

PAGES
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BLADSTE



Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Naam S.B.S. (Zwede History)
Subjekt Dumisa Namani Interview
Vak Ndwandwa
Place _____
Plek _____
Book 2

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

#2 immembrane - a colloquial word for 'person'

Ndwanana, ungigazele kabhe lapha kulobukho.
Ndwanana, explain to me very well, here, about
lobukhosi labu lesesitsi, baba ngesiZulu
the kingship. This kingship, which we say, they say,
baba Zwide

in Zulu is of Zwide

B.M. enbhe
enbhe

D.D. babuwele bukhona kwamandulo?

Was it existing from time immemorial?

B.M. Buwele bukhona kwa- kaNkulunkulu laba-
it was existing since- , it is of God, that
bakithi; lobakithi wena Dlamini, abusibo ba-
of ours; it is one for us, you Dlamini, is not
kwethekelwa. abusibo bakithi nje ubukhosane
of our sort, found through begging from someone, it is
kuthi sabutlathu ngeyikhali yini, bemuelo
not little-kingship, that we took it by spears or
kaNkulunkulu. Fakazi waloko Dlamini, kusho
what: it is natural [God] of God, the evidence of
ukuchitha uselwa, besuyabona ukuthi
that Dlamini, is kuchitha³⁸ uselwa³⁷, you then see
ubukhosi kaNkulunkulu. Thi nayikhula ke
that it's kingship of God, when this iMambane⁴²
leMambane ke manje, Sambekile lo kuthi,
grew up, now, after he had appointed this one,
uyolamla labake yena, - sebyabekwa ke
that he [Mguni] will mediate these [Soshangane
lamakhosana abamathathu. Sowuyashonake
and Zwide], these little-kings were then installed.
uyise, lapha nje sebabonga khona uSoshangane
Aheii further than died, was they praise Soshangane

11 Kushakazisa - probably derived from 'Shakazisa',
meaning 'to flower' (as maize plants)
'Shakazisa' probably means
'help or force' - i.e. to
flower in this sense.

26 Imizi - see glossary.
variant imiti

43 Mandlakazi - literally means 'great power'.

44 Umqidwa - see 'qidza', 'Kugidza' in glossary

45 umntfanenkosi - see glossary

Residence of
Sehangana
Mandlakazi

both: USashangane ngeku Shaka zis imizi
saying: "Sashangane by ~~the~~ ^{the} ~~men's~~ ^{men's} ~~umuzi~~^{umuzi}
yamadoda, iqhawe eliphume ~~was~~^{was}
the hero that got out ngenhla kwemuzi¹⁸,
kwemuzi naye ufanga lingaka mbikeli;
without having told his father Langa, they say so
basha ngaloko. So why, uyise unakhela
because of that. His father then built an umuzi²⁰
umuzi, ugambigama uti kuka Mandlakazi
for him and named it Kwamandlakazi⁴³

D.D. Wakhelwa ngubani?
Who built his [umuzi]?

B.M. Wakhelwa nguysu Langa asaphila, uga-
the one who built it was his father, Langa, while
mbigama lawo ukuthi kuka Mandlakazi
still alive, and named it Kwamandlakazi. I
Nqiwakwa Mandlakazi nje mina, thinenje
belong to Kwamandlakazi, nje³ myself, we belong
sibaleka Mandlakazi.
to Kwamandlakazi

D.D. Kutsi angibone lendzawo laphayana...
I almost see this place there at-

B.M. Uyazi Kwamandlakazi?
Do you know Kwamandlakazi?

D.D. Kutsi angiyibone lendzawo ngayibona
I almost see this place, I saw it during an
ngemgidvo, nasiyawugidzis' umntfanenkho,
umgidvo⁴⁴, when we were going to gidzis'⁴⁴
leka Zulu
umntfanenkho⁴⁵ there, yonder, in Zululand.

B.M. Abanokubonisa kahle.
They would not show you properly

Mandalaaz

oyengwein

D.D. kwatsiwa kukamandlakazi.

It was said it was kamandlakazi

B.M. yes. abanokubonisa kahle

yes, they would not show you properly

D.D. kukhona ke futsi lenyintawo, ngobe

There is, again, another place, because it
kungatsi lolukusutfu, kutsiwa kukhona be-
seems as if this usuthu, it is said there is
uSutfu.

uSuthu

B.M. Enbhe

enbhe²⁰

D.D. bese kukhona bakamandlakazi

then there are those of Mandlakazi

B.M. Mine nje, thine nje sibakwaMandlakazi:

I nje³, we nje³ are of Mandlakazi. An
kwaqanjwumuzi waka, kabo Zwidene

umuzi²⁰ was named; Zwidene's place is called

kuseMthonjaneni. Awuzwa yini lapho

eMthonjaneni. Don't you hear when they say

sebabonga khonuDingane bathi "inkomekhale

Dingane's praises, saying "The cow which died

eMthonjaneni. Izizwe zonke ziyizwilekukhala

at Mthonjaneni, all nations have heard its

izwiwe uDunguza waso Yengweni,

meaning: it has been heard by Dunguza of

uazwiwa nguMagqengezi waka (Khaya)

Yengweni; and heard by Magqengezi of

basha ngaloko ngoba bona baseMthonjaneni,

KaKhaya. They say so because they them-

selves. Mina nje ngiwakaMandlakazi. eMandlakazi

selwe. baba ngaba baseMthonjaneni, am

46 ligula } — Calabash milk vessel
also ligula

47 ba — pronominal Concord, forming quantitative pronominals as babane (all four of them). Ba-ba - 1. My father and his company 2. My father's

Sohange to
Mchatsheva
ceremonial
for Zurich

Kusho amadla amakhulu. lakwakhulakhi phona
of Mandlakazi. (Mandlakazi, means great power,
Ligule; Ligule lalibhala kwabo Soshangane.
It was where ligule⁴⁶ stayed. Ligule used to
fonke libutho lalibhala kwabo Soshangane.
stay at Soshangane's place. Do you see
Uyababona laba naba baSiganda?
these, baSiganda?

DD C.C.

yes

B.M. Enbhe bamkhatshwa laba, ngiba laba
enbhe²⁶, they are of Mkhathshwa these; they
phethe Ligula nalambha naloku, ngobubabone
were the ones who were in-charge of ligula⁴⁶,
ng'e baphethe naLigula, laith'ekhaya;
till today, as you can see them, they are in-charge
siliphathele uZwide koYanga. lalibhala
of this ligula for us at home. we are in-
kumntukazane leligule. lalibhala kithi thina
change of it for Zwide of Yanga. Ligula
banikazi bendu. Akuthi Dayizawugeza,
did not stay with an ordinary
izawuchithi uselwa inkosi, a phum'u Soshangane
person; it stayed with us, we the owners of the house
aphume namkhatshwa bahambe bagezinkosi,
when the king was to bathe and he was to chitha³⁷ uselwa³⁷
bagezu Zwide koYanga.

DD to Zwide unguyise wabo lo, noma?
This Zwide, was he their father or what?
B.M. to Zwide nguyona nkosi yethu; emva
This Zwide is really our king, after

Kokuba kufulanga kwabese kuthatha uZwide
kanga died, Zwide of yanga then took
Kofanga, sebanguye ethatha ubukhosi.
and, he was then the one to take the king

D.D. LoSoshangane utalwa ngubani kanir
This Soshangane is begot by who, then?

B.M. Soshangane uzalwa nguyanga phela,
Soshangane is begot by yanga; it's his
ngumfowabo, yinkosana yakubo yekhoblu
brother and heir for them of ikhoblu³⁵.

D.D. Wo — nembala,
wo¹⁵ indeed.

B.M. enhhe.
enhhe²⁰

D.D. aka. - Kwakute kutsi batambulala noma
There was not [fear] that they would kill him
kwakwentanjani?
or what?

B.M. e-e bangambulalalani?
no, for what would they kill him?

D.D. ngoba bukhosi babuhlonishwa kuleto tikhats
Because kingship was respected in those times

B.M. enhhe, kwakuhlonishwa. Umfowabo nje
enhhe²⁰, there was respect, his brother nje³
wayemhlonipha angumfowabo, futhi wayemhlonipha
respected him [as] his brother. This was because
nhipha, futhi; ngoba nomfowabo kwakungamni,
it did not give his brother a special feature,
ki kahle sigigaba kuthi —, ingani besafuna
by the way, I wanted to explain to you very
kukuchazela kahle ngalomuzi lokuthiwa
thoroughly about the umuzi²⁰ which is said

43. Wise

go out to war; invade, any particular locality; go, or come, by way of the purpose of fighting, attack, as any particular person or tribe.

winners of
Soshangans
defying all

Soshangans

lamuzi nje kuthiwa, kuze kuthiwa kukua
this lamuzi²⁰ is said, that it became, kuwa
Mandlakazi nje, kuthiwa kukua Mandlakazi.
Mandlakazi nje³, it's called kuwa Mandlakazi.
Sawaka lamuzi lokuthiwa kukua Mandlakazi.
He then built this lamuzi²⁰ called kaMandla-
kuthiwa "igawe eliphume ngenhla kwemuzi,
kazi. It is said: "The hero who got out ~~ngemuzi~~
neyise lingakambikeli nje", basho ngoba
kwemuzi¹⁸, without having told his father nje³,
wayehlasela uyise asekhona angambikeli
they say so because he [Sashangane] used to hlasela⁴⁰
ngisho uyise kuthi useyohlasela.

even during the life-time of his father, without telling his father.

DD Aphum ayohlasela angakabiki kuyise
He would go out to hlasela⁴⁰ without reporting to his ^{father}

BM e-e, angambikeli, ingani bathi igawe
yes, without reporting to him, as "they say" the
eliphume ngenhla noyise utanga linga-
hero who got out ngenhla¹⁸ without reporting to
kambikeli", angabiki nokuthi useyohlasela,
his father langa - he wouldn't even report that
kusho bona naba, naba po Siganda, kube
he was going to hlasela. These be-Siganda, say
ngibo lababese basho amahlebezi bathi
so, it's them who convey rumours, and say "so-
"ubani bani uthe kuZwide, ubanibani uthe
and-so said this to Zwide, so-and-so says this
kuZwide". Noma kubulawa baka Majozi
to Zwide". Even when those of Majozi were killed,
nje bathi "baka Majozi sebanthukilumfweni
they [be-Siganda] said: " - of Majozi have

regue force or land name

#9 wemadoda! — interjection, expressing amazement
at something strange.

50 libitha — see glossing.

Soshungane
agent for Zule

uzwile nje? Uthi 'Sashangane "Hawu banamane
 insulted your brother, have you heard?" Sashangane
 uthi: "ekena seabamethukile." Uthi "awu nKesi
 said: "Hawu³, they have insulted him [brothers]";
 yami wemadoda, kwenze nyani ngivelelwa
 "yes, they have insulted him." He [Sashangane]
 yini?" Uthi "saye savelelwa, umfowenu seta
 said: "awu¹⁵, my God, wemadoda⁴⁴ what is
 methukile." Bamficekhaya; bayabuta kuzwile,
 happening, what befalls me?" He said: "oh, we have
 bathi "Zwile seabamethukile bakaMathonsi",
 had something befalling us, your brother has been
 uthi bathini mfowethu? Uthi bathi "awu wena
 insulted". They found him^{at} home and asked Zwile, saying
 ungekulibuse. Basho njalim-pela". Uthukuthela
 "Zwile they have insulted him these of Mathonsi; he said
 uthelewa ngamanzi" uzwile, akabukutheli
 "what are they saying, brother? He said they say 'you
 kwalutho, Uthembe nayi. encane yakuba
 "They say ...", ?" Zwile got very angry: he trusted the young
 one."

D.D. yebo ke.
 yes

B.M. ulwela ngulelencane.
 He was fought for, by the young one.

D.D. yebo-ke
 yes.

B.M. empeleni liginiso lithi wayelwela ngulelo-
 In fact, the truth is that he was fought for, by the
 mncane; nguye bekalwela loZwile. Nelibutho
 young one; it's him who was fighting for this Zwile,
 talizwa nangulomncane.
 even the libutho⁵ used to ^{walk to} the young one;

51 inkosi - see glossary

52 tebula - use magic to hypnotize someone
variant: tsebula one or something.

D.D. e-

I umis

B.M. Ziyasukelana ke . Bayisukel inkosi yaka Majozi
 -then they fought; they attacked the inkosi⁵¹ of
 bafike bayayibulala. Bathi nasebazawuthabula
 kaMajozi, and killed him. When they were to
 manje, safile manje, safile manje uYaka
thabula⁵², after Yanga died, Zuide was
 Sowuyabekwake uZuide. Uthi nakabekwaka
 then installed. When Zuide was installed,
 uZuide ke manje, sebasukelake naba
 they then went for the Mthethwa. I don't
 bakamthethwa. Angazi noma yibo laba yini;
 know if its these [people] or not, but
 kepha mina ngibona kuthi yibo, naba baba
 I think it is - these bavelaphi.

Uelaphi -

These 11 bavelaphi [people] by the way, were
 D.D laba bakamtsethwa phela babevele babu
 majestic on their own; they were there, having
 khosi babo, bale banelive labo, naba babe
 their own live⁵², they were majestic on their
 bukhosi ngekwabo
 own.

B.M. enhhe . Soyamsukelake . namsukelake...
enbbe²⁶, He then went for him; having gone for
 D.D nasikhumbula kahle nj'umlanduo, nasifunda
 if we remember wey will the history, if we
 e- ngabo Senzangakhona,
 read about Senzangakhona,

B.M. enhhe
enbbe²⁶

53. lumbard — lumba = 1. do wonders; perform
conjuring tricks; make inventions.
2. indulge in occult practices;
practise witchcraft.

lilumba
plural: emalumba } — noun, referring to the woods,
or occult practices.

D.D. Senzangakhona, nako kubaleka unina washo
Senzangakhona, there Shaka's mother, is a...
nako abaleka azayawutlahla kaMtsetfu. -
there she ran away and threw herself kaMtsetfu

B.M. enhhe.

enhhe²⁶

D.D. qhubeka ngilalele
continue, I am listening.

B.M. Manjoke, seabamlumake, angazi nomu.
Now ee, they lumba^{shim}. I don't know if
yazi yini nayinyoni letshi "tsho! tsho! tsho!
you know this bird which sings saying: "tsho!
tsherrr. tsho! tsho! tsho! tsherrr." -
tsho! tsho! tsho! tsherrr - tsho! tsho! tsherrr.

D.D. kutsiwa nyonini leyo?
What is this bird called?

B.M. bathi ujekwa

They say its jekwa

D.D. e-e Motfanemnguni, lenyoni wena lokho
yes, Motfanemnguni, the bird about which
luma ngayo nangabe ngiyiva kahle ngalo
you are talking, if I hear it properly about its
kukhala kwayo, koduwa utshi ikhala itsini?
cry, by the way, how'd you say it cries?

B.M. tsho! tsho! tsho! tsherrr - tsherrr - -
tsho! tsho! tsho! tsherrr - - tsherrr - -

D.D. ayikhona, kulelakitsi elubanjani, lenyoni
No, in our place, at Ubamba [mountain], this bird
siyibita ngekutsi Santjintji
we call it Santjintji.

B.M. e-e
yes

D.D. Koduwa ke matfanenunguni, ^{benjingateca kabile} bewu sangitaka
But then, Matfanenunguni, I don't hear properly,
lapha, lapha ngifuna kwisisa kabile; buhlobo
you were still explaining to me here, I want to
emkhatzini wa Zwide nalababaka Mtsetfwa
hear you well: how does the relation between
bume njani?

Zwide and the Mtsetfwa stand?

B.M. Cha buhlobo bakhong, namangibazi kuthi,
No, their relationship, I also don't know
buhlobene kanjani, kepha ke wathi, naseyide
how they are related, but then when this bird
njalo lenyoni, Wathi Dingiswayo: "Uyangibiza
said so, Dingiswayo said: "My relative, Zwide,
umhlobo wami Zwide, uyangibiza"; waphuma
is calling me, he is calling me; he got out
nje wayakhona,
and went there to Zwide's.

D.D. um

Zwide

B.M. Safikile le, wabe sebayambula la.

Having arrived there, they then killed him.

D.D. Ubulawa nguye Zwide?

he was killed by Zwide?

B.M. Ubulawa nguye Zwide, 'sowubulala lo.

He was killed by him, Zwide; he killed ^{the} this [one].
Sowuyabuzak' uShaka uthi: "Hawu, ngubani
then Shaka asked, saying "Hawu", he -! It is
ngu Zwide koyanga lowo? Hambani niyantshe
who?, it's Zwide of Yanga that one? Go and
la kuthi ngizwile". Usho kufe lo Dingiswayo.
tell him that I have heard." He says so, [After]
this Dingiswayo has died.

D.D e- uthi "ngimvile"

ezung he says "I have heard?"

B.M e uthi "ngizwile". Enhhe, chake -

e (yes), he says: "I have heard" ~~Enhhe~~, no

D.D ake, ungakeduli la, lamalumbo lapha

[just] before you pass here, [tell me] these malumb
abasentiswa yini lamalumbo ekulumbun
here were they used to lumba⁵³ a person?
ntfu?
be magical

B.M kwakuyinto yakhona. Kwakuyinto yakhona

It was a common-place thing, It was a common-place
kwakuyinto yakhona, sizawufika lapho
thing. We will get there ye²³ Dlamini, I will show
ye Dlamini, ngizo kubonisa kuthi izinto
you that things, it depends upon the knowledge of a
kuya ngokwazi komuntu kuthi lo wazi
person, that this one knows this, this one knows
ko kuthi; lo wazi ko kuthi, akakwazi
this - a person can't know everything, that is not the
konke umuntu, akusilo iqiniso belo. Kwakuz
truth. It was [lumbaing⁵³] a common-place thing
nto zakhona.

that

D.D Ngilalele

I am listening

B.M. enhhe. Manjeke nakoke, okunye asina
enhhe²⁶ Now then, there it is. We won't
ngena kulokunye.

enter into other [things].

D.D. ake sibuyele lapha nambulala alsi Shaka:
let us return to i =, when he [Zwide] killed him

view of history



"ngizwile".

and Shaka said: "I have heard".

B.M. e-wathi ngizwile.

e [um] he said: "I have heard".

D.D. uyakhumbula kuthi Shaka ukhuliswe ngu-
You remember that Shaka was brought
Dingiswayo?

up by Dingiswayo?

B.M. enhhe; angifuni nje

enhhe²⁶, I don't want nje³

D.D. Shaka akhuliswe ngu Dingiswayo nje umntu
Shaka, having been brought up by Dingiswayo nje,
ngengqayise

he takes him [Dingiswayo] as his [Shaka's] father.

B.M. Angifuni nje, angi, angikwazi nje kwakha
I don't want nje³ I don't, I don't know [things]

na, ngoba angisive wakhona.

concerning them, because I don't belong there.

D.D. asingayingeni kakhulu leyo, asikhubeke
let us not get into that one, too much; let
kule

us continue with this one.

B.M. Ya- angifuni ukungena entweni engingayazi,

yes, I don't want to enter into something I

ngifuna ukungena kunakwakithi, engikwaziyo
don't know; I want to enter into that for us, which I know.

D.D. Ngizwile mntfanemnguni

I hear, mntfanemnguni⁶

B.M. enhhe. Manje ke, kuthi kube kanjalo ke,

enhhe²⁶. Now then, having been like that, he

athi "Wo sengizwile", nako konke, ngomthetho

said: "Wo¹³, I have heard," [in fact] when they

54 landa } — 1. Narrate, give an account,
variant: landzo relate 2. Follow up, trace, pursue,
trace descent.

55 we — Hey! ; of calling, prefixed before
a proper noun.

56 Wena wakomkhulu — literally - 'you of the
great [something]', an expression
used by people when calling on
or called by a king; they respond
thus. another expression is:
'wena waphakathi'.

nasebayilanda kabile, bathi, uzwide kotanga,
land - It [accounts], properly, they say Zwide of
waxza lomfowabo. Uthi lomlando bebahlala. But
called his brother, the history says they used to
lathelana yeDlamini
face opposite directions, ye²³ Dlamini, ubha sated.

D.D. um um.

the the

B.M. e-e babahlala bafulathelana, uzwide ka
yes, they faced opposite directions - Zwide of
Yanga bahlale bafulathelana naSoshangane
Yanga, would sit with their back on each other with
Uthi: "We Soshangane," Uthi: "Wena wako-
Soshangane. He said: "We²⁵ Soshangane." He [Soshangane
mkhulu, Uthi umzwile yini -

net said "Wena umkhulu²⁶, he said "Have you heard,

D.D. lomuny'ubhekele, lomuny'ubhekele

One is facing this direction, the other, that direction?

B.M. e-e, lomuny'uma ngaphakathi, kwesibaya,

yes, one stands inside a cattle-byre, the other
lomuny'uma ngaphandle. Sebahlala bafulathelana
stands outside, they have come to sit with their
lana, usko njalo lomlando. Asazi kwabanye
backs on each other, the history says so. We don't
abayikhothe lapha bangayikhotho khona,
know about others [people] who may ^{not} say this, but
kepha, ngikuxoxela mine, ngangixoxela
I, myself, am telling you, I was told by Somaphunga's
bantwaba Somaphunga, kaMgojana kaSomar
children, of Mgojana, of Somaphunga; I used
phunga, bengihlala nabo eJozi eJibhi,
to stay with them in Johannesburg, at

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