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BLADSYE



Exercise Book Skryfboek

SIZE A4(297x210mm) GROOTTE

Name S.B.S (Zwilde History)

Naam

Subject Dumisa Dlamini INTERVIEW

Vak

Place Ndwandwe

Plek

Book 8

Feint Ruling with Margin
Downwe Lineëring met Kantlyn

JD. 267

117 stick here seems to refer to medicine
connected with the strength of kingship.

sikhatsi abasibo abantu abangamanakelele,
 sometimes they [the Ndwandwe] are not per-
 yalahleka lento, yalahlwa yintombazana,
 who are careful. The thing got lost, it was
 dadewabo thanyane, wake wayibonaphi into
 lost by a girl, thanyane's sister. Where did
 enjengaleyo, kuthinto ingathathwa ngudade
 you see something like this, that a thing a
 wabo le, kuthiwe ithathwe ngudadewabo
 be taken by her sister [the king's sister]?
 nkosi, into lekhumani njeke yona leyo?
 What does such a thing mean? She
 Sowuyayilahlake, sowulahla lenduku-ke,
 then lost it, losing this stick". This
 lena kwakufanele kuthi ithathwe ngumanzi
 stick was supposed to be taken by
 lwandle. LoManzelwandle ke uzala Sogasa
 Manzelwandle. This Manzelwandle beget Sogasa
 ngiyabona Sogasa wake wathola ngaye,
 I think Sogasa, you once heard something
 Sogasa?
 about 'Sogasa'?

D-D e-e, Solongiyatwa
 yes I keep on hearing.

B.M. enhhe. Ngulobuze ngabo wena^{taba} ngale,
 enhhe²⁶. It's about whom you asked, those
 'lotsite bangale'ntalasifane, kanyani jani njani.
 who are that side^{you said} in the Transvaal.

D-D e--
 yes.

B.M. ngukitsi lapha, akusiko e'ntalasifane. Ukithi
 It is our place, there; it is not in the

118 Manzelwandle - literally means 'sea-water'
but it's a name of a person.

119 Uvava -

lomphatsi sadatshulwa lucingo thine, ^{phakathi,} lwasi
Transvaal. The governor is for us, we got
dabulo phakathi lucingo; ingani ngihlale
separated by the wire; it divided us in the
ngikutshela, lwasijuba phakathi lucingo. Asiba
middle. In fact, I keep on telling you this;
thine base Malas'fane: wukuthi besibuswa
the wire cut us in the middle. We are not
nguloyo bekasibusempeleni, umlumbi, akuthi
of the Transvaal: it's just that we have been
lebesingakwenza. Kepha kon'umphathi wakithi
governed by the one who has been governi.
lomkhulu ungale, ngoba ngikhuluma nje
us, a white person; there is nothing we
manje. Kubusa, njemanje umsa waManze
could do. But our great governor is that side
bakufa; loManzebakufa uzalwa nguSogasa,
as I am talking now. Now the ruling
uSogasa uzalwa nguManzelwandle. Ithi
person is Manzebakufa's son; this Manzeba
mbongi yakithi aManzelwandle ngringeze
kufa was begot by Sogasa; Sogasa was
ngawanatha mine mfokazi ngotaba no-
begot by Manzelwandle; I can't divide it
ngazi zamadoda.

me, an ordinary person, it's our father and
loManzelwandle ke uzalwa uvava (we
blood of men. This Manzelwandle
nkunzi yamanzi aseNkezi. Umlilo ka-
ke² was begot by uvava¹¹⁹ of the bull of
Hhanyane ekade siwubhebezela, wawubhe
the water of eNkezi. Fire of Hhanyane

bhezelwa ngamandue, wawubhebhezela
which, for long, we have been persistently
ngamamxumalo. Ubogegu khuphuke mataka-
blowing up; it was blown up by the Mand
ndaba, nabubukhosi sebonakele, sebumpethe
it was being blown up by the Nxumalo Zpet
mpethu.

D.D.
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You, when skirting, must skirt and ascend
e- matfanemnguni, ngiyabuyela egamer
ndaba's child, here this kingship has become
lami lengike ngalitsintsa, lelitsi, bonkhe
bad, it is now very bad. E- [umj
bennguni lengike ngahlalanga nabo, ngahlal
matfanemnguni, I go back to my word, which
nabo, ngangikhala nembokodebovu kamagay
I once touched, which says all the Nguni
we, e- lotala Sifane li hegu leselilide
with whom I have met; whom I stayed
nalo letulu elubonjeni. Waze wafa angazani
with; I used to stay with the red grinding
eye esibhedlela. E- wafa tikhali takhe tihayi
stone, who begot Stephen, an old man,
celeni kwakhe, asephukumlente la; btsi
up on the top of the Ubombo [mountain]. He
nabatsi batamthwala ayesibhedlela, aysi
died without having gone to a hospital. He died
"Ngikugwaza, ngikubhadlobhadloza khona many
with his spears next to him; he had a broken leg
ngesikhali". E- wats'akayi esibhedlela, aka-
when they took him to the hospital, he want
funi kuyawuphatfwa ngumlungu. Ngabona
say: "I will stab you just now with this

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

120 infumbe - something that is a mystery;
mysterious.

121 indlowukati - literally 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, Sobhuza II's
grand mother.

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

person, I realised that No!¹³ these people are stubborn.

come from?
B.M. Yeyi, yeDlamini, yimfumbe, kwasho nina

Hey! ye²²Dlamini, this is imfumbe¹²⁰, as you,
Mangwane nithi yimfumbe.

the Ngwane 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 kuti
you [people], saying imfumbe¹²⁰ and wonder
emaNgane asho kuthini nakathi yimfumbe
what the Ngwane mean when saying imfumbe

D.D. leyonhlanyelo kaniyifanga yini kuNdlouka

Didn't you put that seed [stubbornness] to the
lebatsi bantfabenkhozi sebahokile bathi,
indlowukati¹²¹, whom when the bantfabenkhozi
watsi "ngiyawummema layimhlane, ngitha-
were harsh on her, she said: "I will carry him
mba naye ngimyi'esikolweni."

[Sobhuzadi] on my back and go with him to school.

B.M. Cha, e-e.; akubangakhona kakhulu ye-

No, yes; it [stubbornness] was never too
Dlamini, asichaze kahle kakhanye. Akuba
much, ye²³Dlamini, let us explain thoroughly
nga khona kakhulu kakhulu kakhulu ngale
so that it may be clear. [We] never had too

Kithi kaNdwandwe lento . Yenzeka kunaba
much of stubbornness among us, the Ndwandwe.
bakaMdluli. Ngibo lebe baphethe loludaba
It was too much among the Mdluli, they were
lweNguenyama naye Tekhona ni'impela.
the ones in charge of the matter of the ^{present} Nguenyama.

D.D. Akwentekanga kakhulu?
it never happened too much;

B.M. e-e, khayi kakhulu ngala ebeNgunini
yes, not too much This side among the Ngu.

D.D. Ngiyakuya mntfanem--
I hear you mntfanem--

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

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

B.M. yes, bebangenamandla, nasowubuka,
yes, they had no power, if you see ^{properly}
umuntu usukrasakusondeza nje kona, ngekub
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 lomawo
lowayephetha lomsingizi nje we Nguenyama
Yes she was our Aunt, indeed; but the person
kuze kube njenge namuhla, wawuphethwe
who was in-charge of the matter of the Nguenyama
ngulaba ^{ba}kaMdluli

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

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

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

D.D. eluvale, eke ubacaphune, ubatsi, ubacaph
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 ngalelonye
No, No, Dlamini; we will do this on our
lilanga lokokubabonga, ngoba kubonga
day that thing of praising them, because this
loku kuyabulpha. Singabe sesithambe sekubona
Praising is troublesome. It is not good/someone
akulungi; kubese kungiphatha Kabi. Nasengqondo
It doesn't leave me okay. When I sing
bonga, ngibese ngiyamangala kuthi
the praises, I then wonder that a person
umuntu uhleli lapha nje, uyabona nje
is sitting here, nje³. You see, today, as
namuhla, ngob'ungaz'umlando, leingizawu-
you don't know history; what I am going
vula ngako mine ngu²aku Dlamini,
to close with, myself, is this, Dlamini; Not
lokungaz'umlando kuyabulpha yeDlamini
knowing history is troublesome yeDlamini
wazini lamlando, ngobumuntu nangawazi
You should know this history, because if
umlando, ukhamba abanga nemasimu
a person doesn't know history, he/she
longasiwo akhe; athumuntu sake sabakhe
keeps on disputing fields which are not
ngeshaya koLuphongo. Angikhumbuli mine kuthi
his/hers; [thus] a person would say we were
sasizakwenzani ngeshaya kweLuphongo
once across the Phongola River. I can't

122 Dingane - the Zulu King who took over
Kingship after the assassination
of Shaka in Zululand.

Luphongolo lwema Ngwane. Sawela Luphongolo
remember what we ^{would be} doing across Phongela River. Phox
nalaba bakamAgeba sawela Luphongolo.
belongs to the Ngwane, we crossed the Phongela together
D.D. Na Dingane wawela ^{with those of Mageba} Luphongolo wayowu
even Dingane¹²² crossed the Phongela 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, nangisko bakamAgeba nje, ngisithetha
person [the Zulu]; when I mention these of
bona laba; sawela Luphongolo
Mageba, I mean these [the Zulu]. They crossed Phongela
D.D. bayawungeneveni eMaswati

and entered the country of eMaswati?
B.M. bayibalekela, bayibalekela nje. Ungathi
they ran away for their safety; they were running
ngokungitshela ke kutshi manje ngoba lithunye
away for their safety. Would you tell me
la Soshangane lilapha eJozini kulelizwe
now that, as Soshangane's grave is here 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'izim
Let these people be brought [here], so that we
engingazizwa mine lapha, kani labantu
can talk; there are things which I don't understand

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

abawazumlando! Bahamba bafunisela nje. Na stand here. These people don't know history. The ke lengivala ngako; fundani lomlando; ning keep on guessing. That is what I close with: be senihamba nje uhambuyabanga learn this history, and don't go around drspu: "Ngimi inkosi!" "Ngimi inkosi!" "Ngobe phela" "I am the king! I am the king!" Because, ink uzawuhambe uthi uyinkosi, ngobe phela you will go around saying you are the king awuzazi kuthuwabani. Ngoba nasesikubuz because you don't know who you are. If

^{you} nje kuthi: "uwabani?" Awusachazi. Hha--- you ask you that: "Who is your parent?" ye asiyishiye lapho Mtangeni longayidlimvu. won't explain. Hha ¹¹²³ let us leave it there ^{who don't eat, mutten} Mtangeni 1

D.D. Ngibongile mntfanemnguni; ngibongile I am thankful, mntfanemnguni; I am thankf. Kuphumela kwakho ^{kutawukhela lapha} kutawusichazela. for your being able to come here to explain to Nine bekunene, besingashayi mtsefo; 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 (one/ua person, we have been putting [forward] what ti loluncono 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.