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BLADSTYF

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# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

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

Subject Numisa Dlamini Interview  
Vak

Place Ndwanwa  
Plek  
Book 7

Feint Ruling with Margin  
Downwe Lineëring met Kantlyn

JD. 267

D.D. Wo!  
Wo!<sup>12</sup>

B.M. "ngiyowubusa ngibhekempumalanga, ngiyowubur  
"I will rule and go to the east; I will rule  
ngibekenishonalanga. 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 Mozambiki 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 ye<sup>2</sup>-Dlamini. That is  
ngaphezulu, asilimbi. Asinayo nje thini mume  
why we eat it [the area] only above; we  
yokumbimayini; nasifuna kumbimayini singeza  
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

"MLangeni<sup>6</sup>, can we dig<sup>a</sup> mine here?" Then after

D.D. nidlatitselo? / Lobamba has said: "No, you can-  
you eat the fruits

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

akukho longasenza kona. A- ngeke usisha-  
But we can do other things [on the land], there  
yeli umthetho, ngithi lesilapha. Sanikwa ngini. Sibho  
is nothing you can do to us, you can't make  
nifha nibe nje kuphela; kungachamuka  
a law for us; you gave (it) to us. We respect  
ematangeni, awu cha, Noma kungathiwa  
you only. Once the ematangeni appears, awu!  
kudliwinkomo asiyindli phe linkomo kin  
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 yalekin.

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 nangingathathinkomo  
people can die, Even you, if you could take  
leka Gasu niyilethe lakakobamba, bangafa  
a cow there at kaGasu and bring it here at  
bonke lakakobamba, uyakwazi nje loko?  
kobamba, all the people here at kobamba would die

D.D. bengingakwati

/do you know that?

I didn't know [if]

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

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

nziwa. Akuthathwa lutho KwakaGasa  
It is never done, Nothing is taken from KaGasa  
KaNgwane; KwakaNgwane akuyi kaGasa  
to KaNgwane; something from KaNgwane does  
ngendluzula. KwakaNgwane bazakupha  
go to kaGasa by force. The Ngwane people  
emaNgwane bona; bathi "siyakupha."  
will give you, themselves, saying: "we give you"

D.D. ikhomywe kutsiwe nayiya. "there it is  
if [I could] would be painted at and they would say

B.M. e-e bakuphe nje ngesikhe. Hhayi kuthi  
yes, they would give you from a will  
ungathatha into yabo ngenkani. Noma  
heart; not that you can take their thing by force  
kuwimali yabo lapha, ukhuzayithatha ngenkani  
Even if their money drops here, you can't see  
cha. Ungayithatha kulungile kepha ke  
you will take it by force, no. You can take it, but  
hla 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 nasemadlozini

You have sinned to God and to the spirits

Nathi asikuthathi kwematangeni, nom

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 nji mpela. Akwe

It is never done, really, it is never done

nziwa, noma ungaya nje Ngonyameni uyit  
Even if you can go to the Ngonyama<sup>10</sup> 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, kuyaklonishwa.  
is speaking the truth." It is never gone there, it is

D.D. Kusintfu, / respects  
It is being African/Swazi [to respect like the

B.M. yes!  
yes!

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

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

D.D. ngilalele, mntfanemnguni.  
I am listening, mntfanemnguni<sup>s</sup>

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  
sawawewe. Sawuthi ke: "yemalume-, ye-ye  
touched-, I will tell you Mawewe's swear,

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

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

you die. -"

D.D. "ngiyakufa laphuyakufa khona"

"I will die where you will die"

B.M. "lakuzawufa <sup>khona</sup> emalangenini, ngulasizawu-

"Where the emalangenini will die, is where we a  
phelela khona". Washo njalok'ubaba nasaza

all die." That is what baba<sup>12</sup> said <sup>to me</sup> when he w  
wufa kimi; wathi "woza lapha wena ngiza

about to die. He said: "Come here, you, so  
kutshela", babelomkhulu, angizalwa nguye

that I may tell you", my father's eldest  
mine, yena wa thanyane. Lo Mawewe ke

brother; I was not begot by him, myself, he is  
uzala thanyane, umntanake indodana

of thanyane, himself. This Mawewe begot  
yakhe, yinye nye jwi! Nguthanyane,

thanyane, his child, his son is one, only  
lamzalela le Mozambique. Nafika la kulela-

its thanyane, whom he begot in Mozambique.  
laka Ngwane. Sowuthi nafika kulela laka Ngwane

When he arrived in [this country called] KaNgwane<sup>8</sup>

ke manje Sowuyendisela; wendisela  
he was, when arriving in KaNgwane<sup>8</sup>, 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

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

D.D. lapha kumntfanenkhozi Mancibane?  
to umntfanenkhozi Mancibane?

B.M. Wo yes! Hha- umazi kable, kamnand  
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, laphekhobo  
you talk about who, my mother's people?  
Mama? Labanje bakami laba; bakaGasa  
these [people] are mine, these: they are of  
laba.

Gasa these.

D.D. e...  
yes

B.M. Manje ke, sowuzalake lo Ngwadi ke;  
Now then, he begot this Ngwadi, as well  
uzala ke nalo Hhanyane. Tobabe Myekwa  
as this Hhanyane, this babe<sup>12</sup> Myekwa,  
nje yena, nalo Manzelwandle bonanje  
as well as this Manzelwandle are of Hhanyane  
ba Hhanyane. Mine ngiwa Ngwadi; Ngwadi  
I am of Ngwadi. Ngwadi begot Ngawu, Ngawu  
lutala 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"

from Swaziland North-westwards, in

113 Lydenberg — a town situated about 80 km from  
the Republic of South Africa :

B.m. enhhe...  
enhhe<sup>26</sup> -

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

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

D.D. "kwakefu, 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  
kilimifi, sowuyibeke iyawufika e-, labayi-  
imifi<sup>102</sup>; he has put them and they [imifi<sup>102</sup>]  
chazako batsi iyawufika kubo Lydenberg  
reach, those who describe them say they reach Lydenberg

B.m. wo!  
wo!<sup>13</sup>

D.D. Siyeva sikhazidza kutsi bakhona bakamkhathu  
we hear we find that there are Mkhathu  
lapho  
[people] there.

B.m. kahle ke Dlamini ngikuxorele  
don't ee<sup>2</sup> Dlamini, let me tell you.

D.D. e-e.  
yes

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

lekhona. Azange nje babeyinhlupho. Nanamh  
he is like the present one, they were never  
naloku akunamzi waka Dlamini lekithi;  
problem. Till today, there is no umuti<sup>102</sup> of the  
ka Gasas. Lalilakithi khona. Abakwenzi, Ba-  
Dlamini [people] in our place, ka- Gasas. It u  
hlonipha nalambila naloku. Ba-, abawubek  
ours really. They never do it, they respect, till  
njumuzi lapha. Akwenziwa. done  
this day. They don't put an umuzi<sup>102</sup> there; it's not

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

B.M. le lawubala khona wena, akusilo lakithi  
there yonder, where you mention, is no  
lelo  
our [land] that one.

D.D. leMaswati  
It belongs to the eMaswati.

B.M. e-e  
yes

D.D. lemaTfonga.

It belongs to the Tfonga [people]

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

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

an umuzi<sup>102</sup> is not put there, yet the Ngwane 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 nyani nyani, lolambha sengiva  
whereas today I hear that the tiwe<sup>12</sup> which  
kwekutsi letatwe letilaphayana atsasito  
are there, are not eMaSwati; they [tiwe<sup>12</sup>] new  
eMaSwati, katizange ketetfulemaSwatini;  
paid 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 laba?

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? Asungichazeki?  
Who are those who say this? Tell me!

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!'

D.D. Ngitwa nje titekwa noma --

I just hear nje<sup>3</sup> being said --

B.M. bakuphi nendawo?

in Which place are they found?

D.D. ngititfolemaphheni

I found them [stories] in the papers, newspapers

B.M. Bakuphi nendawo? Usho laba ngate 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 ngiba

Haba!<sup>4</sup> 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 labalapha. Balandela thina.

children, they followed us. Which land were

Nguliphi ke izwe lekwo kufanele nibanke

you supposed to give them? For what,

lona? Elani izwe, ngoba phela nasenimni

because you had already given [land]

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

tshele. Wo! ..., basho ngoba izwe selathath  
tea, know that, Even if you can go and fete  
ngabelungi, besizanibonisa ke kuthi lababar  
them, I can tell them. Wo!<sup>13</sup> they say this becau  
bangaphansi kwetfu, abanalo lizwe laba.  
the land was taken by white people; we want  
Lizwe lemaNgwane; balithathaphi lizwe  
show you that these people <sup>their land. Land is for the Ngwane</sup> are under us, they don't have

D.D. Sibuye eNkambeni. fapheNkambeni, lemi  
let us come to those at ENkambeni. There a  
yaseNkambeni naseBulandzeni, Soloku kang  
eNkambeni, the limit of eNkambeni and of  
tfoli kahle ngobe, kimi engqondweni  
eBulandzeni, I am still not clear, because in  
Mntfanemnguni nangigala, siqalinkhulumu  
my mind, mntfanemnguni<sup>6</sup>, when we started  
ngikhandze kutsi ngibesengiyahisheka  
the talk, I found that I got choked when  
nangiva eNkambeni, eBulandzeni; ngive  
I heard at eNkambeni, at Bulandzeni, and  
eTwandle. Etwandle sawungighazele.  
Heard about etwandle. About etwandle, you have  
Ebesengiva eZikhotheni; Ngive Zikhotheni. Kutsi  
explained. I then heard about eZikhotheni<sup>10</sup>; About eZikhotheni.

B.m. Wo!

Wo!<sup>13</sup>

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 grow up at his grandmother's place.

B.M. ufuna leyase Yikhotheni?

you want [the story] of eZikhotheni?

D.D. Ngifuna ungiKlanganisele

I want you to get things to hang together for.

B.M. Ngizakuchazela leyase Yikhotheni ngoba

I will explain about that of eZikhotheni, be nginawo umlando wayo.

I have its history.

D.D. Mntfanemnguni

Mntfanemnguni

B.M. enbhe. Leyase Yikhotheni phela, bamngun

enbhe<sup>26</sup>. That of eZikhotheni, they are o bengithi ngiyakuchazela

Mnguni, I thought I was explaining for you!

D.D. wo.

wo<sup>113</sup>

B.M. Mnguni uzala Lonkokhelo. Lonkokhelo

Mnguni begot Lonkokhelo. Lonkokhelo bego azale Ngolotsheni. Ngolotsheni azele man Ngolotsheni. Ngolotsheni begot the mother wenkosi nayilekhona, lesinayo, inkosi

of the present king, the king of Africa, yase Africa. nayi, ayikho lenye futhi, yaye

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<sup>ke</sup> begot this azale nayi, izalwa ngithi pure, bhayi

one; he [king] was begot by us<sup>pure</sup>, 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;

X Lonkokhelo ke le. Lonkokhelo phela nguye  
this<sup>25</sup> is of Lonkokhelo. Lonkokhelo is/was the  
phalamende yethu. Kusho laba, kuthi Soshangane  
parliament of ours. It is these who say  
ne kunje, Soshangane kunje; banganget  
Soshangane, it is like this; Soshangane it is  
sa noma nini nabafuna laba. Phela  
like this. They can bring me down at anyt.  
bakabo Yanga, ngiyabona kuthi uyakhum  
these, when they want to. They are Yanga's  
la kahle ngikuxoxela lapho.

folks, I think you still remember when I told you the

D.D. Uyilandzile lapho mntfanemnguni.  
you narrated there, Mntfanemnguni<sup>6</sup>.

B.M. enbhe, Bakhona ke laba  
enbhe<sup>26</sup>, these are present

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

B.M. Manje ke lo Lonkokhelo ke wakabo kanga;  
Now, this Lonkokhelo is/was kanga's (sibling)  
nguye lolozala Ngolotsheni, Ngolotsheni  
it's him/her who begot Ngolotsheni and  
ke abese uzala lomama we Ngwenyama  
Ngolotsheni then begot the mother of the  
ke. Ngangixoxelwa mine ysalukazi,  
Ngwenyama. I used to be told by an old  
malumekazi wenkosi nanyi lekhona. Nginetephi  
woman - the present king's <sup>maternal</sup> 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].

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"

D.D. matfanemnguni,  
matfanemnguni<sup>6</sup>

B.M. yebo ke  
yes ke<sup>2</sup>

D.D. e-- Sesibukela likusasa, singakayiphetsi  
e [um] we are watching [this] for tomorrow  
inkulimo yetfu. tapha eBengunini bomak  
before we end our talk. Here at Bengunini,  
bethu simunya Kubo.  
it's our bo-inake<sup>15</sup>, we suck from them.

B.M. Nkosi!  
Nkosi!<sup>116</sup>

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

B.M. Awu vele ungazuthi umuntu nasathint  
Awu<sup>15</sup>, indeed, it seems as if once a person  
nine Dlamini, kubese kuyayilumelela  
has touched you [people], Dlamini, the [trouble]  
nje kona, angizwa nami kutshi 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

kick

nekudla, kube kungaphela mpelemalanga  
eat food, such that, for days you may  
bamangala bantu kutshi kunani. Ngingasho  
not eat until people wonder what's wrong.  
ye Dlamini kutshi thine nani yinto yinge  
I can say, ye<sup>3</sup> Dlamini, that you and us is  
e. lakuhlanganeni, sekuhlanganiswa lama-  
one thing. E - [sum]. The meeting point,  
Siko, ngobemasikweni nani kukhona  
when the customs are merged with ours,  
lesawagephuphula lapha engingeki  
because your customs, there are some which  
ngikuzekuya phela ngobuzabe 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 sekuyasitahlekelela  
But then, it later got lost Dlamini,  
ke Dlamini, ngob'induku ka Zwide ko Yanga  
because the stick of Zwide of Yanga got  
phelilahleke izofu yoku kutshi.  
lost just yesterday from us.

D.D. Ngilalele

I am listening.

B.M. ilahleke khona la, sesi khona la, yalahleke  
It got lost just here. We have already  
nakhona ngebudlabhana nje ngekunga-  
been here, and even then, it got lost through  
naketeli izinto zaka Ndwandwe, ngalesinye  
carelessness about Ndwandwe things.