

PAGES
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BLADSE



Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

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

Subject Dumisa Dlamini Interview
Vak

Place Nalwanda
Plek

Book 4

Feint Ruling with Margin
Downwe Lineëring met Kantlyn

JD. 267

34 meaning, we wouldn't be complaining: we
would be accepting defeat without
grumbling whatsoever.

yanigilikela - .

because they then alikelad^{s3} you.

B.M. akusibo bugili
it is not bugili^{s3}.

D.D. babuka kutsi nitawutsi ningahlangana, nani.
they saw that when you meet, when you
hlangana ngesifuba bese kuyonakala.
meet by chests, [things] will be bad.

B.M. ya, akusibo bucili
yes, it is not bucili^{s3}

D.D. ya, basebatsi kasikhweshe kancane
yes, then they said let us move away a
sibagedzemandla.
bit, in order to dispower them.

B.M. cha, akusibo bucili
No, it is not bucili

D.D. Ngalalele, Mnguni
I am listening, Mnguni⁶

B.M. kube man'abashisanga kudla, ^{wena Dlamini,} ngasiyayivur
only if they did not burn the food, you
ma. loku lokwenza kuthi singayivumi kwashi.
Dlamini, we would be accepting it.^{s4} The thing
swa nakuudla; ngikoke thina sike siyikhane
which make us not accept it is that this food was
ke nje kuthi, kungathi zingake seyibuyelane
burnt. That is why we, sometimes, long for it, that they fight again.

D.D. usho njalo?
you say so?

B.M. e-e. kungathi zingake seyibuyelane, kungathi.
yes, [I wish to see] them killing each other;
zingake seyibuyelane
[I wish to see] them killing each other.

D.D. ayikhona asendlule, Mnguni, asosichubeke
No, let us pass, Mnguni, let us continue

B.M. e-e asendlule, ngoba ngazuthi ingasuke
yes let us pass, because it seems as if
ingiphathe kabike nawukhuluma kanjalo.
it [this story] can't hurt me badly if you talk like that

D.D. asichubeke nayo
let us ^{continue with it.}

B.M. sebashisa ke, bashisa lokudlake, bashisa
they then burnt, they burnt the food ke,
lokudla ke, bashisa lokudlake, bashisa lokudla
they burnt the food, burnt the food ke
ke ..., sekutbolakala kuthi asisenakudla ke
it was then found that we no long had food
thina ke, sebasishisele kudla, ngokoke
they had burnt our food. That is where
njelapha sifike bese siyaba disikhwali faya
we disqualify them, saying "No, you had
khona, kuthi cha, benigiwinile yona. Kodwa
fought it, but if there were a person who was
kube kukhona umuntu oyiphawe mpela,
a real hero, he/she can disqualify this
angayi disikhwali faya lento ayisebenzi.
thing, it doesn't work.

D.D. Ngitalalele Mnguni

I am listening Mnguni

B.M. into engasebenzi, ya ngani ngoba sesibla
it is something which doesn't work, because
ngana nabonje thina asinakudla, keph'uthi
when we met them, we had no food, but the
lomlando sashayama nabo iyinsukrezinifi
history says we fought with them for these

[Probably using hands to demonstrate]

35 aku! — something like "that's it!" "a!" "exactly!"

36 ngadla! — literally means: "I have eaten!"
The Zulu people are said to cry
"ngadla!" when stabbing a person,
usually in war.

D.D. nibambene?
Still locked [in a fight]?

B.M. e-e. ; sesingana kudla
yes, while we had no food.

D.D. busuku nemini?
day and night?

B.M. aku!, aku!
aku! aku!

D.D. besutsi bona?
they themselves [Zulu] were full [had eaten]?

B.M. Oh yes; utshi lomlando kwalala idumba
oh yes, the history says bodies [dead people]
nKlangothi zombili. Kwaku genge phezu
lay ^{Estau} on both sides, ~~they were falling~~ upon
kwegazi nKlangoni zombili. Oh yes.
blood on both sides. Oh yes.

D.D. Kubunikiniki?
They were really locked in the fight?

B.M. Oh yes, bayazi nabo; niboke nibabuze
oh yes, they too know. You should
kanti nibabuzi? Niyabesaba? Nibesabani?
sometimes ask them, Don't you ask them? You are
Nesabumuntu? yini umuntu?
afraid of them? What do you fear in them; you are afraid
of a person? What's your

D.D. lapha kwaku kha sikhali kutsi "ngadla!"
there was a lot of sound (as spears' clashed; ngadla!)

B.M. Oh yes!
oh yes!

D.D. kuthi "ngadla!"
saying; "ngadla!"

B.M. yes!
yes!

87 inkunzemnyang — black bull. Shaka
is said to have said that
he knew he would "remain"
(die, be killed) if he confronted
Soshangane.

83 ibuthe — see glossary.
variant: libutfo

D.D. "ngadla!"
"ngadla!"

B.M. yes!
yes!

D.D. "ngadla!"
"ngadla!"

B.M. bathi, uthi lomlando wafisa, Shaka kuba
they say, the history says, Shaka wished to
na noSoshangane, Kepha wangafisi kahle.
meet Soshangane, but this desire was half-hearted.
Wathi "ngoba ngiyazi kuthi ngiyowusala
he said: "Because I know that I will remain
lapha, kabonkuzemnyama", sibe-
there, if I fight with inkunzemnyama⁸⁷. We are
nkunzemnyama thina.
of inkunzemnyama⁸⁷, ourselves.

D.D. e- motlanemnguni, Shaka abegalela
e-[um] motlanemnguni⁶, Shaka used to/could
Shaka --
strike, Shaka --

B.M. e-e. beka galela --
yes he could/used to strike

D.D. abetsi nakagalela, e fikile jaheni, ngoba
When striking, having reached a man, because
abengatfumeli. ^{Shaka} akufika yena matfupha.
Shaka did not ^{just} send, he used to get there 15 persons.

B.M. kepha akafikanga ku Soshangane, ^{kepha} bekho.
But he never reached to Soshangane, ¹ yet he
layibothweni, wamesaba; akayango.

[Shaka] was present in the libuffe⁸⁸, he was afraid of him

D.D. [Laughing] [he never went

89 Kukhula - literally means 'growth', It could also mean physique - height, fatness, thinness, etc.

90 hha! - interjection of amazement.

91 Probably means, Soshangane was very tall.

When you are taller
you "remain there"
Spatialization

Soshanga + descendants
places of Mamella Kazi

B.M. hambubabuze, uyabesaba? Wa singakubuzi
go and ask them [the Zulu], you are afraid? Oh,
thina nangawuyabesaba wena
we can ask for you, if you are afraid, yourself

D.D. yayi, uyangiwisa yini lendzaba?

Hey! Do you hear along with me this story?

B.M. Wabesaba. Wathi kanti sowufikite ku-
He was afraid of them; he, having arrived ^{to} where
SoShangane, wafisa ngenhliziyo, uthi,
SoShangane was, wished only in his heart. The histo-
lomlando wafisa ngenhliziyo, kepha
says he desired only in his heart, but he never
angafisi ukumbona, ngoba azi ukuthi
wanted to see him [SoShangane], because he
nangahlambona, angahlasale lapha;
knew that if he [Shaka] were to see him [SoShangane]
bekakwazi loka.

net, he would have remained there. He knew that.

D.D. e- kukhula kwa SoShangane - -

e- [um] the kukhula⁸⁹ of SoShangane - -

B.M. kha, yayisukite emhlabathini lendoda,
kha⁹⁰ this man had 'moved' from the earth⁹¹,
ingakhulanga nangomzimba kepha bathi
yet he did not have a well-built body, but they
yayibambinkuruz'emnyama yodwana, ngike
say he used to catch a black bull alone.
nje bathi " inkuruzemnya " , sibenkunze

That is why they say: "Black bull" [singisa], we
mnyama nje thina kwaMandlakazi, inkuruzemnya
are of a black bull, curse us, at Mandlakazi's,
mnyama kwomandlakazi nje, yithi.
a black bull at Mandlakazi's place; it is us.

black dog of
Zwids.

D.D. ayibamba yedwa inkunzi lemnyama?
He could catch a black bull alone?

B.M. yes, yes! ayiphakamise yedwa ayithi.
yes, yes! He would lift it up alone, like
Sibenzemnyama thine, inkunzemnyama
this... We are of a black bull, ourselves, a black
Nawufuna nje inkunzemnyama ubofike
bull; if you want a black bull, you go and ask
ubuze kutshi benkunzemnyama ngubaphi
which ones are of inkunzemnyamast, they
bakutshela bathi UNKUNzemnyama kua-
will tell you saying, NKunzemnyamast of
Soshangane; benjemnyama bakabo Zwide
Soshangane; those of a black dog for Zwide's
Ko Yanga, benjemnyama leyo.
Place, [Zwide] of Yanga; they are of a black dog.

D.D. utangiwusa lusinga Mntfanemnguni
you are arousing my heroic feelings, mntfane-
nawukhuluma kanjena.
mnguni^o if you talk like this.

B.M. asiyixoke kahle ngoba lendaba ifanelwe
let us narrate it well, because this story
Kubonwa bantabadala
deserves to be looked into, by elder people.

D.D. asighubeke
let us continue

B.M. asiyikhulume kahle.
let us talk it well.

D.D. utangiwusa lusinga
you will arouse my heroic feelings.

B.M. Manje ke nase kwenzeka ke, enhe-
Now then, that having happened, yes

copy
to
m
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later
annihilation
attempt of
Shakya by
Maharajah

seyisiphatha ke lempi ke sibona kuthi cha
this Impi⁷², it became obvious that it was
lempiyasehlula, ngani ngoba nako njalo
winning over us, why? Because we had
asisenakudla, sesingabantu nje, asisenakudl.
no food by then; we were just humans, no food.

D.D. Sowubuyile Shaka manje?

Shaka has come back by now?

B.M. e-e- ukhona, bhawu Sowufikile, sabona

yes, he is present bhawu³¹, he has arrived. We
nathi kuthi awu cha - -

also saw that awu³⁰ no - -

D.D. akasatfumelanga, sowu - -

He never sent someone, he - -

B.M. bekavelakhona. Sasiduma naye nje,

He had been there from the start. We were stampeding
bekavelakhona, bekalaphakathi. Sake samkha

with him; he had been there from the start; he was
ba mosi, wafa anelinxeba nje lethu,

amongst the libuthu³⁵. We once stabbed him, he died
~~Azang'abe nelinxeba kwabang'abantu,~~

having had a scar from us. He never had a scar
kepha kithi wafa analo. Yes, ubokubabuze

of a stab wound from other people, but he died ^{you should ask them} having had ^{ours} ours.

D.D. Shaka unalo linxeba laka Zwide?

Shaka has a scar of Zwide?

B.M. yes unalo, ubokubabuze ukuthi Shaka

yes he has; you ask them sometime, whether
wabanalo yini inxeba lethu; unalo lethu;

or not Shaka had a scar made by us; he has
wafa analo nje leth'inxeba, asowuthule

ours [stab-wound that healed]; he died having it.

D.D.

B.M.

So change feed
with repair
Net and we come
to the south

Dlamini, Sowube liNgwane ^{ngilekorele kahle} ngobe nine
Be quiete Dlamini, and just be a Nguane, so that I can ti
MaNgwane nibantu lenithatha kahle izant
you well, because you Nguanes are people who take things gen

D-D Ngilalele mntfanemnguni.
I am listening Mntfanemnguni.⁶

B.M. Manje ke yasuka. Yathi ke kube isidududu.
Now then, it [impi⁷²] began. After it pushed us
ke impi manje, seyisithatha manje, seliya-
the impi⁷² took us [beat]. Then the libutho⁸³ got
phuma ke lelibutho leli; bathi lindlazana,
out. They say it was only a few; it was SH
akusilo lindlazana, wathatha lonke libutho
a few [people]; Soshangane took the whole
uSoshangane lelikhona; wamthatha nalo-
libutho⁸³ which was there; he also took Zwide's
mntwana, ka Zwide kofanga labathi
child, who is said to be Somaphunga, and
nguSomaphunga, wahamba naye, wehla
fled with him towards the south. The stick
naye waya lenzansi. Kwathathwa nalendu
of Zwide of Yanga was also taken and
ku ya Zwide ko Yanga, yabese yini kwa
it was given to Soshangane. Even this
nangu uSoshangane. Nalo Zwide ko Yanga
Zwide of Yanga said, they say the Zulu
wathi bathi, bathi bona babuyele laba-
[people] have returned. In fact they were
ka Zulu, angisho sebahuba namahubo
singing the songs which they sang to
abawahuba kithi

92 fukama

— 1. Sit at a place (e.g. where a dead person's body was placed) as a sign of respect for that person, as well as of mourning. Just as a hen sits on eggs.

D.D. e- ^{be}lalabawewa kini
e [um] those [songs] which they heard from ye
B.M. e-e ^{yeboke} bathi ke manje bomfuma ke manje
yes, now they say they would attack his
boze bambulale. Wasol'uZwide ukuthi "Hhay
unexpectedly - they were determined to kill him.
khona, hhayikhona, amazwi akusiwo
Zwide became suspicious that: "No, No! These
awami, "waphuma - -
voices are not mine," he got out - -

D.D. Wo! akengiphindee ngikuvise kakhle,
wo!¹³ let me, again, hear you thoroughly; let
singabalekelani; tisi beti- , tibambene nje
us not run away from each other. As they were locked
Zwide ^{wela} uselekhaya?
in the fight, Zwide had remained at home,

B.M. Uselekhaya Zwide.
Zwide was at home.

D.D. ufukeme?
He had fukama¹²?

B.M. ufukeme. Iphume nemfowabomncane
He had fukama. It [impi¹²] had got out with his ^{young brother} 1

D.D. e- tibambene lena, utsabeyiwe
e [um] they have got locked in the fight, who
Soshangane kutsimatimba, akabasabuyele-
Soshangane felt that it was quite hard to
khaya?

win, he decided not to return home.

B.M. akabasabuyelekhaya.
He decided not to return home.

D.D. Sowutheblula libutto?
He then tore apart his libutto¹⁸?

B.M.

D.D.

B.M.

D.D.

B.M.

D.D.

B.M.

D.D.

B.M.

Maya
Go along with
Sohangara

B.M. enhhe, kepha wabathatha labantwaba Zwide
enhhe, but he took the children of Zwide
kotanga Wamthatha lo
of tanga; he took this

D.D. watsi "laba bomnaketu ngete ngabashiya"
he said: "These brothers of mine, I will not ^{be behind} leave them

B.M. ya, labo ya, wabathatha labantwaba Zwide
yes, these, yes; he took the children of
kotanga
Zwide of tanga.

D.D. Nangashona nabo entansi.
there he goes with them down.

B.M. e-e- bantwabomfowabo
yes, his brother's children.

D.D. Ngilalele, qhubeka nayo.
I am listening, continue with it.

B.M. Asiba bomfowa, asiba bomnakabo; banta
They are not his broth-; they are not his
bomfowabo
brother; they are children of his brother.

D.D. qhubeka nayo.
continue with it.

B.M. wasuyabathatha ke, sawuthatha lo Somaphu-
He then took them; he took this Somaphunga
nga sawuhamba naye. Nasahamba naye,
and went with him, having taken him, the
yaphuma nalenkosi yabashiya labakama-
king of the Mageza people also got out. It never
geza; akubahlaphanga ke bona, laba
bothered them, these bo-Zwive, that the kingship
boZwive, ukuba ubukhosi buthathwe umfa-
had been taken by his brother; it never

ngam
with

93 walala - literally means 'he/she slept'.
1. Sleep - being asleep 2. polite,
respectful way of saying: 'He/she
died and was buried.'

wabo, akuzange kumbhlophe ngisho enkizi
bothered him even in his heart. Even today
yeni. Nanamla naloku akubahluphi futhi,
it doesn't bother them, ye²³ Dlamini. I don't
ye Dlamini. Angizwa ukuthi nikuthathaphi lokuthi
understand where you got this that it
kuyabahlupha, akubahluphi bo! Bonanje
bothers them; it doesn't bother them! They
inkosi labayimisa bona, bazi kuthi ubukhesi
themselves, the king whom they appointed, they
babe sebuthathwa uSoshangane, ngoba, babe
know that the kingship was then taken by
wele bumsikata, kwakuwele kuliphosa
Soshangane, because it fainted him, he was
kubekwa. Manje bona akubahluphi enkizi -
the almost-installed [as a king or chief]. It does bother
yweni yabo, ngisho noma balele
them in their hearts, even when they are sleeping
labalele khona walalangukuphumula
wherever they are sleeping. Zurde walala⁹³
uZurde, akukho lokwambhlophe. Kuphela
in peace, there is nothing which troubled him
nje washaya sifungo lasifunga, wathi
The only thing which he did, was to swear,
"ngiqinisile, ngiqinisile ngithi abantu
he said: "Verily, verily, I say the people of
bakwa Ndwandwa abayuwuphela; bonanje
Ndwandwa will never get finished; they will
Nganankha matshe."
be like these stones."

D.D Ngiseta Mntfanemnguni, kukhona lapho
I'm still coming, Mntfanemnguni⁶, there [is]

seyingihisha khona manje. Naba laba, ekhwa
Somewhere, it [stoj] chokes me now. Here these,
Shu SoShangane
SoShangane moved away.

B.M. enhhe.

enhhe²⁶

D.D. abaleke

He ran away

B.M. enhhe

enhhe

D.D. sengikwa utsi sebayeta lelibutfo laShaka
I then heard you say libutfo^{ss} of Shaka then came

B.M. enhhe

enhhe

D.D. Selita selihlabelela letingoma tekungoba,
It [libutfo] came singing victory songs, with
Sebaqondze kutawuwimbetela laba,
intention to besiege those...

B.M. yeboke

yes ke²

D.D. angati noma bengikwa kahle yini?

I don't know if I were hearing you well?

B.M. yeba-ke, yebōke.

yes ke yes ke

D.D. awughubeke nayo khona lapho.

Continue with it just there.

B.M. phela lapho wabe sowuyaphuma laZwede
indeed, there, Zwede of Yanga, got out there;
koYanga, abazange bambamba Zwede
they never caught Zwede to kill him, they
ukumbulala, abazange bambulale. Wayiba-
never killed him. He ran away, they

lekela, abazange bambukile. Azanga sabulawe
never killed him (he was never killed); he ran
wayibalekela, wayiphumela, wayibalekela
away; he got out for himself, Zwide ran away
Zwide. Akumhluphanga loku kuduka kwakhe
his getting lost never bothered him, his one
loyinje wasowuthatha labantwabakhe sou
[Soshangane] then took his [Zwide's] children and
hamba nabo. Akumhluphanga loku kuduka
went with them. His getting lost never bothered
kwakhe.
him.

D.D. Utsike uyamkha, uyahamba uyakulela,
you say ke² he went to that one [live]
liphi letilaya kulo?
which one did he go to?

B.M. Hha... uyaphuma, hha... uyaphuma u-
hha⁹⁰! he got out, hha! Soshangane got
Soshangane.
out.

D.D. Uphuma uyakuliphike Soshangane?
He got out to which [country]?

B.M. Uphuma uyenyuka, uyentla, sesiya kini
He got out and went up north, we are ^{now} going
leMabongeni, ngob'uyithonga phela, Dlamini
to your place, in Thonga land, because you are
Sesiphuma siyehla siya lekini. Ngryamanga
a Thonga, Dlamini, we got out and went up
mina, asewuhlale, Dlamini, sengikuxotele,
north, to your place. I'm wondering myself, just
ngoba ngiyabon'ukuthi ufun'ukwazi,
sit down ye²³ Dlamini so that I may tell you this
because I can see that you want to know.

94 This line means: "you are not related
to the Thonga [people]?"

D.D. Ngilalele
I am listening.

B.M. nawufunukwazi ke, thula sesikukotele.
If you you want to know ~~ke~~, keep quiet and
Ngiyamangala ming nawuzwa bathi ngesheya
I will tell you. I, myself, wonder, when you hear
koPhongolo lizwe la Kazulu, sasilithokphi
they saying across Phongola [river] is lizwe² of
lelolizwe, lizwe laMathonga; asizange
Zululand, where were we getting that lizwe²; It is
sesibe amathonga thing. Amathonga awubu-
lizwe² of the amathonga. We were never Thonga
khosi lobamiswa wunkulunkulu ngokwawo,
ourselves. The Thonga are a kingship which was
asiblangani ndawo kuthi noma mhlawumbi
erected by God [and it is] on its own, we
amathonga angabanye yini abaghekezwa
don't meet with them anywhere, something like
kithi, asinako thine loko. Asinako thine
that they are part of people who split from us, we don't
emlandweni wakithi loko.
have that, we don't have that in our history.

D.D. nine kaniblangani nemaThonga
You don't meet with the Thonga; 394

B.M. Chake
No..

D.D. Ngikhuluma ngebata Zwid'angi khulumini
I am talking about those of Zwide, I am
nebaka Zulu
not talking about the Zulu.

B.M. e-e-
yes

D.D. nangikhuluma ngebaka Zulu, ngikhuluma nge-
When I talk about the Zulu, I'm talking about
ntalelwana yaSenzangakhona.
Senzangakhona's descendants.

B.M. enhhe, akusiso nesibongo sami futhi
enhhe²⁶, It is not even my Surname.

D.D. Nangikhuluma ngebaka Zwide, ngikhuluma
When I am talking about those of Zwide, I'm
ngentalelwane ya^{ka}Zwide,
talking about Zwide's descendants.

B.M. Yaka Ndwandwa
{that} of Ndwandwa

D.D. Yaka Ndwandwa
{that} of Ndwandwa

B.M. Yebo.
yes

D.D. anibilangani nini nemafonga?
you don't meet with the Thonga,^{29#}

B.M. | Chake, nakibabaka Mageba.
No, wen those of Mageba-

D.D. koduwa nase nibaleka senibalekela
but when you ran away, you ran away
ebuthonga?
to Thongaland

B.M. sibalekele buthonga
we ran away to

D.D. iphetfwe ngubani lelasebuthonga?
Who was governing that live¹², Thongaland?

B.M. Nasifika laphebuthonga thise silithola
When we arrived in Thongaland, we found it
selithwelwe ngunaba ba Ngwanaza, khayi
under these {people} of Ngwanaza, not