

PAGES  
32  
BLADSYE

Croxley®

# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

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

Subject Vak Dumisa Dlamini interview

Place Plek Ndwanandwa

Book 3

Feint Ruling with Margin  
Dowwe Lineëring met Kantlyn

JD. 267

60 'abawatti aphelele' - they feel insecure; they are never related.

61 habe - an interjection, belonging together with hauwa or hauwa - see footnote 31

Page missing?

mpela, waba neyimpimbi mpela, waba neyinhloli  
we sang when returning from war, all this he really was  
nako konke. Ngoba akelho umuntu wayamesaba  
he had spies and informants, because there was no  
njengathi, nalambha naloku usasesaba. Ngikun-  
faisa, he [Stakas] said like us; even today, he is  
chazele loku Dlamini; usangesaba naloku-  
still afraid of us. let me explain this to you,  
ngikhona. Bayangesaba. Ngeke, abawadli kahle  
Dlamini; he is still afraid of me, as I'm present  
nje, abawadli aphelele impela.  
they don't eat [amabyle<sup>57</sup>] aphelele<sup>60</sup>

D.D. Ngalaba bakamandlaka?  
because of these of Mandlaka?

B.M. Ngalaba bakithi, labakaNdwandwe! Nalambha  
because of these for us, the Ndwandwe! Even today  
naloku basawadla bakamageba ahala eyibi-  
they eat [food] and it settles on [their] livers really.  
ndini mpela. Njengasho bakhona, hhowu habe!  
I can say [this] even in their presence. hhowu<sup>51</sup>!

Bengisho bakhona mesi egoli ngesabeni?  
I have been saying [this] in their presence in Johannesburg.  
Hhowu, habe

what can I fear? hhowu<sup>51</sup>, habe<sup>51</sup>!

D.D. Ngilalele mitfanemnguni, ngilalele  
I am listening, mitfanemnguni, I am listening

B.M. Ngibesaba nje kathi ngikhonipha nine  
I fear them only because I respect you [people].

D.D. Ngilalele, bakamandlaka laba, bakamandlaka  
I am listening, these of Mandlaka, these are of  
kazi.  
Mandlaka.

62 libhungwana  
derived from libhungu

} — libhungu — young  
man, youth, libhunguise  
is a comparative term,  
denoting a younger person  
than a libhungu, but also  
conveys the sense of belittling  
the person (in some contexts)

Zinda's son  
greatness

B.M. Baki Mandlakazi: ngumusa walyanga <sup>we</sup>wawekha  
These of Mandlakazi: its Yanga's umuzi<sup>20</sup> <sup>that</sup> had been  
lu Soshangane, ngulakululala khona Ligula;  
built for Soshangane; its where Ligula<sup>56</sup> stayed;  
Ligula leligez'u Zwide ko Yanga.  
Ligula with which Zwide of Yanga washed.

D.D. utsi "umwile?"  
He says: "Have you heard him?"

B.M. Ujabuza uzwide ko Yanga lithi: "Ulizwile  
Zwide of Yanga is asking, saying: "Have you heard  
yini (elibhungwana <sup>62</sup> lika Senzangakhona?"  
this (libhungwana<sup>62</sup> of Senzangakhona?" He said:  
Uthi: Ngilizwile wena watomkhulu: ko Zwide  
"I have heard him, you watomkhulu<sup>56</sup>" This  
ke, ngizokuchazela kabhe ke, ngifuna kuku-  
Zwide ke<sup>2</sup>, I will explain very well, I want to explain  
chazela (maduze) naku; Zwide uzala  
to you (shortly) this. Zwide forgot Samabhuku,  
U Samabhuku. uzala Sikhunyana. Nanka  
he forgot Sikhunyana. Here are his two sons,  
amadodana akhe amabili aggamile ye-  
who are famous ye<sup>23</sup> Dlamini; its them nje<sup>3</sup>  
Dlamini. Ngizwa nje lawa,  
these.

D.D. lo Sikhunyana e, ngito kuphikisa kabhe,  
This Sikhunyana e-lum, so that I can argue with  
sesatsi kuse Sikhunyana, kukhona sikalo  
you very well, we have come to say its at Sikhunyana,  
lokutsiwa kuse Sikhunyana lapha kaNgwane  
there is a school, which is called Sikhunyana <sup>kaNgwane</sup> here in  
B.M. Cha, anga, ngeke ngingene ke, laphako  
No I don't, I can't enter there

e3 man! — possibly the equivalent of  
'man!' in 'Hey man!', etc. in English

e4 Ahe — — (or hhee) interjection. 1. of  
amazement. 2. of sympathy.

ngoba angikwazi (oko).  
because I don't know that.

D.D. Asichubeke.  
Let us continue

B.M. engibazi kahle mina, bantwaba Sikhunyana  
those whom I know very well, are Sikhunyana  
base yuthrehi. Lene Natali, bathona nanambla  
children which are at Utrecht. There in Natal,  
naloku, kuthiwa ba Sikhunyana,  
there are present event today, it is said they are of Sikhun<sup>na</sup>

D.D. enhhe  
enhhe<sup>26</sup>

B.M. Ba Somaphunga bengihlala nabo mani! Noma  
[Children of] Somaphunga, I was staying with them  
singaya nawe namanje uthi ufuna ngikubonise  
mani!<sup>23</sup> Even if we can go with you now, if  
bonise bantwaba Mgojana ka Somaphunga,  
you still you want me to show you children of  
ngingakuthatha ngiyekufaka mina. Namanbla  
Mgojana of Somaphunga, I can take you to them and  
naloku.

put you there, even today.

D.D. kapho Jozi?  
there [or here] in Johannesburg?

B.M. Hhayikhona base babuyelekhaya, kwaZulu  
No, they are there yonder, they<sup>have</sup> returned home in Zululand

D.D. base babuyela kaZulu  
they then returned to Zululand.

B.M. Hhe e, khawu! Ngingafika ngikubonise  
Hhe-<sup>64</sup> khawu!<sup>31</sup> I can arrive there and  
kuthi 'naba' ngiyabazi bengihlala nabo.  
show you that 'here they are', I know them;

65 mlangeni — refers to a member or  
also (plural) mlalangeni } members of the Dlamini lineage  
and, sometimes, also to people  
in general. In the latter case,  
it is usually meant to be a  
petite address-name, in the  
former, to be sininatala  
(see glossary) of the Dlamini.

66 shungiselwa — have smoke made for someone  
or something to inhale (medicinal)

67 insingizi — ground horn-bill.

68 inyakanyaka — a problematic thing;  
something that would involve  
one in trouble (usually for  
a long time).



D.D. e e

y<sup>22</sup>

B.M. Hhawu! habe! khayi kuti mhlawumbe ngi-  
 Hhawu<sup>21</sup>! habe!<sup>61</sup> It's not that maybe I am  
 ya funisela yini ye Dlamini, angikufuniseli  
 speculating ye<sup>23</sup>-Dlamini; I am not speculating  
 loku, yinto lengiye ngiyifune, ngiyazi kuti  
 in this, it is something I [usually] search for and  
 ngikhuluma ngani. Ungakhulumi ngento  
 [get to] know what I am talking about. Don't  
 bngakayi boni, Mlangeni, ngobuzawu khulu-  
 talk about something you haven't seen, Mlangeni<sup>65</sup>,  
 mamanga, ungakwenzi loko  
 because you will tell a lie, don't do that.

D.D. babe Nguni bonke banetkani

These Nguni all have stubborn<sup>62</sup>

B.M. awu Cha, asinayo inkani.

awu no, we don't have stubborn<sup>63</sup>

D.D. abayiki

they don't go back.

B.M. kwenziwa wukuthi ngoba sishungiselwa

It is caused by this that we are shungiselwa<sup>64</sup>

ngensingizi, uyayazinsingizi

by insingizi<sup>67</sup>, do you know insingizi?

D.D. lenyoni?

the bird?

B.M. enbhe, kuthiwa uthinta thina nje, wayithi-

enbhe<sup>20</sup>, it is said: "you touch us nje<sup>3</sup>, you have

nta inyakanyaka, Wayithintinsingizi nyoni,

touch inyakanyaka<sup>68</sup>; you have touched

Wayithintinsingizi, yemadoda wathintinsingizi

insingizi<sup>67</sup>; you have touched inyakanyaka<sup>68</sup>;

64 Zulu - literally the sky but it is also used to denote heaven. I. Cf. in abantu for Zululand.

70 nantsi -

71 unogubho - noun. A certain type of dance of slow ceremonial dance-song.

Wayithintinsingizi, wayithintinyeni yezulu,  
you have touched insingizi <sup>ye<sup>23</sup></sup> in the air, you have  
wathi nontshi nontshi, wayithintinyakanyaka  
touched insingizi, you have touched the bird  
Nawuthinta thina nje utbintinyakanyaka, inblu  
yezulu<sup>64</sup>: you say nontshi<sup>70</sup> nontshi, you have touched  
pheko.

nyakanyaka<sup>68</sup>: "When you touch us, you touch nyakanyaka

D.D. Uyanitsebula Shaka.

Shaka tsebula<sup>52</sup> you [people]

B.M. Uyasitsebula Shaka, uyasitsebula, kephata-  
tsebula<sup>52</sup> us, he tsebula<sup>52</sup> us, but he  
lungi.

couldn't make it.

D.D. Unitsebula Shaka, unitsebula naniphuma  
Shaka tsebula<sup>52</sup> you, he tsebula<sup>52</sup> you when  
umgubho wenu  
you got cut [with] your umgubho<sup>52</sup>

B.M. Enhhe.

enhhe<sup>50</sup>

D.D. nanibuya — emphini, nibuya ngemgubho  
when you come back from war, you come with umgubho

B.M. Enhhe

enhhe<sup>50</sup>

D.D. uyanitsebula unitsebula tingoma fenu.  
he [Shaka] tsebula<sup>52</sup> you; he tsebula<sup>52</sup> your songs.

B.M. Ya, awubonike konke loko, ufuna  
yes, you see ke<sup>2</sup> all that, he was searching,  
kuthike, konke loku usafuna. Uphinde kuthi  
all this he was searching. He also sent [his]  
uthumeliyigijimi. Uthi nawungangithelela  
runners, saying: "If you can find for me

72 imphi } — 1. Regiment army, military force.  
variant: impi } 2. Encounter, fight, engagement;  
battle, war.

Seshangama (ammunition)  
Impi: agant Shaka  
Pent + Phoxa

ngemunye angicathela unwele lwabo nje,  
just eye, who can unplug their hair eye, a  
unwele. Ngikotije ubona baka Ndwanandwa  
hair, "that is why you see the Ndwanandwa, even  
kuthi noma amncane bese sawuba mhlophe  
if young, grows grey hair on the head; it  
entloko; kwesukela lapho. "Unwele nje lwabo  
started there." Just their hair, it will be alright".  
-kungalunga." Awu nebala. Phela kwaloko  
Awu<sup>15</sup>, indeed; he never had a hope, he still did not  
Solakethembi, awu solo akethembi  
have a hope.

D.D. Nangitfole unwele nje  
"Only if I could get, a hair".

B.M. e-e- kodwa naloko solo akethembi,  
yes, but still he doesn't have a hope.  
uthi "awu solongeke ngilunge; kepha sesi-  
He says: "Awu<sup>15</sup>, still I can't make it; what is it  
ngaze senze njani?" "Zihlanga ziyawusuka  
that we can do?" In the day they were to engage  
lana yayiphethwe ngimi ye Dlamini, yayipha  
in a fight, it [imphi<sup>12</sup>] was under my command  
thwe ngimi mathupha, yayiphethwe ngu  
ye<sup>23</sup> Dlamini; it was under my command, it was  
Soshangane pure, hhayi, hhayi umfakela,  
under Soshangane, pure, not anyone acting for him

D.D. Mzukuwana fibambana?  
When they engaged in a fight?

B.M. Oh yes! oh yes!  
oh yes! oh yes!

D.D. singake fiki, asingabambani; sisentemalun  
before we get, we not get locked in an

73 neutsa - 2 } 1. pluck, 2. steel personal  
variant: neutsa } items for witchcraft.

witchcraft

ngiselela, isabalingiselela isabloni, atingasheshi  
I am - just yet, it is still making preparation  
tibanane. Wentani Shaka, uyaningutsa,  
it is still arming, let them not get locked as yet.  
utfumela tigi-jimi?

What does Shaka do? He ingutsa<sup>73</sup> you sending runners.

B.M. enhke utfumeliyigi-jimi  
enhke<sup>70</sup>, he sent runners.

D.D. anitiboni ngani?  
Why don't you see them?

B.M. Hhawu uMkulunkulu nasefulathela <sup>asawikhi, phintu</sup> uyikhiph.  
Hhawu<sup>31</sup> when God has turned <sup>his back</sup> against ~~us~~ <sup>us</sup>  
kanjalo uMkulunkulu; wenza liphuttha nje, into  
getting something out [of sight], he does it that  
ungabasayibona kuthi thamba kanjani. Naloku,  
way; he makes a mistake nje<sup>3</sup>, such that you  
na Jesu naye wathi noma bewunezonejika  
no longer see a thing, as to how it goes. Although  
kanjani, ngani kapha akubanganjalo nasekufike  
Jesus himself said "even if you had many greats like  
lilanga, kwase kufike lilanga, mine ngiyakhe  
etc.", but it wasn't like that when the day had come.  
lelwa wukuthi kwasekufike lilanga lethu  
the day had come, I believe, that our day for defeat  
lokuba sehlulwe. Hhayi nje ukuthi yini,  
had come. Not that it was/is what; even tek  
nalambila naloku uyazi nje.  
he knows.

D.D. Utsabenincutse?  
Having ncutse<sup>73</sup> you?

B.M. uthubasinuthe, uyasincutsha ke, uyasincutsha  
After ncutshing us, he ncutshid us, ncutshid

74 nkosi — see glossary

75 means to interrupt someone while talking

76 phaka — 1. serve out (food), dish up  
2. Distribute, allot.  
3. Send out an army; commission!

77 ha! — interjection 1. of pleasurable surprise  
2. of disappointment at missed opportunity.



ke

D.D. wenela  
[until] he was satisfied.

B.M. ee-wenela vele Dlamini, awu zithe-  
yes, he was satisfied, indeed, Dlamini. <sup>u/ke</sup> ~~thi~~

D.D. lapha ekugaleleni kwenu Mnguni...  
[what about] in your striking, Mnguni...

B.M. lalala nkosi...  
listen nkosi<sup>74</sup>

D.D. Ngiyacalisa ngihle ngikwephula lulwini,  
I apologize, I sometimes break you tongue  
Sawunibanile yini kutsi nigalela Kanjani?  
Has he seen how you strike?

B.M. uyazi, hawu! uyazi  
He knows, hawu<sup>131</sup>, he knows.

D.D. nigalela kanjani, niphaka kanjani  
How do you strike?; how do you phaka<sup>76</sup> it?

B.M. hawu, uyazi, ha... uyazi  
hawu<sup>211</sup>, he knows, ha<sup>177</sup> he knows.

D.D. loku ngiva kutsi kwakuphuma luphondo,  
I hear that a horn would get out, a  
kuphume luphondo, bese kuba nesifuba  
[another] horn would get out and then the  
ekhatsi.

Chest would be in the middle.

B.M. Oh yes! uyazi, uyazazela naye;  
oh yes, he knows! he, too, knows for  
uyazazela, uyazazela, uyazazela, uyazazela  
himself, he knows for himself.

D.D. | Sawuyitadishile  
he has studied it \_\_\_\_\_

Zurück  
stays  
beim

B.M. Oh yes, oh yes! Uthi lamlando wawu  
oh yes, oh yes! This history says Zwibe  
Zwibe wapha. Kwangenwa esibayeni  
dressed up fully; it was entered into the milk  
yabona imbongi; yamthatha, yamthatha  
byie and the praise-singer sang [the praise]  
yamthatha, yamthatha, yamthatha, yamthatha  
He [praise-singer] took him [Zwibe] praise  
ibongu Zwibe koyanga. Ukhiphiphi majo  
Zwibe koyanga. He was despatching an  
uyayikhipha  
impi. he despatched it.

D.D. Ikhiswa nguye matupha?  
It [impi] was despatched by [Zwibe] himself.

B.M. e-e phela, impi ikhiswa yinkosi.  
yes, indeed, the impi is despatched by the  
uyayikhipha, uyayikhipha, uyayikhipha  
king. He despatched it, he despatched it,  
uyayikhipha - - -  
he despatched it - - -

D.D. bengingatsandzi kukhipha lapha, Mnguni,  
I didn't want to dislodge you from Rere,  
Kepha bengitsandza kutsi Nayiphuma  
Mnguni, but I would like [to know] that, when  
lemphi, iyaye iphume makhala yini  
the impi is being despatched, it is despatched  
noma iyeyiphume - - -  
alone, without - - -

B.M. Kahle phela Dlamini, asube kNgane ngi-  
no Dlamini! be a Nguane, [and] I will  
kuchazele kahle.  
explain to you very well

- 78 imbongi — the official, one of whose titles  
is to say or sing the praises  
of a king or chief.
- bonga — to say or sing praises.

Akabanda  
ritual specialist  
for Zulu

D.D. Hhawa

Hhawa<sup>31</sup>

B.M. baningwane,  
be a Nguwane.

D.D. Ngilalele

I am listening

B.M. BaniNgwane, nguko nje ngikhetse wena  
be a Nguwane, that is why I have chosen you

D.D. e-e

yes

B.M. enhle. Uthi ke Mlangeni lapho ke e  
enbbe<sup>26</sup>. He then, Mlangeni<sup>6</sup>, when the  
nase imbong'imbongi, iyambong'iyambo  
imbongi<sup>78</sup> bongi<sup>75</sup>, the imbongi bongi<sup>75</sup>,  
nga iyambonga, iyachelwa impi; iyalu-  
the impi<sup>72</sup> was [by then] being sprayed [with  
ngiswa impi  
ritual medicines], the impi<sup>72</sup>  
was being prepared

D.D. iyachelwa impi

the impi<sup>72</sup> was sprayed [with the medicines]

B.M. enhle, iyalungiswa impi, lungiswa  
enbbe<sup>26</sup>, the impi was being made ready by  
ngu Nkabandla, nababaseLwandle; badala  
Nkabandla - these Lwandle [people] are old in  
kulento labayenzayo ye Dlamini, asyo  
this thing which they do ye<sup>23</sup> Dlamini; its  
yanamubla, baka Mkhatsiwa phela laba  
not for today. These are the Mkhatsiwa [people]

D.D. badzala

they are old.

B.M. nhle-e.

yes

77 intelezi  
plural izintelezi  
variant: intseleti } = herbs, usually in water,  
used to spray on a living  
person, enemy, etc. in order  
to strengthen or protect  
these, against evil.

D.D. badzala

they are old,

B.M. nkhe-e, badzala kulento le.

yes, they are old in thing.

D.D. Ngrlalele.

I am listening.

B.M. Ngrbona banikazi baleligula nje, beba

They are really the owners of the ligula<sup>4</sup> phathele thing, bayazi nanamhla naloku they were administering, it for us, they know aentod

D.D. iyachelwimphi, ichelwa ngani?

the imphi<sup>72</sup> is sprayed, sprayed by ichelwa

B.M. iyachelwa, ichelwa ngeyintelezi zakho.

it sprayed, sprayed by izintelezi<sup>79</sup> for them zempi yeyintelezi, insingizi. - - for imphi<sup>72</sup>, the insingizi<sup>67</sup>. - -

D.D. tiffolakalaphi?

where are they found [the tintseleti<sup>79</sup>?

B.M. angazi phela ngoba, sosisya, lokwalle.

I don't know, because we are going, even shangane kwakithi noma sengikubuzi, when I ask those Shanganes for us, they kubese kuyangidoja ngingabe ngrsakuza dodge me, and I end up not getting kahle, kodwa kona ke - - this property, but it

D.D. Njobe nawe sawungidoja nje, mntfane

As you, too, are dodging me nje, mntfane mnguni.

Anguni<sup>6</sup> [they both burst into a laughter]

B.M. Hhawu

Hhawu<sup>31</sup> [laughing]

inkalla



D.D. Cha kulungile -

No, it is okay.

B.M. Manje ke, sengisho ukuthi, iyachelw iyach  
Now ke<sup>2</sup>, I mean that, H [imphi]<sup>72</sup>  
lwiyachelwa, iyachelw iyachelwa; uthi  
sprayed [with medicine], sprayed, s sprayed.  
lomlando kwathi kube ichelwe impi,  
this history says that after the impi<sup>72</sup> was  
wazizwa naye, uZuide kotanga ukuti  
sprayed, Zuide <sup>of Langi<sup>71</sup></sup> himself felt that it [imphi]  
cha, ilungile.

was okay [by then]

D.D. utiva usekhats'esibayeni.

He felt [this] while he was inside the cattle-byre

B.M. e-e- isesibayeni

yes He [Z] [e] was in the cattle-byre.

D.D. uwe kusikitha kugogo

you feel your skin shrinking.

B.M. wabe sawuhambuyowuhlala phezu

He then went to sit on a grass ring or  
kwenkatha. Uyazila manje, uyayizitha.  
coil. He is now mourning for H [imphi]<sup>72</sup>

D.D. inkhatsa?

a grass ring?

B.M. e-e- sibhala phezu kwenkatha thina

yes, we sit on a grass ring, we

D.D. inkhatsa yani, le, le--?

what was this grass ring <sup>incedi</sup>

B.M. Hkayi bo, ubowakloniphemasico yeDlamini

No Dlamini, let us pass; you must respect us

D.D. Wo, kulungile,

Kaduna



despatched  
imp i form

B.M. asikhoniphemasiko yedlamini

Let us repeat customs yis > Dlamini

D.D. Ngilalele

I am listening

B.M. enhhe. Uhlala phezu kwenkatha lapho, wa  
enbhe, he sits on a grass ring. He was  
hamba wayolalesikhumbeni sakhe esimnyama  
to sleep on black cow's hide for him. He  
sentkomo. Waphuma naye umfowabo  
get out with his younger brother, he got out  
on cane; waphuma uSoshangane ngekugha  
with Soshangane, by [helping] flowering  
kazisimizi yamadoda; Iqhaweliphume  
imizi<sup>20</sup> of men. The hero which got out  
ngenhla kwemuzi<sup>13</sup> noyise utanga lingaka  
ngenhla kwemuzi<sup>13</sup>, without having reported to  
mbikeli, waphuma naye. Uabese uyahamba  
his father, long as he got out with him [Soshangane].  
uyakhona. Uthi lamlando...

He then went there. This history says -

D.D. Ikhishelwa kuphi?

from  
Where was it [imphizi] despatched?

B.M. Ikhishelwa kaNduna, ligama lakhona  
It was despatched from kaNduna, [place]  
bathi kuKaNduna, nalambha nalo ku, ubo  
this name is said to be kaNduna, even today you  
hamba uyifune leyondawo.  
go and look for this place.

D.D. e.e.

yes

B.M. enhhe, hambuyeyibuza, nangab'awazi,  
enbhe<sup>20</sup>, go and ask for it, if you don't

30 o-wuu - interject (penultimate stress,  
1. prolonged final syllable) of disbelief  
I don't believe you!  
2. I don't respect that, I don't feel  
(you, he, them, it) deserved this: you,  
he, etc. got it ~~not~~ on merit.

31 'food for us' - here seems to refer to  
the crops, grain, etc., not for people  
who include the informant, but  
for the informant's ancestors -  
the Ndwandwe.

Q. Anderson

ngiyoyi buza bayasa...  
 know it go and... for it, they will tell you  
 D.D. yabesaphumile...  
 then it got out  
 B.M. yasukake, lapha... kuthi khona ngiyoyi wina  
 then it began... that is where I say I win  
 ngisha noma ning... that's --, noma ningath  
 win it even if you... take it --, even if you  
 niyabanika leyind... wo, banikeni nje  
 can give this place -- them, give it to them  
 nangabo ninganike sheti, kapha... siya  
 if you lost near... ate, but we, too, will  
 wulifaka nathi elethu icala, sibone  
 put our case, and see if we can't win it.  
 kuthi singeze selwina yini. Bayasuka  
 Then they, which is where I <sup>really</sup> blame them,  
 ke, lapha mina ngibasola khona empeleni,  
 that is why I say: a... wuu<sup>so</sup>; whatever  
 ngike nje ngithi: "awuu" noma kungathi  
 is said, I say "a... wuu", whatever is said, I  
 wani ngithi "awuu" noma kungathi wani  
 say "a... wuu". Then first burnt food for us, the  
 ngithi "awuu". Sebasishiselukudla, bashisa  
 burnt-the food<sup>81</sup>  
 lokudla

D.D. Katizange ke<sup>ti</sup> klangane?  
 they never met =

D.D. Hhayikhona! bachela bechelemuwa, basishisel  
 No, They retreated, they retreated backward  
 ukudla, bathathinkomo bayi bulala, beza kante  
 [and] burnt they took cattle and killed them,

82 a -- — expressing realization of something  
or a revelation of it: the  
equivalent of "oh, I see"

83 buqili } 1. cleverness, shrewdness.  
variant: bucili } 2. deceit, trickery. Cunningness

benza konke, benza konke, benza konke,  
and did everything [but], did everything, did any  
kuze kuphela malanga mpela, so to benza  
thing. They did this for , burning  
kanjalo, basishiselukuza  
our food.

D.D. Kantsi leti atimane kesetigalane setibla  
So they never delivered blows on each  
ngane buso nebuso.  
other [the timphi<sup>72</sup>], face to face.

B.M. e-e. mine kube sabambana men to  
yes, myself, if we held each other, men  
men nje, sahlangu impela, sashayana  
to men; [if] we really met and really beat  
impela wangi chitta, a- ngangiyabasalutha  
each other and he defeated me, I would be  
mina  
saluting them, myself.

D.D. a- - - , banishaya ngetactic  
a<sup>sz</sup> - - they beat you by tactic

B.M. ya - mine nga -  
yes, myself I -

D.D. banishaya ngetactic, banishaya nge  
they beat you by tactic, they beat you  
tactic  
by tactic.

B.M. todwa ngumkhonto, ngumkhonto wama  
but it is the spear, it is the spear of cowards,  
gwaya, ngumkhonto wama gwaya.  
it's the spear of cowards.

D.D. ngunaku lokutsiwa bugili, ngobe-base selu  
it is this [thing] which is called bugili<sup>83</sup>

**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.