

S.O.H.P. NIWANDWI HISTORIK : Bongani Nkumbala 3/4

D.D Kantsi lentfo lelesiphuluma ngako kaku, a
Does it mean that the thing we are talking
kwentekonga la ?
about happened this side ?

B.M phela sesisukile leDlamini
We had, by then, moved there, Dlamini.

D.D aboku!
Oh!

B.M bari LiNgwane phela
Be a Ngwane {person} please.

D.D oh, qhubeka
Oh, continue.

B.M lona loth'ungalilayela 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 ¹⁰²umuzi
sithi kuse Magudu, Akhona nje Magudu
which we named Magudu. There is nje³,
esibili, nanamhla naloku nomungaya
the second Magudu today, even
khona
if you can go there.

D.D e..e
yes.

B.M Sowuyafike ke lo, bathumamadodake
Then - this one arrived; they sent men, sent
athunywa ngulo Thandiye. "Awu, nifunani
by this one, Thandiye. "Awu¹⁵, what do you
ke manje, senifuna ligula ke bafana
want now, you now want the ¹⁶ligula [you]

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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
Wo¹³...

D.D. sengilablekile
I am lost.

B.M. uhombe uyengazuthi uya kuba Ntshayi-
you go as if you are going to Ntshayi-
ntshayi?
ntshayi's place?

D.D. hha... sengilablekile
hha¹⁰, I am lost.

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

D.D. e-e- Sengilablekil'impela.
yes, I am lost, really.

B.M. sesakha la eMagudu. Ngiyapho ke mzaya-
we there built [an umutu¹²] there at Magudu.
ke, sekufika nine bomshana, empeyeni.
That is when, Cousin, you arrived, you nephews
Seniyafika ke nine nizokhuluma (nge-
you came to talk about money, to
(mali), kulhandiye; 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 yayeya kini ye
Down there, listen to me, there.

D.D. bangemakhosi nabo ?

they are/were kings, too?

B.M. e-e, awu bavele bathula vele bathi "no, yes, awu¹⁵, 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 siphubeka; ^{went on} sidosiyahlasela. Sesigola + We then continued; still blaseling⁴⁸. We were sikhonyane, sasigola sikhonyane thina by now catching locusts, we were catching yeDlamini, sasigola sikhonyane thine locusts, ourselves, ye²³Dlamini; 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 sakhumuzi le kuthiwa kuse- [it] into a sack. Having built umuzi¹⁰² there 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. 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 Madulo. Ungeze wambu-
yes he is majestic ~~this~~ Madulo. You can't
za, ubukhosi phela Madulo.
ask him, Madulo is, indeed, majestic.

D.D. ngilalele
I am listening.

B.M. enhhe. Nasifika kulaba baka Madulo, baka-
enhhe²⁶. When we arrived to Madulo people
Madulo bayeza bayethula kithi; kalabaningi
the Madulo came and paid tribute to us. Those
nje^{ngale} sebayethula, azange sihlasele munye
who are many that side; they paid tribute to us,
thina.

we never blasela^{#8}, any person.

D.D. e-
e-umj

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.

Ka Soshangane mine
saying I am of Mawewe of Soshangane, myself.

D.D. e-e-
yes.

B.M. Minanje ngiwa kwa Mawewe kwa Soshangane.
Myself I am of Mawewe of Soshangane.
Ka 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 sebhla naye;
enhhe²⁶. He was born there, they came.
Uzalwa ngu Soshangane, ngumntana Soshangane
with him here; he was begot by Soshangane, it's Soshanga-
/nes child.

D.D. e-
e - (yes)

B.M. enhhe. Sijehla, sijehla sijehla; nasifika
enhhe²⁶. He descended, descended, descended.
lapha, uyalibona naliphoyisa labatsi ngu-
when we arrived there, do you see this police-
Madulo.
man - called Madulo.

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

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

D.D. lakaNgwane, ngiyambona Madulo
Here in kaNgwane^s, I see Madulo.

Vuvuvu

kwakulidlangala lathe. Sesiyendlula. Noko-ke
+ this umuti¹⁰²; it was his lidlangala¹⁰³. We then
+ bucili lobuningi sasibutholelakini. Lobunye;
passed on. Anyway, ^{we got} a lot of tricks from your
Sabutholimpela lakini
place. We really got some tricks from your place.

D.D. Ngalamafisha, uyavuma lokutsi lapho akuza-
In short, you admit that there, there was
nge kuhlaselwana?
no fighting?

B.M. No! no! no! no!
No! No! no! no! [no fighting]

D.D. ake sibuye
let us come back.

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

D.D. nabake bakamkhatjwa leleseba - - baNguni,
Here the Mkhatjwa [people], who have
lesebala
the Nguni who are now here.

B.M. asewume Dlamini; asewume Mtange,
Please stop, Dlamini; Please stop, Mtange;
ungaboyifuba phakathi ino
don't cut things in the middle -

D.D. Ngilalele Mnguni
I am listening Mnguni.

B.M. Siyehlake manje, siyehlake manje, nase-
We descend now, we descend now.
bla lapha, uze lo- loMawewe wena
When we descend, Mawewe, about who
lozokhuluma ngaye, ngithi ngilwaMawewe
you have been talking [resulting in my

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.

B.M. yebo, azange kesikhosele kumuntu thina
+ yes, we never asked for asylum ^{from} anybody

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

B.M. Cha, azange kesikhasele nje asizendulula
no, we never hlasele, we were just passing
nje sihamba. Safike sawakha njumuzi,
we, on arrival, built a homestead; there,
naba laba labalaphhezansi.
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 ba Bhukwane, aigim
who seem as if... these ones of Bhukwane.
zi ke Bhukwane 'kuthuzalwa' ngubani,
I don't kn. w. who begot Bhukwane, but
kepha basala kithi labo
those remained from us.

D.D. babakhona nje impela nasawutawubhete.
They were quite present, when you are to
twandle ^{lapho} labakhile
go towards etwandle, there they had built [houses]

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 (Iowamuzi).
name of the homestead. On arrival, he built

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lithi liyakithi. Basale bamvukdale, liyaphela
pursuing us, they then rose against him [at
libutho lakhe siligeda ngesihlahla sasemle
home] and his libutho⁸⁸ got finished; we finished it
be. Ngiko phela lapha khona kubongwa
by the umdlebe⁸⁹ tree. That is why and where
uDingane bathi "inkomo yathisankona
Dingane is praised thus: "the cow said it
kanti seziyowuf umdlebe kaSoShangane."
was still nkona⁹⁰, whereas they were to die of
Kantani babuzi yini, ye Dlamini? ^{ye²³ Dlamini?}
Umdlabe at SoShangane's [place] "Don't you ask them,

D.D. le-
there

B.M. | , niphike kuthula nje anibabuzi
you keep on being silent, you ^{don't ask them}

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

B.M. Cha - aka zanga khosele uSoShangane
No, SoShangane never asked for asylum.

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

B.M. wayezendlulela nje uSoShangane, azanga-
SoShangane was just passing; so that

ngeni - -
he could - -

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

101 nkong -

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ngini. Wo sekuyasitshela kwamathonga,
Wo¹³, the Thonga {people} then told us, they
kuthi: "kulula, kulula; thatha sithlala somdlebe
said: "It is easy, it is easy; take the tree of
kube kanje, kube kanje, kube kanje, kuyalu-
umdlebe"⁹⁹ like this, like this, it lumba⁵³. Then
mba. Sekuyasuka kwamathonga angizukuxa
the Thonga, [well], I won't tell you that.
xela ke loko

D.D. asedlule
let us pass.

B.M. kwendlunkhulu
it belongs to the great house.

D.D. asedlule
let us pass

B.M. akusikokwami. Manje ke, sekuyasinikake;
It is not mine. Now ke² they {the Thonga}
Ses: yakuthatha ke loko ke. Sikunikwa ngini
then gave us and we took it; we were
noko. E- kuyamlumba, kuthi: "Wo akulutho,"
given by you, though. sum³ it lumba⁵³, saying.
Sekuthela sichittho, kut a sichittho lemuva.
"Wo³, it is nothing" [the Zulu attack], and paired

D.D. Wo!
Wo¹³ /sichittho¹⁰⁰ behind.

B.M. [B.M. is laughing].

D.D. qhubeka
Continue

B.M. ngekhathe lisuka libutho lilandela thina,
by the time the libutho⁵⁸ leaves {Zululand}

100 isichithe - 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.

is still fighting, it is working.

B.I. Nako-ke isukelana manje
There there are, they are fighting now.

D.D. sekusukelana bobani nabani?
It is who and who that are fighting?

B.I. sekusukelana Mzila na Mawewe umfowabo
It is Mzila and Mawewe, his brother now
manje; sebayabanga babangubukhosi.
They are disputing, disputing kingship.

D.D. Wo! Mawewe uphi, njobe ^{Mawewe} nanguya ke?
Wo.¹³ Mawewe is where, as Mawewe is there?

B.M. Cha phela kakangesiye wala, beka solo
No, indeed; he was not for here; he was
alenzansi.

[belonged to] still there, down.

D.D. e...
e (yes)

B.M. bayasukelana manje sebayabanga, babanga
They dashed for each other now, disputing between
bodwa. Owu! unebutho lakhe, phela
themselves. Owu.¹⁵ he has his own ibutho⁸⁸ [this]
umntwanenkosi waba nebuttho lakhe,
umntwanenkosi¹⁰⁶, he had his own libutho

D.D. Wo! ngulowo unelibutho lakhe?
Wo.¹³, each one has his libutho?

B.M. e-e
yes

D.D. njobe senta nje nasesichemeni
As we do, even in a group

B.M. yebo, enkhe. Isukelaneke gidi'gidi'
yes, enkhe²⁶. They fought against each
gidi'gidi'
other. gidi'gidi' gidi¹⁰⁷

106 umntwanentosi } — see glossary.
variant. umntanenthesi }

107 gidil' gid' gid' — probably a sound
produced by the fight.

lapha manje kuthiwa kuseJozini. Ngiko nje went to his umuzi¹⁰², which is called eJozini. Sithi singafung'u Soshangane eJozini, sisho That is why we say we can swear by Soshangane ngalokho.

at eJozini, we say so because of that reason.

D.D. Se., laphaJozini yayinemuti nakhona? at eJozini he had an umuti even there?

B.M. Ngani nanko laphazansi. Tobesikhuluma but there, there are down there, about which ngawo kaNgaba labesikhuluma khona we have been talking, at kaNgaba,

D.D. ngilalele mntfanemnguni I am listening mntfanemnguni.

B.M. enhhe, yafelakhona nje, lithuna layo nje enhhe²⁶, he died there; his grave is there.

D.D. eMatfungeni? in Thongaland?

B.M. enhhe, yangawatsha bakamyeni nje yona. enhhe²⁶, it [the king] was buried by the Sowuyasala ke to Mawewe. Kunendodana Myeni. Then Mawewe remained behind, lenye ke yakhe, nguMzila, uMzila ka- There is another son of his, it's Mzila, Soshangane. Bayasikelana ke; likhohlwa Mzila of Soshangane. They cut [something] Mzila, la Mawewe. Yi---! He--- for each other]. Mzila is likhohlwa²⁵ of Mawewe,

D.D. lokungilalele mntfanemnguni ngenta nje As I am listening, mntfanemnguni⁶, the brain Solokui kulwinggondo = iyasebenta.

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B.m. Wo... yebo nje, awukho futhi lomunye-
Wo¹³ yes, there is no other job [for them]
msebenzi.

D.D. Ngilalele
I am listening

B.m. Nakoke Dlamini. Seyiyaphuma phela nayo
There it is, Dlamini. The thing which you gave
into lesiyinikwe ngini; lefakaza kuthi
us, which testifies that the king is about to
seyizakuf'inkosi.
die, got out.

D.D. Wo! lentansi?
wo¹³ down there, yonder?

B.m. ebhe. Iphuma kulogogo wamike
? ebhe²⁰. It got out (from) my grand father,
u Soshangane, awu; seyibuyelemuva imambane,
Soshangane, awu¹⁵, the imambane^{#2} then
ayithiphuma namhla phela besowuyafa, cha.

d. ? went back; it doesn't happen that, as (he) gets out
today, tomorrow, he dies, no.

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

B.m. akusilo inciniso lelo. Yase ibuyelemuva imambane,
that is not the truth. The imambane^{#2} then
ibuyelemuva imambane iyashiyinduku zanke,
went back. The imambane went back, leaving
ishiya kunkosana yayo uMawewe, Seyibu-
all the weapons, leaving them to his heir,
yelemuva imambane, uthi lomlando
Mawewe. Then the imambane^{#2} went back. The
yabe seyibuyelemuva. Seyibuyemzini wayo
history says, he then went back. He then

nkomienganathole, kant'abanye bagudinkomo
 guda¹⁰⁴ the Cow without a calf, whereas others
 enethole". Bathi "Mkhatsha okhatshwe ngezinde
 guda a cow which has a calf." They said:
 nezinfshane ongazange akhatshwe, wa-
 Mkhatshwa who has been khatshwa¹⁰⁵ by
 khatshwa ngezenzo zakhe. "Angikwazi
 the tall ones and the short ones, who was
 lokuthi mine lesibongo sehlukene, angikwazi
 never khatshwa¹⁰⁵, he was khatshwa¹⁰⁵ by
 mine loko. is different.

his own actions." I don't know, myself, that this surname

D.D. qhubeka Mntfanemnguni.
 Continue Mntfanemnguni⁶

B.M. sikuyekela ke loko ke, ngemabhungebantu,
 let us leave that; it is people's insanity. They
 bafuna kubekwa, kepha abazazi kutshi
 want to be installed, yet they don't know who
 babobani. Nakoke: liyakhuphukake leligula ke
 they are. That is it. Then the ligula⁴⁶ went up
 le liya. --, nalithenga ngeyinkomo; lizogez
 there, you bought it with cattle; it has
 mswazi, inkosi yemaNgwane.
 been brought for Mswati, the Nguane king, to wash.

D.D. Sowufike uyahlala la.
 He then stayed here.

B.M. enhhe, njob'ubabona lapha, indawo laba-
 enhhe²⁶, as you see them there, it is the
 nikwa yona la
 place which was given to them, here.

D.D. Solo basebenta loyomsebenti?
 They are still doing that job?

104 guda -

105 Khatshwa -

D.D. e- 'eMaswati ngete ngawalahla ngoberami ezumj "I can't forsake the Swazi because angihlomisa" they too, armed me."

B.M. yebo phela yes, indeed.

D.D. "Sengiphindze ngiyawahlomisa" "I, again, am them."

B.M. yebo phela yes, indeed.

D.D. "ngengula" "with ngula⁴⁶."

B.M. siya-- , solosiyahlomisa. we are-- , we are still arming each other

D.D. ngilalele Mnguni I am listening Mnguni's

B.M. enhhe. Se- awu vele. Owu kanti uThandiye, enhhe²⁶ awu¹⁵, indeed. "Owu¹⁵, Thandiye has uzeze iThonga kanti; igama lako ngubani? given birth to a Thonga? what is his/her name?" bathi "Ngu Msuzi". "Owu, ngu Msuzi. Inkosi They said: "It's Msuzi". "Owu¹⁵, it's Msuzi, the yamaThonga. Awu, usekhuyiye." Sekukhishwa King of the Thonga. Awu¹⁵, he has grown up? Dludlumeke. Wakamkhatshwa. Then Dludlume Mkhathwa was sent out.

D.D. layakumgeni? who was to enter her?

B.M. enhhe, kuthiwa "Mkhathwa, Ndwardwe, enhhe²⁶. It is said: "Mkhathwa, Ndwardwe, Nxumalo, wena wase Gudunkomo, wenogudi Nxumalo, you of Gudunkomo, you who

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ngikutshela nje kuthi baphathela thina ligula,
as I am telling you that they administer the ligula¹⁴⁶
babageza thina labo. Indlu yeligula (leyo)
for us; those used to wash us, it's the house of ligula¹⁴⁶

D.D. ake ngiphindze igiyibamba kakhle lendeaba
let me once again get this story pr well.

B.M. enhhe.
enhhe²⁶

D.D. e. Bukhosi buyaphuma, buyaphuma naSasha-
e Zungu. The kingship got out with SoShangane
ngane, utsi nakefika ematfongeni, ema-
When he arrived in Thongaland, th. Thonga,
Tfonga phindz'ayamgobelela?
again, gave him [some herbs]?

B.M. yebo phela.
yes, indeed.

D.D. Nasam gobelele, asakhe Magudu, akhe
[the Thonga], having shared with him, and he
le laphakhe khona
built at Magudu at the place where he is.

B.M. enhhe.
enhhe²⁶

D.D. kutsiwa beNguni baseGudu nje
it is said beNguni of Gudu nje?

B.M. enhhe
enhhe

D.D. kantsi sekuphindze kunebudlelwane neMaswa-
yet there is, again, a relationship with
ti ngala?
the Swazi this side?

B.M. yebo ke
yes ke²

kanti?"

D.D. Wo!
Wo!¹³

B.M. Uthi "E- wagana kukamathonga phela.
He said: "yes, she got married to these Thonga and
Sowazala". Hawu "e- , Kepha ngoba uyise ka-
she bore (children for them)". Hawu³¹, by the way,
Dludlume usekhuyise sizakwenzenjani?
what are we going to do, because Dludlume's ^{has grown up?} father?

D.D. e-e-
yes

B.M. "Owu! akuphume Dludlume ayowugeza
"Owu!¹⁵ Let Dludlume go out to wash Mswazi,
Mswazi, inkosi yaMaswazi, bigama lakhe.
the king of the Swazi, his name.

D.D. loDludlu-... , Dludlu-...
This Dludlu- Dludlu-... ?

B.M. Dludlume.
Dludlume.

D.D. loDludlume ngubani?
Who is this Dludlume?

B.M. naba baSiganda
these ba⁴⁷ Siganda

D.D. Wo!
Wo!¹³

B.M. enhhe. Ngibona baDludlume laba
enhhe²⁶. They are the ones of Dludlume, these.

D.D. Sengiwile
I have heard.

B.M. phela banikazi beligula laba, njoba
In fact, those are the owners of ligula⁴⁶, those

ngu Zwide; lo Mawewe uzalwa ngu Soshangane. Phela
by Zwide; This Mawewe was begot by Soshangane.
Soshangane ngumfowabo Zwide ko yanga.
By the way, Soshangane is Zwide of yanga's brother.

D.D. Ngilalele

I am listening.

B.M. enhhe - - . lo Thandile nje ngudadewaba
enhhe²⁶ . This Thandile is Mawewe's
Mawewe.

sister.

D.D. e - - -

e [yes]

B.M. lo Mswazi uti malume la kulo Soshangane,
This Mswati says uncle to Soshangane,
ingathi kulo Mawewe.
I mean, to Mawewe.

D.D. Kulalele mine

it is me who is listening.

B.M. enhhe; asizwa thina kuti ngumzala wathu
enhhe²⁶; we don't hear that it is his
ubathe: uyabekisa lento ingahlangani, ngaba
cousin. Whenever you try to work this thing
akufunakali ye Dlamini; nawuthi ushaya into
out, it doesn't correspond; because. it shouldn't
ingahlangani; shaya into yakho iblangane
happen ye²³ Dlamini, when you do your thing, it doesn't remain
consistent, ^{make if your thing} correspond.

D.D. Ngilalele mntfanemnguni

I am listening mntfanemnguni⁶

B.M. Kodwake selo ngu Soshangane. Chake ke,
But then, it is still Soshangane. Oh no, "hawu"
Hawu Thandiye wabe sowugana kule Thanga
Thandiye decided to get married to Mrs Thanga³⁷

PAGES
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BLADSTE

Croxley®

Exercise Book
Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Naam SBS. (Zwede History)

Subject Vak Dumisa Dlamini Interview

Place Plaas Ndwandwa

Book 6

Faint Ruling with Margin
Downe Lineering met Kantlyn

JD. 267

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, ayihluphi
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 now...

B.M. kanti siyalwa yini?
are we fighting, by the way?

D.D. Sesifuna ingula
we now want ingula #6.

B.M. nicela ligula. Niyalithenga ngezinkomo.
You are asking for ligula; you buy it with cattle.
Siyaninika leligula, sinika phe/umshang.
we give you this ligula #6 we are, in fact
to phela to Mswazi to, uthi malume
giving it to the nephew. This one, Mswati
phela lakumawewe, akusiy'umzala
says uncle to Mawewe; it's not his cousin,
wakhe, bantu bayahlanganisa
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

D.D. Wo!
Wo!¹³

B.M. "ngiyowubusa ngibhekempumalanga, ngiyowubusa
"I will rule and go to the east; I will rule
ngibekenstionalanga. Ngiyokunik'indawo mine;
and go to the West. I will give you a place";
ngiko yakithi indwayo isuke MNhlonhlonweni
That is why our place begins at MNhlonhlonweni
iz'iyofikre Mozambik elwandle khaqa! Sayi-
till it reaches Mozambique, in the sea, straight
nikwa ngemaNgwane, yemaNgwane lendawo,
there! We were given by the Ngwane, this area
ayisiyo yethu, yeDlamini. Ngiko thina silidla
belongs to the Ngwane ye³Dlamini. That is
ngaphezulu, asilimbi. Asinayo nje thini mume
why we eat it [the area] only above; we
yokumbimayini, nasifuna kumbimayini singen
don't dig it. We don't have permission for
kuwe sizocela kuthi "Mlangeni singayimba
digging a mine: if we want to dig a mine
yini imayini?" Athi angathike lobamba
we can go to you to ask for permission; saying:
"Cha ningayimba..." Lobamba

D.D. "Mlangeni⁶, can we dig^a mine here?" then after
nidlatitseto? / Lobamba has said: "No, you can't"
you eat the fruits

B.M. e-e lakabomswazi. Asinalizwe lapha
yes, it belongs to Mswati's [people]. We
thina, saphiwa mi! Kepha kona lakabomswazi.
don't have a country here, ourselves; we were
Kepha lokunye singakwenzisa noma yini
guen. But it belongs to Mswati's people.

PAGES
32
BLADSYE

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Exercise Book
Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

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

Subject Dumisa Dlamini Interview
Vak

Place Ndwandwa
Plek
Book 7

Faint Ruling with Margin
Downwe Lineering met Kantlyn

JD. 267

D.D nakugidza incwala lapha nakuya, uwe
When the incwala there, you hear being
kutsiwa akaphume ematfonga
said let the Thonga go out.

B.M. kable phela lapho sowuyazika, unga bo zika
Don't, there; you are now going deep,
leso
don't go deep.

D.D wo, sengrya. khm---
wo¹³ I now.

B.M. ya, asiyikhe phezulu
yes, let us scratch the surface

D.D e-e-
yes

B.M. enkhe. Manjete, awu. Sesityehlulile ke
enkhe²⁶ now, awu¹⁵ we then defeated
lempi; abuye ke bamxotele Mawewe ke
the ^{ump} army and they told Mawewe together
bamxotele naMswazi. Abese uyabuza ke
with Mswazi, Mawewe then asked: "Hhawe³¹
Mawewe; "Hhawu Mzala, ngingahlala ngithini
cousin, how can I stay here, my sister's son,
lapha mntakadadewethu, ngoba phela wena
because you are a king here and I
uyinkosi lapha, ngiyinkosi nami?"
am a king, too?"

D.D e...
yes

B.M. Athi Mswazi: "Cha, phela yemalume;
Mswazi said: "No, well, my uncle, you
uzawufulathelo: sizawufulathelana."
I will have your back facing me; we will face
different directions.

III incwala - see glossary

D.D. ematfonga ngitsi?
the Thonga is us?

B.M. ndili Thonga nine, thine Shangane. Akuhluphi
you are Thonga, you. We are Shangane
akunfihlo lapho mzala, Singuleyonto nje.
It doesn't give trouble and it is not a secret

D.D. e... /cousin. We are that thing
yes

B.M. ngobumuntu ongazi kuthi: buThonga kusho
A person who doesn't know what being
kuthini akazi. BuThonga mzala kusho ukun-
a Thonga means, that person doesn't know, that
khanya kwelanga. of the sun.
is all. Being a Thonga, cousin, be the shining,

D.D. e...
yes

B.M. Nibasekukhanyeni kwelanga nine, impuma-
you belong to [the place of] Shining of
langa. Ngiko nje kuthiwa nibaThonga; ngiko nje
the sun, the east. That is why you are said
nithi: Mlangeni, ngoba nibasempuma-
to be 'Thonga'. That is why you say 'Mlangeni'
langa. kusho kukhanya, nawubona,
because you are of the east. It means
buthonga ke loko; nawubona bububi n'e
light. That is being a Thonga. If you see it
busho loko, akusiyo inhlamba. Nangithi u-
being ugly, it means that. It is not an insult.
liThonga nj'angikwethuki; nawuthingili-
If I say you are a Thonga, I am not insulting
Shangane awungethuki. Manje ke
you; if you say I am a Thonga, you are
not insulting me. Now then

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B.M. awubonike! uzaya ke Ngungunyane, a
? Don't you see! He begot Ngungunyane. Who
Ngungunya bafazi namadoda. Umganu,
Ngungunya women and men. The Marula
waha m'emini kithi, kwa Mandlakazi, kwathi
tree which grew at noon at our place, kaManda
entambamo wahhohloka; uzalwa nguMzila.
He was begot by Mzila.
kazi and in the afternoon the leaves fell off.

D.D. Sololeligama la ka Mandlakazi liyabuya
still the name 'Mandlakazi' returns.

B.M. alihlali phela, ngeze lahlalo
it doesn't stay, it won't stay

D.D. silikhandza lapha emashanganeni
we find it in Shanganeland.

B.M. enhhe
enhhe²⁶

D.D. silikhandze -
we also find it - - -

B.M. kanema Shangane yini loku emashangane
What are Shanganes, because Shanganes
ngithi.
are us.

D.D. qhubeka ngilalele
continue I am listening.

B.M. e-e. liShangane phela, nawukhuluma
yes, a Shangane indeed, when you talk
ngeliShangane, ukhuluma ngathi thine
about a Shangane, you are talking about
bakaMkhatshwa, Shangane, ngithi; noma
us, we the Mkhatshwa; Shangane this
kumnyama
us, even if it is dark.

D.D. e-e ngilalele.
yes, I am listening

B.M. nayinkosi lekhona, inkosi yase Africa. Thawu
This present King, the King of Africa. Thawu
bayisukela, bamsaha, bamsaha, hamsaha
they then went for him [sound continues]

D.D. bayamdrabila
They beat him

B.M. e-e bayam -
yes they.

D.D. akagwazwa
he was not stabbed.

B.M. akagwazwa; bathi ngeke bangwaze phela,
He was not stabbed; they said they would not
ngumnakabo nkosi.
stab him, because he was the King's brother

D.D. e-e uyawu - - ufundziswa nje luswati,
yes, he was being taught, because he
kutsuyedzelela -
was misbehaving.

B.M. wafela emnceteni wase Mozambiko
He died on the border between Mozambique
ne Rodeshiya, lesingathi namuhla yi-
and Rodesia, which today is called
Zimbabwe
Zimbabwe

D.D. etulu le
up there, yonder.

B.M. enhhe.
enhhe²⁶

D.D. lobawukhandza benguni nje khona le
you would find the Nguni there

B.M. "Hhayi ingani manje siyabanga nombwe
 "No, it is because we are disputing with my
 thu." "Hawu! angabangisa wena uyinkosi,
 brother." "Hawu¹³, how can he dispute with you, who
 "Awu, nakonjalo, ^{sowu} ungichithile nokungichi-
 is the king?" "Awu¹⁵ he has already got rid
 tha, a. -- ungabusahlupheka mshana.
 of me, you need not be worried anymore,
 Sowungichithile nokungichitha, angisale ngibu-
 my nephew; he has already got rid of me;
 yela mine emuva"
 let me now go back."

D.D. e-
 yes

B.M. athi ke "cha! cha! cha! cha! ngeke
 He [King Mswati] said: "No! No! No! No! You
 ukubone loko!"
 won't see that."

D.D. nguMswati lowo?
 That was Mswati?

B.M. ee. athi "awuyi kubona loko; ngeke ukubone
 yes, he said: "You will never see that; you
 loko?" Hawu! ukhiphampi Mswazi; uyiphaki-
 will never see that." Hawu¹³ Mswati sent out
 sa malume wakhe. "Buyelanemuva". Babu-
 X an ^{umpe} army, (in order) to assist his uncle. "Go back
 yelemuva. Bafike bayamshaya Mzila,
 They went back: on arrival, they beat Mzila.
 hawu abangwazanga, hawu ngangixoxela
 hawu³¹ they never stabbed him; I used to be
 ngunayi INgwenyama lekhona
 told by the present INgwenyama"

110 Ingwenyama - also libhubesi, SiSwati name
for 'lion'. In Swaziland 'lion'
is associated with the King.

B.M. manje ke...
now then...

D.D. nasebasukelana?
when they fought?

B.M. awu isukelane isukelane imcithe Mawewe
awu¹⁵, they fought and fought, and Mawewe
Imcithe Mawewe, manjabuye. Agijime manje
was chithwa³⁸, he now returns. He van to
sowya kumshana wakhe, Mswazi. "Hawu,
his nephew, Mswati." "Hawu³¹ What is wrong
yini malume?" "wu, ungiphethe laph'umfo-
My uncle?" "Awu¹⁵ my brother is giving me
wethu siyabanga, sibangubukhosana." "Cha,
trouble; we are contending the kingship". "No,
mntakadadeweku, lengikubonako mina, ngi-
my sister's child, what I see myself is that
bona kuthi kuncono ngibuyele kithi,
I must go back home, where I originated,
langadabuka khona, eMagudu"...
at Magudu"

D.D. e...
e (yes)

B.M. "Ngani ngoba ayikho into engingayenza".
"Because there is nothing I can do". Hhawu³¹
Hhawu, Mswazi athi: "Hhawu, angiyizwa
Mswati said: "Hhawu³¹, I don't understand
ke lento malume"
what you say, my uncle."

D.D. "awusahambanga"
"you are not going".

B.M. "awusahambanga, leni."
"you are not going, why?"

D.D. "Mnakeffu - - -"

"My brother - - -"

B.M. thine nje nasithi sili- , thine nje silibayethe
We, nje³ when we - , we nje³ are the
kusho thine , silibayethe thine , likhuzwa
libayethe¹⁰⁸ , we are libayethe . It is likhuzwa⁹⁹
lopha kithi ka Gasq, nanambha , phela
here at our place, ka Gasq, even today. Inkol
ngikhuluma mina into lekhona.

I am talking [about] something that there
D.D. ngilalele .

I am listening.

B.M. asikhulumi thine ngemahlaha, ujubema-
We don't, ourselves, talk about trees, cutting
khlameva ufulele, ubesewuthi akunalutho.
trees and covering , and then say there is
langaphakathi , kanti kunelutho; sikhuluma
nothing inside , whereas there is something. We
thine ngento lekhona; yebungafulela nje
are talking about something that is
Dlamini nawufuna kufulela. Kepha ke
present. Yes, you can cover nje³ Dlamini, if
noma ungfulela wena , kepha kunjalo nje
you if cover , but even if you can cover, it is
like that.

D.D. kushito wena sicala indzaba wathi labe-
It's you who have said, at the beginning
Nguni baya entsabeni.

of our story, that the Nguni go to the Mountain

B.M. enhke , silahlwentabeni nje thine .
enhke²⁶ we are lahlwa²² on the mountain.

D.D. Ngilalele mnguni
I am listening , mnguni⁶

108 libagethe -

109 khuzus -

D.D. Ngitwa nje titekwa noma --
I just hear nje³ being said.

B.M. bakuphi nendawo?
in Which place are they found?

D.D. ngititfolemaphepheni
I found them [stories] in the papers [newspapers].

B.M. Bakuphi nendawo? Usholalaba ngale kuya
in which place are they found? You mean
KaMhuluhulu?

those who are there, towards KaMhuluhulu?
D.D. Solo ngisho KaMhuluhulu.

I am still talking about KaMhuluhulu.
B.M. Haba! Kahle Dlamini! Phela ngani ngibo
Haba! Don't, Dlamini! Those are the ones

laba bakanazinga, laba bakabo Ngungunyane,
of Ngungunyane; Ngungunya women and
Ngungunya bafazi namadoda! Ingani

men! In fact those who are here are his
bantwabakhe lalabalapha. Balandela thina.
children, they followed us. Which land were

Nguliphi ke izwe lekwaufanele nibanike
you supposed to give them? For what,
lona? Elani izwe, ngoba phela nasenimni-

because you had already given [lands]
kile inkosi yabo. Nanifanele kubanikaliphi?
to their king? Which one were you supposed

labantu balakithi la! la! la! la! laphansethu
to give them? Those people belong to our
laphansethu la, kumnyama kubovu bayazi

place here! here! here! here! under us,
nabo, noma ungabalanda ngingafike ngiba-
they are under us, here - dark or red, they

114 Habel — (with the last syllable prolonged)
an interjection, used to express
reproving surprise, as in order to
check, etc., and equivalent to
English, 'What next! What are you
doing! Where are you going to
there!'

welari : yini kungabi nemuzi lapha, kanti
a person doesn't know why it is done that
labaka Ngwane bayazi

an umuzi¹⁰² is not put there, yet the Nguni know

D.D. Ngetama ke kuchaza kona, ngobe
I am trying to explain that, because we have
sengifike esigabeni lapho sengitfole
reached the point where I get rumours.
emahemuhemu. Ngitsite mina nangikhula
when I grew up, I grew up [with information
ngakhula, bobabe bangitekela ngetimphi;
got from] my father, about armies which
letaphuma tayowungena kubomhuluhulu
got out and went to Mhuluhulu, etc,
kwabanjani njani njani, lolambha sengisa
whereas today I hear that the five¹² which
kwekutsi letative letilaphayana atsasito
are there, are not eMaSwati; they [five¹²] never
eMaSwati, katizange ketetfulemaSwatini;
paid ^{tribute} tribute to eMaSwati, yet there, there
njobe lapha kunebe Nguni, kunebaka-
are the Nguni, there are the Mkhatswa
Mkhatswa lapha
[people] there.

B.M. ha! kahle ngubaphi labo?

Oh! don't, who are those?

D.D. labaka Mkhatswa ngati mine kutsi tsine
The Mkhatswa [people], I know that we
nabo.

and them - -

B.M. Ngubaphi laba labasho njalo? ^{Asungichazele?}
Who are those who say this? Tell me.

lekhona. Azange nje babeyinhlupho. Nanamhla
 he is like the present one; they were never a
 naloku akunamzi waka Dlamini lekithi,
 * Problem. Till today, there is no ^{umuzi} ¹⁰² of the
 ka Gasa. Lalilakithi khona. Abakwenzi, Baya-
 Dlamini [people] in our place, ka^s Gasa. It was
 hlonipha nalambha naloku. Ba-, abawubeki
 ours really. They never do it, they respect, till
 njumuzi lapha. Akwenziwa. done.
 this day. They don't put an umuzi¹⁰² there; it's not

D.D. akengi - - -
 let me - - -

B.M. le lawubala khona wena, akusilo lakithi
 there yonder, where you mention, is not
 lelo
 our [land] that one.

D.D. leMaSwati
 It belongs to the eMaSwati.

B.M. e-e
 ye.

D.D. leMaTfonga.
 It belongs to the Tfonga [people]

B.M. ee, Lalanasinika ngakhona anibeka-
 yes. Where you gave us, you never
 nga muzi, nalambha naloku. Lalanasinika
 put any umuzi till this day, on the
 ngakhona nje. Awukho nje, Singahamba nawe
 side, that was given to us. It [umuzi] is not
 manje awunawuthola. Kuyahloshwa, nana-
 there, we can go with you now, you can't
 mahl, mane ke umuntu akazi kuthi kwenzi
 find it; there is respect, till this day, but

B.m. enbhe...
enbhe²⁶

D.D. "Ngifuna kutsi lapha lomhlaba sidle soba-
"I want both of us to eat this land."
bili.

B.m. "sidle sobabili"
"Both of us to eat".

D.D. "kwakethu, nawe kwakho"
"What is for us is also for you."

B.m. yebo Dlamini
yes, Dlamini

D.D. Nabake sesibakhandza Mswati sowuyibe-
Here they are, we find them. Mswati has put
kilimithi, sowuyibeke iyawufika e-, labayi-
imithi¹⁰². He has put them and they [imithi¹⁰²]
chazako batsi iyawufika kubo Lydingbergi
reach, those who describe them say they reach Lydenberg¹¹³

B.m. wo!
wo!¹¹³

D.D. Siyeva sikhandza kutsi bakhona bakaMkhathshu
we hear we find that there are Mkhathshu
lapho
[people] there.

B.m. kahle ke Dlamini ngikuxorele
don't ee² Dlamini, let me tell you.

D.D. e-e.
yes

B.m. Hhayi akazange alenze lelophutha, kuphela
No, he never did that mistake; that was
kwenkosi kyo leyosihlonipha injengany
the king who would respect us,

from Swaziland North-westwards, in
113 Lydenberg — a town situated about 80 km
in the Republic of South Africa.

ngu Ngwadi. Wo! hamba lapha kubabe wa been Thengase; (he) begot my grand father, they Prime Minister, uzakuxoxela kabanzi. Call him Ngwadi. Wo! go to the Prime Minister's ^{father, he will tell you at length.}

D.D. lapha kumntfanenkosi Mancibane? to umntfanenkosi Mancibane?

B.M. Wo yes! Hha umazi kable, kamnandi oh yes! he knows him very well, indeed. (futhi, uzakuxoxela athi, "Hhawu, hhawu he will tell you: "Hhawu, hhawu, don't, don't, kable kable, ukhuluma, kuphi, laphekhoba you talk about who, my mother's people? Mama? Labanjē bakami laba; bakaGasa these [people] are mine, these; they are of laba.

Gasa these.

D.D. e... yes

B.M. Manjē ke, sowuzalake lo Ngwadi ke; Now then, he begot this Ngwadi, as well uzala ke nalo thanyane. Tobabe Myekwa as this thanyane. This babe² Myekwa, nje yena, nalo Manzelwandle bonanjē as well as this Manzelwandle are of thanyane ba thanyane. Mine ngiwa Ngwadi, Ngwadi I am of Ngwadi; Ngwadi begot Ngawu, Ngawu utala Ngawu, Ngawu azale mine bo begot me.

D.D. uyalikhipha Mswati, utsi: "Malume ungete Mswati sent it [army] out, saying: "My uncle waze ukambe uyofela khashane." you should go and die far away"

mshano, kusho kutshi ke mine, ngizawufa
 He then said: "Hey you my nephew; ~~it~~ means that
 mine laphuzawufa wena khona. laku-
 I, myself, will die where you die yourself. Where
 zawufa. -"
 you die..."

D.D. "ngiyakufa laphuyakufa khona"
 "I will die where you will die"

B.M. "lakuzawufa ^{khona} ematangeni, ngulasizawu-
 "Where the ematangeni will die, is where we will
 phelela khona". Washo njalok'ubaba nasaza-
 all die." That is what baba² said, when he was
 wufa kimi; wathi "woza lapha wena ngiza-
 about to die. He said: "Come here, you, to
 kutshela", babelomkhulu, angizalwa nguye
 that I may tell you", my father's eldest
 mine, yena wathanyane. Lo Mawewe ke
 brother; I wasn't begot by him, myself; he is
 uzala thanyane, umntanakhe indodana
 of thanyane, himself. This Mawewe begot
 yakhe, yinye nje jwi! Nguthanyane,
 thanyane; his child, his son is one, only;
 lamzalela le Mozambique. Nafika la kuleka-
 it's thanyane, whom he begot in Mozambique.
 la ka Ngwane. Sowuthi nafika kulelala ka Ngwane
 when he arrived in this country called ka Ngwane,
 ke manje Sowuyendisela; wandiselwa
 he was, when arriving in ka Ngwane, he
 umntana Matsafeni, ligama lakhe batsi
 was given a maid as a wife. He was given
 ngu Thengase, uzala mkhulu wami; batsi
 Matsafeni's child, her name is said to have

112 ubaba/baba } - see glossary.
variant: babe }

nziwa; noma ungaya nje Ngonyameni uyibu
 Even if you can go to the Ngonyama¹⁰ and
 zuthi: "Kukhona lomfana lokhuluma kanje
 ask him, saying: "There is this boy who talks
 kanje", uzakuxoxela athi: "E-e-, ukhuluma
 like this, like this", he will tell you that "yes, he
 lqiniso: Akuyiwa le, kuyablonishwa.
 is speaking the truth." It is never gone there it is

D.D. kuSintfu, / respected.
 It is being African/Swazi [to respect like that]

B.M. yes!
 yes!

D.D. kuSiSwati, kubukhosi
 it is being Swazi, it's being kingship.

B.M. yes!, kuyablonishwa nje
 yes! it is being respectful.

D.D. ngilalele, mntfanemnguni.
 I am listening, mntfanemnguni⁶

B.M. uyabona nje umuntu nasathinte mine
 you see, if a person has touched you,
 Dlamini, yeyi! kuncono Dlamini, nakusho
 Dlamini [people] hey! It is better, Dlamini,
 kuthi bangu hundred mine ngingedwa,
 if they are a hundred and I am one; it
 kuncono ngidle phoyizeni ngife, ngoba
 is better for me to eat poison and die, because
 angiboni kuthi ngangiphilelani. Ngobusuke
 I don't see what I would be living for, because
 asathinte, ngizakutshela ke mine isifungo
 [someone who touches you] he/she would have
 Sallawewe. Sawuthi ke: "yemalume-, ye-ye
 touched--, I will tell you Mawewe's ^{oath} swear,

nziwa. Akuthathwa lutho kwakaGasa kuye
 It is never done, Nothing is taken from KaGasa
 KaNgwane; kwakaNgwane akuyi kaGasa
 to KaNgwane; something from KaNgwane doesn't
 ngendluzula. KwakaNgwane bazakupha
 go to kaGasa by force. The Ngwane people
 emaNwane bonaz bathi "siyakupha."
 will give you, themselves, saying: "we give you"

D-D ikhoniwe kutsiwe nayiya. "there it is".
 it [cow] would be pointed at and they would say

B.M. e-e bakuphe nje ngesihle. Hhayi kuthi
 yes, they would give you from a willing
 ungathatha into yabo ngenkani. Noma
 heart, not that you can take their thing by force.
 kuwimali yabo lapha, with uzayithatha ngenkani,
 Even if their money drops here, you can't say
 cha. Ungayithatha kulungile Kepha ke
 you will take it by force, no. You can take it, but
 bla'lo wazi kuthi nizawuphela nonke.
 stay knowing that you will all perish.

D-D Sowonile, wonile.

You have made a mistake [and that is it].

B.M. Sowonile kuNkulunkulu nasemadlobini.

You have sinned to God and to the spirits.
 Nathi asikuthathi kwematangeni, noma
 Even us, don't take what belongs to ematangeni
 kungathiwa kuhle kwani. E siyamangala,
 even if it is very beautiful. We just wonder
 nje kuthi eku! lo; nanani, hawu! hawu!
 that Oh! hawu! hawu! hawu! hawu!
 hawu! hawu! akwenziwa njimpela. Akwe
 It is 'never' done, really, it is never done.

akukho longasenza kona. A- ngeke usisha.
 But we can do other things [on the lands], there
 yel'umthetho, ngithi lesilapha. Sanikwa ngini. Sibla
 is nothing you can do to us, you can't make
 n npha nina nje kuphela; kungachamuka
 + a law for us; you gave (it) to us. We respect
 ematangen, awu cha. Noma kungathiwa
 you only. Once the ematangen^s appear, awu^{is}
 kudliwinkomo asiyindli phelinkomo kini
 no. Even if cattle were to be confiscated we
 thina; akwenziwa.
 don't confiscate cattle from you; it is not done.

D.D. niyahlatshiswa

You have a cow slaughtered for you [by us].

B.M. hhe - ha! nasingathathinkomo yalekini

Oh! If we can take a cow from your
 siyiyise lekithi, bangafike bafe bonke laba
 place and go with it to our place, all our
 bakithi. Ingani nani nangingathatha inkomo
 people can die. Even you, if you could take
 leka Gasa niyilethe lakatobamba, bangafa
 a cow there at kaGasa and bring it here at
 bonke lakatobamba, uyakwazi nje loko?
 tobamba, all the people here at tobamba would die.

D.D. bengingakwati

/do you know that?

I didn't know [it]

B.M. e-e. nangabawukwazi ke Dlamini, ngiyaku

yes, if you don't know it, Dlamini, I am
 xoxela ke namuhla hlalukwazi ukubeke
 telling you today; stay informed; put it on
 emlandweni ngisho kubantwabakho. Akwe
 your mind, even to your children's.

117 stick here seems to refer to medicine
connected with the strength of kingship.

115 bo-make - see glossary

116 Nkosi! - a respectful way of indicating to a king or an important person, such a prince, that one follows what that person says, or one agrees to it; one doesn't have any objection. In a general sense, 'Nkosi!' in this context could be the equivalent of: "that's it! your honour"

B.M. ufuna beyaseYikhotheni?
you want [the story] of eZikhotheni?

D.D. ngifuna ungiklanganisele
I want you to get things to hang together for me.

B.M. Ngizakuchazela leyaseYikhotheni ngoba
I will explain about that of eZikhotheni, because
nginawo umlando wayo.
I have its history.

D.D. Mntfanemnguni
Mntfanemnguni⁶

B.M. enbhe. LeyaseYikhotheni phela, bamnguni,
enbhe²⁶. That of eZikhotheni, they are of
bengithi ngiyakuchazela

Mnguni, I thought I was explaining for you

D.D. wo!
wo!¹³

B.M. Mnguni uzala Lonkokhelo. Lonkokhelo
Mnguni begot Lonkokhelo. Lonkokhelo begot
azale Ngolotsheni. Ngolotsheni azele mami,
Ngolotsheni. Ngolotsheni begot the mother
wenkosi nayilekhona, lesinayo, inkosi
of the present king, the king of Africa,
yase Africa. nayi, ayikho lenye futhi, yayinga
this one, there is no other one, he is the last
ngayo futhi inkosi yase Africa kubusa. Ya,
king of Africa to rule. Yes, she^{he} begot this
azale nayi, izalwa ngithi pure, khayi
one; he [king] was begot by us, no what
no what what. Noma umntangathini,
what. Whatever a person may say, he
iphuma lakithi. Oh yes; Manje ke, yaka
[the king] comes from us. Oh yes. Now,

bhezelwa ngamandwe, wawubhebhezela
which, for long, we have been persistently
ngamamxumalo. Uboqegu khuphuke mntaka-
blowing up; ^{the flame} it was blown up by the Mandwe
ndaba, nabubukhosi sebonakela, sebumpethu-
it was being blown up by the Nxumalo [people]
mpethu.

D.D. You, when skirting, must skirt and ascend,
E- mntfanemnguni, ngiyabuyela egameni
ndaba's child; here this kingship has become
lami lengike ngalitsintsa, lelitsi, bonkhe
bad, it is now very bad. E- [umj]
bennguni lengike ngahlalanga nabo, ngahlala
mntfanemnguni, I go back to my word, which
nabo ngangikhala nembokodrebouu kamagayi-
I once touched, which says all the Nguni
we, e- lotala Stefane li hegu leselilideda
with whom I have met; whom I stayed
nalo letulu elubonjeni. Waze wafa angazange
with, I used to stay with the red grinding
aye esibhedlela. E- wafa tikhali takhe tlayi-
stone, who begot Stephen, an old man,
celeni kwakhe, asephukumlente la; batsi
up on the top of the Ubombo [mountain]. He
nabatsi batamthwala ayesibhedlela, atsi
died without having gone to a hospital. He died,
"Ngikugwaza, ngikubhodlobhodoza khona manje
with his spears next to him; he had a broken leg.
ngesikhali". E- watsakayi esibhedlela, aka-
when they took him to the hospital, he would
fimi kayamuphatfwa ngumlungu. Ngabona
say: "I will stab you just now with this

107
Phakathi,

lomphatsi sadatshulwa lucingo thine, lwasi-
Transvaal. The governor is for us, we got
dabulo phakathi lucingo; ingani ngihlale
separated by the wire; it divided us in the
ngikutshela, kwasijuba phakathi lucingo. Asibo
middle. In fact, I keep on telling you this,
thine base Ntala's fame: wukuthi besibuswa
the wire cut us in the middle. We are not
nguloyo bekasibusempeleni, uinlumbi, akukho
of the Transvaal: it's just that we have been
lebesingakwenza. Kepha kon'umphathi wakithi
governed by the one who has been governing
lomkhulu ungale, ngoba ngikhuluma nje
us, a white person; there is nothing we
manje. Kubusa njemanje umsa waManze
could do. But our great governor is that sick
bakufa; loManzebakufa uzalwa nguSogasa,
as I am talking now. Now the ruling
uSogasa uzalwa nguManzelwandle. Ithi
person is Manzebakufa's son; this Manzeba-
mbongi yakithi aManzelwandle ngingeze
kufa was begot by Sogasa; Sogasa was
ngawanatha mine mfokazi ngobaba no-
begot by Manzelwandle; I can't drink it
ngazi zamadaka.

me, an ordinary person, it's our father and
loManzelwandle ke uzalwa uvava lwe
blood of men. This Manzelwandle
nkunzi yamanzi aseNkezi. Umilo ka-
ke² was begot by uvava¹¹⁹ of the bull of
Hhanyane ekade siwubhebezela, wawubhe
the water of eNkezi. Fire of Hhanyane

118 Manzelwandle - literally means 'sea-water'
but it's a name of a person

119 uvava -

sikhatsi abasibo abantu abangama^{makela},
 sometimes they [the Ndwandwe] are not people
 yalahleka lento, yalahleka yintombazana,
 who are careful. The thing got lost, it was
 dadewabo Hhanyane, wake wayibonaphi into
 lost by a girl, Hhanyane's sister. Where did
 enjengaleyo, kuthinto ingathathwa ngudade
 you see something like this, that a thing can
 wabo le, kuthiwe ithathwe ngudadewabo.
 be taken by her sister [the king's sister]?
 nkosi, into lekhumani njeke yona leyo?
 What does such a thing mean? She
 Sowuyayilahleke, sowulahleke lenduku-ke,
 then lost it, losing this stick¹⁷. This
 lena kwakufanele kuthi ithathwe nguManze
 stick was supposed to be taken by
 lwandle. LoManze lwandle ke uzala Sogasa,
 Manze lwandle. This Manze lwandle begot Sogasa,
 ngiyabona Sogasa wake wathola ngaye,
 I think, Sogasa, you once heard something
 Sogasa?
 about 'Sogasa'?

D-D e-e, Solongiyatiwa

yes I keep on hearing.

B.M. enbhe. Ngulobuze ngabo wena^{iaba} ngale,
 enbhe²⁶. It's about whom you asked, those
 'lotsite bangale Ntalisifane^{you said} kanjani nani nani.
 who are that side, in the Transvaal.

D-D e-

yes.

B.M. ngukitsi lapha, akusiko eNtalisifane. Ukithi
 It is our place, there; it is not in the

Handwritten note:
Bantu Legends
Boiganda & Dindane
- authors of the legends
- obtained from Jantje
- based at Joaze
dispute of Nylant
Mawewe
Mugum base to Nylant
1800-1850

Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

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

Subject Dumisa Dlamini INTERVIEW
Vak

Place Ndwandwa
Plaas
Book 3

Faint Ruling with Margin
Downwe Lineering met Kantlyn

JD. 267

nekudla, kube kungaphela mpel'emalanga
 eat good, such that, for days you may
 bamangala bantu kuthi kunani. Ngingasho
 not eat until people wonder what's wrong.
 ye Dlamini kuthi thini nani yinto yinye
 I can say, ye²³ Dlamini, that you and us is
 e- lakuhlanganeni, sekuhlanganiswa lama-
 one thing. { - sum } The meeting point,
 siko, ngob'emasikweni nani kukhona
 when the customs are merged with ours,
 lesawagephugephula lapha engingeke
 because your customs, there are some which
 ngikuzekuya phela ngob'uzabe sowuya
 we sliced out from yours, about which I
 ngikhulumisa. { questions }
 can't tell you, because you will ask more.

D.D | e...

e { sum } —

B.M. Kepha phela kwabe sekuyasilahlekelo
 But then, it later got lost Dlamini,
 ke Dlamini, ngob'induku ka Zwide koYanga
 because the stick of Zwide of Yanga got
 phelilahleke izolo yoku kithi.
 lost just yesterday from us.

D.D Ngilalele
 I am listening.

B.M. ilahleke khona la, sesi khona la, yalahleka
 It got lost just here; we have already
 nakhona ngebudlabhana nje ngekunga-
 been here, and even then, it got lost through
 naketelizinto zakaNdwandwe, ngalesinye
 carelessness about Ndwandwe things.

D.D. mntfanemnguni.
mntfanemnguni⁶

B.M. yebo ke
yes ke²

D.D. e-- Sesibukela likusasa, singakayiphetsi
e [um] We are watching [this] for tomorrow,
inkulumo yetfu. tapha eBengunini bomake
before we end our talk. Here at Bengunini,
bethu simunya Kubo.
it's our bo-make¹⁵, we suck from them.

B.M. Nkosi!
Nkosi!¹¹⁶

D.D. e- tsine nje asehlukani nje lapho sikhona,
e- [um] We, in fact, don't get severed, where
lapho sikhona asiyiwehlukana, e- loko
we are, where we are, we never get severed,
ngabe kubangelwa nguleyo mithambo,
Could that be caused by those ways [customs]
nguleyo mithambo lesuka lapho mandulo
those [blood] vessel which started there,
yini?
long ago?

B.M. Awu vele ungazuthi umuntu nasathinte
Awu¹⁵, indeed, it seems as if once a person
nine Dlamini, kubese kuyayilumelela
has touched you [people], Dlamini, the [trouble]
nje kona, angizwa nami kuthi kwenze
then gets worse, I, myself, don't understand
ka Kanjani. Kubese kuyabula nje, uzwe
how it happens. The trouble becomes
sengazuthi, ewu vele nani, u-- ngadli
so bad that, you, you can't even

check

Lonkokhelo ke le. Lonkokhelo phela nguyona
 this ^{is} is of Lonkokhelo. Lonkokhelo is/was the
 phalamende yethu. Kusho laba, kuthi Soshanga
 Parliament of ours. It is these who say
 ne kunje, Soshangane kunje; bangangehli
 Soshangane, it is like this; Soshangane it is
 sa noma nini nabafuna laba. Phela
 like this. They can bring me down at anytime
 bakabo Yanga, ngiyabona kuthi uyakhumbur
 these, when they want to. They are Yanga's
 la kable ngikuxoxela lapho.

D.D. folks, I think you still remember when I told you there
 Uyilandzile lapho mntfanemnguni.
 you narrated there, Mntfanemnguni.

B.M. enhhe, Bakhona ke laba
 enhhe²⁶ Those are present

D.D. -e...?
 what?

B.M. Manje ke lo Lonkokhelo ke wakabotanga;
 Now, this Lonkokhelo is/was Tangas' (sibling)
 nguye lolozala Ngolotsheni, Ngolotsheni
 it's him/her who begot Ngolotsheni and
 ke abese uzala to mama we Ngwenyama
 Ngolotsheni then begot the mother of the
 ke. Ngangixoxelwa mine yisalukazi,
 Ngwenyama. I used to be told by an old
 Malumekazi wentosi nayi lethona. Nginetephu
 woman - the present king's ^{maternal} aunt. I have a
 yakhona, nawuyifuna ngingayithatha ngiku-
 fape about/on this. If you want, I can take
 fakele.

it and put it for you [play it].

tshele. Wo! ..., basho ngoba izwe selathathwa
 too, know that, even if you can go and fetch
 ngabelungi, besizanibonisa ke kuthi lababantu
 them, I can tell them. Wo!¹³ they say this because
 bangaphansi kwethu, abanalo lizwe laba.
 the land was taken by white people; we want
 Lizwe lemaNgwane. balithathaphi lizwe?
 show you that these people ^{their land. Land is for the Nguni.} are under us, they don't have

D.D. Sibuye eNkambeni. fapheNkambeni, lemiti
 1 let us come to ~~those~~ at ENkambeni. There at
 yaseNkambeni naseBulandzeni, Soloku Kangi
 eNkambeni, the imiti¹⁰ of eNkambeni and of
 tfoli kahle ngobe, kimi engqondweni
 eBulandzeni, I am still not clear, because in
 Mntfanemnguni nangiqala, sidalinkhulungu
 my mind, mntfanemnguni⁶, when we started
 ngikhandze kutsi ngibesengiyahisheka
 the talk, I found that I got choked when
 nangiva eNkambeni, eBulandzeni; ngive
 I heard at eNkambeni,⁹ at Bulandzeni, and
 eLwandle. eLwandle sowungizhazele.
 Heard about eLwandle. About eLwandle, you have
 Ebesengiva eZikhotheni; Ngive Zikhotheni. Kutsi
 explained. I then heard about eZikhotheni¹⁰; about eZikhotheni

B.M. Wo!

Wo!¹³

D.D. Inkhosi yayeyakhulela khona, yamenywa,
 The king grew up there [eZikhotheni]; he was
 yewelimi fula ngemifula, yaye yayawukhulela
 carried on someone's back and crossed many rivers,
 Kagogo wakhe.
 until he grew up at his grandmother's place.