

PAGES  
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BLADSYE

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# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Bonner series  
Naam

Subject History by Mathosini Dlamini  
Vak

Place also by Shongwe  
Plek

DATE

Feint Ruling with Margin  
Dowwe Lineëring met Kantlyn

Book 2

JD. 267



asked that the furrow be constructed for him  
somu zela kuti amachae umseh

P.B. ya  
ya

M.D. there were possibilities of e- getting the  
Kwalinganteka ke kuti lomsele usuka  
furrow from the Nsongeni river. This was  
amuheni insongeni lotuke kwanteka  
dore e- very fortunate to us who are  
lokunosisiba takulu tona lesiphitoko  
living today because the furrow is very  
amutika ngaba lomsele somulustee  
useful now, I am using that furrow  
kakhulu minge Nyamwesebentee idwa  
and we have now a branch of the  
moko Nyala wain amakulu  
Chinese working there, e- they went to  
moko Shaya kwanteka topa amakulu  
right for the first time  
amutika

P.B. really? [laughing]

impela? [amutika]

M.D. e- in that area, so that he left a fortune  
kubandawo nyatane wesihiyeke  
for us, we make use of it. Well apart from  
kubandawo nyamwesebentee Nyamwese  
that he was a salesman, a historian; he knew  
kubandawo amakulu lokomphela  
all about his country, and apart from that  
amutika amutika amutika  
he co-operated with the e- government  
amutika amutika amutika



asked that the furrow be constructed for him  
sowucela kutsi ambelwe umsele

P.B. ya was the kind of man!  
ya.

M.D. there were possibilities of e- getting the  
Kwakungenteka-ke kutsi lomsele usuke

P.B. furrow from the Nsongeni river. This was  
emfuleni iNsongeni. Lokuke kwenteka,  
done, e- very fortunate to us who are  
lokwasisita kakhulu tsine lesiphilako  
living today, because the furrow is very  
lamuhla, ngoba lomsele sowulusito  
useful now, I am using that furrow  
kakhulu manje. Ngiyawusebentisa lowo-

P.B. was the ; and we have now a branch of the  
msele ; Nyalo sesinencehnye  
Chinese working there, e- they went to  
yema Shaying lasebenta lapha Bahamba

M.D. right for the first time  
baya kwetucala .

P.B. really? [laughing] on the side of laphaNgweni  
impela? [uyakleka]

M.D. e- in that area, so that he left a fortune  
kuleyondzawo, ngakoke wasishiyela

P.B. for us, we make use of it. Well apart from  
lifa tsine, siyawusebentisa. Ngaphandle

M.D. that, he was a statesman, a historian; he knew  
kwaloko, abengumuntfu lokloniphetile  
all about his country, and apart from that,

P.B. emangweni, awati umlandwe, Abe ati  
he co-operated with the e- government  
konkhe ngelwe lakhe. Ngaphandle kwaloko



M.D. e- and with missionaries  
abebambisana! nahulumende, kanye nebemishini

P.B. he was the kind of man!  
abengu — muntfu ya!

M.D. [laughs] they were both placed  
[Uyah-leka]

P.B. Now, can I ask you one or two questions,  
Manje, asengikubufe imibutanje, munye

P.B. there is this quarrel between Mancibane and  
noma mibili; kunalokucabana emkhatsini

M.D. Mbayimbayi  
wa Mancibane na Mbayimbayi.

M.D. Mbayimbayi and Mancibane, yes.  
Mbayimbayi na Mancibane, yebo.

P.B. was this before, I am told that Mancibane,  
loku kwenteka ngembali yini, Ngiva kutsi

M.D. e-[um] when laMgangeni was killed  
Mancibane, e- uma utamgangeni abulawa

M.D. yes  
yebo

P.B. Mancibane fought on the side of laMgangeni  
Mancibane walwa welekelela utamgangeni

M.D. yes  
yebo.

P.B. now, was this quarrel between Mancibane  
Manje, ngabe lokucabana emkhatsini

and Mbayimbayi before that or after that?  
wa Mancibane na Mbayimbayi kwenteka

M.D. e-[um] I think it <sup>sekuliwe noma kusengakalwa?</sup> must have been after  
e- Nangicabanga, kufanele kube abeseba

P.B. after that? lwile [wafa utamgangeni]  
emva kwaloko?



9. nhn (interjection) 1. is that so?  
Really? 2. yes! (I understand  
or agree).

M.D. ya  
yebo

P.B. (right) E-[um] now, the other thing, in this  
(Kulungile) E- lokunye ke ngunaku,  
area where they were both placed  
kulenzawo talapho babekwa khona bobabili

M.D. ya  
ya

P.B. I was told by the Zwane people  
Ngatjelwa bantfu baka Zwane

M.D. nhn  
nhn

P.B. that um, it used to be, it used to be the,  
Kwakuvame kutsi, Ndlaphu abevame  
Ndlaphu used to live in that area?  
Kuhala kuleyondzawo?

M.D. Ndlaphu, yes  
Ndlaphu, yebo

P.B. is that, is that (today)?  
loko, loko ngabe (kulamukla)?

M.D. yes, yes.  
yebo, yebo

P.B. and so, it was after the, after Mswati  
Ngabe kusho kutsi kwaba emva kwekube  
had fought with Ndlaphu, that Mbayimbayi  
Mswati asalwe na Ndlaphu, lokutsi  
and Mancibane were placed in that area?  
Mbayimbayi na Mancibane babekwe kuleyondzawo?

M.D. no, um, no, Ndlaphu, Ndlaphu um is  
Hhanyi! Ndlaphu, Ndlaphu yindvodzana  
the son of Sobhuza  
ya Sobhuza.



P.B. oh I see!  
wo, ngiyabona!

M.D. is the son of Sobh. and, therefore, a brother  
yindvodzana ya Sobh. Juza, ngako-ke  
to Mswati  
ngum nakabo Mswati [II]

P.B. oh I see!  
wo, Ngiyabona!

M.D. that's right  
yebo kukanjalo

P.B. I see!  
Ngiyabona.

M.D. and Ndlaphu was allocated that area by  
Ndlaphu wa phakelwa leyandzawo,

M.D. the indlowukazi Zwanes of course, in that,  
aphakelwa yi Ndlowukazi<sup>4</sup>

P.B. ya  
ya.

M.D. and, therefore, it was by the permission  
Ngako-ke kwaya ngemvume.

P.B. I see!  
Ngiyabona!

M.D. of the king, of the Zwanes  
yenkhosi.

P.B. I see!  
Ngiyabona.

M.D. Mswati, that Ndlaphu went and put up  
Mswati, lokutsi Ndlaphu ayekuyokwatha

there  
lapha.

P.B. oh I see!  
wo, Ngiyabona!

M.D. yes that is a fact  
really? yes!

P.B. right? yes!  
(Kulandza) - I think he was placed  
area where they were both placed

M.D. yes  
yes

P.B. I was told by the Swane people  
Ndlaphu wa phakelwa leyandzawo

M.D. yes  
yes

P.B. that is it need to be the  
Kulandza - I think he was placed  
area where they were both placed

M.D. yes  
yes

P.B. that is that is that  
Kulandza - I think he was placed  
area where they were both placed

M.D. yes  
yes

P.B. that is that is that  
Kulandza - I think he was placed  
area where they were both placed

M.D. yes  
yes

P.B. and so it was after the Mswati  
Ndlaphu went and put up  
Mswati, lokutsi Ndlaphu ayekuyokwatha

M.D. yes  
yes

P.B. and Mswati were placed into that area  
Ndlaphu went and put up  
Mswati, lokutsi Ndlaphu ayekuyokwatha

M.D. yes  
yes

P.B. the son of Sobh  
ya Sobh.



10 Nkungwini — } — name of an area  
variant: Nkhungwini } which was ruled by Prince  
Makhosini Dlamini as  
a chief. It is about  
10 Km South of Makhosini  
town in the South of  
Swaziland.

M.D. the Zwanes fell under him,  
laba baka Zwane babese babaphansakhe.

P.B. enke  
enke

M.D. they have just now been allocated  
basandzakuni kwag uleyandzawo kutsi  
that area as their own area,  
isale ibaphansi kwabo.

P.B. I see!  
Ngiyabona!

M.D. it wasn't their own area before  
Kwakungestyo indzawo yabo ngaphaz  
P.B. I see, I see! mbilini.

M.D. But [um] the Zwanes of course, in that,  
Kepha-ke baka Zwane, ngalo kutsi, kwasi  
P.B. when my father was just near in that area,  
babe wami asaseceleni kwaleyandzawo,

M.D. Nkungwini<sup>10</sup>  
eNkhungwini<sup>10</sup>

P.B. enke!  
enke!

M.D. married one of the Zwanes  
wateka muniye walaba baka Zwane

P.B. yes!  
yebo-ke!

M.D. and from here, it is where some of the  
lamanye emakhosikati aphuma khona  
P.B. e- queens come from Ndalaphu that was  
lapha.

P.B. I see!  
Ngiyabona!



M.D. Some of the Zwane e-queens, e they  
 lamanye emakhosikati aphuma kuyo  
 come from that area  
 yona lendzawo

P.B. I see. Now [um] the mother of Msipha and  
 Ngiyabona. Manje-ke, unina wa Msipha  
 Ndlaphu do you know her name and  
 na Ndlaphu uyalati libito lakhe  
 sibongo?  
 nestbongo?

M.D. e-um She was a Jele  
 abewaka Jele.

P.B. Jele?  
 Jele?

M.D. Jele, ya.  
 Jele, ya

P.B. that was the mother...?  
 lowo kwakungunina---

M.D. ya, that's right  
 ya, kunjalo

P.B. Oh I see. And so um, it was her, was  
 wo, ngiyabona. Kwakunguye, ngabe  
 it her who was also given an area in  
 Kwakunguye yini lowanikwa indzawo  
 Shiselweni

M.D. eShiselweni?  
 -um

P.B. was it the mother of Ndlaphu that was  
 Ngabe kwakungunina wa Ndlaphu yini lobwa-  
 given, who was; you said that in the  
 nikwa, lowa; utsite lena eShiselweni



"inkhosikati" } See glossary.  
variant: inkosikazi  
plural: emakhosikas  
: amakhosikazi

Shiselweni area, it was an area that was set  
kunenzawo leyabekwa eceleni yabekelwa  
aside for the inkhosikati" (La) Jele

M.D. that's right! yes  
uainisile! yebo

P.B. was it the same one as the mother of  
ngulonina wa Ndlaphu yini, noma sengulo-  
Ndlaphu or was it a different one?  
munye [olowanikwa lendzawo]?

M.D. it was a different one  
Kwakungulomunye lowo?

P.B. that was a different one?  
Kwakungulomunye lowo?

M.D. ya. Mbayimbayi, when mba, oh yes!  
ya.

P.B. oh I see. And was there any relationship  
wo, ngiyabona. Kwakukhona yini budlelwane  
between the two?  
emkhatsini walabantfu lababili?

M.D. yes. enke  
yebo enke

P.B. What was it?  
Kwakuyini?

M.D. they were sisters  
bepatalwa ndzawonge, lomunye atsi dzadzwe-

P.B. sisters?  
tfu kulomunye.  
bebebadzadze?

M.D. yes  
yebo

P.B. I see! And after, and how; I am not  
Ngiyabona! Emva, kwaseke sekwenteka



sure what the normal thing is here, wouldn't  
 angati kahle lapha kutsi lokwetayekekile yini,  
 it have been a normal thing for the e-  
 ngabe kambe kwakwetayekekile kutsi  
 for the sons of that Jele woman to have  
 emadvodzana emufati wakafele aphafe  
 controlled that area under normal circumsta-  
 leyandzawo yase Shiselweni; loko kwaku-  
 nces at Shiselweni, how would that, did,  
 nga...; kwentetanjini kumadvodzana akhe  
 what happened to her sons when Mbayimbayi  
 Ngesikhatsi Mbayimbayi aletfuwa kuleya  
 was placed in that area?  
 ndzawo?

M.D. When Mbayimbayi, when Mba, oh yes!  
 uma Mbayimbayi, uma Mba, wo, yebo!  
 in that area, no; e-[um] in that area, that  
 kuleyandzawo, cha; e- kuleyandzawo,  
 particular which I said jurisdiction of the  
 leya lengatsi mine - ...

P.B. yes, enke.  
 yebo, enke  
 M.D. is one of those areas which was reserved  
 ngulenyeye yaletindzawo letabekelwa  
 e-[um] for distribution  
 kunikwa [bantfu].

P.B. enke  
enke  
 M.D. by the King. That area was controlled,  
 [banikwe] yinkhosi. Leyandzawo yayiphetfwe  
 not e- by Mbayimbayi at that time, or by  
 yinduuna ngalesosikhatsi, khayi Mbayimbayi



<sup>12</sup> Induna } see glossary  
variant: induna

<sup>13</sup> Phuhlaphi Nsibande } an induna  
variant: Sibandee } of Zombodoo

(Shiselweni)

royal residence. He

soon became a chief

but still retaining the

position of an induna

any body, but it was controlled by the induna<sup>12</sup>  
noma lomunye umuntfu, yayiphettwe yinduna  
of the king.

yenkhosi

P.B. I see!

Ngiyabona!

M.D. it was controlled by Jangisa Khumalo, who  
yayiphettwe ngu Jangisa Khumalo, labayi-

was the Induna of the king, such as

nduna yenkhosi, njenga Phuhlaphi<sup>13</sup>

Phuhlaphi is

P.B. I see!

Ngiyabona!

M.D. ya. That induna was in charge of that particular  
yebo. Leyonduna yayiphetse leyondzawo.

area; it had not been allocated to anybody, and

yayisengakanikwa muntfu, yayingaphansi

therefore it sat under the jurisdiction of the,

kwesandla Senkhosi kulawo malanga,

of His Majesty, the king, in those days,

P.B. enke

enke<sup>2</sup>

M.D. through that particular induna

igadume nguleyo nduna

P.B. I see!

Ngiyabona!

M.D. and therefore when Mbayimbayi was sent to  
ngakake, uma Mbayimbayi asamikisua kule

that area, e-sumj who ever was a

ya ndzawo, e-, noma ngubani lowo



M.D. messenger sent there  
 lowatfunyura  
 P.B. enke.  
 enke?  
 M.D. must have come to that particular induna  
 wacondza kuleyondvuna wafike watsi;  
 P.B. to say that: 'Well I am bringing here  
 'Ngiletse umntfwanenkhozi sibaniyani  
 M.D. umntfwanenkhozi<sup>3</sup> so-and-so.'  
 lapha  
 P.B. Ya see. When Mswati attacked Msiyha e-un  
 yebo  
 M.D. and His Majesty, he is now going to  
 beseke inkhozi, bese-ke lowomuntfu  
 Control this area, and therefore the area from  
 somuphatsa lendzawo. kusukela lapha,  
 there fell under the jurisdiction of my grand-  
 lendzawo yaba setandleni tamkhulu wami  
 M.D. father, Mbayimbayi; and, therefore, no more under  
 Mbayimbayi, yaphuma etandleni taleyo  
 P.B. the direct control of the, of that particular  
 ndvuna.  
 Induna?  
 P.B. oh I see!  
 Wo, Ngiyabona!  
 M.D. yes, was the one, the Fakoti one?  
 yebo.  
 P.B. So, it was never under the inkhosikati" herself  
 lokusho kutsi ayizange seyiphatlwe ngule  
 P.B. that area?  
 inkhosikati lugobo lwayo lendzawo?

M.D. messenger sent there  
 lowatfunyura  
 P.B. enke.  
 enke?  
 M.D. must have come to that particular induna  
 wacondza kuleyondvuna wafike watsi;  
 P.B. to say that: 'Well I am bringing here  
 'Ngiletse umntfwanenkhozi sibaniyani  
 M.D. umntfwanenkhozi<sup>3</sup> so-and-so.'  
 lapha  
 P.B. Ya see. When Mswati attacked Msiyha e-un  
 yebo  
 M.D. and His Majesty, he is now going to  
 beseke inkhozi, bese-ke lowomuntfu  
 Control this area, and therefore the area from  
 somuphatsa lendzawo. kusukela lapha,  
 there fell under the jurisdiction of my grand-  
 lendzawo yaba setandleni tamkhulu wami  
 M.D. father, Mbayimbayi; and, therefore, no more under  
 Mbayimbayi, yaphuma etandleni taleyo  
 P.B. the direct control of the, of that particular  
 ndvuna.  
 Induna?  
 P.B. oh I see!  
 Wo, Ngiyabona!  
 M.D. yes, was the one, the Fakoti one?  
 yebo.  
 P.B. So, it was never under the inkhosikati" herself  
 lokusho kutsi ayizange seyiphatlwe ngule  
 P.B. that area?  
 inkhosikati lugobo lwayo lendzawo?



M.D. oh no, not those days! a mountain, just  
awu cha, khayi kulawo malanga!

P.B. I see! Ngiyabona!

M.D. not in those days! Mission Station?  
khayi kulawo malanga!

P.B. I see! Above there.  
Ngiyabona!

M.D. it had not been allocated.  
yayisengakabiwa, isengakanikwa muntfu.

P.B. I see. When Mswati attacked Msipha, e-um  
Ngiyabona. Uma Mswati ablasela Msipha,

P.B. was this, I have heard that there was a  
kwaku-; e- ngike ngeva lapha kutsi

number of quarrels between Mswati and  
kwaba nekucabana lokunyenti emkhatsini

M.D. his brothers; yes  
wa Mswati nalabomnakato;

M.D. enke. Do you know the names of any were  
enke?

P.B. there was one between Mswati and Malambule,  
kwabakhona kurabana emkhatsini wa Mswati

and one between Mswati and Fokoti  
na Malambule, nalokunye emkhatsini wa Mswati

M.D. yes, that is one! na Fokoti.  
yebo, ngulokoke!

P.B. that was the one, the Fokoti one?  
nguloko, lokwafokoti?

M.D. ya, that's right! Fokoti kaDlowunga  
yebo, uqinisile! Fokoti kaDlowunga.

P.B. I see! who escaped?  
Ngiyabona!



M.D. and Msipha died on a mountain, just  
Msipha wafa wafela etuly entsabeni  
on the Mahamba mountain

P.B. I see! Near the old Mission Station?  
Ngiyabona! Eceleni kwalesikhankiso semishini?

M.D. that's right! Above there.  
uqinisile! Ngenkha kwalapho.

P.B. I see!  
Ngiyabona!

M.D. yes  
yebo

P.B. because they actually went to the Missionary  
Ngoba bacondeza khona kuleMishini;

Isit it?  
akunjalo?

M.D. that's right! yes  
uqinisile! Yebo.

P.B. I see. Do you know the names of any, were  
Ngiyabona. Uyawatiyini emabito alabanye,

any other umntwanenkosi<sup>3</sup> involved in this,  
kwaku khona yini labanye banfwabenkosi  
besides Msipha and fokoti, do you know  
labangena nabo kulokulwa ngaphandle kwa-  
the names of any of the other

Msipha na fokoti, uyawati yini lamanye  
umntwanenkosi? emabito ebantfwabenkosi labebasekhatsi?

M.D. well, I do not know anybody, except e-um  
e- angati lomunye ngaphandle kwa-  
Ndlaphu, who escaped.  
Ndlaphu lowabaleka, waphunyula.



14 Mkhlosheni — 1. Mountains in the Southern part of Swaziland, about 25 km South of Hlatikhulu town in the Shiselweni Region.  
 2. Mission station established near the Mkhlosheni mountains is also known by this name

15 Ezikhotheni — area about three kilometers east of present-day Mkhlosheni in Central Southern Swaziland. A section of the Ndwandwe people presently have a chigdom in this area.

P.B. yes you have, um, have you heard of any yebo

M.D. yes, also being involved, any other chiefs yebo

P.B. I see. Um, when I was down at Mkhlosheni, Nqiyabona. Uma ngise Mkhlosheni, entansi le,

M.D. right, Kulungile

P.B. the people at Esk, labantfu labase Esk,

M.D. Ezikhotheni? at Zikhotheni<sup>157</sup>

P.B. Ezikhotheni, Ezikhotheni,

M.D. yes yebo

P.B. the Shemane people, baka Shemane bantfu

M.D. oh, down below, um... we one or two wo, entansi lapha, e...

P.B. yes. Now they said they had also become yebo. Batsi nabo balwa kuleyomphi involved in that battle, too

M.D. I see! Nqiyabona!

P.B. the Shemane people, did, have you heard of laba baka Shemane bantfu, wake wayiva that story?

M.D. yini leyondzaba?

M.D. no! I don't know Cha! Angiyati.



P.B. Did you hear, um, have you heard of any  
 Uke weva, e- wake weva yini ngata-  
 body else being involved, any other chiefs  
 banye bantfu, letinye tikhulu letangena  
 you know? interested to see it?  
 ekhatsi nat?

M.D. no, I haven't.  
 Cha, angikake

P.B. because that is quite an interesting —  
 ngoba loko kuyangjabulisa —

M.D. [laughing]  
 [uyakete]

P.B. Um. What was the origin of the quarrel with  
 e- kwasuswa yini, lokucabana na Fokoti,  
 Fokoti, is it known?  
 ngabe kuyatiwa yini?

M.D. I don't know.  
 Angati.

P.B. you don't know. There are one or two  
 awati, kukhona linye noma mabili  
 documents about this, which throw a little bit  
 emaphepha lakhuluma ngako loku, atintsq  
 of light on this,  
 kancane ngako, akhanyise.

M.D. nhn!  
 nhn!

P.B. you know, the missionaries wrote something  
 uyati, ema Miskiniary abhala lutfo  
 about this at the time  
 ngaloku, ngesikhatsi kwenteka.

M.D. oh yes!  
 wo ya!



P.B. But e-um  
Kepha, e-

M.D. I haven't seen the document

Angika ke ngilibone leliphapha;

P.B. Would you be interested to see it?  
ungatsandza yini kulibona?

M.D. I would.

Ngingatsandza!

P.B. Should I send it to you?

Ngiboliffumela kuwe yini?

M.D. yes

Yebo

P.B. I will send you a copy on that.

Ngitakutfumelela kunye [lokubhalwe] ngaloko.

M.D. yes. How long are you staying?

yebo. Utawuhlala sikhatsi lesingatanani?

P.B. Well, because I have lost my transcripts now,

e ngoba sengitahlekelwe ngemabhuku

I am going to have to be for a very short

ami, sengitawuhlala (sikhatsi) (lesincane)

(period); I will work \_\_\_\_\_; get myself

kakhulu. Ngitawusebenta \_\_\_\_\_; ngitame

some more money, and then I am hoping

kutfola imali ngengete lena, beseke ngiyese

to come back in about 6 months time or

mba ngitawubuyisa emva kwetinyanga letisi-

about 12 months time to complete my work

tfupha [6] noma letilishumi nakubili

here.

M.D. [12] ngitawucedzela lomsebenti wami.

I see. Well, I was going to \_\_\_\_\_

Ngiyabona. E- bengitsi ngitawu \_\_\_\_\_

P.B. Did you have any kind of...

other else being involved...

you know...

M.D. no, I haven't

P.B. because that is quite an interesting

M.D. [unclear]

P.B. What was the origin of the...

is it known?

M.D. I don't know

P.B. you don't know. There are one or two

documents about this which show a little bit

of light on this...

M.D. [unclear]

P.B. you know the missionaries wrote something

about this at the time

M.D. [unclear]

P.B. [unclear]

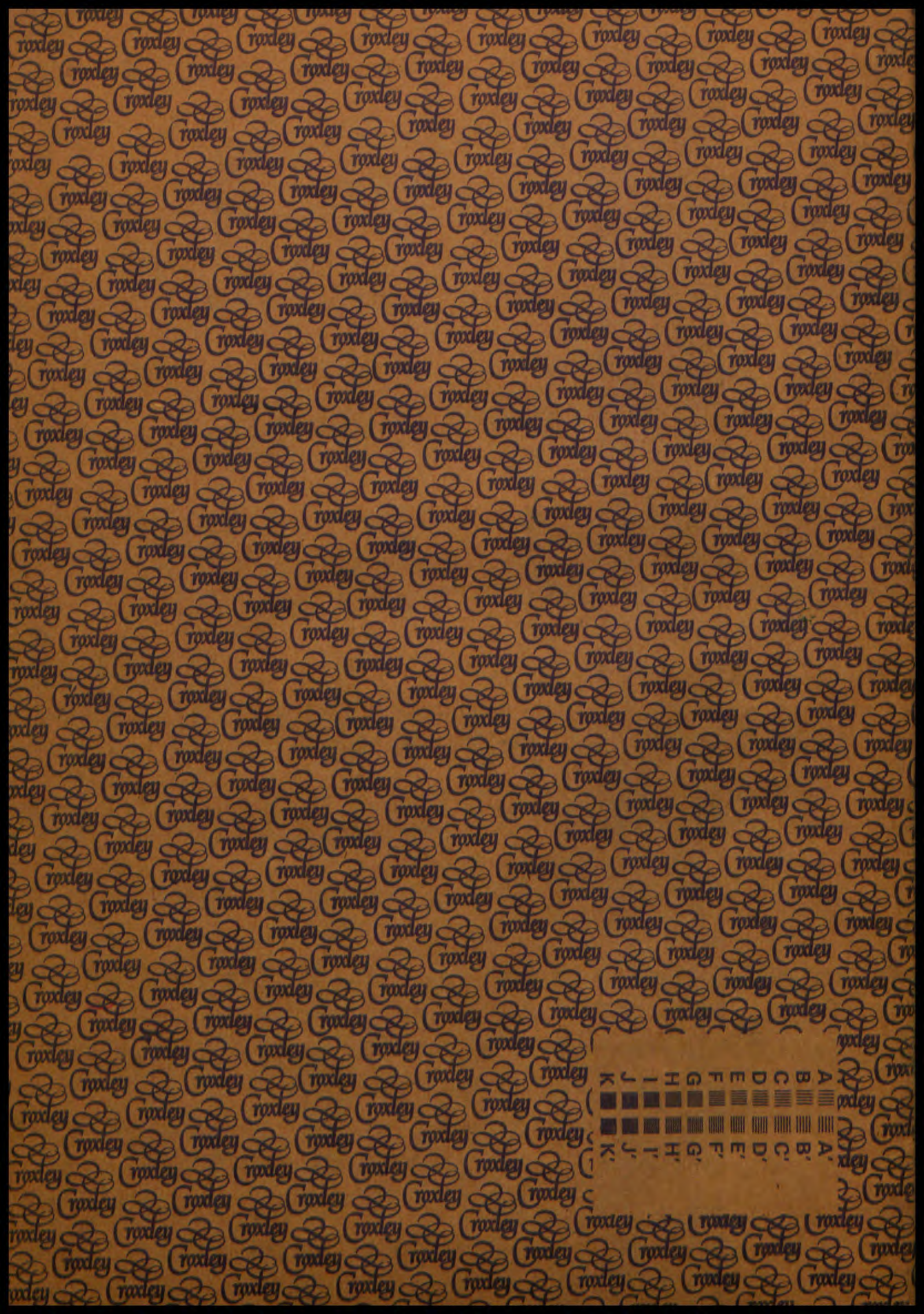
M.D. [unclear]

P.B. [unclear]



P.B. But I haven't seen the document  
 P.B. Would you be interested to see it?  
 M.D. I would  
 P.B. Should I send it to you?  
 M.D. Yes  
 P.B. I will send you a copy on that  
 M.D. Yes, how long are you staying?  
 P.B. Well, because I have lost my transport now,  
 I'm going to have to be for a very short  
 time. I will work myself  
 some more money, and then I am hoping  
 to come back in about 6 months time or  
 about 12 months time to complete my work  
 M.D. I see, well, I was going to  
 P.B. I see, well, I was going to  
 M.D. I see, well, I was going to







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