

S.O.H.P. NDWANDWE HISTORY : Bongani Nxumalo 4/4

abawazumlando! Bahamba bafunisela nje. Nako stand here. These people don't know history. They ke lengivala ngako: fundani lomlando; ninga-keep on guessing. That is what I close with: be Senitamba nje ubambuyabanga learn this history, and don't go around disputing "Ngimi inkosi, Ngiminkosi!" Ngobe phela "I am the king, I am the king!" Because, indeed, uzawuhambe uthi uyinkosi, ngobe phela you will go around saying you are the king awuzazi kuthuwabari. Ngoba nasesikubuzi because you don't know who you are. If nje kuthi: "uwabari?" Awusachazi. Hha--- you ask you that: "Who is your parent?" you asiyishiye lapho Mtangeni longayidlimvu. won't explain. Hha ^{1:23} who doesn't eat mutton. Let us leave it there Mtangeni.

D.D. Ngibongile mntfanemnguni; ngibongile I am thankful, mntfanemnguni; I am thankful, kuthumela kwakho ^{kuthumelika lapha} kutha usichazela. for your being able to come here to explain to Nine bekunene, besingashayi mtsetfo; besinga-us. You of Kunene, we have not been making phikisi muntfu, besibeka natsi lesikuvako a law; we have not been arguing with any nalesikwatiko. Nangabe kukhona ke lonetwa- person, we have been putting [forward] what ti loluncopo kunalolu, singabonga naye we hear, as well as what we know. If there asiletsel'umlanduwo. is someone who has ^{better} knowledge than this, we would be thankful if he/she can bring us history.

133 tha! — interjection, expressing surprise,
or bewilderment.

Luphongolo lwema Ngwane. Sawela Luphongolo;
 remember what we ^{would be} doing across Phongola River. Phongola
 nalaba bakamageba sawela luphongolo.
 belongs to the Ngwane. we crossed the Phongola together.
 D.D. Na Dingane wawela ^{with those of Mageba} Luphongolo wayowu-
 wen Dingane ¹²² crossed the Phongola River and
 ngena eveni leMaSwati.
 entered the country of eMaSwati.

B.M. Cha phela mine angikhulumi ngalomunye
 No, by the way, I don't talk about another
 umuntu, nangisho bakamageba nje, nangisho
 person [the Zulu]; when I mention these of
 bona laba; sawela luphongolo
 Mageba, I mean these [the Zulu]. They crossed Phongola

D.D. bayawungeneveni TemaSwati?
 and entered the country of eMaSwati?

B.M. bayibalekela, bebayibalekela nje. Ungathi
 they ran away for their safety; they were running
 ngokungitshela ke kutshi manje ngoba lithunka
 away for their safety. Would you tell me
 la Soshangane lilapha eJozini kulelizwe
 now that, as Soshangane's grave is there at
 lakini, Sowufuna kungitshela kutshi lelizwe
 eJozini, in your country; are you now telling
 laka Ndwandwa? Ngiyakubuza nje mina,
 me that that land belongs to the Ndwandwa? I
 sesiyabuzana nje. Asekulandwe, asenilande
 am asking, we are just asking each other [now].
 labantu sesizowukhuluma mani, ikhon'izinto
 Let these people be brought [here], so that we
 engingazizwa mine lapha, kani labantu
 can talk; there are things which I don't under

122 Dingane - the Zulu king who took over
kingship after the assassination
of Shaka in Zululand.

D.D. e-luwale, eke ubacaphune, ubatsi, ubacaphu-
e-[um] close it; [but just before that] say/
ne ubavale ngetibongo.

Sing Their [King's, Kings'] praises, just a little bit.
B.M. Cha, cha Dlamini; sokwenza ngalelinye
No, No, Dlamini; we will do this on another
lilanga lokubabonga, ngoba kubonga
day that thing of praising them, because this
loku kuyahlupha. Singabe sesihambe sekuba,
praising is troublesome. It is not good [sometimes]
akulungi. kubese kungiphatha kabi. Nasengin-
It doesn't leave me okay. When I sing
bonga, ngibese ngiyamangala kuthi
the praises, I then wonder that a person
umuntu uhleli laplanji, uyabona nje
is sitting here, nje³. You see, today, as
namuhla, ngob'ungaz'umlando, leingizawu-
you don't know history. what I am going
vala ngako mine ngunaku Dlamini,
to close with, myself, is this, Dlamini: Not
lokungaz'umlando kuyahlupha ye Dlamini;
knowing history is troublesome ye Dlamini,
wazini lamlando, ngobumuntu nangawazi
you should know this history, because if
umlando, uhamba abanga nemasimu
a person doesn't know history, he/she
longasiwo akhe, athumuntu sake saba-
keeps on disputing fields which are not
ngeshaya kokuphongo. Angikhumbuli mine kuthi
his/hers; [thus] a person would say we were
sasizakwenzani ngeshaya kwepuhongo.
once across the Phongola River. I can't

Kithi kaNdwandwe lento . Yenzeka kunaba
much of stubbornness among us, the Ndwandwe,
bakaMdluli. Ngibo lebebaphethe loludaba
It was too much among the Mdluli, they were
lweNgunyama naye Tekhona ni ^{mpala} ^{present}
the ones in charge of the matter of the Ngunyama.

D.D Akwentekanga kakhulu?
it never happened too much?
B.M. e-e, hayi kakhulu ngala ebefgunini
yes, not too much. This side among the Nguni

D.D Ngiyakuvu mntfaner -
I hear you mntfaner -

B.M. BeNguni singathi nje beba -
The Nguni, we can say that they -

D.D bamunyisa bona?
they ^{only} breast-fed themselves?

B.M. yes, bebar enamandla, nasawubuka,
yes, they have no power, if you see ^{properly}
umuntu usukasakusondeza nje kona, ngekhe
a person would be drawing it near ^{when he}
ba njani, yebo ngu anti empeleni; Kepha kona
she relates the king's early days with lomawwa
lowayephethe lom singizi nje we Ngunyama
Yes she was our aunt, indeed; but the person
kuze kube njenge namuhla, wawuphethwe
who was in charge of the matter of the Ngunyama
ngulaba ^{ba} kaMdluli

till it was like this, as is today, were the Mdluli ^{people}

D.D. Asiluvale luhlelo lwetfu mntfanemnguni
Let us close our programme, mntfanemnguni.

B.M. e-e- luvale Dlamini
yes, close it, Dlamini

kutsi wo! banenkhani labantfu, Bengitsandeg
speav!" He said he wasn't going to the hospital;
lokutfolake mntfanemnguni lokutsi, lenkhani
he didn't want to be touched by a white
lenabanayo e. ighamuka kuphi?

person. I realised that No¹¹³ these people are stubbe
B.M. ^{from} yeyi, yeDlamini, yimfumbe, kwaso nine
Hey! ye²² Dlamini, this is imfumbe¹²⁰; as you,
Mangwane nithi yimfumbe.
the Nwane say: "it is imfumbe¹²⁰

D.D yimfumbe
it is imfumbe

B.M. angeke senginichazele leligama, ngiyengi-
I can't explain this word; I usually hear
nizwe nithi yimfumbe, ngimangale kuthi:
you [people], saying imfumbe¹²⁰ and wonder
emaNgane asho kuthini nakathi yimfumbe
what the Nwane mean when saying imfumbe.

D.D leyonhlanyelo kaniyifanga yini kuNdlowukati
Didn't you put that seed [stubbornness] to the
lebatsi bantfabenkhozi sebabhokile bathi,
iNdlowukati¹²¹, whom when the bantfabenkhozi⁹⁵
watsi "ngiyawummema kayimhlane, ngiba-
were harsh on her, she said: "I will carry him
mba naye ngimyi sesikolweni."

[Sobhuza II] on my back and go with him to school".
B.1 Cha, e-e.; akubangakhona kakhulu ye-
No, yes; it [stubbornness] was never too
Dlamini, asichaze kahle kukhanye. Akuba
much, ye²³ Dlamini, let us explain thoroughly
nga khona kakhulu kakhulu kakhulu ngaba
so that it may be clear. [We] never had too

I want to know, mntfanemnguni⁶ where ^{does} ₁ this stubbornness

120 infumbe - Something that is a mystery;
Mysterious.

121 indlowukati - literary a 'she elephant'.
This name is used to refer
to the queen mother in
Swaziland. In this context
the interviewer seems to
refer to Gwamile, Sobhuzal
grand mother.