

PAGES
32
BLADSTE



Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Naam S.B.S. (Zwede History)
Subject Vak Dumisa Namani Interview
Place Plek Ndwandwa
Book 2

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

#2 imambane - a colloquial word for 'person'

Ndwandwa, ungqibhazele kabile lapha kulobukhos
Ndwandwa, explain to me very well, here, about
lobukhosi lobu lesesitsi, bati ngesiZulu
this kingship. This kingship, which we say, they say
baka Zwide

in Zulu is of Zwide

B.M. enhhe
enhhe²⁶

D.D. babuwele bukhona kwamandulo?

Was it existing from time immemorial?

B.M. Buwele bukhona kwa- kaNkulunkulu laba-
it was existing since- , it is of God, that
bakithi; lobakithi wena Dlamini, abusibo bo-
of ours; this one for us, you Dlamini, is not
kwethekelwa. abusibo bokithi nje ubukhosane
of the sort, found through begging from someone, it is
kuthi sabuthatha ngeyikhali yini, bemuelo
not little-kingship, that we took it by spears or
kaNkulunkulu. Fakazi waloko Dlamini, kusho
what: it is natural [and] of God. The evidence of
ukuchitha uselwa, besuyabona ukuthi
that Dlamini, is kuchitha³⁸ uselwa³⁷, you then see
ubukhosi bakaNkulunkulu. Ithi nayikhula ke
that it's kingship of God. When this iMambane⁴²
leMambane ke manje, sambekile lo kuthi,
grew up, now, after he had appointed this one,
uyolamla labake yena, sebyabekwa ke
that he [Mnguni] will mediate these [Soshangane
lamakhosana abamathathu. Sowuyashonake
and Zwide], these little-kings were then installed.
uyise. lapha nje sebabonga khona uSoshangane
their father then died. When they praise Soshangane

11 Kushakazisa - probably derives from 'Shakazisa',
meaning 'to flower' (as maize plants)
'Shakazisa' probably means
'help or force [something] to
flower, in this sense.

20 imizi - see glossary.
variant imiti

43 Mandlakazi - literally means 'great power'.

44 umgidvo - see 'gidza', 'kugidza' in glossary

45 umoffanekhosi - see glossary

residence of
Sehangana
Mandlakazi

both: "USashangane ngeku Shaka zis'imizi
saying: "Sashangane by kuShakazisi¹⁹ men's umuzi²⁰
yamadoda, iqhawe eliphume ngenhla
the hero that got out ngenhla kwemuzi¹⁸,
kwemuzi noyise utanga lingaka mbikeli;
without having told his father Langa, they say so
basha ngaloko. Sowu, uyise umakhela
because of that. His father then built an umuzi²⁰
umuzi, ugambigama utshi kuka Mandlakazi
for him and named it KwaMandlakazi⁴³

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

B.M. Wakhelwa nguys'u Langa asaphila, uga-
the one who built it was his father, Langa, while
mbigama lawo ukuthi kukwa Mandlakazi.
Still alive, and named it KwaMandlakazi. I
Naiwakwa Mandlakazi nje mina; thinenje
belong to KwaMandlakazi, nje³, myself; we belong
sibalewa 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
ngemgidvo, nasiyawugidzis'umntfanenkho,
umgidvo⁴⁴, when we were going to gidzis'⁴⁴
leka Zulu
umntfanenkho⁴⁵ there, yonder, in Zululand.

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

Mandalaaz

oyengwein

D.D. kwatsiwa kukaMandlakazi.

It was said it was kaMandlakazi

B.M. yes. abanokubonisa kahle

yes, they would not show you properly

D.D. kukhona ke futsi lenyintzawo, ngobe

There is, again, another place, because it
kungatsi lolulusutfu, kutsiwa kukhona be
seems as if this Usuthu, it is said there is
uSutfu.

uSuthu

B.M. Enkhe

enkhe²⁰

D.D. bese kukhona bakaMandlakazi

then there are those of Mandlakazi

B.M. Mine nje, thine nje sibakwaMandlakazi:

I nje³, we nje³ are of Mandlakazi. An
kwaqanjwumuzi waka, kabo Zwidenje
umuzi²⁰ was named; Zwiden's place is called

kuseMthonjaneni. Awuzwa yini lapho
eMthonjaneni. Don't you hear when they say
sebabonga khonuDingane bathi "inkomekhale

Dingane's praises, saying "The cow which cried
eMthonjaneni izizwe zonke ziyizwilukulila
at Mthonjaneni, all nations have heard its

izwiwe uDunguza waso Yengweni,
mourning; it has been heard by Dunguza of
yazwiwa nguMagqengezi waka Khaya,

Yengweni; and heard by Magqengezi of
basha ngaloko ngoba bona baseMthonjaneni,
KaKhaya. They say so, because they them-

mina nje ngiwakaMandlakazi. eMandlakazi
selves belong to eMthonjaneni; Myself, am

46 ligula } — Calabank milk vessel
also ligula

47 bo- — pronominal Concord, forming quantitative pronominals e.g. babane (all four of them) - Bo-babe- 1. My father and his company 2. My 'father's'

Sohange to
Mchayshu +
ceremonial
for Zurich

kusho amadla amakhulu. lakwakhulala khona
of Mandlakazi. (Mandlakazi, means great power,
Ligule; Ligule lalihlala kwabo Soshangane.
It was) where ligule⁴⁶ stayed. Ligule used to
fonke libutho lalihlala kabo Soshangane.
stay at Soshangane's place. Do you see
Uyababona laba naba boSiganda?
these, bo Siganda?

DD C.C.

yes

B.M. Enbhe bamkhatshwa laba, ngiba laba
enbhe²⁶, they are of Mkhathshwa these; they
phethe Ligula nalambha naloku, ngobubabona
were the ones who were in-charge of ligula⁴⁶,
ngé. baphethe naLigula, laKithi ekhaya;
till today, as you can see them, they are in-charge
siliphathele uZwide koYanga. laLigula
of this ligula for us at home, we are in-
kumotukazane leligule. lalihlala kithi thina
charge of it for Zwide' of Yanga. Ligula
banikazi bendlu. Akuthi nayizawugeza,
did not stay with an ordinary
izawuchithi uselwa inkosi, a phum'u Soshangane
person: it stayed with us, we the owners of the house
aphume namkhatshwa bahambe bagezinkosi,
when the king was to bathe and he was to chitha³⁸ uselwa³⁸
bagezu Zwide koYanga.

Soshangane and Mkhathshwa get out to wash the king, Zwide,

DD to Zwide unguyise wabo lo, noma?
This Zwide, was he their father or what?

B.M. to Zwide nguyona nkhosi yethu; emva
This Zwide is really our king, after

Kokuba kufulanga kwabese kuthatha uZwide
Langa died, Zwide of Yanga then took
Kofanga, sebanguye othatha ubukhosi.
over, he was then the one to take the king

D.D. LoSoShangane utalwa ngubani kani?
This SoShangane is begot by who, then?

B.M. SoShangane uzalwa nguYanga phela,
SoShangane is begot by Yanga; it's his
ngumfowabo, yinkosana yakubo yekhoblu
brother and heir for them of ikhobluwa³⁵.

D.D. Wo — nembala,
wo¹³, indeed.

B.M. enhhe.
enhhe²⁶

D.D. aka. - Kwakute kutsi batambulala noma
There was no [fear] that they would kill him
kwakwentanjani?
or what?

B.M. e-e bangambulalelani?
no, for what would they kill him?

D.D. ngoba bukhosi babuhlonishwa kuleto tikhats
Because kingship was respected in those time

B.M. enhhe kwakuhlonishwa. Umfowabo nje
enhhe²⁶, there was respect, his brother nje³
wayemhlonipha angumfowabo, futhi wayemhlonipha
respected him [as] his brother. This was because
nhipha. futhi; ngoba nomfowabo kwakungamni
it did not give his brother a special feature,
ki kahle sigigaba kuthi --, ingani besafuna
by the way, I wanted to explain to you very
kukuchazela kahle ngalomuzi lokuthiwa
thoroughly about the umuzi²⁰ which is said

43 hitasala

— go out to war; invade, any particular locality; go, or come, against the purpose of fighting, attack, as any particular person or tribe.

joiners of a
? Soshangane
defying all

Soshangane

lomuzi nje kuthiwa, kuze kuthiwe kukaa
this umuzi²⁰ is said, that it became kwa-
Mandlakazi nje, kuthiwa kukwa Mandlakazi.
Mandlakazi nje³, it's called kwa Mandlakazi.

Sowakha lomuzi lokuthiwa kuka Mandlakazi.
He then built this umuzi²⁰ called ka Mandla-
kuthiwa "igawe eliphume ngenhla kwemuzi,
kazi. It is said: "The hero who got out ngenhla
neyise lingakambikeli nje", basho ngoba
kwemuzi¹⁸, without having told his father nje³,
wayehlasela uyise asekhona angambikeli
they say so because, he [Soshangane] used to hlasela⁴⁸
ngisho uyise kuthi useyohlasela.

even during the life-time of his father, without telling his father.

DD. Aphum ayohlasela angakabiki kuyise
He would go out to hlasela⁴⁸ without reporting to his

father
B.M. e-e, angambikeli, ingani bathi igawe
yes, without reporting to him, as they say "the
eliphume ngenhla noyise utanga linga-
hero who got out ngenhla¹⁸ without reporting to
kambikeli", angakabiki nokuthi useyohlasela,
his father Langa - he wouldn't even report that
kusho bona naba, naba bo Siganda, kube
he was going to hlasela. These bo-Siganda, say
ngibo lababese basho amahlebezi bathi
so, it's them who convey rumours, and say "so-
"ubani bani uthe kuZwide, ubanibani uthe
and-so said this to Zwide, so-and-so says this
kuZwide". Noma kubulawa baka Majozi
to Zwide". Even when those of Majozi were killed,
nje bathi "baka Majozi sebanthukilumfowenu
they [bo-Siganda] said: "Those of Majozi have

reg we force a lambence

49 wemadoda! — interjection, expressing amazement
at something strange.

50 libitha — see glossary.

Soshungane
agent for Amelo

uzwile nje? Uth'USashangane "Hawu banethukile? insulted your brother, have you heard?". Sashangane. Uthi: "e kena seabamethukile". Uthi "awu nKosi said: "Hawu³, they have insulted him [brothers?"; yimi wemadoda! kwenzenjani ngivelelwa "yes, they have insulted him." He [Saganda yini? Uthi "saye savelelwa, umfowenu seta said: "awu¹⁵, my God, wemadoda¹⁴" what is methukile." Bamficekhaya, bayabuta kuZwide, happening, what befalls me?" He said: "oh, we have bathi "Zwide seabamethukile bakaMathonsi", had something befalling us, your brother has been uthi bathini mfowethu? Uthi bathi "awu wena insulted". They found him^{at} home and aske Zwide, saying ungekulibuse. Basho njalim'pela". Uthukuthela "Zwide they have insulted him those of Mathonsi"; he said uthelwa ngamanzi uZwide, akathukutheli "what are they saying, brother? He said they say 'you cannot visit for kwalutho, uthembe nayi. encane yakubo. They say really?" Zwide got very angry: he trusted ^{one} the young

D.D. yebo ke.
yes

B.M. ulwelwa ngulelencane.

He was fought for, by the young one.

D.D. yebo. ke
yes.

B.M. empeleni liginiso lithi wayelwelwa ngulelencane. In fact, the truth is that he was fought for, by the mncane; nguye bekalwela loZwide. Nalibutho young one; it's him who was fighting for this Zwide, talizwa nangu lomncane. even the libutho⁵⁰ used to ^{walk to} defend the young one;

51 inkosi — see glossary

52 tsebula — use magic to hypnotize some
variant: tsebula one or something.

D.D. e-

I umi

B.M. Ziyasukelana ke . Baiyisukel inkosi yaka Majez
-then they fought; they attacked the inkosi⁵¹ of
bafike bayayibulala. Bathi nasebazawuthebula
ka Majozi, and killed him. When they were to
manje, safile manje, safile manje u yaka
thebula⁵², after Yanga died, Zwede was
Sowuyabekwake uZwede. Uthi nakabekwaka
then installed. When Zwede was installed,
uZwede ke manje, sebasukelake naba
they then went for the Mthethwa. I don't
bakaMthethwa. Angazi noma yibo laba yini;
know if it's these [people] or not, but
kepha mina ngibona kuthi yibo, naba baba
I think it is - these bavelaphi.

Uelaphi.

D.D These Missethwa [people] by the way, were
laba bakamtsethwa phela babevele babu-
majestic on their own, they were there, having
khesi babo, bale banelive labo, nabo babe
their own live¹²; they were majestic on their
bukhosi ngekwabo
own.

B.M. enhhe . Soyamsukelake . namsukelake...
enhhe²⁶, He then went for him; having ^{himself} gone for

D.D nasikhumbuka kahle nj'umlandvo, nasifunda
if we remember very well the history, if we
e- ngabo Senzangakhona,
read about Senzangakhona,

B.M. enhhe
enhhe²⁶

53 lumbard — lumba = 1. do wonders; perform
conjuring tricks; make inventions.
2. indulge in occult practices;
practise witchcraft.

lilumba
plural: emalumba } — noun, referring to the words
or occult practices.

D.D. Senzangakhona, nako kubaleka unina washa
Senzangakhona, there Shaka's mother ran away
nako abaleka azayawutlahla kaMtshe. -
there she ran away and threw herself kaMtshe

B.M. enhhe.

enhhe²⁶

D.D. qhubeka ngilalele
continue, I am listening.

B.M. Manjeke, Sebamlumbake, angazi nomu.
Now ke², they lumbake⁵³ him. I don't know if
yazi yini nayinyoni letshi "tsho! tsho! tsho!
you know this bird which sings saying: "tsho!
tsherrr... tsho! tsho! tsho! tsherrr..." -
tsho! tsho! tsho! tsherrr... tsho! tsho! tsherrr...

D.D. kutsiwa nyonini leyo?
what is this bird called?

B.M. bathi uJekwa

They say it's Jekwa

D.D. e-e Motfanemnguni, lenyoni wena lokho
yes, Motfanemnguni⁶, the bird about which
luma ngayo nangabe ngiyiva kahle ngalo
you are talking, if I hear it properly about its
kukhala kwayo, koduwa utshi ikhala itsini?
cry, by the way: how'd you say it cries?

B.M. tsho! tsho! tsho tsherrr... tsherrr...
tsho! tsho! tsho! tsherrr... tsherrr...

D.D. ayikhona, kulelakitsi elubanjani, lenyoni
No, in our place, at Ubambo [mountain], this bird
siyibita ngekutsi Santjintji.
we call it Santjintji.

B.M. e-e
yes

D.D. Koduwa ke matfanemnguni, ^{bengingateca kabile} bawu sangitaka
But then, Matfanemnguni, I didn't hear properly,
lapha, lapha ngifuna kwisisa kabile; buhlobo
you were still explaining to me here, I want to
emkhatshini wa Zwide nalababaka Mtsetfwa
hear very well: how does the relation between
bume ngani?

Zwide and the Mtsetfwa stand?

B.M. Cha buhlobo bakhong, nam'angibazi kuthi,
No, their relationship, I also don't know
bahlobone kanjani, kepha ke wathi, naseyishe
how they are related, but then when this bird
njalo lenyoni, Wathi Dingiswayo: "Uyangibiza
said so, Dingiswayo said: "My relative, Zwide,
Umhlobo wam'i Zwide, uyangibiza"; waphuma
is calling me, he is calling me; he got out
nje wayakhona,
and went there [to Zwide].

D.D. um

[um]

B.M. safikile le, wabe sebayambulala.

Having arrived there, they then killed him.

D.D. Ubulawa nguye Zwide?

he was killed by Zwide?

B.M. Ubulawa nguye Zwide, Sowubulala lo.

He was killed by him, Zwide; he killed ^{the} this [one].

Sowuyabuzak' uShaka uthi: "Ahawu, ngubani
then Shaka asked, saying "Ahawu", he --! It is
ngu Zwide koyanga lowo? Hambani niyantshe
who?, it's Zwide of Yanga that one? Go and
la kuthi ngizwile". Usho kufe lo Dingiswayo.
tell him that I have heard." He says so, [After]
this Dingiswayo has died.

D.D e- uthi "ngimvile"

eziwazi he says "I have heard?"

B.M e uthi "ngizwile". Enhhe, Chake -

e (yes), he says: "I have heard." Enhhe, no

D.D ake, ungakaduli la, lamalumbo lapha

[just] before you pass here, [tell me] these malumbo
abasefentiswa yini lamalumbo ekulumbun
here, were they used to lumba⁵³ a person?
ntfu?
be magiced

B.M kwakuyinto yakhona. Kwakuyinto yakhona

It was a common-place thing, It was a common-place
kwakuyinto yakhona, sizozwifika lapho
thing. We will get there ye²³-Dlamini, I will show
ye Dlamini ngizokubonisa kuthi izinto
you that things, it depends upon the knowledge of a
kuya ngokwazi komuntu kuthi lo wazi
person, that this one knows this; this one knows
ko kuthi; lo wazi ko kuthi, akakwazi
this - a person can't know everything, that is not the
konke umuntu, akusilo iqiniso belo. Kwakuz
truth. It was [lumbaing⁵³] a common-place thing
nto zakhona.

that

D.D Ngilalele

I am listening

B.M. enhhe. Manjeke nakoke, okunye asin
enhhe²⁶ Now then, there it is. We won't
ngena kulokunye.

enter into other [things].

D.D ake sibuyele lapha nambulala aisi Shaka:
let us return to here, when he [Zwide] killed him

view of history



"ngizwile".

and Shaka said: "I have heard".

B.M. e-wathi ngizwile.

e[um] he said: "I have heard".

D.D. uyakhumbula kuthi Shaka ukhuliswe ngu-
You remember that Shaka was brought
Dingiswayo?

up by Dingiswayo?

B.M. enhhe; angifuni nje

enhhe²⁶, I don't want nje³

D.D. Shaka akhuliswe ngu Dingiswayo nje umtsak
Shaka, having been brought up by Dingiswayo nje
njengayeise

he takes him [Dingiswayo] as his [Shaka's] father

B.M. Angifuni nje, angikwazi nje kwakho
I don't want nje³ I don't, I don't know [thing]

na, ngoba angisiwe wakhona.

concerning them, because I don't belong there.

D.D. asingayingeni kakhulu leyo, asikhubeki
let us not get into that one, too much; let
kule

us continue with this one.

B.M. Ya- angifuni ukungena entweni engingayazi

yes, I don't want to enter into something I

ngifuna ukungena kunakwakithi; engikwaziyo
don't know; I want to enter into that for us, which I know.

D.D. Ngizwile mntfanemnguni

I hear, mntfanemnguni⁶

B.M. enhhe. Manje ke, kuthi kube kanjalo ke,
enhhe²⁶. Now then, having been like that, he
athi "Wo sengizwile", nako konke, ngomthetho
said: "Wo¹³, I have heard," [in fact] when they

54 landa } — 1. Narrate, give an account,
variant: landzo relate 2. Follow up, trace, pursue,
trace descent.

55 we — Hey! ; of calling, prefixed before
a proper noun.

56 Wena wakomkhulu — literally - 'you of the
great [something]', an expression
used by people when calling on
or called by a king; they respond
thus. another expression is:
'wend waphakathi'.

nasebayilanda kabile, bathi uZwide kotanga,
lande⁵⁴. It [accounts], properly, they say Zwide of
wabiza lomfowabo. Uthi lomlando bebahlala bafu
called his brother. His history says, they used to
lathelana yeDlamini
face opposite directions, ye²³ Dlamini, uben said.

D.D. um. um.

the. the.

B.M. e-e. babahlala bafulathelana, uZwide ka
yes, they faced opposite directions - Zwide of
Yanga bahlale bafulathelana naSoshangane.
Yanga, would sit with their back on each other with
Uthi: "We Soshangane," Uthi: "Wena wako-
Soshangane. He said: "We⁵⁵ Soshangane." He [Soshangane
Mkhulu, utthi umzwile yini.

net said: "Wena wako mkhulu⁵⁶, he said "Have you heard,

D.D. lomuny'ubhekele, lomuny'ubhekele

One is facing this direction, the other, that direction?

B.M. e-e, lomuny'uma ngaphakathi kwesibaya,

yes, one stands inside a cattle-byre, the other
lomuny'uma ngaphandle. Sebahlala bafulathe

stands outside, they have come to sit with their

lana, usho njalo lomlando. Asazi kwabanye
backs on each other, the history says so. We don't

abayikhothe lapha bangayikhotho khona,
know about others [people] who may ^{not} say this, but

kepha, ngikuxoxela mine ngangixoxela
I, myself, am telling you, I was told by Somaphunga's

bantuwa Somaphunga, kaMgojana kaSomar
children, of Mgojana, of Somaphunga; I used

phunga, bengihlala nabo eJozi eJibhi,
to stay with them in Johannesburg, at