E²⁶hhe, Yanga

Yangu
[]
[]
[]

Shona

uzala Zwede ko Yanga you. He zala²⁹ Zwede umyambiya²⁷, get out [so that] we can bark.

DD. Utsi ngubani ke lolotala Zwede ko Yanga?
You ^{say} it's who, who tala²⁸ Zwede of Yanga?

B.M. Uzalwa ngu Yanga; Zwede nje wa Yanga
He is talwa²⁸ by Yanga; Zwede nje³ was of Yanga

DD. Wo- lokutsi "Zwede ko Yanga. . ."
Wo¹³; the saying that "Zwede of Yanga --"

B.M. Ngu yise lo Yanga
It's his father this Yanga²⁹

DD. kusho kutsi ngu Zwede umsa wa Langa
It means that it is Zwede, son of Langa

B.M. ^{umsa wa Yanga} wa Yanga umyambiya
^ Son of Yanga umyambiya²⁷

DD. Qhubeka, ngesiSwati Sitsi ngu Langa
Continue, in Swati we say it's Langa.

B.M. enhhe . . . lo Yanga ke e . . umntanakhe lom.
enhhe²⁶ (yes). This Yanga e- [um], another chi
uSoshangane. Manje, amadadanakhe lagqami
of his was Soshangane. Now, his son who
thina siwathola layimilandweni. Ye Dlamini
famous, we find [about] them in history. Y-
angisho mina kuthi lolokukhulunywa ngimi
Dlamini, I am not, myself saying that what la-
kukhulunywa nguNkulunkulu yini, kepha k
talking, is spoken by God, but I mean that
ngish'ukuthi ngayimunya, mina lento yakandu
muyad³⁰ this Ndwandwe [History]. I was stay
ndwa, bengiklala nabo eJozi nga 1957.
with them in Johannesburg in 1957.

D.D. Wayimunya lento
You muyad³⁰ this thing.

B.M. Ngayimunya. Thawu konke nje ungakusi
I'm saying it. Thawu³¹ you can say anything
impela, futhangesabi muntu. Ngoba sizawu,
really, I am not afraid of any person. Because
kisana nawubone njimpela kuti siyaphika
we will argue until you truly see that we
ke manje.

arguing now.

D.D. Ngilalele mine mnguni
I am listening Mnguni

B.M. ee ngikubuze ngithi lapha ke, lapha ke
yes, and I would ask you, saying what about

D.D. Ngilalele sibili
I am truly listening

B.M. Ungabusaphumelala
You would then fail.

D.D. e-e-
yes

B.M. Manjike, nok'asiphikisani, siyabeka-^{siyachaza} nje ku
New, anyway we are not arguing; we are ju
kwenzekani.

putting it forward, as to say what happened.

D.D. Mntfanemnguni
Mntfanemnguni⁶

B.M. Kutshi naka-, uyanga saphila wena Dlamini,
when he, Yanga, when he was alive you
Mzawami, utshi nasaphila lo Yanga, uyatha
Dlamini, my cousin, when he was alive this Yanga
Zwede ko Yanga, uzalwa ngukamkhwanazi,
Zwede of Yanga, born of kamkhwanazi, was tak
umbekekhabonina, uyabekwa ubayinkosana
and placed at his mother's home. He was

mother of Yanga
Zwede

onguyona nkosana yakhe kuthi nguyona
installed as an inkosana³²; he was his heir, wh
eyothathu bukhosi.
was to take over the kingship.

D.D. ekhabonina kuphi? kaZulu?
where was his mother's place?

B.M. kuKamkhwanaze ekhabonina

His mother's place was Kamkhwanazi.

enhhe... akusiko kaZulu laphayona, yemo
enhhe²⁶, it is not in Zululand there, hey you
doda, sesiyibeke kahle lendaba, kuKwaNongom
men! Let us put this story correctly; its kwa-
nanibona lemozoyo njibhaliwe kuthi MND
Nongoma, if you see these cars written
ithi Nongoma Ndwandwe District, awu
MND, it says Nongoma Ndwandwe District
mbuyowufuna lencwadi zikhona, nangu
go and ask for their books, they are there, if
yangiphikisa kamba uye Mgungundlowu
you disagree with me, go to Mgungundlowu,
uzakufika kukhona loku lengikushoko; angiqe
will find what I am saying; I am not telling
mb'emanga, asingaqambi emanga, asetukhulung
lies. Let us not tell lies, let us speak the
iqiniso kuye kelwamanga

truth, and stop [speaking] lies.

D.D. Ngilalele mntfanemnguni

I am listening, mntfanemnguni¹⁶.

B.M. enhhe, akusiko kaZulu ke lapha. Ngrizaki
enhhe²⁶, it is not in Zululand there. I will
tshela futhi nemntu wakaZulu kuthufika nini.
tell you, also, when a Zulu person arrived.

uhamba
ocademi

Uyangizwa ukuthi ngithini?

Do you hear what I am saying?

D.D. Ngilalele mnguni.

I am listening Mnguni⁶

B.M. Noma uyenyanyumuntu, nomuyangithande.
Even if a person can be annoyed; even if
noma ngingafa, noma kungaba kanjani,
person can like [what I say], even if I can
mina ngiwaka Ndwandwe futhi angiyikwa
or what ever may happen, but myself I am
Nomumuntrangangenyanya athi ngikhuluma
Ndwandwe and I will never change. Even if
kabi ngab'anginamsebenzi mina
person can hate me, saying I have spoken badly about ^{Ida}

D.D. Ngilalele mnguni

I am listening, Mnguni

B.M. enhhe. futhi nabamthathako bambekelwa
enhhe²⁶, when they took him, they placed him
nake, babeka loZwide koyanga
at his mother's place; placing this Zwide of you

D.D. kaMkhwanazi?

ka³³mkhwanazi?

B.M. kaMkhwanazi. Sinabo nje nalambila nabo.
kaMkhwanazi. We are with them even today
namungaya lekithi uyabafica lababakaMkhwanazi
even if you can go to my/our place, you will find
besuyabonake ukuthi zinto ziyahambelana.
the Mkhwanazi, and ^{you will} then see that things correspond
Izinto ziyahambelana ye Dlamini, izinto azim.
Things correspond ye²³ Dlamini; we do not find
ziyifake nje, ziyahambelana.
insert things; they correspond.

D.D. Uyakhula Zwide ;

Zwide grew up.

B.M. Awu uyakhula Zwide, uyakhula Zwide, uthasa

awu¹⁵ Zwide grew up. When he became a big b
khulile nje aliwungwane lelingasholutho empeleni

not yet a man, then Soshangane was born
angakakhuli okuyaphi, asengumuntu nje okhuli

Just before Soshangane was born, he himself
Sekuzalwa uSoshangane. Angakazalwa uSoshangane

was born of La Zikode. We find that it was
ne, uzalwa yena ngula Zikode. Sitholange

La Zikode, what we find, [she was] an induni
kuthi ngula Zikode, lesikutholako, ngumntwane

child; she was one of the children
nduna, wayengomunye wemntwanenduna

of an induna.

D.D. Lozikodze ngulaba lokutsiwa baka Mangweni;

This Zikodze, [was he one of] those who a
yini?

said to be of Mangweni?

B.M. enhhe, ngulabaka Mangweni

enhhe²⁶, it's those of Mangweni

D.D. enhhe-----?

enhhe²⁶ (is it?)

B.M. enhhe. Manje uthi nakayithwele, uzethwe

enhhe²⁶ (yes). Now, when she was pregnant,
ke manje loyise ka, unina ka Soshangane

Now she was pregnant, this Soshangane's mother
Ithi yaphuma inkosi uYanga, uYanga omnye

When King Yanga got out, black Yanga,
ma, uphuma sikotho, ithi ithi, Ishaywa luvala

the 'get out you, so that we can bask in you

ihamba nenduna zayo zakasithole, ngobi-
he was filled with anxiety, while walking with his izin
naba nanambha naloku, ^{bakhona} nomungaya lekithi
those [izinduna] of Sithole, because — here,
nje uyabafica bakhona lekithi —, Awa
today, even if you can go to my/our place, ye
ishaywa luvalo inkosi kuthi: "hawu kwenzi,
will find there present there —, Awa, 15
ngiyayithuka lenkosikazi?". Ibizinduna zayo
he [the king] was filled with anxiety, that: "Hawu,
ithi "Makhosikazi, Zinduna, ngiyasola ubukho
what is happening, I am frightened for this woman?
buyothathwa yikhohlwa. the kingship will be taken by ikh
He called his izinduna, and said: "women, zinduna³⁴, I suspect, a

D.D. ususelaphi lokuthi likhohlwa?

What was his basis for saying 'likhohlwa'³⁵?

B.M. yikhohlwa, inkosana yekhohlwa. Enhhe,
The ikhohlwa, the heir of ikhohlwa³⁵. Enhhe
kushokuthi inkosana yekhohlwa, bayafukela.
it means: "the heir of ikhohlwa"; they stand/
landa nabakhuluma. Inkosana yekhohlwa, bay
sit with backs against each other, when talking.
fulathebana nabekhuluma; inkosana yekhohlwa

the heir of the ikhohlwa, they face opposite
Soshangane yikhohlwa, inkosana yekhohlwa
directions when talking. Soshangane [was/is]
Manjuthi: "Ngiyasola ubokhosi buyothathwa
ikhohlwa³⁵, the heir of ikhohlwa³⁵. Now he
yikhohlwa"

said: "I suspect, the kingship will be taken by ikhohlwa

D.D. Lobukhosi bakaNdwandwa bumile; nalobu
The kingship of the Ndwandwe is standing;

bakaZulu bubodwa?

even that of Zululand is alone?

B.M. Abusibubukhosi, bebungasibubukhosi lababak
it's not kingship, it was not kingship, that of the
Zulu, ngikuxotele kahle; noma ngaze babeki
Zulu, to tell you accurately, even if they
ababekhona sithulume mani, ayikluphi lento
be present, let them be present and [we] talk, man;
Siyakhuluma silungisindaba, izwe lase Africa
does bother ^{time, any} this thing. We are talking, we are putting
manje. Abazange babewubukhosi, babant
right, the affair, the izwe¹² of Africa now
aboShifi, njoba ninaboshifi nje lakalngwan
never had kingship, they were just people, chief
kwakunjalo nje.

as you have chiefs here, Kalngwane⁸, it was like the

D.D. Inkhosi, kungulabeNguni?

the king was the Nguni?

B.M. YeboPhela. Bemdabu, thina singamakhosi
yes, indeed, [those of] mdabu³⁶, we are the
oselwa, sichithuselwa thina yeDlamini, si
kings of uselwa³⁷, we chitha³⁸ uselwa³⁷, we,
thuselwa, nawuzwa kukhulunya ngabantaba-
ye²³-Dlamini, we chitha uselwa. When you hear
chithuselwa yithi, thina bakaMkhatshwa, etc
about the people who chitha uselwa, it's us, we, of
nguwakhona mina; angisiye wokufakelwa.
Mkhatshwa, I belong there, myself; I'm not [who was] merely,

D.D. Ngilalele Mnguni

I am listening, Mnguni.

B.M. Manjike, nakoke ithi "Ngiyasola ubukhosi
Now ke², there it is, he said: "I suspect, the

cats
uselwa
kingship =

buyothathwa yikhohlwa." Bayabuza kuthi "nجا kingship will be taken by ikhohlwa³⁵." They [then] asked inkosi isolani "E-- Ngyasola ubukhosi buyo that, "What is it that the King suspect?" "I suspect wuthathwa yikhohlwa". Uyazalwa uSoshangane the kingship will be taken by ikhohlwa". [Then] Uthi nakazalwa uSoshangane, uthi nakakhulany Soshangane was born, Soshangane having been born aba ngumfanyana nje; athi nakangena phak while growing up into a boy; when getting among kweyinkomo inkomo zivule umkhondo, cattle, cattle gave way for him.

D.D. nhhe...?
what?

B.M. Hawu! ibuyinkosi ibriziyinduna ithi: Ngithen Hawu³¹ the king returned, and called izinduna³¹ kithi?

and say: "What have I said to you?"

D.D. Selibhungwand nom'usengumfana?

Was he [Soshangane] entering manhood or still a boy?

B.M. Usengumfana nje omncane. Ithi "ngitheni He was a little boy. [The king] said: "What have kuni? Impela lento, ngiqinisile, ngiqinisile I said to you? Truly, this thing, verily, verily I ngiyamzwel'umntanami uZwide ko Yanga": sympathize with my child, Zwide ~~ko~~ Yanga!"

D.D. tiyaphakila letinkhomo?

The cattle were doing something ominous?

B.M. tiyaphakila letinkhomo. Zisho ubukhosana, The cattle were doing something ominous. They meant zivulumkhathi ziyamvulela. Uthi "khawu...; little-kingship; they open up a space for him. He

Hhayikhona:

said: "Hawu³¹... , no."

D.D. Mntfanemnguni tinkhomo takadzeni, ku
Mntfanemnguni⁶, cattle of the ancient times,
ngesito lolukhonyane lolu, kwakutinkhomo
not this lukhonyane³⁴, there were violent ca-
leti tatidlabatseka; tisi tibatumba... , tisi
which, when coming together, resembled tingongoni
se nati ti— lokwetilwane, tingongoni
when they came to you, being a boy, ye
natifa lapha kuwe ungumfanukhweshe
would give them way.

B.M. enhhe.

enhhe²⁶.

D.D. koduwa wena ungizela kwekutsi leto
but you are telling me that these catt
tinkhomo, lololuhlobo lwetinkhomo letat
of that type of cattle, which were like th
nyala tatingaboshwa tativele tikhwest
which were [resisting] being tied, used to go
umntfana, tidzabukane ekhatsi?
way for a child; [they] opened a way for

B.M. tiwulumkhathi, ahambe phakathi kwaze
they opened up a space, and he walked amongst th

D.D. Ngilalele mntfanemnguni

I am listening, mntfanemnguni⁶

B.M. Uthi "Hawu ngiyasolubukhosi buyo batho
He said: "Hawu³¹, I suspect the kingship will be
yikhohlwa." Uthi "e-e, Hhayikhona". Sawula
taken by ikhohlwa³⁵. He said: "No, no" the the
ndumfowabo omncane. lomfowabo omncane
went to fetch hrs [Yanga's] younger brother

bathi nguMnguni ligama lakhe.

This younger brother of his was said to be Mnguni.

D.D. To Mnguni kwaku ligama?

This Mnguni, was a name?

B.M. Ligama lomuntu.

It's a person's name.

D.D. Ngilalele

I am listening.

B.M. Uyamlandake lomfowabo lomncane; ngu

He then fetched this younger brother of his, it
ncane lo Mnguni. Sowuwabekaba mathathu

Mnguni was younger. He then appointed a

lamakhosana, ^{heirs} ^{successors} ^{sons} uthe "uyabonake wena Mnguni

the three, as little kings and said: "You see

uzangilamlela ~~bo~~ Soshangane na Zwide kofa

you, Mnguni, you will mediate between Soshang

Ngiyasola kod'ukuthi ubukhosi bayothathu

and Zwide of Yanga. But I suspect that the kings

yikhohlwa." Baba layi Magudu ke bona,

will be taken by ikhohlwa³⁵. They are at Magu

nanalambila loku umphakathi wakubo nje

them [people of Mnguni] till today. Their leader is

bona use Magudu. Narambila naloku;

at Magudu; till today, as we are talking.

losikhuluma nje. Nababaseyikhotheni

[they are] those of e zikhotheni¹⁰, about who

okhuluma ngabo wena; baMnguni, umfe

you [have been] talking, you; they are of Mnguni,

wabo Yanga.

Yanga's brother.

D.D. Ake uphindzungiqhazele Mnguni; lapha,

[Please] explain to me, again, Mnguni, here

Magudu
and present



Ndwandwa, ungizhazele kahle lapha kulobut
Ndwandwa, explain to me very well, here, about
lobukhosi lobu lesesitsi, bati ngesiZulu
this kingship. This kingship, which we say, they s
baka Zwide

in Zulu is of Zwide

B.M. enhhe
enhhe²⁶

D.D. babuvela bukhona kwamandulo?
Was it existing from time immemorial?

B.M. Buvela bukhona kwa- - baNkulunkulu lob
it was existing since- - , it is of God, the
bakithi; lobakithi wena Dlamini, abusibo bo
of ours; this one for us, you Dlamini, is not
kwethekelwa, abusibo bokuthi nje ubukhosi
of the sort, found through begging from someone, it
kuthi sabuthatha ngeyikhali yini, bemvelo
not little-kingship, that we took it by spears or
kaNkulunkulu. Fakazi waloko Dlamini, kuth
what: it is natural [and] of God. The evidence of
ukuchitha uselwa, besuyabona ukuthi
that, Dlamini, is kuchitha³⁵ uselwa³⁷, you then see
ubukhosi bakaNkulunkulu. Ithi nayikhula ka
that its kingship of God. When this iMambane⁴
leMambane ke manje, sambekite lo kut
grew up, now, after he had appointed this one
uyolamla laba ke yena, - sebyabekwa ke
that he [Mnguni] will mediate these [Soshangan
lamakhosana abamathathu. Sowuyashonak
and Zwide], these little-kings were then installed
uyise. lapha nje sebabonga khona uSoshangan
their father then died. When they praise Soshangan

Kingship
= melwa ceremony

Mandlakazi

Bathi: "USashangane ngeku Shaka zis'imizi saying: "Sashangane by kushakazisi¹⁹ men's imizi¹⁸ yamadoda, iqhawe eliphume ngenhla the hero that got out ngenhla kwemuzi¹⁸, kwemuzi noyise ufanga lingaka Mbikeli; without having told his father fanga; they say so basho ngaloko. Sowu, uyise umakhela because of that. His father then built an umuzi²⁰ umuzi, ugambigama uthi kuka Mandlakazi for him and named it kwaMandlakazi⁴³

D.D. Wakhelwa ngubani? Who built his [umuzi]?

B.M. Wakhelwa nguyis'u fanga asaphila, uga- the one who built it was his father, fanga, while mbigama lawo ukuthi ku kwa Mandlakazi still alive, and named it kwaMandlakazi. I NaniwakuMandlakazi nje mina; thinenje belong to kwaMandlakazi nje³, myself; we belong sibakwa Mandlakazi, to kwaMandlakazi

D.D. Kutsi angibone lendzawo laphayana... I almost see this place there at...

B.M. Uyazi kwaMandlakazi? Do you know kwaMandlakazi?

D.D. kutsi angiyibone lendzawo ngayibona I almost see this place, I saw it during an ngengidvo, nasiyawugidzis'umntfanenkhozi, umngidvo⁴⁴, when we were going to gidzis⁴⁴ lekaZulu umntfanenkhozi⁴⁵ there, yonder, in Zululand.

B.M. Abanokubonisa kahle. They would not show you properly