

S.O.H.P. NDWANDWA HISTORY: Boganá Nxumal 2/4

69 Zulu - literally the sky 1. But it is also used  
to denote heaven. 2. Of, in, about or  
for Zululand.

70 nontshi -

71 umgubha - noun. A certain type of dance  
of slow ceremonial dance-song

D.D. e-e

yes

B.M. Hhawu! habe! Hhayi kuthi mhlawumbé ngi-  
 Hhawu<sup>31</sup>! habe!<sup>61</sup> It's not that maybe I am  
 yafunisele yini yeDlamini, angikufunisele  
 speculating ye<sup>23</sup>-Dlamini; I am not speculating  
 loku, yinto lengiye ngiyifune, ngiyazi kuthi  
 is thi It is something I [usually] search for and  
 ngikhuluma ngani. Ungakhulumi ngento  
 [get to] know what I am talking about. Don't  
 ungakayiboni, Mlangeni, ngobuzawukhulu  
 talk about something you haven't seen, Mlangeni<sup>65</sup>,  
 mamanga, ungakwenzi loko.  
 because you will tell a lie, don't do that.

D.D. labeNguni bonke banetkani

These Nguni all have stubbornness

B.M. awu Cha, asinayo inkani:

awu, no, we don't have stubbornness.

D.D. abajiki

they don't go back.

B.M. kwenziwa wukuthi ngoba Sishungisela

It is caused by this that we are Shungisela<sup>66</sup>

ngensingizi, uyayazinsingizi?

by insingizi<sup>67</sup>, do you know insingizi?

D.D. Inyoni?

the bird?

B.M. enbhe, kuthiwa uthinta thina nje, wayithi-

enbhe<sup>26</sup>, it is said: "You touch us nje<sup>3</sup>, you have

nta inyakanyaka. Wayithintinsingizi nyoni,

touch inyakanyaka<sup>68</sup>; you have touched

Wayithintinsingizi, yemadoda wathintinsingizi

insingizi<sup>67</sup> bird, you have touched inyakanyaka<sup>68</sup>;

65 mlangeni — } refers to a member or  
also (plural) emlangeni } members of the Dlamini lineage  
and, sometimes, also to people  
in general. In the latter case  
it is usually meant to be a  
polite address-name, in the  
former, to be Sinamatela  
(see glossary) of the Dlamini.

66 shungiselwa — have smoke made for someone  
or something to inhale (medicine).

67 insingizi — ground horn-bill.

68 inyakanyaka — a problematic thing;  
something that would involve  
one in trouble (usually for  
a long time).



ngoba angikwazi loko.

because I don't know that.

D.D. Asichubeke.

Let us continue

B.M. engibazi kahle mina, bantwaba Sikhunyana  
those whom I know very well, are Sikhunyana's  
base yuthrehi. kene Natali, bathona nanamkh  
children which are at Utrecht. There in Natal,  
naloku, kuthiwa ba Sikhunyana.

there are present even today, it is said they are of Sikhunya<sup>na</sup>

D.D. enbhe  
enbhe<sup>26</sup>

B.M. BaSomaphunga bengihlala nabo mani! Noma  
[Children of] Somaphunga, I was staying with them  
singaya nawe namanje uthi ufuna ngikun-  
mani!<sup>63</sup> Even if we can go with you now, if  
bonise bantwaba Mgojana ka Somaphunga,  
you say you want me to show you children of  
ngingakuthatha ngiyekufaka mina. Nanamkh  
Mgojana of Somaphunga, I can take you to them and  
naloku.

put you there, even today.

D.D. kapho Jozi?

there [or here] in Johannesburg?

B.M. lithayikhona base babuyelekhaya, kweZulu

No, they are there yonder, they<sup>have</sup> returned home in Zululand

D.D. base babuyela kaZulu

they then returned to Zululand.

B.M. Hhe-e, bhawu! Ngingafika ngikubonise

Hhe<sup>64</sup> bhawu! I can arrive there and

kuthi 'naba' ngiyabazi bengihlala nabo.

Show you that 'here they are', I know them;

I used to stay with them

63 mani! — possibly the equivalent of  
'man!' in 'Hey man!', etc. in English.

64 bhe — (or bhee) interjection. 1. of  
amazement 2. of sympathy.

B.M. Baka Mandlakazi; ngumuzi waYanga <sup>that</sup> wawakha  
 Those of Mandlakazi: it's Yanga's umuzi<sup>20</sup> had been  
 in SoShangane, ngulakuhlala khona Ligula;  
 built for SoShangane; it's where Ligula<sup>46</sup> stayed;  
 ligula leligez'uZwide koYanga.  
 Ligula with which Zwide of Yanga washed.

D.D. utsi "umwile?"

He says: "Have you heard him?"

B.M. <sup>with</sup> uyabuz' uzwide koYanga uthi: "Ulwile  
 Zwide of Yanga is asking, saying: "Have you heard  
 yini (elibhungwana) lika Senzangakhona?"  
 this (libhungwana<sup>62</sup>) of Senzangakhona?" He said:  
 Uthi: Ngilizwide wena watomkhulu: loZwide  
 "I have heard him, you watomkhulu<sup>56</sup>" This  
 ke, ngizokuchazela kahle ke, ngifuna kuku-  
 Zwide ke<sup>2</sup>, I will explain very well, I want to explain  
 chazela maduze naku; Zwide uzala  
 to you (shortly) this. Zwide begot Somabhuku,  
 uSomabhuku; uzala Sikhunyana. Nanka  
 he begot Sikhunyana. Here are his two sons,  
 amadodana akhe amabili aggamile ye-  
 who are famous ye<sup>23</sup> Dlamini; it's them nje<sup>3</sup>  
 Dlamini. Ngiwo nje lawa.  
 these.

D.D. loSikhunyana e, ngito kuphikisa kable,  
 This Sikhunyana e-umf, so that I can argue with  
 sesatsi kuseSikhunyana, kukhona sikolo  
 you very well, we have come to say it's at Sikhunyana,  
 lokutsiwa kuseSikhunyana lapha kaNgwane  
 there is a school, which is called Sikhunyana <sup>kaNgwane</sup> here in,

B.M. Cha, anga, ngeke ngingene ke, lapho ka  
 No, I don't, I can't enter there



62 libhungwana } - libhungu - noun: young  
derived from libhungu } man, youth, libhungwane  
is a comparative term,  
denoting a younger person  
than a libhungu, but also  
conveys the sense of belittling  
the person (in some contexts)



mpela, waba neyimpimbi mpela, waba neyinhloli  
 we sang when returning from war. All this he really wanted,  
 nako konke. Ngoba akekho umuntu wayemesaba  
 he had spies and informers, because there was no  
 nyengathi, nalamhla naloku usasesaba. Ngiku-  
 person he [Shaka] feared like us; even today, he is  
 chazele lo Dlamini; usangesaba naloku-  
 still afraid of us. Let me explain this to you,  
 ngikhona. Bayangesaba. Ngeke, abawadli kahle  
 Dlamini; he is still afraid of me, as I'm present.  
 nje abawadli aphelele impela.  
 They don't eat [amabhele<sup>59</sup>] aphelele<sup>60</sup>

D.D. Ngalaba bakamandlakazi?

because of those of Mandlakazi?

B.M. Ngalaba bakithi, labakaNdwandwe! Nalamhla  
 because of those for us, the Ndwandwe! Even today  
 naloku basawadli bakamageba ahlala eyibi-  
 n, zye + {food} and it settles on their livers really,  
 ndini impela. Ngingasho bakhona; hhowu habe!  
 I can say [this] even in their presence. Hhowu<sup>31</sup>!

Benaisho bakhona mosi eGoli ngesabeni?  
 I have been saying [this] in their presence in Johannesburg.  
 Hhowu, habe!

what can I fear? Hhowu<sup>31</sup>, habe<sup>61</sup>!

D.D. Ngilalele mntfanemng ni, ngilalele.

I am listening, mntfanemnguni, I am listening

B.M. Ngibesaba nje kothi ngikhonipha nine

I fear them only because I respect you [people].

D.D. Ngilalele, bakamandlakazi laba, bakamandla-  
 I am listening, those of Mandlakazi, these are of  
 kazi.

Mandlakazi.

60 'abuwadli aphelele' - they feel insecure; they  
are never relaxed.

61 habe - an interjection, belonging together with  
hawu or hhuwu - see footnote 31



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## Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name  
Naam

S.B.S. (Zwick History)

Subject  
Vak

Dumisa Dlamini interview

Place  
Plek

Ndwardura

Book 3

Faint Ruling with Margin  
Dowwe Lineëring met Kantlyn

JD. 267

30  
lu? Seziyaqudelana ke, uyayizwa n-Shaka  
they then faced each other; Shaka, too, felt strong  
seziyaqudelana. Kepha ke, ngizawuhamba ngi-  
to face Zwide and they faced each other. But then I  
yisho nje impela, kuthi: "hhawu, noma kunge-  
will keep on saying that 'hhawu'<sup>31</sup>, whatever may  
thiwa mpela kunjani kunjani kunjani, Singa-  
be said really, we can file a charge against  
mfaka icala kuleyinsuku zanamuhle  
him/her in these days, I can win the case  
ngingaliwina min icala, kulaba baka Senza-  
myself, against those of Senzangakhona. Yes, I  
ngakhona. E-e. ngingaliwina. Manje nakoke,  
can win it. Now, there it is, when they wanted  
nasezifuna kusukelana mpela ke, sowuthu-  
to fight, then he sent his runners, because  
mi zigijini zakhe ke naye ngokuhlaka  
of his cleverness. That, anyway, was nothing,  
nipha kwakhe. Loko ke bekungalutho ke  
it doesn't bother, that, because it was-  
loko ke, akuhluphi ke 'loko ke, ngoba kwaba

D.D. tiffungwa ngubani tigiirmi?

The runners were sent by who?

B.M. Ngu Shaka, kwabakhona umthebulo othile.  
by Shaka. There was some certain umthebulo<sup>52</sup>,  
Nokuthola kuthi sihuba maphi amahubo  
including finding out which songs we sang when  
nasiphumimpi; nokuthebula kuthi sihuba maphi  
going to war; as well as kuthebula<sup>52</sup> which songs  
amahubo nasibuyempini. Konke loku wakwenza



30  
lu". Seziyaqudelana ke, uyayizwa na Shaka  
they then faced each other; Shaka, too, felt strong  
Seziyaqudelana. Kephake, ngizawuhamba ngi-  
to face Zwide and they faced each other. But then I  
yesho nge impela, kuthi: "hawu, noma kunge-  
will keep on saying that "hawu"<sup>31</sup>, whatever may  
thiwa impela kunjani kunjani kunjani, Singa-  
be said really, we can file a charge against  
mfaka icala kuleyinsuku zanamubla  
him/her in these days, I can win the case  
ngingaliwina mina icala, kulaba baka Senza-  
myself, against those of Senzangakhona. Yes, I  
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nipha kwakhe. Loko ke bek ngalutho ke  
it doesn't bother, that, because it was-  
loko ke, akubhuphi ke 'loko ke, ngoba kwaba

D.D. Hifungwa ngubani tigiimi?  
The runners were sent by who?

B.M. Ngu Shaka. Kwabakhona umthebulo othile.  
by Shaka. There was some certain umthebulo<sup>52</sup>,  
Nokuthola kuthi sihuba maphi amahubo  
including finding out which songs we sang when  
nasiphumimpi; nokuthebula kuthi sihuba maphi  
going to war; as well as kuthebula<sup>52</sup> which songs  
amahubo nasibuyempini. Konke loku wakwenza

D.D. badzala

they are old.

B.M. nhhe-e, badzala kulento le.

yes, they are old in thing.

D.D. Ngrlalele.

I am listening.

B.M. Ngibona banikazi baleligula nje, beba

They are really the owners of the ligula<sup>46</sup>; phathele thina, bayazi nanambla naloku.

they were administering it for us, they know even today

D.D. iyachelwimphi, ichelwa ngani?

the imphi<sup>72</sup> is sprayed, sprayed by what?

B.M. iyachelwa, ichelwa ngeyintelezi ~~zakhona~~

it sprayed, sprayed by izintelezi<sup>79</sup> for them,

zempi yeyintelezi, insingizi.

for imphi<sup>72</sup>, the insingizi<sup>67</sup>

D.D. tiffolakalaphi?

where are they found [the tintseleti<sup>79</sup>]? <sup>besingizi</sup>

B.M. angazi phela ngoba <sup>besingizi</sup> sesiya, lokwama-

I don't know, because we are going, even

shangane kwakithi noma sengikubuza,

when I ask these Shanganes for us, they

kubese kuyangidoja ngingabe ngisakuzwa

dodge me, and I end up not getting

kahle, kodwa kona ke - -

this properly, but it - -

D.D. Ngobe nawe sowungidoja nje, mntfane

As you, too, are dodging me nje<sup>3</sup>, mntfane

Mnguni

Mnguni<sup>6</sup> [they both burst into a laughter]

B.M. Hhawu

Hhawu<sup>31</sup> [laughing]

79 Intelezi

plural Intelezi

Variant: Intseleti

— herbs, usually in water,  
used to spray on a home  
person, army, etc. in order  
to strengthen or protect  
these, against evil.



D.D. Hhawa

Hhawa<sup>31</sup>

B.M. baningwane,  
be a Nguane

D.D. Ngilalele

I am listening

B.M. BaniNingwane, ngukonje ngikhetse wena.  
be a Nguane, that is why I have chosen you

D.D. e-e

yes

B.M. enhhe. Uthi ke Mlangeni lapho ke e  
enhhe<sup>26</sup>. He then, Mlangeni<sup>6</sup>, when the  
nase imbong'imbongi, iyambong'iyambo-  
imbongi<sup>78</sup> bonga'd, the imbongi bonga'd,  
nga iyambonga, iyachelwa impi; yalu-  
the impi<sup>72</sup> was [by then] being sprayed [with  
ngiswa impi.

ritual medicines], the impi<sup>72</sup> was being prepared

D.D. iyachelwa impi

the impi<sup>72</sup> was sprayed [with the medicines]

B.M. enhhe, iyalungiswa impi, ilungiswa

*Nkabandle* enhhe<sup>26</sup>, the impi was being made ready by  
ngu Nkabandle, nababaseLwandle; badala  
Nkabandle - these Lwandle [people] are old in  
kulento labayenzayo ye Dlamini, asyo  
this thing which they do ye<sup>23</sup> Dlamini; its  
yanamubla, baka Mkhathshwa phela laba  
not for today. These are the Mkhathshwa [people]

D.D. badzala

they are old.

B.M. nhhe-e.

yes.



<sup>78</sup> imbongi — the official, one of whose tasks  
is to say or sing the praises  
of a king or chief.

bonga — to say or sing praises.

39  
nu

B.M. oh yes! oh yes! Uthi lomlando wawu<sup>9</sup>  
oh yes! oh yes! This history says Zwide  
Zwide waphelela, kwangenwa esibayeni  
dressed up fully; it was entered into the cattle  
yabona imbongi; yamthatha, yamthatha  
byre and the praise-singer sang [the praise].  
yamthatha, yamthatha, yamthatha, yamthatha,  
He [praise-singer] took him [Zwide] praising  
ibongu Zwide koyanga. Ukhiphiphi mnye  
Zwide koyanga. He was despatching an  
uyayikhipha

impi<sup>12</sup>, he despatched it.  
D.D. Ikhishwa nguye matfupha?  
It [impi<sup>12</sup>] was despatched by [Zwide] himself.

B.M. e-e phela, impi ikhishwa yinkosi.  
yes, indeed, the impi<sup>12</sup> is despatched by the  
uyayikhipha, uyayikhipha, uyayikhipha  
king. He despatched it, he despatched it,  
uyayikhipha - - -  
he despatched it. - - -

D.D. bengingatsandzi kukukhipha lapha, Mnguni,  
I didn't want to dislodge you from Rere,  
Kepha bengitsandza kutsi Nayiphuma  
Mnguni, but I would like [to know] that, when  
lemphi, iyaye iphume makhala yini  
the impi<sup>12</sup> is being despatched, it is despatched  
noma iyeyiphume - - -  
alone, without. - - -

B.M. Kahle phela Dlamini, asube kNgane ngi-  
no, Dlamini! be a Ngwane, [and] I will  
kuchazele kahle.  
explain to you very well

ke

D.D. wenela  
[until] he was satisfied.

B.M. ~~ee~~ - wenela vele Dlamini, awu zithe  
yes, he was satisfied, indeed, Dlamini. <sup>when</sup> ~~Awu~~

D.D. lapha ekugaleleni kwenu: Mnguni.  
[What about] in your striking, Mnguni.

B.M. lalela nkosi...  
listen nkosi<sup>74</sup>

D.D. Ngiyacalisa ngihle ngikwephula lulwini;  
I apologize, I sometimes break your tongue<sup>75</sup>  
Sawunibonile yini kutsi nigalela kanjani?  
Has he seen how you strike?

B.M. uyazi, hawu! uyazi  
He knows, hawu<sup>31</sup>, he knows.

D.D. nigalela kanjani, niphaka kanjani  
How do you strike?; how do you phaka<sup>76</sup> it?

B.M. hhawu, uyazi, ha! uyazi  
hhawu<sup>31</sup>, he knows, ha<sup>77</sup>, he knows.

D.D. loku ngiva kutsi kwakuphuma luphondo,  
I hear that a horn would get out, a  
kuphume luphondo, bese kuba nesifuba  
[another] horn would get out and then the  
ekhatsi.

Chest would be in the middle.

B.M. Oh yes! uyazi, uyazazela naye;  
oh yes, he knows, he, too, knows for  
uyazazela, uyazazela, uyazazela, uyazazela  
himself, he knows for himself.

D.D. | Sawuyitadishile  
he has studied it —



74 nkosi — see glossary

75 means to interrupt someone while talking

76 phaka — 1. serve out (food), dish up.  
2. Distribute, allot.  
3. send out an army; commission

77 ha! — interjection 1. of pleasurable surprise  
2. of disappointment at missed opportunity.



B.M. enhhe utfumeki yigijimi  
enhhe<sup>26</sup>, he sent runners.

Why don't you see them?

B.M. Hhawu unkulunkulu nasefulathela <sup>asayikhiphinto</sup> uyikhipha  
Hhawu<sup>31</sup> when God has turned <sup>he back</sup> against ~~someone~~  
 kanjalo unkulunkulu; wenza liphutha nje, into  
 getting something out [of sight], he does it, as  
 ungabasajibona kuthi ithamba kanjani. Naloku,  
 way; he makes a mistake nje<sup>3</sup>, such that ye  
 na Jesu naye wathi noma bowunezoneyinkulu  
 no longer see a thing, as to how it goes. Although  
 kunjaniyani kepha akubanganjalo nasekufike  
 Jesus himself said "even if you had many great sins  
 lilanga, kwase kufike lilanga, mine ngiyakha  
 etc.", but it wasn't like that when the day had come.  
 lelwa wukuthi kwasekufike lilanga lethu  
 the day had come, I believe<sup>in</sup> that our day for defeat  
 lokuba sehlulwe. Hhayi nje ukuthi yini,  
 had come. Not that it was/is what, even today  
 nalambila naloku uyazi nje.  
 he knows.

D.D. Utsabenineutse?

Having deutsd<sup>73</sup> you?

B.M. uthu basinutha, uyasinutha ke, uyasinutha  
After nuthing us, he nutha'd us, nutha'd

<sup>73</sup> ngutsa — } 1. pluck, 2. steal personal  
variant: ncutsa } items for witchcraft.

njemunye angicuthela unwele lwabo nje,  
just one, who can unpluck their hair nje, a  
unwele". Ngikohje ubona baka Ndwandwa  
hair, "That is why you see the Ndwandwa, even  
uthi noma amncane bese sowuba mhlophe  
if young, grows grey hair on the head; it  
enbloko; kwesukela lapho. "UNwele nje lwabo  
started there." Just their hair, it will be alright!  
Kungalunga." Awu nebala. Phela kwaloko  
Awu<sup>15</sup>, indeed, he never had a hope, he still did not  
Solakethembi, awu solo akethembi  
have a hope.

DD. Nangitfole lunwele nje.  
"Only if I could get a hair".

B.M. e-e- kodwa naloko solo akethembi,  
yes, but still he doesn't have a hope,  
uthi "awu Solongeke ngilunge; kepha sesi-  
He says: "Awu<sup>15</sup>, still I can't make it; what is it  
ngaze senze njani?" Zithelanga ziyawusuke  
that we can do?" On the day they were to engage  
lana yayiphethwe ngimi ye Dlamini, yayipha  
in a fight, it [imphi<sup>12</sup>] was under my command  
thwe ngimi Mathupha, yayiphethwe ngu  
ye<sup>23</sup> Dlamini; it was under my command, it was  
Soshangane pure, hhayi, hhayi umfakela.  
under Soshangane, pure, not anyone acting for him

DD. Mzukuwana fibambana?  
When they engaged in a fight?

B.M. Oh yes! oh yes!  
oh yes! oh yes!

D.D. singake fiki, asingabambani; sisentemalu-  
before we get, let it not get ticked in an



72 imphi } - 1. Regiment, army, military force.  
variant: impi } 2. Encounter, fight, engagement;  
battle, war.

35

wayithintinsingizi, wayithintinyoni yezulu,  
you have touched insingizi <sup>ye<sup>23</sup></sup> men, you have  
wathi nontshi nontshi, wayithintinyakanyaka  
touched insingizi, you have touched the bird  
Nawuthinta thina nje utshintinyakanyaka; inbla  
yezulu<sup>69</sup>; you say nontshi<sup>70</sup> nontshi, you have touched  
pheko.

inyakanyaka<sup>68</sup>: "When you touch us, you touch inyakanyaka

D.D. Uyanitsebula Shaka.

Shaka tsebula'd<sup>52</sup> you [people].

B.M. Uyasitsebula Shaka, uyasitsebula, kephata--  
tsebula'd us, he tsebula'd us, but he

lungi.

couldn't make it.

D.D. Unitsebula Shaka, unitsebula naniphuma  
Shaka tsebula'd you, he tsebula'd you when  
umgubho wenu  
you got out [with] your umgubho"

B.M. Enhhe.

enhhe<sup>26</sup>

D.D. nanibuya emphini, nibuya ngemgubho  
when you come back from war, you come with umgubho

B.M. Enhhe

enhhe<sup>26</sup>

D.D. uyanitsebula unitsebula tngoma tenu.  
He [Shaka] tsebula'd you; he tsebula'd your songs.

B.M. Ya, awubonike konke loko. ufuna  
yes, you see ke<sup>2</sup> all that, he was searching,  
kuthike, konke loku usafuna. Uphinde kuthi  
all this he was searching. He also sent [his]  
uthumeliyigijimi. Uthi nawungangitholela  
runners, saying: "If you can find for me

D.D. nibambene?

Still locked [in a fight]?

B.M. e-e. ; sesingana kudla

yes, while we had no food.

D.D. busuku nemini?

day and night?

B.M. aku!, aku!

aku! aku!<sup>185</sup>

D.D. besutsi bona?

they themselves [Zulu] were full [had eaten]?

B.M. oh yes; uthi lomlando kwalala idumbu

oh yes. The history says bodies [dead people]

Nhlangothi zombili. Kwakugenge phezu

lay<sup>Edwards</sup> on both sides. They were falling upon

kwegazi nhlangoni zombili. Oh yes.

blood on both sides. Oh yes.

D.D. kubunikiniki?

They were really locked in the fight?

B.M. Oh yes, bayazi nabo; niboke nibabuze

Oh yes, they too know. You should

Kant'anibabuzi? Niyabesaba? Nibesabani?

sometimes ask them, Don't you ask them? You are

Nesabumuntu? yini umuntu?

afraid of them? What do you fear in them? <sup>of a person? What's a person?</sup> you are afraid.

D.D. lapha kwaku kha sikhali kutsi "ngadla!"

there was a lot of sound (as spears clashed; ngadla!<sup>186</sup>)

B.M. Oh yes!

Oh yes!

D.D. kuthi "ngadla!"

saying; "ngadla!"<sup>186</sup>

B.M. yes!

yes



35 aku! — something like "that's it!" or "exactly!"

36 ngadla! — literally means: "I have eaten!"  
The Zulu people are said to cry  
"ngadla!" when stabbing a person,  
usually in war.

D.D ayikhona asendlule, Mnguni, asesichubeke  
No, let us pass, Mnguni, let us continue.

B.M e-e asendlule, ngoba ngazuthi ingasuke  
yes let us pass, because it seems as if  
ingiphathe kabike nawukhuluma Kanjalo.  
it [this story] can treat me badly if you talk like that

D.D asichubeke nayo  
[D.D is laughing]  
let us continue with it.

B.M. Sebashisa ke, bashisa lokudlake, bashisa  
they then burnt, they burnt the food ke,  
lokudla ke, bashisa lokudlake, bashisa lokudla  
they burnt the food, burnt the food ke  
ke ..., sekutbolakala kuthi asisenakudlake  
it was then found that we ~~no~~ long had food,  
thina ke, sebasishisele kudla, ngokoke  
they had burnt our food. That is where  
njelapha sifike bese siyaba diskhwalifaya  
we disqualify them, saying "No, you had  
khona, kuthi cha, beniyiwinile yona. Kodwa  
fought it, but if there were a person who was  
kubekukhona umuntu oyigxawe mpela,  
a real hero, he/she can disqualify this  
anguyidiskhwalifaya lento ayisebenzi.  
thing, it doesn't work.

D.D Ngilalele Mnguni  
I am listening Mnguni

B.M into engasebenzi, ya ngani ngoba sesibla-  
it is something which doesn't work, because  
ngana nabonje thina asinakudla, Keph'uthi  
when we met them, we had no food, but the  
lomlando sashayana nabo iyinsukrezintu  
history says we fought with them for these

[Probably using  
hands to demonstrate] days.

yanigilikela -

because they then ~~g~~ilikela<sup>83</sup> you.

B.M. akusibo bugili

it is not bugili<sup>83</sup>.

D.D. babuka kutsi nitawutsi ningahlangana, nani-  
they saw that when you meet, when you  
hlangana ngesifuba bese kuyonakala.  
meet by chests, [things] will be bad.

B.M. ya, akusibo bucili

yes, it is not bucili<sup>83</sup>.

D.D. ya, basebatsi kasikhweshe kancane

yes, then they said let us move away a  
sibagedzemanda.

bit, in order to dispower them.

B.M. cha, akusibo bucili

No, it is not bucili.

D.D. Ngrlalele, Mnguni

I am listening, Mnguni<sup>6</sup>

B.M. kube man'abashisanga kudla, <sup>wena Dlamini,</sup> ngasiyayivu-

only if they did not burn the food, you

ma. loku lokwenza kuthi singayivumi kuashi-

Dlamini, we would be accepting it. <sup>84</sup> The thing

swa nakudla; ngikoke thina sike siyikhanu-

which make us not accept it is that this food was

ke nje kuthi, kungathi zingake seyibuyelane

burnt. That is why we, sometimes, long for it, that they fight again.

D.D. usho njalo?

you say so?

B.M. e-e. kungathi zingake seyibuyelane, kungathi

yes, [I wish to see] them killing each other;

zingake seyibuyelane

[I wish to see] them killing each other.



84 meaning we wouldn't be complaining: we  
would be accepting defeat without  
grumbling whatsoever.

Twide praised: desperate  
 his input from  
 Kalandine  
 description of the  
 scheduled - the  
 spear of Coward  
 Shaka avoided to meet  
 Sosh - but 1000  
 Sosh is great is used to  
 don't film

Omene about Sosh  
 doshange born of  
 the Likade  
 Yanga installs  
 his little legs -  
 Twide, Sosh +  
 Sosh at Kwa Mandlen  
 Twide at  
 don't film

PAGES  
 32  
 BLADSYE

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# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Naam S.B.S. (Zwede History)  
 Subject Vak Dumisa Dlamini Interview  
 Place Plaas Ndwanawa  
Book 4

Faint Ruling with Margin  
 Dowwe Lineëring met Kantlyn

JD. 267



benza konke, benza konke, benza konke,  
and did everything [bad], did everything, did every-  
kuze kuphela malanga mpela, solo benza  
thing. They did this for days, burning  
kanjalo, basishiselukuzo  
our food.

D.D. Kantsi leti atimane kesetigalelane setihla  
So they never delivered blows on each  
ngane buso nebuso.

other [the timphiz], face to face.

B.M. e-e mine kube sabambana men to  
yes, myself, if we held each other, men  
men nje, sahlangu impela, sashayana  
to men, [if] we really met and really beat  
impela wangi chitha, a- ngangiyabasalutha  
each other and he defeated me, I would be  
mina

saluting them, myself.

D.D. a- - - - , banishaya nge tactic  
a<sup>82</sup> they beat you by tactic

B.M. ya - mine nga -  
yes, myself I -

D.D. banishaya nge tactic, banishaya nge  
they beat you by tactic, they beat you  
tactic

by tactic

B.M. kodwa ngumkhonto, ngumkhonto wama-  
but it is the spear, it is the spear of cowards,  
gwaya, ngumkhonto wamagwaya.  
it's the spear of cowards.

D.D. ngunaku lokutsiwa bugili, ngobe base seka-  
it is this [thing] which is called bugili<sup>83</sup>



82 a — expressing realization of something  
or a revelation of it; the  
equivalent of "Oh! I see"

83 bugili — 1. cleverness, shrewdness.  
variant: bucili } 2. deceit, trickery. cunningness

uyoyibuza bayokuxatela.

know it; go and ask for it, they will tell you.

D.D. Yabeseyiphumile ke.

then it got out.

B.M. Uyasukake, lapho ngithi khona ngiyoyiwin.

then it began [and] that is where I say I will

ngisho noma ningayithatha--; noma ningathi

win it even if you can take it--; even if you

niyabanika leyandawo, banikeni nje

can give this place to them, give it to them,

nangabe ninganikosheti, kepha siya

if you don't negotiate, but we, too, will

wulifaka nathi elethu icala, sibone

put<sup>up</sup> our case, and see if we can't win it.

Kuthi singeze saliwina yini. Bayasuka

Then they, which is where I, <sup>really</sup> blame them,

ke, lapha mina ngibasala khona empeleni;

that is why <sup>hence</sup> I say: "a...wuu"<sup>80</sup>, whatever

ngiko nje ngithi: "awuu" noma kungathi-

is said, I say "a...wuu", whatever is said, I

wani ngithi "awuu" noma kungathi wani

say "a...wuu". Then [then] burnt food for us, they

ngithi "awuu". Sebasishiselukudla, bashisa

burnt-the food<sup>81</sup>

lokudla

D.D. Katizange <sup>ti</sup> kexlangane?

they never met?

D.D. Hhayikhona! bachela bechelemuwa, basishiseh

No. They retreated, they retreated backwards,

ukudla, bathathinkomo bayibulala, benza konke,

[and] burnt, they took cattle and killed them,

80 a wuu — interject (penultimate stress,  
1. prolonged final syllable) of disbelief  
I don't believe you!  
2. I don't respect that; I don't feel  
(you, he, them, it) deserved this: you,  
he, etc. got it not on merit.

81 'food for us' — here seems to refer to  
the crops, grain, etc., not for people  
who include the informant, but  
for the informant's ancestors —  
the Ndwandwe.



B.M. asikhloniphremasiko yeDlamini  
let us respect customs ye<sup>25</sup> Dlamini.

D.D. Ngilalele  
I am listening.

B.M. enhhe. Uhlala phezu kwenkatha lapho, wa-  
enhhe<sup>26</sup>, he sits on a grass ring. He went  
hamba wayolalesikhumbeni sakhe esimnyama  
to sleep on black cow's hide for him. He  
sentkomo. Waphuma naye umfowabo  
get out with his younger brother; he got out  
oncane; waphuma uSoshangane ngekupha-  
with Soshangane, by [helping] flowering  
kazisimizi yamadoda; Iqhaweliphume  
imizi<sup>20</sup> of men. The hero which got out  
ngenhla kwemuzi noyise utanga lingaka-  
ngenhla kwemuzi<sup>18</sup>, without having reported to  
mbikeli, waphuma naye. Wabese uyahamba  
his father, long. He got out with him [Soshangane].  
uyakhona. Uthi lomlando ...  
He then went there. This history says -

D.D. Ikhishelwa kuphi?  
from Where was it [imph<sup>22</sup>] despatched?

B.M. Ikhishelwa kaNduna, ligama lakhona  
It was despatched from kaNduna [place]  
bathi kuKaNduna, nalambha nalo ku, ubo  
this name is said to be kaNduna; even today you  
hamba uyifune leyondawo.  
go and look for this place.

D.D. e-e.

yes

B.M. enhhe, hambuyeyibuza, nangab'awazi,  
enhhe<sup>26</sup>, go and ask for it, if you don't

D.D. Cha Kulungile

No, it is okay.

B.M. Manje ke, sengisho ukuthi, iyachelw'iyache  
Now <sup>ke<sup>2</sup></sup>, I mean that, it [imphi<sup>12</sup>] is  
lw'iyachelwa, iyachelw'iyachelwa; uthi  
sprayed [with medicine], sprayed, s prayet.  
lomlando kwathi kube ichelwe imphi,

This history says that after the imphi<sup>12</sup> was  
wazizwa naye, uZwide kotanga ukuthi  
sprayed, Zwide <sup>of Lang<sup>9</sup></sup> himself, felt that it [imphi]  
Cha, ilungile.

was okay [by then]

D.D. utiva usekhats'esibayeni

He felt [this] while he was inside the cattle-byre

B.M. e-e- isesibayeni

yes He [Zwide] was in the cattle-byre.

D.D. uwe kusikitela Rugogo

you feel your skin shrinking.

B.M. wabe sowuhambuyowuhlala phezu

He then went to sit on a grass ring or  
kwenkatha. Uyazila manje, uyajizitela.  
coil. He is now mourning for it [imphi<sup>12</sup>]

D.D. inkhatsa?

a grass ring?

B.M. e-e- sihlala phezu kwenkatha thina

yes, we sit on a grass ring, we

D.D. inkhatsa yani le, le--?

what was this grass ring imposed?

B.M. Hhayi bo<sup>1</sup>, ubowahloni phre masico ye Dlamini

No, Dlamini, let us pass; you must respect custom

D.D. hio, Kulungile,

okay, it is alright.

wabo, akuzange kumbhlophe ngrsho enhlizi-  
bothered him even in his heart. Even today  
yeni. Nanambla naloku akubahluphi futhi,  
it doesn't bother them, ye<sup>23</sup> Dlamini. "I don't  
ye Dlamini. Angizwa ukuthi nikuthathaphi lokuthi  
understand where you got this that it  
kuyabahlupha, akubahluphi bo! Bonanje  
bothers them; it doesn't bother them! They  
inkosi labayimisa bona, bazi kuthi ubukhesi  
themselves, the king whom they appointed, they  
babe sebutathwa uSoshangane, ngoba, babe  
know that the kingship was then taken by  
vele bumsikaza, kwakuvele kuliphosa  
Soshangane, because it feinted him; he was  
Kubekwa. Manje bona akubahluphi enhlizi-  
the almost-installed [as a king or chief]. It does bother  
yweni yabo, ngisho noma balele  
them in their hearts, even when they are sleeping,  
labalele khona waklangokuphumula  
wherever they are sleeping. Zwede walala<sup>93</sup>  
uZwede, akukho lokwamhlupha. Kuphela  
in peace, there is nothing which troubled him.  
nje washaya sifungo lasifunga, wathi  
The only thing which he did, was to swear,  
"ngiqinisile, ngiqinisile ngithi abantu  
he said: "Verily, verily, I say the people of  
bakwa Ndwandwa abayuwuphela; bo banje.  
Ndwandwa will never get finished; they will  
Nganankha matshe."  
be like these stones."

D.D Ngiseta Mntfanemnguni, kukhona lapho  
I'm still coming, Mntfanemnguni<sup>6</sup>, there [is]



93 walala - literally means 'he/she slept'.  
1. Sleep - being asleep 2. polite,  
respectful way of saying: 'He/she  
died and was buried.'

B.M. enhhe, kepha wabathatha labantwaba Zwide-  
 enhhe<sup>26</sup>, but he took the children of Zwide  
 kotanga Wamthatha lo  
 of Langa; he took this

D.D. watsi "laba bomnaketfu ngete ngabashiya"<sup>17</sup>.  
 he said: "These brothers of mine, I will not leave them <sup>behind?</sup>

B.M. ya, labo ya, wabathatha labantwaba Zwide  
 yes, these, yes; he took the children of  
 kotanga  
 Zwide of Yanga.

D.D. Nangashona nabo entansi.  
 there he goes with them down.

B.M. e-e bantwabomfowabo  
 yes, his brother's children.

D.D. Ngilalele, phubeka nayo.  
 I am listening, continue with it.

B.M. Asibo bomfowa, asibo bomnakabo; banta-  
 They are not his broth-- , they are not his  
 bomfowabo  
 brother; they are children of his brother.

D.D. phubeka nayo.  
 continue with it.

B.M. wasuyabathatha ke, sawuthatha lo Somaphu-  
 He then took them; he took this Somaphunga  
 nga sawuhamba naye. Nasahamba naye,  
 and went with him, having taken him, the  
 yaphuma nalenkosi yabashiya labaka Ma-  
 king of the Mageza people also got out. It never  
 geza; akubahluphanga ke bona, laba  
 bothered them, these bo Zwide, that the kingship  
 bo Zwide, ukuba ubukhosi buthathwe umf-  
 had been taken by his brother; it never

D.D. e- <sup>be</sup>lalaba<sup>be</sup>weva kini

e [um] those [songs] which they heard from you.

B.M. e-e <sup>yeboke</sup>bathi ke manje bomjuma ke manje,  
yes, now they say they would attack him  
boze bambulale. Wasol'uZwide ukuthi "Hhayi-  
unexpectedly - they were determined to kill him.  
khona, hhayikhona, amazwi akusiwo  
Zwide became suspicious that: "No, No! These  
awami, "waphuma - -

voices are not mine," he got out - -

D.D. Wo! akengiphindze ngikuvise kahle,  
wo! <sup>13</sup>let me, again, hear you thoroughly; let  
singabalekelani; tisi beti-; tibambene nje,  
us not run away from each other. As they were locked  
Zwide <sup>uvela</sup>uselekhaya?  
in the fight, Zwide had remained at home?

B.M. Uselekhaya Zwide.  
Zwide was at home.

D.D. ufukeme?  
He had fukama'd <sup>92</sup>?

B.M. ufukeme. Iphume nemfowabomncane  
He had fukama'd. It [impi <sup>72</sup>] had got out <sup>young brother</sup> with his.

D.D. e- tibambene lena, utsabeyiwe  
e [um] they have got locked in the fight, when  
Soshangane kutsimatimba, akabasabuyele-  
Soshangane felt that it was quite hard to  
khaya?

win, he decided not to return home.

B.M. akabasabuyelekhaya.  
He decided not to return home.

D.D. Sowutheblula libutfo?  
He then tore apart his libutfo <sup>98</sup>?



42 fukama — 1. Sit at a place (e.g. where a dead person's body was placed) as a sign of respect for that person, as well as of mourning. 2. Just as a hen sits on eggs.

53

Dlamini, Sowube liNgwane <sup>ngikuxorele kahle</sup> ngobe nine  
Be quiete Dlamini, and just be a Nguane, so that I can tell  
MaNgwane nibantu lenithatha kahle izinto  
you well, because you Nguanes are people who take things gently.

D.D. Ngilalele mntfanemnguni.

I am listening mntfanemnguni.<sup>6</sup>

B.M. Manje ke yasuka. Yathi ke kube isidudula  
Now then, it [impi<sup>72</sup>] began. After it pushed us,  
ke impi manje, seyisithatha manje, seliya-  
the impi<sup>72</sup> took us [beat]. Then the libutho<sup>88</sup> got  
phuma ke lelibutho leli; bathi lindlazana,  
out. They say it was only a few; it wasn't  
akusilo lindlazana, wathatha lonke libutho  
a few [people]; Soshangane took the whole  
uSoshangane lelikhona; wamthatha nalo-  
libutho<sup>88</sup> which was there; he also took Zwide's  
mntwana, ka Zwide koYanga labathi  
child, who is said to be Somaphunga, and  
nguSomaphunga, wahamba naye, wehla  
fled with him towards the south. The stick  
naye waya lenzansi. Kwathathwa nalendu-  
of Zwide of Yanga was also taken and  
ku ya Zwide koYanga, yabeseyini kwa  
it was given to Soshangane. Even this  
nangu uSoshangane. Nalo Zwide koYanga  
Zwide of Yanga said, they say the Zulu  
wathi bathi, bathi bona babuyele laba-  
[people] have returned. In fact they were  
kaZulu, angisho sebahuba namahubo  
singing the songs which they sang to  
abawahuba kithi  
us.

52

segisiphatha ke lempi ke sibona kuthi cha  
this impi<sup>72</sup>, it became obvious that it was  
lempiyasehlula, ngani ngoba nako njalo  
winning over us, why? Because we had  
asisenakudla, sesingabantu nje, asisenakudla  
no food by then; we were just humans, no food.

D.D. Sowubuyile Shaka manje?

Shaka has come back by now?

B.M. e-e. ukhona, bhawu Sowufikile, sabona  
yes, he is present bhawu<sup>31</sup>, he has arrived. We  
naithi kuthi awu cha -

also saw that awu<sup>80</sup> no -

D.D. akasatfumelanga, sowu -

He never sent someone, he -

B.M. bekavel'akhona. Sasiduma naye nje,  
He had been there from the start; we were stampeding  
bekavel'akhona, bekalaphakathi. Sake samhla  
with him; he had been there from the start; he was  
ba mosi, Wafa anelinxeba nje lethu.  
amongst the libutha<sup>85</sup>. We once stabbed him, he died  
Azang'abe nelinxeba kwabany'abantu,  
having had a scar from us. He never had a scar  
kepha kithi wafa analo. Yes, ubokubabuze  
of a stab wound from other people, but he died <sup>you should ask them</sup> having had ours.

D.D. Shaka unalo linxeba laka Zwide?

Shaka has a scar of Zwide?

B.M. yes unalo, ubokubabuze ukuthi Shaka  
yes he has; you ask them sometime, whether  
wabanalo yini inxeba lethu; unalo lethu;  
or not Shaka had a scar made by us; he has  
wafa analo nje lethu inxeba, asowuthule  
ours [stab-wound that healed]; he died having it.



D.D. ayibamba yedwa inkunzi lemnyama?  
He could catch a black bull alone?

B.M. yes, yes! ayiphakamise yedwa ayithi.  
yes, yes! He would lift it up alone, like  
Sibenkunzemnyama thine, inkunzemnyama  
this... We are of a black bull, ourselves, a black  
Nawufuna nje inkunzemnyama ubofike  
bull; if you want a black bull, you go and ask  
ubuze kutshi benkunzemnyama ngubaphi,  
which ones are of inkunzemnyama<sup>57</sup>, they  
bokutshela bathi UNKunzemnyama kua-  
will tell you saying, NKunzemnyama<sup>57</sup> of  
Soshangane; benjemnyama bakabo Zwede  
Soshangane, those of a black dog for Zwede's  
Ko Yanga, benjemnyama leyo.  
Place, [Zwede] of Yanga; they are of a black dog.

D.D. utangiwa lusinga mntfanemnguni  
you are arousing my heroic feelings, mntfane-  
nawukhuluma kanjena.  
mnguni<sup>6</sup> if you talk like this.

B.M. asiyixoxe kahle ngoba lendaba ifanelwe  
let us narrate it well, because this story  
kubonwa bantabadala  
deserves to be looked into, by elder people.

D.D. asiqhubeka  
let us continue

B.M. asiyikhulume kahle.  
let us talk it well.

D.D. utangiwa lusinga  
you will arouse my heroic feelings.

B.M. Manje ke nase kwenzeka ke, enhe-  
Now then, that having happened, yes

B.M. hambubabuze, uyabesaba? Wo, singakubuzi go and ask them [the Zulu], you are afraid? Oh, thina nangawuyabesaba wena we can ask for you, if you are afraid, yourself.

D.D. yeyi, uyangiwisa yini lendzaba? Hey! Do you hear along with me, this story?

B.M. Wabesaba. Wathi kanti sowufikile ku- He was afraid of them; he, having arrived <sup>to</sup> where SoShangane, wafisa ngenhliziyo; uthi, SoShangane was, wished only in his heart. The history lomlando wafisa ngenhliziyo, Kepha says he desired only in his heart, but he never angafisi ukumbona, ngoba azi ukuthi wanted to see him [SoShangane], because he nangahlambone, angahlasale lapha; knew that if he [Shaka] were to see him [SoShangane] bekakwazi loko. ne, he would have remained there. He knew that.

D.D. e- Kukhula kwa SoShangane - - e- [um] the <sup>99</sup> kukhula of SoShangane - -

B.M. Hha! yayisukile emhlabathini lendoda, Hha! <sup>90</sup> this man had 'moved' from the earth <sup>91</sup>, ingakhulanga nangomzimba Kepha bathi yet he did not have a well-built body, but they yayibamb'inkuruz'emnyama yodwana, ngoko say he used to catch a black bull alone. nje bathi " inkunzemnyama ", sibenkunze That is why they say: " Black bull [singing], we mnyama nje thina kuMandlakazi, inkunze are of a black bull, ourselves, at Mandlakazi's, mnyama kuMandlakazi nje, yithi. a black bull at Mandlakazi's place; it is us.

89 kukhula - literally means 'growth'. It  
could also mean physique -  
height, fatness, thinness, etc.

90 hha! - interjection of amazement.

91 Probably means, SoShangane was very  
tall.



D.D. "ngadla!"  
"ngadla!"

B.M. yes!  
yes!

D.D. "ngadla!"  
"ngadla!"

B.M. bathi, uthi lomlando wafisa, Shaka kubona  
they say, the history says, Shaka wished to  
na noSoShangane, Kepha wangafisi kahle.  
meet SoShangane, but this desire was half-hearted.  
Wathi "ngoba ngiyazi kuthi ngiyowusala  
He said: "Because I know that I will remain  
lapha, kabonkuzemnyama", sibe-  
there, if I fight with inkunzemnyama<sup>87</sup>. We are  
nkunzemnyama thina.  
of inkunzemnyama<sup>87</sup>, ourselves.

D.D. e- mottfanemnguni, Shaka abegalela  
e-[um] mottfanemnguni<sup>86</sup>, Shaka used to/could  
Shaka...

strike, Shaka--

B.M. e-e. beka galela--

yes he could/used to strike

D.D. abetsi nakagalela, e fikile jaheni, ngoba  
When striking, having reached a man, because  
abengattumeli<sup>Shaka</sup> akufika yena maffupha.  
Shaka did not<sup>just</sup> send; he used to get there in person.

B.M. kepha akafikanga kuSoShangane, <sup>kepha</sup> bekhang  
But he never reached to SoShangane, yet he  
layibothweni, wamesaba; akayango.

[Shaka] was present in the libuthe<sup>88</sup>, he was afraid of him,  
[he never went.

D.D. [laughing]

87 inkunzemnyang — black bull. Shaka  
is said to have said that  
he knew he would "remain"  
(die, be killed) if he confronted  
SoShangane.

88 ibuthe — see glossary.  
variant: libuthe

labaNguwane, ngoba labaNguwane base bangenhla;  
those of Nguwane, because those of Nguwane were  
labaNguwane ngini. LoSomhlolo phela. Enhhe,  
on the upper area; those of Nguwane are you,  
sesifikela thina Sithola, sifikela kunaba baNgwana  
this Somhlolo, in fact. Enhhe<sup>26</sup> we arrived  
za; sifikela kunayo indawo laphenzansi,  
and found those of Ngwanaza. 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 iSiBaye  
nje, kunexibi nje khona laphayana  
esikhulu, something like that. That is a dam there.

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

B.M. enhhe --- ---, nasifika ke lapho ke, siyafika  
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 ezinga besingazazi,  
learning certain things we did not know.  
ngiko ngathi<sup>umuntu</sup> uNkuluNkulu akamniki konke.  
That is why I say Cici doesn't give a person  
Nasifika laphayana, uyathula Shaka; uyalibiza  
everything. When we arrived there, Shaka kept  
ibutho lakhe, uthi "Uyi! akekufatshulwe,  
quiet; he called his ibutho<sup>88</sup> and said "Hey! let



Zwide praised; despise

Omens about Soc

60

D.D. nangikhuluma ngebaka Zulu, ngikhuluma nge-  
when I talk about the Zulu, I'm talking about  
ntalelwana yaSenzangakhona.  
Senzangakhona's descendants.

B.M. enhhe, akusiso nesibongo sami futhi  
enhhe<sup>26</sup>, It is not even my Surname.

D.D. Nangikhuluma ngebaka Zwide, ngikhuluma  
when I am talking about those of Zwide, I'm  
ngentalelwane ya<sup>ka</sup>Zwide,  
talking about Zwide's descendants.

B.M. Yaka Ndwandwa  
[that] of Ndwandwa

D.D. Yaka Ndwandwa  
[that] of Ndwandwa

B.M. Yebo.  
yes

D.D. anihlangani nini nemafunga?  
you don't meet with the Thonga, <sup>29#</sup>

B.M. Chake, nakababaka Mageba.  
No, even those of Mageba.

D.D. koduwa nasenibaleka seni balelela  
but when you ran away, you ran away  
ebuIfunga?  
to Thongaland

B.M. Sibalelele buThonga  
we ran away to

D.D. liphethwe ngubani lelase buIfunga?  
who was governing that live<sup>12</sup>, Thongaland?

B.M. Nasifika laphe buThonga thine silithela  
When we arrived in Thongaland, we found it  
selithwelelwe ngunaba baNgwanaza, hhayi  
under these [people] of Ngwanaza, not

impela." UKhipha lonkhe libutho lelikhona;  
will take the Zulu live<sup>12</sup> - S. Verily, verily indeed.  
wonkumntokhona wakhishwa.

He sent all libutho<sup>88</sup> which was present, everyone.

D.D. Ngrsho bantfabenkosi imbala ?

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

B.m. yebo. Kuland'elwe nje nedi uSoshangane.

yes, so that they could go and fetch only  
Ngob'impela ngiqinisile ngisabathe ngrsakhle,  
Soshangane. "Because, verily, whenever I am

ngibonabantwabakhe bayabuya bayalithatha  
asleep, I see his children coming back

lakwaZulu. Uyalikhiphake le'butthoke; lryaha  
to take Zululand." He then despatched the

mbake. Kanti sesifikile, uthi lomkando,

libutho<sup>88</sup> and it went. Yet, having arrived,

naloku sasikhona sikhonyane nje kepha

this history says, although sikhonyane<sup>96</sup> was

nine makhonga sanigega, sanesaba.

present, but we were afraid of you the Thonga.

D.D. Nafike nawagega emafonga

You, on arrival, skirted the Thonga [people]

B.m. Oh yes! emafonga sawagega ye Dlamini.

Oh yes! we skirted the Thonga [people] ye<sup>93</sup>

Hhawu akukho sifanakalo; hhayikhona,

Dlamini. Hhawu<sup>91</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 nalesihla

animals<sup>98</sup>. Because even the tree of umdlebe<sup>99</sup>

hla semdlebe sakufunda sesikufundiswa

we learnt about it from you [people]



95 bantfabenkosi } — see glossary  
singular: umntfanenkosi }

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



Impela impela impela

uSoshangane,

Killed Soshangane, you must come with him here. We  
u yowubuyalithathe lakwaZulu. Zululand.  
will really kill Soshangane, he will come and take

D.D. e- Sitamulelane khona lapho, ngicelunge  
e- [um] let us get clear each other here. Will  
bukeke ngoba sitsite nasigalinkhuluma  
you please enlighten me, because we said  
sasho lokwekutsi siyafuna  
when we started talking that we are searching.

B.M. enhhe  
enhhe<sup>26</sup>

D.D. Nangitsi ngihlangana nawumlanduo nami  
when I come across history from my grand  
kubomkhulu bangitekela batsi, nango Shaka  
father; they told me that there is Shaka,  
ayiphaka atsi Kayi condze ka Soshangane.  
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. Enhhe, manjuthi  
Mlangeni<sup>6</sup>, it is me who is explaining.

"Nithini? Niyabusa? Ukubusa kwenu akulutho;  
now he says: "What are you saying? You  
landelani u Soshangane ngobuyobuyalitha-  
are enjoying life? Your enjoying life is  
the lakwaZulu. Ngiginisile ngiginisile  
nothing. Follow Soshangane because he

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. Nalomlando 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 nging-  
a person is in power, he makes up things,  
zakha nje nami. Enhhe, uthi: "Nithini, nithi  
too, can make up for myself. Enhhe<sup>26</sup>, he said: What  
niyabusa? Niyabusa kanjani, Ngoba  
are you saying? Are you saying you are enjoying  
ngibathe ngilele ngibona abantabasaSha-  
life? How can you enjoy life, because whenever  
ngane bayabuya bayalithatha lakwa Zulu?  
I am asleep, I see Soshangane's children are  
Ngqinisile, ngqinisile mlandeleni uSsha-  
coming back and take the Zulu [Country],  
ngane. Ningakaland'uSoshanga-- , ningaka  
verily, verily, follow Soshangane. Without having  
bulat'uSoshangane-- , nibuyenaye sizombulala  
gone to fetch Soshangane, without having



62  
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 <sup>q</sup>ie  
ibutho lakhe. Uthi: "Yi! - akekyatshu we,  
and called <sup>his</sup> ibutho and said: "Hey! let there be <sup>great</sup>  
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 sowukasilanda,  
said: "Can you be happy?..." and you hear a  
asilanda sasiyizihlobo zakhe yini?  
person saying he [Shaka] later went to fetch  
asiblangani nebaka Mageba thine. Uthi lomlando  
us; he fetched us back, were we his relatives?  
wabe sawuthi kuwo: "Hawu! Nithini? Nithi:  
We don't meet with [people] of Mageba, as the



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JD. 267

D.D. Ngilalele

I am listening.

B.M. Nawufunukwazi ke, thula sesikukotele.

If you you want to know ~~ke~~, keep quiet and  
Ngiyamangala mina nawuzwa bathi ngesheya  
I will tell you. I, myself, wonder, when you hear  
koPhongolo lizwe kaKazulu, sasilithobphi  
they saying across Phongola [river] is lizwe<sup>12</sup> of  
lelolizwe, lizwe laMathonga; asizange  
Zululand, where were we getting that lizwe<sup>12</sup>; It is  
sesibe amathonga thina. Amathonga awub-  
lizwe<sup>12</sup> of the amathonga. We were never Thonga  
khosi lobamiswa wunkulunkulu ngokwawo,  
ourselves. The Thonga are a kingship which was  
asiblangani ndawo kuthi noma mhlawumbe  
erected by God [and it is] on its own, we  
amathonga angabanye yini abaqhekezwa  
don't meet with them anywhere, something like  
kithi, asinako thine loko. Asinako thine  
that they are part of people who split from us, we don't  
emlandweni wakithi loko.  
have that, we don't have that in our history.

D.D. nine kaniblangani nemandonga?  
you don't meet with the Thonga?

B.M. Chake  
No.

D.D. Ngikhuluma ngebaka Zwed'angikhulumi  
I am talking about those of Zwede, I am  
nebaka Zulu  
not talking about the Zulu.

B.M. e-e-  
yes



94 This line means: "you are not related  
to the Thonga [people]?"



lekela, abazange bambukle. Azanga sabulawo; never killed him He was never killed; he ran wayibalekela, wayiphumela, wayibalekela away; he got out for himself, Zwide ran away. Zwide. Akumhluphanga loku kuduka kwakhe. His getting lost never bothered him. This one loyinge wasowuthatha labantwabakhe sower [Soshangane] then took his [Zwide's] children and hamba nabo. Akumhluphanga loku kuduka went with them. His getting lost never bothered kwakhe. him.

D.D. Utsi ke uyamkha, uyahamba uyakulela, you say ke<sup>2</sup> he went to that one [live]<sup>127</sup> liphi letilaya kulo? which one did he go to?

B.m. Hha... uyaphuma, hha... uyaphuma u- ~~hha~~<sup>10</sup>! he got out, hha! Soshangane got Soshangane. out.

D.D. Uphuma uyakuliphi ke Soshangane? He got out to which [country]?

B.m. Uphuma uyenyuka, uyentla, sesiya <sup>now</sup> kini. He got out and went up north, we are going leMabongeni, ngob'uyithonga phela, Dlamini, to your place, in Thongaland, because you are Sesiphuma siyehla siya lekinini. Ngryamanga a Thonga, Dlamini, we got out and went up mina, asewuhlale, Dlamini, sengikutxela, north, to your place. I'm wondering myself, just ngoba ngiyabon'ukuthi ufun'ukwa zi, sit down ye<sup>23</sup> Dlamini so that I may tell you this because I can see that you want to know.

seyingihsha khona manje. Naba laba, ekhwe  
Somewhere, it [story] chokes me now. Here these,  
Shu SoShangane  
SoShangane moved away.

B.M. enhhe.

enhhe<sup>26</sup>

D.D. abaleke

He ran away

B.M. enhhe

enhhe

D.D. sengikwa utsi sebayeta lelibutfo laShaka,  
I then heard you say libutfo<sup>ss</sup> of Shaka then came

B.M. enhhe

enhhe

D.D. selita selihlabelela letingoma tekungoba,  
It [libutfo] came singing victory songs, with  
Sebagondze kutawuwimbetela laba,  
intention to besiege those...

B.M. yeboke.

yes ke<sup>2</sup>

D.D. angati noma bengikwa kahle yini?  
I don't know if I were hearing you well?

B.M. yebo-ke, yeboke.

yes ke yes ke

D.D. awughubeke nayo khona lapho.

Continue with it just there.

B.M. phela lapho wabe sowuyaphuma loZwide:

indeed, there, Zwide of Yanga, got out then:

koYanga, abazange bambamba Zwide

they never caught Zwide to kill him, they

ukumbulala, abazange bambulale. Wayiba-

never killed him. He ran away, they