

PAGES
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BLADSTE

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SIZE A4 (297 x 210mm) GROOTTE

Name S.B.S. (Zwede History)

Naam

Subject Dumisa Dlamini interview

Subject

Place Ndwandwe

Place

Plek

Book 3

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

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

61 habe - an interjection, belonging together with
hauu or hrawu - see footnote 31

Page missing?

mpela, waba neyimpimbi mpela, waba neyinhlole
we sang when returning from war, All this he really wants
nako konke. Ngoba aketho umuntu wayamesaba
he had spies and informers, because there was no
njengathi, nalambha naloku usasesaba. Ngiku-
person he [Staka] fear like us; even today, he is
chazele loku 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 [arrange⁵⁹] aphelele⁶⁰

D.D. Ngalaba bakamandlakazi?

because of those of Mandlakazi?

B.M. Ngalaba bakithi, labakaNdwandwe! Nalambha
because of those for us, the Ndwandwe! Even today
naloku basawadla bakamageba ahlala eyibi-
they eat [food] and it settles on [their] livers really,
ndini mpela. Ngingasho bakhona, hhowu habe!
I can say [this] even in their presence. Hhowu³¹!

Bengisho bakhona mesi eGoli ngesabeni?

I have been saying [this] in their presence in Johannesburg.
Hhowu, habe.

what can I fear? Hhowu³¹, Habe³¹!

D.D. Ngilalele mntfanemnguni, ngilalele.

I am listening, mntfanemnguni, I am listening

B.M. Ngibesaba nje kathi ngikhonipha nina

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

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

Mandlakazi.

62 libhungwana
derived from libhungu

} — libhungu - young 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)

Zinda's son
greatly

B.M. Baka Mandlakazi; ngumuzi waYanga, wa wakha
those of Mandlakazi: its Yanga's umuzi²⁰ ^{that} had been
lu SoShangane, ngulakuhlala khona Ligula;
built for SoShangane; its where Ligula¹⁶ stayed;
Ligula leligez'u Zwide ko Yanga.
Ligula with which Zwide of Yanga washed.

D.D. utsi "umwile?"
He says: "Have you heard him?"

B.M. Ujabuza uzwide koYanga lithi: "Ulizwide
Zwide of Yanga is asking, saying: "Have you heard
yini (elibhungwana) lika Senzangakhona?"
this (libhungwana⁶²) of Senzangakhona?" He said:
Uthi: Ngilizwide wena watomkhulu⁵⁶ koZwide
"I have heard him, you watomkhulu⁵⁶" This
ke, ngizokuchazela kabhe ke, ngifuna kuku-
Zwide ke², I will explain very well, I want to explain
chazela (maduze) naku; Zwide uzala
to you (shortly) this. Zwide begot Somabhuku,
U Somabhuku, uzala Sikhunyana. Nanka
he begot Sikhunyana. Here are his two sons,
amadodana akhe amabili aggamile ye-
who are famous ye²³ Dlamini; its them nje³
Dlamini. Ngizwa nje lawa.
these.

D.D. loSikhunyana e, ngito kuphikisa kabhe
This Sikhunyana e- [um], so that I can argue with
sesatsi kuseSikhunyana, kukhona sikolo
you very well, we have come to say its at Sikhunyana,
lokutsiwa kuseSikhunyana (apha kaNgwane
there is a school, which is called Sikhunyana ^{kaNgwane} here in)
B.M. Cha, anga, ngeke ngingene ke, (aphoko
No, I don't, I can't enter there

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

64 Ahe — (a. hēe) interjection. 1. of
amazement 2. of sympathy.

ngoba angikwazi (oko).
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
base yuthrehi. Lene Natali, bathona nanamba
children which are at Utrecht. There in Natal,
naloku, kuthiwa ba Sikhunyana,
there are present event today, it is said they are of Sikhun^{na}gungu.

D.D. enhhe
enhhe²⁶

B.M. Ba Somaphunga bengihlala nabo mani! Noma
[Children of] Somaphunga, I was staying with them
singaya nawe namanje uthi ufuna ngikubonise
mani!²³ Even if we can go with you now, if
bonise bantwaba Mgojana ka Somaphunga,
you still you want me to show you children of
ngingakuthatha ngiyekufaka mina. Nanamba
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. Hhayikhona baka, babuyelekhaya, kwaZulu
No, they are there yonder, they^{have} returned home in Zululand.

D.D. base babuyela kaZulu
they then returned to Zululand.

B.M. Hhe-e, hhawu! Ngingafika ngikubonise
Hhe-⁶⁴ hhawu!³¹ I can arrive there and
kuthi 'naba' ngiyabazi bengihlala nabo.
show you that 'here they are', I know them;

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 sinanatela
(see glossary) of the Dlamini

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

67 insingizi — ground horn-bill.

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

D.D. e.e.

yes

B.M. Hhawu! habe! Hhawu! kuthi mhlawumbe ngi-
Hhawu!⁵¹ habe!⁶¹ It's not that maybe I am
ya funisela yini ye Dlamini, angikufunisele
speculating ye²³ Dlamini; I am not speculating
loku, yinto lengiye ngiyifune, ngiyazi kuthi
in this, it is something I [usually] search for and
ngikhuluma ngani. Ungakhulumi ngento
[get to] know what I am talking about. Don't
ngakayiboni, Mlangeni, ngobuzawu khulu
talk about something you haven't seen, Mlangeni,⁶⁵
mamanga, ungakwenzi loko.
because you will tell a lie, don't do that.

D.D. babe Nguni bonke banetkani

These Nguni all have stubbornness

B.M. awu Cha, asinayo inkani.

awu, no, we don't have stubbornness.

D.D. abayiki

they don't go back.

B.M. kwenziwa wukuthi ngoba sishungiselwa

It is caused by this that we are shungiselwa⁶²

ngensingizi, uyayazinsingizi?

by insingizi⁶⁷, do you know insingizi?

D.D. lenyoni?

the bird?

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

ebhe²⁶, it is said: "You touch us nje³, you have

nta inyakanyaka, Wayithintinsingizi nyoni,

touch inyakanyaka⁶⁸; you have touched

Wayithintinsingizi, yemadoda walhrintinsingizi

insingizi⁶⁷ bird, you have touched inyakanyaka⁶⁸;

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

70 Qentshi -

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

Wayithintinsingizi, wayithintinyeni yezulu,
you have touched insingizi ^{ye²³} men, you have
wathi nontshi nontshi, wayithintinyakanyaka
touched insingizi, you have touched the bird
Nawuthinta thina nje utshintinyakanyaka, inblu
yezulu⁶⁹; you say nontshi⁷⁰ nontshi, you have touched
pheko.

inyakanyaka⁶⁸ "When you touch us, you touch inyakanyaka

- D.D. Uyanitsebula Shaka.

Shaka tsebula'd⁵² 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.

enhhe²⁶

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

B.M. Enhhe

enhhe²⁶

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 ke² all that, he was searching,
kuthike, konke loku usafuna. Uphinde kuthi
all this he was searching. He also sent [his]
runners, saying: "If you can find for me

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

Ses hangeana (commander)
Impi agant Shaka
Pent + Prent

njemunye angicathela unwele lwabo nje,
just one, who can unpluck their hair, a
unwele". Ngikohje ubona baka Ndwandwa
hair, "that is why you see the Ndwandwa, even
kuthi noma amncane bese sawuba mhlophe
if young, grows grey hair on the head; it
entloko; kwesukela lapho. "Unwele nje lwabo
started there." Just their hair, it will be alright".
kungalunga." Awu nebala. Phela kwaloko
Awu¹⁵, indeed, he never had a hope, he still did not
Solakethembi, awu solo akethembi
have a hope.

D.D. Nangitfole unwele 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: "Awu¹⁵, still I can't make it; what is it
ngaze senze njani?" Zithelanga ziyawusuka
that we can do?" In the day they were to engage
lana yayiphethwe ngimi ye Dlamini, yayipha
in a fight, it [imphi¹²] was under my command
thwe ngimi mathupha, yayiphethwe ngu
ye²³ Dlamini; it was under my command, it was
Soshangane pure, bhayi, bhayi umfakela,
under Soshangane, pure, not anyone acting for him

D.D. Mzukuwana tibambana?
When they engaged in a fight?

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

D.D. singake fiki, asingabambani; sisentemalun
before we get, let it not get locked in an

73 ngutsa - } 1. pluck, 2. steal personal
variant: neutsa } items for witchcraft.

witchcraft

ngiselelo, isalungiselela; isahloma, atingashesh

Fah - Jas yet, it is still making preparation
tibambane. Wentani Shaka, uyaningutsa,
it is still arming; let them not get locked as yet.
utfumela tigi Jimi?

What does Shaka do? He ngutsa^{s73} you, sending runners.

B.M. enhke utfumeliyigijimi
enhke²⁰, he sent runners.

D.D. anitiboni ngani?
Why don't you see them?

B.M. Hhawu uMkulunkulu nasafulathela ^{asayikhaphintse} uyikhipha
Hhawu³¹ when God has turned ^{his back} against ^{someone} some
kanjalo uMkulunkulu; wenza liphutha nje, into
getting something out [of sight], he does it that
ungabasayibona kuthi thamba kanjani. Naloku,
way; he makes a mistake nje³, such that you
na Jesu naye wathi noma bowunezoneyink
no longer see a thing, as to how it goes. Although
kanjani ngani kepha akubanganjalo nasekufike
Jesus himself said "even if you had many greats like
lilanga, kwase kufike lilanga, mine ngiyakhe
etc.", but it wasn't like that when the day had come.
lelwa wukuthi kwasekufike lilanga lethu
The day had come, I believe, that our day for defeat
lokuba sehlulwe. Hhayi nje ukuthi yini,
had come. Not that it was/is what; even teku
nalambila naloku uyazi nje.
he knows.

D.D. Utsabenincutse?
Having ncutse⁷³ you?

B.M. uthubasincuthe, uyasincutsha ke, uyasincutsha
After ncutshing us, he ncutshad us, ncutshad

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.

ke

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

B.M. ee. wenela vele Dlamini, awu zithe...
yes, he was satisfied, indeed, Dlamini. ^{u/ke} ¹⁵

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

B.M. lalala nkosi...
listen nkosi⁷⁴

D.D. Ngiyacolisa ngihle ngikwephula lulwini;
I apologize, I sometimes break your tongue.
Sowunibonile yini kutsi nigalela Kanjani.
Has he seen how you strike?

B.M. uyazi, hawu! uyazi
He knows, hawu¹³¹, he knows.

D.D. nigalela kanjani, niphaka kanjani
How do you strike?; how do you phaka⁷⁶ it?

B.M. hawu, uyazi, ha. uyazi
hawu³¹¹, he knows, ha¹⁷⁷ 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 _____

Zurück
stays
bekannt

B.M. Oh yes, oh yes! Uthi lomlando wawuyi
oh yes! oh yes! This history says Zwide
Zwide waphela, 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 manje
Zwide koyanga. He was despatching an
uyayikhipha

impi⁷², he despatched it.

D.D. Ikhishwa nguye matupha?

If [impi⁷²] was despatched by [Zwide] himself,

B.M. e-e phela, impi ikhishwa yinkosi.

yes, indeed, the impi⁷² 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 impi⁷² is being despatched, it is despatched
noma iyeyiphume - - -

alone, without. - - -

B.M. Kahle phela Damini, asube kNgane ngi-
no, Damini! be a Ngwane, [and] I will

kuchazele kahle.

explain to you very well

78 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.

Akabantla
ritual specialist
for Zulu

D.D. Hhawa

Hhawa³¹

B.M. baningwane,
be a Nguwane.

D.D. Ngilalele

I am listening

B.M. BaniNingwane, nguko nje ngikhetse wena
be a Nguwane, that is why I have chosen you

D.D. e-e.

yes

B.M. enhle. Uthi ke Mlangeni lapho ke e
enbhe²⁶. He then, Mlangeni⁶, when the
nase imbong'imbongi, iyambong'iyambo
imbongi⁷⁸ bonga'd⁷⁸, the imbongi bonga'd,
nga iyambonga, iyachelwa impi; iyalu-
the impi⁷² was [by then] being sprayed [with
ngiswa impi.

ritual medicines], the impi⁷²
was being prepared

D.D. iyachelwa impi

the impi⁷² was sprayed [with the medicines]

B.M. enhle, iyalungiswa impi, lungiswa

labandla
enbhe²⁶, the impi was being made ready by
ngu Nkabandla, nababaseLwandle; badala

Nkandla - these Lwandle [people] are old in
kulento labayenzayo ye Dlamini, asyo
this thing which they do ye²³ Dlamini; its
yanamuhla, baka Mkhatsiwa phela laba
not for today. These are the Mkhatsiwa [people]

D.D. badzala

they are old.

B.M. nthe-e.

yes.

79 intelezi

plural izintelezi

variant: intseleti

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

D.D. badzala

they are old,

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

yes, they are old in thing.

D.D. Ngrilalele.

I am listening.

B.M. Ngibona banikazi baleligula nje, beba

They are really the owners of the ligula⁴ phathele thing, bayazi nanambla naloku they were administering, it for us, they know even today.

D.D. iyachelwimphi, ichelwa ngani?

the imphi⁷² is sprayed, sprayed by what,

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

it sprayed, sprayed by izintelezi⁷⁹ for them zempi yeyintelezi, insingizi. . .

for imphi⁷², the insingizi⁶⁷. . .

D.D. tiffolakalaphi?

where are they found [the tintseleti⁷⁹]?

B.M. angazi phela ngoba, sosisya, lokwama.

I don't know, because we are going, even Shangane kwakithi noma sengikubuza,

when I ask those Shanganes for us, they kubese kuyangidoja ngingabe ngisakuzwa dodge me, and I end up not getting kahle, kodwa kona ke. . .

this property, but it. . .

D.D. Njobe nawe sawungidoja nje, mntfane

As you, too, are dodging me nje³, mntfane Mnguni.

Mnguni⁶ [they both burst into a laughter]

B.M. Hhawu

Hhawu³¹ [laughing]

inkalla

DD Cha kulungile.

No, it is okay.

BM Manje ke, sengisho ukuthi, iyachelwuyache
Now ke², I mean that, it [imphi⁷²] is
lwiyachelwa, iyachelwuyachelwa; uthi
sprayed [with medicine], sprayed, sprayed.
lomlando kwathi kube ichelwe impi,
This history says that after the impi⁷² wa-
wazizwa naye, uZwide kotanga ukuti
sprayed, Zwide^{of Lang} himself, felt that it [imphi]
Cha, ilungile.

was okay [by then]

D.D. utiva usekhatsresibayeni

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

BM e-e- isesibayeni

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

DD uwe kusikitela kugogo

you feel your skin shrinking.

BM wabe sawuhambuyowuhlala phezu

He then went to sit on a grass ring or
kwenkatha. Uyazila manje, uyayizitela.
coil. He is now mourning for it [imphi⁷²]

D.D. inkhatsa?

a grass ring?

BM. e-e- sikhala phezu kwenkatha thina

yes, we sit on a grass ring, we

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

what was this grass ring imposed by

BM. Hkayi bo^{Dlamini asendule}, ubowakloniphemasico yeDlamini

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

D.D. Wo, kulungile,

Karduna



despatched
imp i pam

B.M. asikhloniphremasiko yeDlamini
let us respect customs ye²³ Dlamini.

D.D. Ngilalele
I am listening.

B.M. enbhe. Uhlala phezu kwenkatha lapho, wa
enbhe²⁶, he sits on a grass ring. He was
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
on cane; waphuma uSoshangane ngekugha
with Soshangane, by [helping] flowering
kazisimizi yamadoda; Iqhaweliphume
imizi²⁰ of men. The hero which got out
ngenhla kwemuzi noyise utanga ligaka
ngenhla kwemuzi¹⁸, without having reported to
mbikeli, waphuma naye. Ubase uyahamba
his father, fanga. He got out with him [Soshangane].
uyakhona. Uthi lomlando ...
He then went there. This history says - -

D.D. Ikhishelwa kuphi?
from
Where was it [imphi²²] despatched?

B.M. Ikhishelwa kaNduna, ligama lakhona
It was despatched from kaNduna, [place]
bathi kukaNduna, nalambha nalo fu, 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. enbhe, hambuyeyibuza, nangab'awazi,
enbhe²⁰, go and ask for it, if you don't

30 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.

31 '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.

galeshooter

ngoyibuzza bay...
know it go and for it, they will tell you

D.D. yabesoyiphumile
then it got out

B.M. Uyasukake, lapha... Khona ngiyoyiwa
then it began [and] that is where I say I will
ngisho noma ning... that's --, noma ningath
win it even if you can take it --, even if you
niyabanika leyand... wo, banikeni nje
can give this place -- them, give it to them
nangabe (ninganika sheti), kepha... siya
if you don't negotiate, but we, too, will
wulifaka nathi etethu icala, sibone
put up our case, and see if we can't win it.

kuthi singeze ~~se~~swina yini. Bayasuka
Then they, which is where I ^{really} blame them,
ke, lapha mina ngibasola Khona empeleni,
that is why I say: a...wuu "so, whatever
ngike 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, the
ngithi "awuu". Sebasishiselukudla, bashisa
burnt-the food⁸¹
lokudla

D.D. Katizange ke^{ti}klangane?
they never met =

D.D. Hhayikhona! bachela bechelemuwa, basishisel
No, They retreated, they retreated backward
ukudla, bathathinkomo bayibulala, beza konge,
[and] burnt they took cattle and killed them,

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

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

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 this, burning
kanjala, basishiselukuza
our food.

D.D Kantsi leti atimane kesetigalane setibla
So they never delivered blows on each
ngane buso nebuso.

other [the timphi⁷²], face to face.

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

saluting them, myself.

D.D. a- - - - , banishaya ngetactic
as2. they beat you by tactic

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

D.D banishaya ngetactic, banishaya nje
they beat you by tactic, they beat you
tactic

by tactic.

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

D.D. ngunaku lokutsiwa bugili, ngobe base seha
it is this [thing] which is called bugili⁸³