

PAGES
32
BLADSTE

Croxley®

Exercise Book Skryfboek

SIZE A4(297 x 210mm) GROOTTE

Name
Naam

S.B.S (Zwede History)

Subject
Vak

Dumisa Dlamini Interview

Place
Plek

NWANDWA

Book 1

Feint Ruling with Margin
Downwe Lineëring met Kaqlym

JD. 267

D.D. E-nine bekunene ke kungulamhla nje lapha
E-[um] you bekunene¹ ke², it being today nje³,
etindlini tekusakata sibenenhlanhla lentbulu ngaba
here in etindlini⁴ for broadcasting, we have had
relyaha, koduwa ngitawutsi ungubani, Mntfanemngi
a big luck, for I [have managed to be] with a lijaha⁵ by
the way what am I to say you-are who, mntfanef of Mnguni?
B.M. Ngingu Bongani mine ngingewaka Mkhathshwa.

D.D. Sondzela Bongani, Mnguni, ngifuna tando takh
get closer, Bongani, Mnguni⁷, I want your hand
tibesetafuleni.

to be on the table.

B.M. e.e. Mzala

yes, cousin.

D.D. E-nine bekunene, kukhona tindlela letinyent
E-[um], you bekunene¹, there are many way
letiphikisana ngemlanduwo weMaswati; siyaphiki
which argue about the history of eMaswati: we
sana ngemlanduwo weMaswati, siphikisane nge-
argue about the history of eMaswati; argue about the
mlanduwo wetibongo, siphikisane ngemlanduwo
history of surnames; argue about the history of this
walokwa nalokwa. kungulamhla ke sisetawuphi
and that, being today. ke², we are going to argue
kisana hemntfanemnguni la, koduwa ke
with umntfanemnguni⁶ here, but then we shall start
sitawugala ngekwekutsi lapha kaNgwane, uyawut
by saying ^{Limati} here, kaNgwane⁸, when you go to
tsi nawuye Nkambeni, uwe kutsi kukhona
eNkambeni⁹, you hear that there are Ndwarduwa
bakaNdwarduwa, e-bakaZwide; uhambe uye
[people there], e[um] [people] of Zwide; you

eZikhotheni uve kutsi kukhona bakaNdwandwa go to eZikhotheni¹⁰, you fear that there are bakaZwide; uhambe uye eMozambiki lamlangi Ndwandwa [people there], of Zwide; you go ba sikhuluma njena sekukhoni indzawo yase to Mozambique, today as we talk njena³ the Ngwavuma, lapho bakaNdwandwa, laba bafutsi is [now] a place, "Ngwavuma", where the bakaZwide, solobakhona nakhona lapho, ngaka Ndwandwa people, they are said to be of Zwide, ngefika khona, nine betunene, ngakhandza lomunye they are there, as well. I once arrived there betunene lolilunga lephalamende yakaZulu angewaka and found one who was a member of Parliament Zwide, angati noma kwakusikhulu yini khona in Zululand; he was a Zwide. I don't know whether lapho. Utsi na^{so}wedlula lapha kaNgwane futsi he was a chief there, or not. When you pass uyawufika lapho eMaputo, e-kulase Mozambiki kaNgwane⁸, on your way to Maputo, e-Zung in. ukhandze bakhona laba bakaZwide; wendlule Mozambique, you find those of Zwide there; you uyowufika khona eintansi eZimbabwe, pass on till you arrive down there, in Zimbabwe ingabe ngiyaphosisa, Mnguni? am I making a mistake, Mnguni?

BM. aliciniso
it's the truth.

DD. Uphindz'ubakhandze laba bakaZwide. Utsi you, again, find those of Zwide. When you go nasewuya ke lapha futsi, naku ngalapha to this place, this side, where the Boers

lapha lamihla asats eMabhunu kukaNgwane khu
today say it's kukaNgwane³, across, that side,
Mshiya lowa ke, kuleli le lAmabuzo (asa ligodl
Mabuzo [and]), which he has held back
alifak'ekhwapheni, uphinda ubakhandze ka
for himself, you, again, find the Mkhathshwa
bakaMkhathshwa, Solo nabo babaka Zwide. Ngi
they are also of Zwide. I would request you
wucela kuwe ke, Mntfanemnguni, Kewungq' Hazel
mntfanemnguni⁶, to explain to me at length
kabanti ngalesiwe saka Zwide singakendulule
about this siwe¹² of Zwide, before we pass o
kuleminy e imilandvo lesitawuphikisana ngay
to other histories about which we are going to
Akengitsandee ke kunichazela nine bekunene.
argue. Let me explain to you, you bekunene¹;
loku kakusho kokutsi kushaya umtsetfo, kut
This does not mean that this is making a law
ngulesikwatiko, noma ngulokulig'iniso, kubeka
that this is what we know, or it is the truth, but we
lesakuba, ngiyetsemba, Mnguni ngitsi ngisho
are putting [forward] what we heard - I hope, Mnguni, the
ngalo kambe?

that is what I [should] say, isn't it?

B.M. - liciniso lelo _____

that is the truth _____

D.D. e - nalesi kugabangako, nalokunjani, wonkhu
e - eum], as well as what we think, etc., even
mntfu ukhululekile kokutsi atibekele
is free to say what he/she thinks about
lakuqabangako ngalomlandvo lesitawuva
this history which we are going to hear

view of history

lamhla njeng, Kwalamhla ke sicala ngebakiz
today njeng³. As for today, we start by the Zu
Akungitekeleke ngalesive saka Zwide Mntfu
people. Please Nawate for me about the siwe
mguni.

of Zwide, umfamenmguni⁶

B.M. Wo-! , ngingu Bongani mine ngingewaka
Wo³! , Myself, I am Bongani Mkhatshua.
Mkhatshua. Nawuzwa nje bakhuluma bathi kus
When you hear nje³ them talk, saying there
ka Gasu, nine senithrowu wathi nguGa, ngiwa
ka Gasu¹⁴; you [people] are now saying: "U¹⁵
Gasu nje mine. Mine nje ngiwa
or she says/said it's Ga...", I am of Gasu myself; I-

D.D. Nguyena Gasu omnyama kwa Manukuza.
it's him, ^{black} Gasu of Manukuza¹⁶

B.M. Ngiwa Mawewe kwa Soshangane nje mine.

I am of Mawewe of Soshangane nje³ myself

D.D. Nguyena lowahlala endleleni wetsemba sibha
He is the one who sat on the path, trusting a fi-

B.M. E--- nguwakhe mine, ngiwa Mawewe ka Sa
E¹⁷ [yes] I am his [descendant], myself; I am of Ma
ngane. Liphawe liphume ngenhla kwemuzi
of Soshangane. He hero get out, ngenhla kwemuzi
noyise ubanga lingakambikeli. U Soshangane
without having told his father, kanga. Soshangane
Ushakazisi'imizi yamadoda. ngiwakhe mine
has shakazisi'd¹⁹ imizi²⁰ of men. I am his
ithi naseyibonga imbongi yakithi yaka Gasu
myself. The praise singer for us, of Gasu, when
ithi: "Phuma nyanga sikothela bade bakothe
banga²¹, he says: "Get out, moon so that we

ngentami abafisha bakotho ngomhlubulo. Ist
can bask in you for long, they have
sey bonger isiphekelezela' sesiyentabeni, ngumal
been basking in you by neck, they have been basking by
ke mine. Esenzeni ye Dlamini.

flank. That is when he bongers²¹, escorting us to the mountain
I am his muscle. At senzeni, you Dlamini.

D.D. Miya entsabeni nini?
You go to the mountain, you [people]?

B.M. e-- Silahlwentabeni thina
e-- [yes] we are lahlwa²² on the mountain.

D.D. Kulungile mntfanemnguni sitawubuye sichubeka
It is alright, mntfanemnguni⁶, we will continue
naloko, akésichubeka
with that later, [now] let us continue.

B.M. Asengikuchazeleke uyabona lapha bantu,
Let me explain to you [something]. You see ha
niyiqala phakathi ye Dlamini, naniyiqala
people, you begin [it] in the middle, ye³ Dlamini,
lapha, baseniyaqala ku Zwede ko Yanga,
when you begin it with Zwede of Yanga, it does
ayiqali ku Zwede ko Yanga; iqala ku M, ku-
not begin with Zwede, it [the history] begins with
ku Ndwandwa, ebese kuba ngu Sikhova, kubese kub
Ndwandwa, then it's Sikhova, then it's
ngu Mkhonto, kubese kuba uYanga - uYanga
Mkhonto, then it's Yanga. Yanga umyambiya²⁴
umyambiya, umaphuma sikotho, kade bakotta
the umaphuma²⁵ [so that] we can bask in you,
ngentami abafisha bakotho ngomhlubulo. Ehhhe
for long, ^{the short} have been basking in you by neck,
uYanga umyambiya ngaphuma sikotho ke
basking in you by flank. Ehhhe²⁶, Yanga

general

uzala Zwede ko Yanga you. He zala²⁹ Zwede
umyambiya²⁷, get out [so that] we can bark

DD. Utsi ngubani ke lolotala Zwede ko Yanga?
You ^{say} it's who, who tala²⁵ Zwede of Yanga?

Bm. Uzalwa ngu Yanga; Zwede nje wa Yanga
He is talwa²⁸ by Yanga; Zwede nje³ was of Yanga

DD. Wo lokutsi "Zwede ko Yanga" --
Wo¹³; the saying that "Zwede of Yanga --"

Bm. Ngu yise lo Yanga
It's his father this Yanga²⁸

DD. kusho kutsi ngu Zwede umsa wa Langa
It means that it is Zwede, son of Langa

Bm. ^{umsa wa Yanga} wa Yanga umyambiya
^ Son of Yanga umyambiya²⁷

DD. Qhubeka, ngesiSwati Sitsi ngu Langa
Continue, in Swati we say it's Langa.

Bm. enhhe... lo Yanga ke e... umntanakhe lom
enhhe²⁶ (yes). This Yanga e-[um], another chi
uSoshangane. Manje, amadadanakhe lagqami
of his was Soshangane. Now, his son who
thina siwathola layimilandweni. Ye Dlamini
famous, we find [about] them in history. Y-
angisho mina kuthi lolokukhulunywa ngimi
Dlamini, I am not, myself saying that what is
kukhulunywa ngunkulunkulu yini, kepha k
talking, is spoken by God, but I mean that
ngish'ukuthi ngayimunya, mina lento yakandu
munyad³⁰ this Ndwandwe [History]. I was stay
ndwa, bengiklala nabo eJozi nga 1957.
with them in Johannesburg in 1957.

D.D. Wayimunya lento
You munyad³⁰ this thing.

B.M. Ngayimunya. Thawu konke nje ungakusi
I unyazi it. Thawu³¹ you can say anyth
impela, futhangesabi muntu. Ngoba sizawa,
really, I am not afraid of any person. Because
kisana nawubone njimpela kuthi siyaphika
we will argue untill you truly see that we
ke manje:

arguing now.

D.D. Ngilalele mine mnguni
I am listening Mnguni

B.M. ee ngikubuze ngithi lapha ke, lapha k
yes, and I would ask you, saying what about

D.D. Ngilalele sibili
I am truly listening

B.M. Ungabusaphumelala
You would then fail.

D.D. e-e
yes

B.M. Manjike, nok'asiphikisani, siyabeka-^{siyachaza} nje ku
Now, anyway we are not arguing; we are ju
kwenzekani.

putting it forward, as to say what happened.

D.D. Mntfanemnguni
Mntfanemnguni⁶

B.M. Kuthi naka-, uyanga saphila wena Dlamini
when he, Yanga, when he was alive you
Mzawami, kuthi nasaphila lo Yanga, uyatha
Dlamini, my cousin, when he was alive this Yanga
Zude ko Yanga, uzalwa ngukamkhwanazi,
Zude of Yanga, born of kamkhwanazi, was tak
umbekekhabonina, uyabekwa ubayinkosana
and placed at his mother's home. He was

Female
mother of Yanga
Zude

onguyona nkosana yakhe kuthi nguyona installed as an inkos i³²; he was his heir with eyothathu bukhosi.

was to take over the kingship.

D.D. ekhabonina kuphi? kaZulu?
where was his mother's place?

B.M. kuKamkhwanazi ekhabonina

His mother's place was Kamkhwanazi.

enhhe... akusiko kaZulu laphayona, yena
enhhe²⁶, it is not in Zululand there, key ya
doda, sesiyibeke kahle lendaba, kuKwaNongoma
men! Let us put this story correctly; its ku-
nanibona lemozayo njibhaliwe kuthi NND
Nongoma, if you see these cars written
ithi Nongoma Ndwandwe District, awu
NND, it says Nongoma Ndwandwe District
mbuyowufuna lecwadi zikhona, nanga
go and ask for their books, they are there, if
yangiphikisa kamba uye Mgungundlovu
you disagree with me, go to Mgungundlovu,
uzakufika kukhona loku lenqikushoko; angiqe
will find what I am saying; I am not telling
mb'emanga, asingaqambi emanga, asetukhulung
lies. Let us not tell lies, let us speak the
iqiniso kuyekelwamanga

truth, and stop [speaking] lies.

D.D. Ngilalele mntfanemnguni

I am listening, mntfanemnguni⁶

B.M. enhhe, akusiko kaZulu ke lapha. Ngrizaki
enhhe²⁶, it is not in Zululand there. I will
tshela futhi nemntu wakaZulu kuthufika nini.
tell you, also, when a Zulu person arrived.

uhamba
ocelwini

Uyangizwa ukuthi ngithini?

Do you hear what I am saying?

D.D. Ngilalele Mnguni.

I am listening Mnguni⁶

B.M. Noma uyenyanyumuntu, nomuyangithand.
Even if a person can be annoyed; even if
noma ngingafa, noma kungaba kanjani,
person can like [what I say], even if I ca-
mina ngiwaka Ndwandwe futhi angiyikwa
or what ever may happen, but myself I am
Nomumuntrangangenyanya athi ngikhulum-
Ndwandwe and I will never change. Even
kabi ngab'anginamsebenzi mina
person can hate me, saying I have spoken badly ^{Idis} ab-

D.D. Ngilalele Mnguni

I am listening, Mnguni

B.M. enhhe. futhi nabamthathako bambekelhe
enhhe²⁶, when they took him, they placed him
nake, babeka loZwide koyanga
at his mother's place; placing this Zwide of Y.

D.D. kaMkhwanazi?

ka³³mkhwanazi?

B.M. kaMkhwanazi. Sinabo nje nalambila nabo.
kaMkhwanazi. We are with them even to
namungaya lekithi uyabafica lababakaMkhwan-
even if you can go to my/our place, you will
besuyabonake ukuthi zinto ziyahambelana.
the Mkhwanazi, and, ^{you will} then see that things correspond
Izinto ziyahambelana ye Dlamini, izinto azim.
Things correspond ye²³ Dlamini; we do not
ziyifake nje, ziyahambelana.
insert things; they correspond.

D.D. Uyakhula Zwide.

Zwide grew up

B.M. Awu uyakhula Zwide, uyakhula Zwide, uthasa awu¹⁵ Zwide grew up. When he became a boy, Khulile nje aliwungwane lelingasholutho empeleni not yet a man, then Soshangane was born angakakhuli okuyaphi, asengumuntu nje okhuli. Just before Soshangane was born, he himself Sekuzalwa uSoshangane. Angakazalwa uSoshangane was born of La Zikode. We find that it was ne, uzalwa yena ngula Zikode. Sitholange La Zikode, what we find, [she was] an induni kuthi ngula Zikode, lesikutholako, ngumntwane child; she was one of the children nduna, wayengomunye wemntwanenduna of an induna.

D.D. Lozikodze ngulaba lokutsiwa baka Mangweni. This Zikodze, [was he one of] those who a yini? said to be of Mangweni?

B.M. enhhe, ngulabaka Mangweni enhhe²⁴, it's those of Mangweni

D.D. enhhe ----? enhhe²⁵ (is it?)

B.M. enhhe. Manje uthi nakayithwele, uzethwele enhhe²⁶ (yes). Now, when she was pregnant, ke manje loyise ka, unina ka Soshangane. Now she was pregnant, this Soshangane's mother Ithi yaphuma inkosi uYanga, uYanga omaya. When King Yanga got out, black Yanga, ma, uphuma sikotho, ithi ithi, Ishaywa luvala the 'get out you, so that we can bask in ye

ihamba nenduna zayo zakasithole, ngobiti - ,
 he was ... while walking with his izi-
 naba nanambha naloku, nomungaya lekithi
 those [land] of Sithole, because - here,
 nje uyabafica bakhona lekithi - , Awe
 today, even if you can go to my/our place, ye
 ishaywa luvalo inkosi kuthi: "hawu kwenza
 will find there present there - , Awe, 15"

ngiyayithuka lenkosikazi?" Ibizinduna zayo
 he [the king] was ... that: "Hawu,
 ithi "Makhosikazi, Zinduna, ngiyasola ibukho
 what is happening, I am frightened for this woman?
 buyothathwa yikhohlwa. the ... will be taken by ikh
 He called his izinduna, and said: "women, zinduna 34, I suspect a

D.D. ususelaphi lokuthi likhohlwa?
 What was his basis for saying 'likhohlwa' 35/

B.M. yikhohlwa, inkosana yekhohlwa. Enthe,
 The ikhohlwa, the heir of ikhohlwa 35. Enthe
 kushokuthi inkosana yekhohlwa, bayafuka.
 it means: 'the heir of ikhohlwa'; they stand/
 land nabakhuluma. Inkosana yekhohlwa, bay
 sit with backs against each other, when talking.

fulatbelana nabekhuluma; inkosana yekhohlwa
 the heir of the ikhohlwa, they face opposite
 Soshangane yikhohlwa, inkosana yekhohlwa
 directions when talking. Soshangane [was/is]
 Manjuthi: "Ngiyasola ubokhosi buyothathwa
 ikhohlwa 35, the heir of ikhohlwa 35. Now he
 yikhohlwa"

said: "I suspect, the kingship will be taken by ikhohlwa
 D.D. Lobukhosi bakaNdwandwa bumile; nalobu
 The kingship of the Ndwandwe is standing;

bakaZulu bubodwa?
even that of Zululand is alone?

B.M. Abusibubukhosi, bebungasibubukhosi lababak
it's not kingship, it was not kingship, that of the
Zulu, ngikuxotele kahle; noma ngaze babeki
Zulu, to tell you accurately, even if they
ababekhona sikhulume mani, ayikluphi lento
be present, let them be present and [we] talk, man;
Siyakhuluma silungisindaba, izwe lase Africa
does bother ^{time, any} this thing. We are talking, we are putting
manje. Abazange babewubukhosi, babant
right, the affair, the izwe¹² of Africa now
aboShifi, njoba minaboshifi nje lakalngwar
had kingship, they were just people, chief
kwakunjalo nje.

as you have chiefs here, Kalngwane⁸, it was like the

D.D. Inkhosi, kungulabeNguni?
the king was the Nguni?

B.M. YeboPhela. Bemdabu, thina singamakhosi
yes, indeed, [those of] mdabu³⁶, we are the
oselwa, sichithuselwa thina yeDlamini, si
kings of uselwa³⁷, we chitha³⁸ uselwa³⁷, we,
thuselwa, nawuzwa kukhulunya ngabantaba-
ye²³-Dlamini, we chitha uselwa. When you hear
chithuselwa yithi, thina baka Mkhathshwa, es
about the people who chitha uselwa, it's us, we, of
nguwakhona mina; angisiye wokufakelwa.
Mkhathshwa, I belong there, myself; I'm not [who was] merely,

D.D. Ngilalele Mnguni
I am listening, Mnguni.

B.M. Manjoke, nakoke ithi "Ngiyasola ubukhosi
Now ke², there it is, he said: "I suspect, the

eatns
uselwa
kingship =

buyothathwa yikholwa." Bayabuzo kuthi "nga
kingship will be taken by ikholwa³⁵." They [then] asked
inkosi isolani "E-- Ngyasola ubukhosi buye
that, "What is it that the King suspect?" "I suspe
wuthathwa yikholwa". Uyazalwa uSoshangane
the kingship will be taken by ikholwa. [Then]
Uthi nakazalwa uSoshangane, uthi nakakhulany
Soshangane was born, Soshangane having been born
aba ngumfanyana nje; athi nakangena phak
while growing up into a boy; when getting among
kweyinkomo inkomo zivule umkhondo.
cattle, cattle gave way for him.

D.D. nhhe...?
what?

B.M. Hawu! ibuyinkosi ibriziyinduna ithi: Ngithen
Hawu³ the king returned, and called izinduna³
kithi?"

and say: "What have I said to you?"

D.D. Selibhungwand nom'usengumfana?

Was he [Soshangane] entering manhood or still a boy?

B.M. Usengumfana nje omncane. Ithi "ngitheni
He was a little boy. [The king] said: "What have
kuni? Impela lento, ngiqinisile, ngiqinisile
I said to you? Truly, this thing, verily, verily I
ngiyamzwel'umntanami uZwide ko Yanga".
sympathize with my child, Zwide ~~ko~~ Yanga!"

D.D. tiyaphakla letinkhomo?

The cattle were doing something ominous?

B.M. tiyaphakla letinkhomo. Zisho ubukhosana,
The cattle were doing something ominous. They meant
zivulumkhathi ziyamvulela. Uthi "khawu...;
little-kingship; they open up a space for him. He

Hhayikhona!

said: "Hhawu³¹... no"

D.D. Mntfanemnguni tinkhomo takadzeni, ku Mntfanemnguni⁶, cattle of the ancient times, ngesito lolukhonyane lolu, kwakutinkhomo not this lukhonyane³⁴, there were violent ca: leti tatidlabatseka; tisi tibatumba... tili which, when coming together, resembled tingong se Nati ti— lokwetilwane, tingongoni when they came to you, being a boy, ye natifa lapha kuwe ungumfanrukhweshe would give them way.

B.M. enhhe.

enhhe²⁶.

D.D. koduwa wena ungitjela kwekutsi leto but you are telling me that those catt tinkhomo, lololuhlobo lwetinkhomo letat of that type of cattle, which were like the njala tatingaboshwa tativele tikhwest which were [resisting] being tied, used to go umntfana, tidzabukane ekhatsi? way for a child; [they] opened a way for

B.M. tiwulumkhathi, ahambe phakathi kwaze they opened up a space, and he walked amongst the

D.D. Ngilalele mntfanemnguni

I am listening, mntfanemnguni⁶

B.M. Uthi "Hawu ngiyasolubukhosi buyo thath. He said: "Hawu³¹, I suspect the kingship will be yikhohlwa". Uthi "e-e- Hhayikhona". Sawula taken by ikhohlwa³⁵. He said: "No, no" the the ndumfowabo omncane. lomfowabo omncane went to fetch hrs [Yanga's] younger brother

bathi nguMnguni ligama lakhe.

This younger brother of his was said to be Mnguni.

D.D. To Mnguni kwaku ligama?

This Mnguni, was a name?

B.M. Ligama lomuntu.

It's a person's name.

D.D. Ngilalele

I am listening.

B.M. Uyamlandake lomfowabo lomncane, ngu

He then fetched this young one of his, it

ncane lo Mnguni. Sowuwabekaba mathathu

Mnguni was younger. He then appointed a

lamakhosana, uthi "uyabonake wena Mnguni

the three, as ^{heirs} "little kings" and said: "You see

uzangilamlela ba Sashangane na Zwide kofa

you, Mnguni, you will mediate between Sashang

Ngiyasola kod'ukuthi ubukhosi bayothathu

and Zwide of Yanga. But I suspect that the kings

yikhohlwa." Baba layi Magudu ke bona,

will be taken by ikhohlwa³⁵. They are at Magudu

nanalambila loku umphakathi wakubo nje

the [people of Mnguni] till today. Their leader is

bona use Magudu. Narambila naloku;

at Magudu; till today, as we are talking

losikhuluma nje. Nababaseyi khotheni

[they are] those of e zikhotheni¹⁰, about who

okhuluma ngabo wena; ba Mnguni, umfo

you [have been] talking, you; they are of Mnguni,

wabo Yanga.

Yanga's brother.

D.D. Ake uphindzungi phazele Mnguni, lapha,

[Please] explain to me, again, Mnguni, he

Magudu
and present

Ndwanawa, ungizhazele kahle lapha kulobut
Ndwanawa, explain to me very well, here, about
lobukhosi lobu lesesitsi, bati ngesiZulu
this kingship. This kingship, which we say, they's
baka Zwide

ini Zulu is of Zwide

B.M. enhhe
enhhe²⁶

D.D. babuvela bukhona kwamandulo?

Was it existing from time immemorial?

B.M. Buvela bukhona kwa- - baNkulunkulu lob
it was existing since- - , it is of God, the
bakithi; lobakithi wena Dlamini, abusibo bo
of ours; this one for us, you Dlamini, is not
kwethekelwa, abusibo bokuthi nje ubukhosi
of the sort, found through begging from someone, it
kuthi sabuthatha ngeyikhali yini, bemvelo
not little-kingship, that we took it by spears or
kaNkulunkulu. Fakazi waloko Dlamini, kuthi
what: it is natural [and] of God. The evidence of
ukuchitha uselwa, besuyabona ukuthi
that, Dlamini, is kuchitha³⁵ uselwa³⁷, you then see
ubukhosi bakaNkulunkulu. Ithi nayikhula k
that its kingship of God. When this iMambane⁴
leMambane ke manje, sambekite lo kut
grew up, now, after he had appointed this one
uyolamla laba ke yena, - sebyabekwa ke
that he [Mnguni] will mediate these [Soshangan-
lamakhosana abamathathu. Sowuyashonak
and Zwide], these little-kings were then installed
uyise, lapha nje sebakongq khona uSoshangan
their father then died. When they praise Soshanga

Kingship
= melwa ceremony

Bathi: "USoshangane ngeku Shaka zis'imizi sayimji" Soshangane by kuShaka zisa¹⁹ men's umizi¹⁸ yamadoda, iqhawe eliphume ngenhla the hero that got out ngenhla kwemuzi¹⁸, kwemuzi noyise ufanga lingaka Mbikelii without having told his father fanga; they say so basho ngaloko. Sowu, uyise umakhela because of that. His father then built an umuzi²⁰ umuzi, ugambigama utshi kuka Mandlakaz for him and named it kuMandlakazi⁴³

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

B.M. Wakhelwa nguyisi u fanga asaphila, uga- the one who built it was his father, fanga, while mbigama lawo ukuthi kuka Mandlakazi still alive, and named it kuMandlakazi. I Naiwakwa Mandlakazi nje mina, thinenje belong to kuMandlakazi nje³, myself; we belong sibakwa Mandlakazi. to kuMandlakazi

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

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

D.D. Kutsi angiyibone lendzawo ngayibona I almost see this place, I saw it during an ngengidvo, nasiyawugidzis' umntfanenkho, umgidvo⁴⁴, when we were going to gidzis⁴⁴ leka Zulu umntfanenkho⁴⁵ there, yonder, in Zululand.

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



Collection Number: A2760

Collection Name: Swaziland Oral History Project, 1967-1993

PUBLISHER:

Publisher: Historical Papers Research Archive, University of the Witwatersrand

Location: Johannesburg

©2016

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document forms part of a collection, held at the Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa.