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# Exercise Book Skryfboek

SIZE A4(297x210mm) GROOTTE

Name Naam S.B.S. (Zwede History)

Subject Vak Dumisa Dlamini interview

Place Plek Ndwanansi

Book 5

Fein Ruling with Margin  
Downwe Lineëring met Kantlyn

JD. 267

labalngwane, ngoba labalngwane base bangenhlak; those of Nguane, because those of Nguane were labalngwane ngini. LoSomhlolo phela. Enhhe on the upper area; those of Nguane are you, sesifikela thina sithola, sifikela kunaba balngwane this Somhlolo, in fact. Enhhe<sup>26</sup> we arrived za, sifikela kuayo indawo laphenzansi, and found those of Nguana za. We arrived at labathi kusesiBayeni esikhulu, angazi noma the place, down there, called eSiBayeni, bathi isibaya esikhulu, into enjengaleya esikhulu, I don't know whether they say iSiBaya nje, kunexibi nje khona laphayana esikhulu, something like that. That is a dam there.

D.D. ngiyabona nankho emachibi entansi I see, there are dams, down there, le--  
yonder.

B.M. enhhe --- ---, nasifika ke lapho ke, sigifika  
enhhe<sup>26</sup> --- we then arrived there lapho kini. Nasifika nje ubucili obuningi at your place. When we arrived, we learnt sabufundiswa yini khona lapho; ukugala a lot of tricks from you there, to begin nje ukufundizinto ezinye besingazazi, learning certain things we did not know. ngiko ngathi <sup>umuntu</sup> unkulunkulu akamniki konke. That is why I say God doesn't give a person Nasifika laphayana, uyathula Shaka; uyalibiza everything. When we arrived there, Shaka kept ibutho lakhe, uthi "yil akekujatshulwe, quiet; he called his ibutho<sup>33</sup> and said "Hey! let

Kujatshulwe kakhulu, ngani ngoba sehlule  
there be<sup>great</sup> happiness, because we have defeated  
isitha esikhulu." Wayesithatha njengesitha esikhulu  
the greatest enemy! He took us as a great  
kabi thina, esingasaze Sam-----  
enemy, which never-----

Nasifika laphayana, uyathula Shaka, uyalibiza  
When we arrived there, Shaka kept quiet  
ibutho lakhe. Uthi: "Yi! - akekujatshulwe,  
and called <sup>his</sup> ibutho and said: "Hey! let there be  
kujatshulwe kakhulu, ngani ngoba sehlule  
happiness, because we have defeated the greatest  
isitha esikhulu." Wayesithatha njengesitha esikhulu  
enemy." He took us as a great enemy,  
lu kabi thina, esingasaze samvelele empilweni  
which had never appeared to him before  
yakhe.  
in his life.

D.D. e-e.  
yes

B.M. Uthi bongani, keph'uthi: "nijabulile yini?"  
He said be thankful, but he said: "Are you  
bathi: "e-e, sijabulile". Uthi ningajabula?  
happy? They said: "yes, we are happy." He  
uzw'umuntu athi sabe sowul'asilanda,  
said: "can you be happy?"-- and you hear a  
asilanda sasiyizihlobo zakhe yini?  
person saying he [Shaka] later went to fetch  
asiblangani nebaka Mageba thina, Uthi lomland  
us; he fetched us back, were we his relatives?  
wabe sawuthi kuwo: "Hawu! Nithini? Nithini  
We don't meet with [people] of Mageba, as th

niyabusa?" Ngoba nalesibongo sokuthi 'Zulu' history says he then said to them: 'What? You wayeqamba nje he just coined. say you enjoying life?' Because even the surname Zulu,

D.D. e-e

yes

B.M. Saqanjwa nguye. Abanaso isibongo lengemuva  
It was coined by him. They don't have a  
asisitholi sibongo sabo. Naloblando wabo  
surname before [Shaka], we don't find their surname;  
lengemuva asiwutholi futhi.  
even their history before [him], we don't get.

D.D. e-e

yes

B.M. e-e bayawakha nje, ngobumuntu nasesi-  
yes they are just making it up, because once  
hlalweni uyazakha empeleni; nami ngingqa  
a person is in power, he makes up things, I  
zakha nje nami. Ehhhe, uthi: "Nithini, nithi  
too, can make up for myself. Ehhhe<sup>26</sup>, he said: 'What  
niyabusa? Mingabusa kanjani, ngoba  
are you saying? Are you saying you are enjoying  
ngibathe ngilele ngibona abantaba Soshanga  
life? How can you enjoy life, because whenever  
ngane bayabuya bayalithatha lakwa Zulu?  
I am asleep, I see Soshangane's children are  
Ngrqinisile, ngrqinisile mandeleni uSoshanga  
coming back and take the Zulu [country]?  
ngane. Ningakaland'uSoshanga-- , ningaka  
wevily, wevily, fellow Soshangane. Without having  
bulati uSoshangane-- , nibuyenaye sizombulala  
gone to fetch Soshangane, without having

Impelampeli mpela

uSoshangane,

Kilet Soshangane, you must come with him here. We  
uyowubuyalithathe lakwaZulu. Zululand.  
we'll really kill Soshangane, he will come and die.

D.D.

e- Sitamulelane khona lapho, ngicelunge

e. [um] let us get clear each other here. Wi  
luleke ngoba sitsite nasiqalinkhulumo  
you please enlighten me, because we sit

Sasho lokwetutsi siyafuna

when we started talking that we are searching

B.M.

enbhe  
enbhe<sup>26</sup>

D.D.

Nangrntsi ngihlangana nawumlandvo nami

when I come across history from my grand

kubomkhulu bangitekela batsi, nango Shaka

father; they told me that there is Shaka,

ayiphaka atsi kayicondze kaSoshangane.

despatching [an army] to Soshangane's country.

B.M.

kahle phela!  
Don't please!

D.D.

Nas'atawusale abulawa ngudingane

when he was later to be killed by Dingane

B.M.

kahle phela! Bengisaku chazela Mlangeni,

Don't please! I was still explaining to you,

ngimi loku chazelako. Enbhe, manjuthi:

Mlangeni<sup>6</sup>, it is me who is explaining.

'Nithini? Niyabusa? Ukubusa kwenu akulitho;

now he says: "What are you saying? You

landelani uSoshangane ngobuyobuyalitha

are enjoying life? You enjoying life is

the lakwaZulu. Ngiqinisile ngiqinisile

nothing. Follow Soshangane because he

95 bantfabenkhozi  
singular: umntfanenkosi } — see glossary

96 sikhonyane — literally means 'locusts'

97 sifanakalo — Slang or the language used in the South African Gold mines, where different ethnic groups are forced to use one common language by their single common interest — working. This language is a 'compromise language', made up of bits of Zulu.

98 'animals' — in this context this word seems to be a slang word, expressing the idea that the people referred to are 'big' or 'important'. It is one of those words which don't mean something special.

99 umdlebe — species of poisonous tree of the Euphorbia family, *Synadenium arborescens*, from the bark of which a powerful umdulelo charm is made. Natives believe that the smell of the flowers causes death.

impela." Ukhapha lonkhe libutho lelikhona  
will take the Zulu <sup>12</sup>. Verily, verily indeed.  
wonkumntokhona wakhishwa.

He sent all libutho<sup>33</sup> which was present, everyone.

D.D. Ngisho bantfabenkosi imbala?

even bantfabenkosi<sup>95</sup> indeed?

B.M. yebo. Kulandelwe nje nedi uSoshangane

yes, so that they could go and fetch only

Ngobimpela ngiqinisile ngisabathe ngisaki

Soshangane. "Because, verily, whenever I am

ngibonabantwabakhe bayabuya bayalithati

asleep, I see his children coming back

lakwaZulu. Uyalikhaphake le'buthoke; liyabho

to take Zululand." He then despatched the

mba ke. Kanti sesifikile, uthi lombando,

libutho<sup>33</sup> and it went. Yet, having arrived,

naloku sasikhona sikhonyane nje kepha

this history says, although sikhonyane<sup>36</sup> was

nine mathonga sanigega, sanesaba.

present, but we were afraid of you the Thonga.

D.D. Nafike nawagega emathonga

You, on arrival, skirted the Thonga [people]

B.M. Oh yes! emathonga sawagega yeDkamin

Oh yes! we skirted the Thonga [people] ye

Hhawu akukho sifanakalo; hhayikhona,

Dkamin. Hhawu<sup>31</sup>, there is no sifanakalo<sup>97</sup>. No

hhayikhona, ngobokuningi sakufunda sesi-

no, because we learnt a lot from you,

kufundiswa ngini zilwane. Ngoba nalesihle

animals<sup>95</sup>. Because even the tree of umdlebe<sup>97</sup>

hla semdlebe sakufunda sesikufundiswa

we learnt about it from you [people]

100 isichitha - a mixture of herbs and other secret ingredients known or to cause a home or people in a country, office, etc. to desire to abandon whatever is being done, and to become unpatriotic, thus leading to the destruction of the home, office, country etc.



ngini. Wo - sekuyasitshela kwamathonga,  
Wo<sup>53</sup>, the Thonga [people] then told us. The  
kuthi: "kulula, kulula; thatha sikhahla somdlebe  
said: "It is easy, it is easy; take the tree of  
kuba kanje, kuba kanje, kuba kanje, kuyalu-  
umdlebe<sup>41</sup>, like this, like this, it lumba's<sup>53</sup>. The  
mba. Sekuyasuka kwemathonga, angizukuxela  
the Thonga, [well], I won't tell you that  
xela ke loko

D.D. asedlule

let us pass.

zelo

B.m. kwendlunkhulu

it belongs to the great house.

lwo

D.D. asedlule

let us pass

B.m. akusikokwami. Manje ke, sekuyasinikake;  
It is not mine. Now ke<sup>2</sup> they [the Thonga]  
Sesiyakuthatha ke lokoke. Sikunikwa ngini  
then gave us and we took it, we were

noko. E - kuyamlumba, kuthi: "Wo akulutho,"  
given by you, though. E [um] it lumba<sup>53</sup>, saying  
sekuthela sichitto, kuthela sichitto lemva.  
"Wo<sup>3</sup>, it is nothing" [the Zulu attack], and poured

D.D. Wo<sup>1</sup>  
Wo<sup>1</sup>'s

/sichitto<sup>100</sup> behind.

B.m. [B.m. is laughing].

D.D. qhubeka  
Continue

B.m. ngekhathi lisuka libutho lilandela thina,  
by the time the libutho<sup>58</sup> leaves [Zuluband]

101 nkona —

lithi liyakithi. Basale bamwukdale, liyaphel  
pursuing us, they then rose against him [at  
libutbo lakhe siligeda ngesihlahla sasemda  
home] and his libutbo<sup>98</sup> got finished; we finished  
be. Ngiko phela lapha khona kubongwa  
by the umdlebe<sup>99</sup> tree. That is why and where  
uDingane bathi "inkomo yathisankona  
Dingane is praised thus: "the cow said it  
kanti seziyowuf umdlebe kaSoshangane."  
was still nkona<sup>101</sup>, whereas they were to die of  
kantanibabuzi yini, ye Dlamini? ye<sup>23</sup> Dlamini  
Umdlabe at Soshangane's [place] "Don't you ask the

D.D. le-  
there

B.M. | \_\_\_\_\_, niphike kuthula nje anibabuzi  
you keep on being silent, you<sup>don't ask</sup>

D.D. le... bebafike leng batsi basendleleni bay  
there - they had come there, when they were on  
wugadla Soshangane. leyi, lapho Soshangane  
the way to attack Soshangane there, where Soshangane  
ne asa... ukhosele Soshangane?  
had... Soshangane had asked for asylum?

B.M. cha - akazanga khosele uSoshangane  
No Soshangane never asked for asylum.

D.D. wafika wentanani?  
On arrival what did he do?

B.M. wayezendlulela nje uSoshangane, azanga  
Soshangane was just passing; so that  
ngeni - -  
he could - -

D.D. wafika abetendlulela yena?  
when he arrived, he was just passing?

B.M. yebo, azange kesikhosele kumuntu hina  
+ yes, we never asked for asylum <sup>from</sup> anybody

D.D. azange futs'akahlasele lapho?  
He never hlasele there too,?

B.M. Cha, azange kesikhasele nje asizendulele  
no, we never hlasele, we were just passing  
nje sihamba. Safike sawakha njumuzi,  
we, on arrival, built a homestead there,  
naba laba labalaphozansi.  
these are, down there.

D.D. | Nabo sebasentansi \_\_\_\_\_  
they are now down [there] \_\_\_\_\_

B.M. yes uyabona labaka Ndwandwe lapha  
yes, you see those of Ndwandwe there  
labangathi bo-- naba baBhukwane, angima  
who seem as if-- these ones of Bhukwane  
zi ke Bhukwane kuthi uzalwa ngubani,  
I don't know who begot Bhukwane, but  
kepha basala kithi labo  
those remained from us.

D.D. babakhona nje impela nasowutawubhete-  
They were quite present, when you are to  
twandle <sup>lapho</sup> labakhile  
go towards <sup>up</sup> efwandle, there they had built [homestead]

B.M. yes  
yes

D.D. lapho ba-- be Nguni lapho?  
there, they are the Nguni there?

B.M. yes, yes, kuthiwa kuka Ngaba. Igama lalo-  
yes, yes; it is said that it's Ka Ngaba, the  
muzi. Wafike wawakha ke (Iwamuzi).  
name of the homestead. On arrival, he built

102 umuti - } see glossary  
variant: umuzi

103 lidlangala - a temporary structure intended to be a residential place, while (in some cases) a more permanent structure is being constructed.

kwakulidlangala lathe. Sesiwendula. Noko-ke  
this umuti<sup>102</sup>; it was his ledlangala<sup>103</sup>. We then  
bucili lobuningi sasibutholelakini. Lobunye;  
passed on. Anyway, <sup>we got</sup> a lot of tricks from your  
sabutholimpela lakini

place. We really got some tricks from your place.

D.D. Ngalamafsha, uyavuma lokutsi lapho akuzo.  
In short, you admit that there, there was  
nge kublaselwana?

no fighting?

B.M. No! no! no! no!

No! No! no! no! [no fighting]

D.D. akesibuye

let us come back.

B.M. asikhumbuli thina, asikhumbuli thina,  
we don't remember, we don't remember.

D.D. nabake bakamkhatjwa leleseba -- bangun  
here the Mkhathjwa [people], who have  
lesebala

the Nguni who are now here.

B.M. asewume Dlamini; asewume mtangeni.

Please stop, Dlamini; please stop, Mtangeni.  
ungaboyijuba phakathi ino  
don't cut things in the middle -

D.D. Ngilalele Mnguni

I am listening, Mnguni's.

B.M. Siyehlake manje, siyehlake manje; nases

we descend now, we descend now.  
hla lapha, uze lo- loMawewe wena  
when we descend, Mawewe, about who  
lozukhuluma ngaye, ngithi ngiwaMawewe  
you have been talking [resulting in my

Ka Soshangane mine

zinyinj I am of Mawewe of Soshangane, myself.

D.D. e-e-  
yes.

B.M. Minanje ngiwa kwa Mawewe kwa SoSoshangane

Myself I am of Mawewe of Soshangane.  
to Mawewe kwa Soshangane phela wazalelwa  
This Mawewe of Soshangane was born in  
le kwa Zulu.

Zululand.

D.D. e-  
e (yes)

B.M. enhhe. Wazalelwa le, behla sebehla naye;  
enhhe<sup>26</sup>. He was born there, they came

uzalwa ngu Soshangane, ngumntana Soshangane  
with him here; he was begot by Soshangane, its Soshangane  
/ne's child.

D.D. e-  
e-(yes)

B.M. enhhe. Sryehla, siyehla, siyehla; nasifika  
enhhe<sup>26</sup>. He descended, descended, descended.

(apha, uyalibona naliphoyisa labatsi ngu-  
when we arrived there, do you see this police-

Madolo.

man-called Madolo.

D.D. Madulo - - - - ?  
Madulo - ?

B.M. Madulo Madulo Madulo; naliphosetlita  
Madulo, Madulo, Madulo; the police-  
kini.

man which is here, in your country.

D.D. laka Ngwane, ngiyambona Madulo  
Here in KaNgwane<sup>8</sup>, I see Madulo.

B.M. yes, the senior police  
yes, the senior police

D.D. ngiyambona  
I see him.

B.M. yes, top man. yes. Madolo, ubukhosi  
yes, top man. yes. Madolo, is majestic  
phela  
by the way.

D.D. Wasebukhosini Madulo?

Does Madulo belong to the royalty?

B.M. e-e. - ubukhosi phela Madolo. Ungeze wami  
yes he is majestic <sup>this</sup> Madolo. You can't  
za, ubukhosi phela Madolo.  
ask him, Madolo is, indeed, majestic.

D.D. ngilalele

I am listening.

B.M. enthe. Nasifika kulaba baka Madolo, baka-  
enbhe<sup>26</sup>. When we arrived to Madolo <sup>people</sup>  
Madolo bayeza bayethula kithi; kalabani  
the Madolo came and paid tribute to us, those  
nje<sup>ngile</sup> sebayethula, azange sihlasele muntu  
who are many that side; they paid tribute to us,  
thing.  
we never blasela<sup>43</sup>, any person.

D.D. e---

[unclear]

B.M. | Bona bayibona kuthi;  
They themselves saw  
no kufanele lokuthi sibaphathe. Kufanele lokuthi;  
that it was legitimate for us to govern them,  
sibaphathe  
it was legitimate that we governed them.



D.

B.

D.

B.

D.

B.

Magnuda II

D.

D.D. bangemakhosi nabo ?

they are/were kings, too?

B.M. e-e, awu bavele bathula vele bathi "no,  
yes, awu<sup>15</sup>, they just kept quiet and said: "no,  
thine Siphathwa nguwe, Siphathwa nguwe  
we will be governed by you, governed by you,  
Siphathwa nguwe, Siphathwa nguwe"  
governed by you."

D.D. e---

e (yes)

B.M. Sabe sikhubeka; <sup>went on</sup> Sidosiyaklasela. Sasigola  
+ We then continued; still blaseling<sup>48</sup>. We were  
Sikhonyane, Sasigola Sikhonyane thina  
by now catching locusts, we were catching  
ye Dlamini, Sasigola Sikhonyane thine  
locusts, ourselves, ye<sup>23</sup> Dlamini; we were catching locusts

D.D. ngiyasati Sikhonyane  
I know locusts

B.M. e--- uyabona sikhonyane uyathinti-  
e (yes). you see, locusts, you just sweep  
thela nje esakeni. Sasenza njalo ke thina  
into a sack. We were doing that ourselves  
Sithintithela esakeni, sithintithela esakeni,  
sweeping [the locusts] into a sack, sweeping  
sesifike sathrumuzi le kuthiwa kuse-  
[it] into a sack. Having built umuzi<sup>102</sup> then  
Magudu, eMagudu esibili, uyazi wake  
at Magudu, at second Magudu; do you know  
wafika lapha?  
have you ever got there?

D.D. e-e-

yes

B.M. lapha kithi baka Gasu, bathi Magudu?  
there at our place, those of Gasu say Magudu?

D.D. Sengilablekile ke lapho  
I am now lost there.

B.M. Wa...  
Wo<sup>13</sup>...

D.D. sengilablekile  
I am lost.

B.M. uhambe uyengizuthi uya kubo Ntshayi-  
you go as if you are going to Ntshayi-  
ntshayi?  
ntshayi's place?

D.D. hha... sengilablekile  
hha<sup>70</sup>, I am lost.

B.M. Kukhoni eMagudu ke lapho, eMagud'esibili  
there is eMagudu II, there.

D.D. e-e- Sengilablekile impela.  
yes, I am lost, really.

B.M. sesakha la eMagudu. Ngiyapho ke Mzay  
we there built En umutu here at Magudu.  
ke, sekufika nine bamshana, empeyen.  
that is when, Cousin, you arrived, you nephew  
Seniyafika ke nine nizokhuluma nge-  
you came to talk about money, to  
mali, kuthandiye; Thandiye lozalwa  
Thandiye, Thandiye who was begot by  
ngu Zwide.  
Zwide.

D.D. Sekukuphi lapho, sekule?  
Where was/is there, was it there yonder.

B.M. enzansi ye pheya yoyeya kimi ye  
Down there, listen to me, there.

D.D. Kantsi lentle lelesikhuluma ngako kaku.  
Does it mean that the thing we are talking  
kwentekanga la ?  
about happened this side ?

B.M. phela se sisukile le Dlamini  
We had, by then, moved there, Dlamini.

D.D. aboku!  
oh!

B.M. bani Lingwane phela  
Be a Ngwane [person] please.

D.D. oh, qhubeka  
Oh, continue.

B.M. lona lothungalilayela indlela liyazi  
that [a Ngwane] which, once shown a path, knows

D.D. ngilalele  
I am listening

B.M. Manje ke sesifika le sakhumuzi ke  
Now, on arriving there, we built an umuzi  
sithi, kuse Magudu, Akhona nje Magudu  
which we named Magudu. There is nje<sup>3</sup>,  
esibili, nanamhla naloku nomunganya  
the second Magudu today, even  
khona  
if you can go there.

D.D. e-e  
yes.

B.M. Sowuyafike ke lo, bathumamadoda ke  
Then this one arrived; they sent men, sent  
athungwa ngulo Thandiye. "Awu, nifunani  
by this one, Thandiye. "Awu<sup>5</sup>, what do you  
ke manje, senifuna ligula ke bafana  
want now, you now want the ligula<sup>#6</sup> [you]

bakithi

boys of our place

D.D. e-e-e-e-e

e-e-e-e-e (showing interest in what is said)

B.M. asiyichaze kahle Dlamini, ayikhluphi  
let us thoroughly explain it, Dlamini, this  
lento, siya zekeyana  
thing does not trouble, we are telling each other

D.D. e---- sesifu----

e [um] we naw---

B.M. kanti siyalwa yini?

are we fighting, by the way?

D.D. Sesifuna ingula

we now want ingula<sup>46</sup>.

B.M. nicela ligula. Niyalithenga ngezinkomo.

You are asking for ligula; you buy it with cattle.  
Siyaninika leligula, sinika phe/umshana.  
we give you this ligula<sup>46</sup> we are, in fact  
to phela lomswazi lo, uthi malume  
giving it to the nephew. This one, Mswati  
phela laku Mawewe, akusiyumzala  
says uncle to Mawewe; it's not his cousin  
wakhe, bantyu bayablanganisa  
people mix [it] up.

D.D. e---

e-(yes)

B.M. ngumz---, ngumalume wakhe.

it's his uncle.

D.D. ngasizatfu lesitsini?

By what reason?

B.M. ngesizatfu sokuthi Thandile uzalwa

By the reason that Thandile was begot