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Name
Naam

SBS (Zuide History)

Subject
Vak

Dumisa Dlamini Interview

Place
Plek

Ndwandwa

Book 6

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

Mahesh's arm of Sakha

ngame

ngu Zwide; loMawewe uzalwa nguSoshangane. Phela
by Zwide; This Mawewe was begot by Soshangane.
Soshangane ngumfowabo Zwide koYangga.
By the way, Soshangane is Zwide of Yangga's brother.

D.D. Ngilalele
I am listening.

B.M. enhhe -- loThandile nje ngukadewabo
enhhe²⁶ -- This Thandile is Mawewe's
Mawewe.
sister.

D.D. e --
e [yes]

B.M. loMswazi uthi malume la kuloSoshangane,
This Mswazi 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 kutshi ngumzala wathu
enhhe²⁶; we don't hear that it is his
ubathe uyabekisa lento ingahlangani, ngobu
Cousin. Whenever you try to work this thing
akufunakali ye Dlamini; namuthi ushaya into
out, it doesn't correspond; because it shouldn't
ingahlangani; shaya into yakho ihlangane
happen ye²³ Dlamini, when you do your thing it doesn't remain
consistent; ^{make it with} _{correspond}

D.D. Ngilalele mntfanemnguni
I am listening mntfanemnguni⁶

B.M. Kodwake selo nguSoshangane. Chake ke,
But then, it is still Soshangane. Oh no, "hawu"
"Hawu Thandiye wabe sowugana kuleThangga."
Thandiye decided to get married to this Thangga.

bla dume nthal
DTC Specialist

kanti?"

D.D. Wo!
Wo¹⁵

B.M. Uthi "E- wagana kutamathonga phela.
He said: "yes, she got married to these Thongigqi
sowazala". Hawu "e- , Kepha ngoba uyise ka
she bore (children for them)", Hawu³¹, by the way
Dludlume usekhu yise sizakwenzenjani,
what are we going to do, because Dludlume's ^{has a} ^{grand-} ^{father,}

D.D. e-e-
yes

B.M. "Owu! akuphume Dludlume ayowugeza
"Owu¹⁵ Let Dludlume go out to wash Mswazi
Mswazi, inkosi yaMswazi, 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!-----
Wo¹³

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 labo, njoba
In fact, those are the owners of ligula⁴⁶, these

ngikutshela nje kuthi baphathela thina ligula
tis I am telling you that they administer the ligula
babageza thina laba. Indlu yeligula (leyo)
for us; those used to wash us; it's the house of ligula (the)
D.D. ake ngiphindze ngiyibambe kahle lendeab
let me once again get this story pr well.

B.M. enhhe.
enhhe²⁶

D.D. e- Bukhosi buyaphuma, buphuma naSasha
e Zumbi. The kingship got out with Sashangan.
ngane, utsi nakefika ematfongeni, ema-
When he arrived in Thongaland, the Thonga,
Tfonga phindz ayamqobelela?
again, gave him [some herbs]?

B.M. yebo phela.
yes, indeed,

D.D. Nasam qobelele, 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. Kutsi wa beNguni baseGudu nje
It is said beNguni of Gudu nje?

B.M. enhhe
enhhe

D.D. Kantsi sekuphindze kunebudlelwane neMasu
yet there is, again, a relationship with
ti ngala?
the Swazi this side?

B.M. yebo ke
yes ke²

D.D. e- "Maswati ngete ngawalahla ngobemini.
eZunj "I can't forsake the Swazi because
angihlomisa"
they too, armed me."

B.M. yebo phela
yes, indeed.

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

B.M. yebo phela
yes, indeed.

D.D. "ngengula"
"with ingula"

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

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

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

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

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

104 guda —

103 Khatshwa —

nkome nganathole, kanti abanye bagudintika
gudaid¹⁰⁴ "the Cow without a calf, whereas others
enethole". Bathi "Mkhatsha okhatshwe ngezine
guda a cow which has a calf." They say
nezinfishane ongazange akhatshwe, wa.
Mkhatshwa who has been khatshwa¹⁰⁵
khatshwa ngezenzo Zakhe. "Angikwazi
the tall ones and the short ones, who was
lokuthi mine lesibongo sehlukene, angiku
never khatshwa¹⁰⁵, he was khatshwa¹⁰⁵ by
mine loko.

his own actions." I don't know, myself, ^{is different} that this suman

D.D. qhubeka Mntfanemnguni.
Continue Mntfanemnguni⁶

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

D.D. Sowufike uyakhlala 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?

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

D.D. Ngilalele
I am listening.

B.M. Nakoke Dlamini. Seyiyaphuma phela nayo
There it is, Dlamini. The thing which you got
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,
uSoshangane. awu; seyibuyelemuva imambane
Soshangane. awu¹⁵, the imambane¹² then
ayithiphuma namhla phela besowuyafa, cha
went back. It doesn't happen that, as (he) gets out
today, tomorrow he dies, no.
D.D. e-e-e-e-e.

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

B.M. akusilo inciniso kelo. Yase ibuyelemuva imambane,
that is not the truth. The imambane¹² then
ibuyelemuva imambane iyashiyinduku zenke
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 imambane¹² went back. The
yabe seyibuyelemuva. Seyibuyemzini wayo
history says, he then went back. He then

lapha manje kuthiwa kuseJozini. Ngiko nje went to his umuzi¹⁰², which is called eJozini. Sishi singafungu 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. lobesikhuluma but there, there are down there, about uhi 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 enhhe²⁶, he died there; his grave is there

D.D. ematfanyeni? in Thonga land?

B.M. enhhe, yangawatsha bakamnyeni nje yona enhhe²⁶, it [the king] was buried by the Sowuyasala ke to Mawewe. Kunendodang Myeni. Then Mawewe remained behind, lenye ke yakhe, ngumzila. umzila ka there is another son of his, its Mzila; Soshangane. Bayasikelana ke; likhohlwa Mzila of Soshangane. They cut [something] Mzila, la Mawewe. Yi---! He--- for each other]. Mzila is likhohlwa³ of Mawewe,

D.D. lokungilalele mntfanemnguni ngenta nje As I am listening, mntfanemnguni⁶, the brain Soloku kulwinqondvo iyasebenta.

106 Limntwarentkosi } — see glossary.
variant: Limntfanentkosi }

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

is still fighting, it is working.

B.M. 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.M. 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 le.
Wo!¹³ Mawewe is where, as Mawewe is there.

B.M. Cha phela kakangesiye wala, betasolo
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, babang

They dashed for each other now, disputing between
bodwa. Owu! unebutho lakhe, pheta
themselves. Owu!¹⁵ he has his own ibutho³⁸ [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' gidi'¹⁰⁷

108 libazethe -

109 likhuzwa -

D.D. "Mnakeffu - - -"

"My brother - - -"

B.M. thine nje nasithi sili-, thine nje silibayeth
We, nje³ when we -, we nje³ are the
kusho thine, silibayeth thine, lithuzwa
libayeth¹⁰⁸, we are libayeth. It is lithuzwa
lopha kithi ka Gasq, nanamhla, phela
here at our place, ka Gasq, even today. In
ngikhuluma mina into lekhona.
I am talking [about] something that, ^{is} there

D.D. ngilalele.

I am listening.

B.M. asikhulumi thine ngemahlaha, ujubema
We don't, ourselves, talk about trees, cutting
khlahlameva ufulele, ubesewuthi akunaluth.
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 ungafulela wena, kepha kunjalo nje
you ^{of} cover, but even if you can cover, ^{like that,} it is 1

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. enhhe, silahlwentabeni nje thine.
enhhe²⁶ we are lahlwa²² on the mountain.

D.D. Ngilalele mnguni
I am listening, mnguni⁶.

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

D.D. nasebasukelana?
when they fought?

B.M. awu isukelane isukelane Imcithe Mawawe
awu¹⁵, they fought and fought, and Mawawe
Imcithe Mawawe, manjabuye. Agijime manj
was chitwa³⁸, he now returns. He van to
sowuya kumshana wakhe, Mswazi. "Hawu
his nephew, Mswazi, "Hawu³ what is wrong
yini malume?" "wu, ungi phethe laph'umf.
My uncle?" "awu¹⁵ my brother is giving m
wethu siyabanga, sibangubukhosana." "Cha,
trouble; we are contending the kingship". "No,
mntakadadewethu, 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". Hawu³
Hhawu, Mswazi athi: "Hhawu, angiyizwa
Mswati said: "Hawu³, 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?"

110 Ingwenyama - also libhubesi, S. Swati names
for 'lion'. In Swaziland 'lion'
is associated with the king.

B.M. "Hhayi ingani manje siyabanga nomfow
"No, it is because we are disputing with
thu." "Hawu! angabangisa wena uyinkosi
brother." "Hawu¹³, how can he dispute with you, w
"Awu, nako njalo, ^{Sowu} ungichithile nokungichi
is the king?" "Awu¹⁵ he has already got rid
tha, a. . . . ungabusa hlupheka mshana.
of me, you need not be worried anymore,
Sowungichithile nokungichitha, angisale ngiba
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! ngete
He [King Mswati] said: "No! No! No! No! Ye
ukubone loko!"
won't see that."

D.D. ngumswati lowo?
That was Mswati?

B.M. ee athi "awuyikubona loko; ngete ukubone
yes, he said: "You will never see that; you
loko." Hawu! ukhiphimpisi Mswazi; uyiphak
will never see that." Hawu¹³ Mswati sent out
sa malume wakhe. "Buyela emuva". Babu
x an ^{imp} army, in order to assist his uncle. "Go bac
yele muva. Bafike bayamshaya Mzila,
They went back; on ^{checking a good support to be purchased by} arrival, they beat Mzila.
hawu abangwazanga, hawu ngangixotela
hawu¹³ they never stabbed him; I used to be
ngunayi INgwenyama lekona
told by the present ingwenyama¹⁰

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

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

D.D. bayamdrbra
they beat him

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

D.D. akagwazwa
he was not stabbed.

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

D.D. e-e- uyawu - - ufundziswa nje luswat
yes, he was being taught, because he
kuts'uyedzelela - -
was misbehaving.

B.M. wafela emnceteni wase Mozambique
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. loba wukhandza benguni nje khona le
you would find the Nguni there

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

D.D. Sololeligama laka Mandlakazi liyabuya
still the name 'Mandlakazi' returns.

B.M. alihlali phela, ngeze lakhala
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. kanemashangane yini loku emashangane
what are Shanganes, because Shangane
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 Mkhathswa; Shangane it is
kumnyama
us, even if it is dark.

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

B.M. ndili Thonga nine, thine Shangane. Akubhuphi
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...
yes

/Cousin. We are that.

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

D.D. e...
yes

B.M. nibasekukhanyeni kwelanga nine, impum.
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 bububini
light. That is being a Thonga. If you see it
busho loko, Akusiyo inhlamba. Nangithu
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

||| incwala - see glossary

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

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

D.D wo, sengiya. khm---
wo¹³ I now.

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

D.D e-e-
yes

B.M. enkhe. Manje ke, awu. Sesitjehlulile ke
enbbe²⁶ now, awu¹⁵ we then defeat
lempi; abuye ke bamxorele Mawewe ke
the ^{uncle} ~~uncle~~ and they told Mawewe together
bamxorele naMswazi. Abese uyabuza ke
with Mswazi, Mawewe then asked: "Hhawu
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.