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Name S.B.S. (Zwede History)

Naam

Subject Numisa Damini Interview

Vak

Place Ndwanwa

Plek

Book 7

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

D.D. Wo!
Wo!¹²

Bm. "ngiyawubusa ngibhekempumalanga, ngiyawubusa
"I will rule and go to the east; I will rule
ngibekenishonalanga. Ngiyakunika 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
iziyofikre Mozambique elwandle khaga! Sayi-
till it reaches Mozambique, in the sea, straight
nikwa ngema Ngwane, yema Ngwane lendawo,
there! We were given by the Ngwane, this area
ayisiyo yethu, ye Dlamini. Ngiko thina silidla
belongs to the Ngwane ye 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, can we dig a mine here?" thereafter

D.D. nidlatitselo? / Lobamba has said: "No, you can't
you eat the fruits

Bm. 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 people.

akukho longasenza kona. A- ngeke usisha-
But we can do other things [on the land], there
yeli umthetho, ngithi lesilaphu sanikwa ngini. Sibho
is nothing you can do to us, you can't make
nifha nina nje kuphela; kungachamuka
a law for us; you gave it to us. We respect
ematangeni, awu cha, Noma kungathiwa
you only. Once the ematangeni appear, 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 nangingathatha inkomo
people can die. Even you, if you could take
leka Gasa niyilethe lakakobamba, bangafa
a cow there at kaGasa 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 namabla 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 [court] would be printed 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
hale 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 nasemadlozin
You have sinned to God and to the spirits
Nathi asikuthathi kwematangeni, nom
Even us, don't take what belongs to emaNgwane
kungathiwa kule 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 uyif
Even if you can go to the Ngonyameni 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, kuyakhlonishwa.
is speaking the truth." It is never gone there, it is

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

B.M. yes!
yes!

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

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

D.D. ngilalele, matfanemnguni.
I am listening, matfanemnguni

B.M. uyabona nje umuntu nasathinte nime
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 kuthi ke mine, ngizawufa
He then said: "Hey you my nephew; it means the
mine laphuzawufa wena khona. Tak
I, myself, will die where you die yourself. Khe:
zawufa. -"
you die. "

D.D. "Ngiyakufa laphuyakufa khona"

"I will die where you will die"

B.M. "lakuzawufa ^{khona} ematlangeni, ngulasizawu-
"Where the ematlangeni will die, is where we
phelela khona." Washo njalok'ubaba nasaza
all die." That is what baba¹² said, when he w
wufa kimi; wathi "woza lapha wena ngiz
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
uzala thanyane; umntanake indodane
of thanyane, himself. This Mawewe begot
yakhe, yinye nje jwi! Nguthanyane,
thanyane; his child, his son is one, only
lamzalela le Mozambique. Nafika la kuleka-
it's thanyane, whom he begot in Mozambique
laka Ngwane. Sowuthi nafika kulelala laka Ngwane
When he arrived in this country called KaNgwane
ke manje Sowuyendisela; wendisela
he was, when arriving in KaNgwane, he
umntana Matsafeni, ligama lakhe batsi
was given a maid as a wife. He was given
ngu Thengase, uzala mkhulu wami; ba's
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, ^{father, he will tell you at length} go to the Prime Minister's

D.D. lapha kumntfanenkosi Mancibane? ¹
to uMntfanenkosi Mancibane?

B.M. Wo yes! Hha- umazi kable, kamnana
oh yes! He knows him very well, indeed
futhi, uzakuxoxela athi, "Hhawu, bhawu
he will tell you;" Hhawu, bhawu, 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 babe² 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

13 Lydenberg — a town situated about 80 km ^W of
the Republic of South Africa :

B.M. enbhe...
enbhe²⁶

D.D. "Ngifuna kutsi lapha lomhlaba sidle sobe
"I want 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.
imifi¹⁰²; he has put them and they [imifi + ¹⁰²]
chazako batsi iyawufika kubo Lydingbag
reach, those who describe them say they reach Lydenburg.

B.M. wo!
wo!¹³

D.D. Siyeva sikhandza kutsi bakhona bakaMkhathu
we hear we find that there are Mkhathu
lapha
[people] there.

B.M. kahle ke Dlamini ngikuxoxele
don't ee² Dlamini, let me tell you.

D.D. e-e.
yes

B.M. Hhayi akazange alenze lelophutha, kuphela
No, he never did that mistake; that was
kwenkosi kyo leyosikhonipha injengany
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 umuti¹⁰² of the
ka Gasa, Lalilakithi khona. Abakwenzi, Ba-
Dlamini [people] in our place, ka- Gasa. It u
hlonipha nalambha naloku. Ba-, abawubek
ours really. They never do it, they respect, till
njumuzi lapha. Akwenziwa. done
this day, they don't put an umuzi¹⁰² there; it's not

D.D akengi - -
let me - -

B.M. le lawubala khona wena, akusilo lakith
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. lemoTfonga.
It belongs to the Tfonga [people]

B.M. ee-, Lalanasinika ngakhona anibeka
yes. Where you gave us, you never
nga muzi, nalambha naloku. Lalanasinika
put any umuzi till this day, on the
ngakhona nje. Awakho nje, Singahamba nawe
side, that was given to us. It [umuti] is not
manje awunawuthola. Kuyahlolshwa, 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

or imuzi¹⁰² is not put there, yet the Nguni kn

D.D. Ngetama ke kuchaza kona, ngobe
I am trying to explain that, because we ha
sengifike esigabeni lapho sengitfolo
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 tayawungena kubomhuluhu
got out and went to Mhuluhulu, etc,
kwabanjani njani njani, lolambha sengiva
whereas today I hear that the the¹² which
kwekutsi letafive letilaphayana atisasito
are there, are not eMaSwati; they [the¹²] were
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? Asungichazeli?
Who are those who say this? Tell me.

114 Habe! — (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 gje titekwa noma --

I just hear gje being said --

B.M. bakuphi nendawo?

in Which place are they found?

D.D. ngititfolemaphheni

I found them [stories] in the papers, newspaper

B.M. Bakuphi nendawo? Usholalaba ngale kuye

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! Kaha Dlamini! Phela ngani ngiba

Haba! Don't, Dlamini! Those are the one

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!¹³ they say this becau
bangaphansi kwethu, abanalo lizwe laba.
the land was taken by white people; we were
Lizwe lemaNgwane; balithathaphi lizwe
show you that these people ^{their land. Land is for the Ngwane} 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 imitator of eNkambeni and of
tfoli kahle ngobe, kimi enggondweni
eBulandzeni, I am still not clear, because in
Mntfanemnguni nangigala, sigalinkhulumu
my mind, mntfanemnguni⁶, when we started
ngikhandze kutsi ngibesengiyahisheka
the talk, I found that I got shocked when
nangiva eNkambeni, eBulandzeni; ngive
I heard at eNkambeni, at Bulandzeni, and
eLwandle. eLwandle sawungiphazele.
Heard about eLwandle. About eLwandle, you have
Ebesengiva eZikhotheni; Ngive Zikhotheni kutsi
explained. I then heard about eZikhotheni¹⁰; About eZikhotheni.

B.M. Wo!
Wo!¹³

D.D. Inkhosi yayeyakhulela khona, yamenywa,
The king grew up there [eZikhotheni]; he was
yewelimi fula ngemifula, yayeyawukhulela
carried on someone's back and crossed many rivers,
Kagogo wakhe.
until he grew up at his grandmother's place.

B.M. ufuna leyaseYikhotheni?

you want [the story] of eZikhotheni?

D.D. Ngifuna ungiKlanganisele

I want you to get things to hang together for.

B.M. Ngizakuchazela leyaseYikhotheni ngoba

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

I have its history.

D.D. Mntfanemnguni

Mntfanemnguni

B.M. enhle. LeyaseYikhotheni phela, bamngun

~~enbhe~~²². That of eZikhotheni, they are a
bengithi ngiyakuchazela

Manje, I thought I was explaining for you.

D.D. wo

wo¹¹³

B.M. Mnguni uzala Lonkokhelo. Lonkokhelo

Mnguni begot Lonkokhelo; Lonkokhelo begot
azale Ngolotsheni. Ngolotsheni azale 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, she¹² begot this
azale nayi, izalwa ngithi pure, khayi

one; he [king] was begot by us¹¹, 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;

Lonkokohele ke le. Lonkokohele phela nguye
this^{is} is of Lonkokohele. Lonkokohele is/was the
phalamende yethu. Kusho laba, kuthi Soshan
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.⁶

B.M. enhhe, Bakhona ke laba
enhhe²⁶, these are present

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

B.M. Manje ke loLonkokohele ke wakabotanga;
Now, this Lonkokohele is/was Tangas's (sibil)
nguye lolozala Ngolotsheni, Ngolotsheni
it's him/her who begot Ngolotsheni and
ke abese uzala tomama weNgwenyama
Ngolotsheni then begot the mother of the
ke. Ngangixoxelwa mine ysalukazi,
Ngwenyama. I used to be told by an old
Malumekazi wenkosi nani lekhona. Nginetep
woman - the present king's ^{mother} 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 bu-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. Mntfanemnguni.
mntfanemnguni⁶

B.M. yeba ke
yes ke²

D.D. e-- Sesibukela likusasa, singakayiphetsi
e [um] we are watching [this] for tomorrow
inkulumo yetfu. tapha eBengunini bama
before we end our talk. Here at Bengunini,
bethu simunya Kubo.
it's our ba-inake¹⁵, we suck from them.

B.M. Nkosi!
Nkosi!¹¹⁶

D.D. e- tsine nje asehlukani nje lapho sikhona
e. [um] we, in fact, don't get severed, when
lapho sikhona asiyehlukana, e- loko
we are; where we are, we never get severed
ngabe kubangelwa nguleyo mithambo,
could that be caused by those why? ustams
nguleyo mithambo. lesuka lapho mandule
those [blood] vessel which started there,
yini?
long ago?

B.M. Awu vele ungazuthi umuntu nasathint
Awu¹⁵, indeed, it seems as if once a person
nine Dlamini, kubese kuyayilumelela
has touched you [people], Dlamini, the [trouble]
nje kona, angizwa nami kuti 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

nekudla, kube kungaphela mpebematanga
eat food, such that, for days you may
bamangala bantu kutshi kunani. Ngingashi
not eat until people wonder what's wrong,
ye Dlamini kutshi thine nani yinto yinye
I can say ye² 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,
lesawagephugephula lapha engingeke
because your customs, there are some which
ngikuzekuya phela ngobuzabe sowuya
we sliced out from yours, about which I
ngikhulumisa.
can't tell you, because you will ask more, [questions]

D.D | e...

e [sum]

B.M. Kepha phela kwabe sekuyasitahlekela
But then, it later got lost Dlamini,
ke Dlamini, ngob'induku ka Zwide ka Yanga
because the stick of Zwide of Yanga got
phelilahleke izolo yoku kutshi.
lost just yesterday from us.

D.D Ngilalele

I am listening.

B.M. ilahleke khona la, sesi khona la, yalahleka
It got lost just here; we have already
nakhona ngebudlabhana nje ngekungu-
been here, and even then, it got lost through
natekeli izinto zaka Ndwandwe, ngalesinye
carelessness about Ndwandwe things.

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