

Croxley

Exercise Book  
Skryfboek

J.D. 267

Name JOHN DLAMINI INTERVIEW  
Naam

Subject SIMELANE HISTORY AT  
Vak

Place ka-Gwegwe, ka ntshingila  
Plek

BOOK 21

Feint Ruling with Margin  
Dowwe Lineëring met Kantlyn

## Footnotes

75 BaSotho (variants - BeSuffu, Sothos) : lit. people of Lesotho ; (Gropeter J. p 154) says they are a sub-category of the Bantu-speaking peoples of Africa. Several million Sotho live in Southern Africa. They are divided into the Southern Sotho (many of whom reside in Lesotho, the Western Sotho, also called Tswana many of whom reside in Botswana and the Northern Sotho, especially the Bapedi. Most of the Northern Sotho live in the Transvaal near Swaziland, and some of them on occasion in the past have been under the authority of Swazi kings. In today's Swaziland, it has been estimated that about thirty percent of the "Swazis" are of Sotho origin rather than the Nguni origin of the founding Mamini clan."

76 Mkhulu : lit. grandfather ; also a polite term of addressing an old man

77 Sinjalo : lit. we are like that ; but can also be a name of a person

- as Badotho, where do you think this relationship  
 JD base buchamukaphi  
 came from?
- MS Buchamukaphi lokuthi singathathani nabo  
 where it came from that we not thatha<sup>72</sup> them
- JD lokungatsatsari nabo  
 That you do not tsatsa<sup>72</sup> each other
- MS Angazi aze ngazi vele  
 I do not know and I will never know really.
- CH [background information not clear to hear]
- JD E kukhona lawutsintse khona Somnjalose mkhulu  
 There is somewhere where you touched Somnjalose<sup>22</sup>  
 manje kukhona lomunye lesimatiko baki ngu  
mkhulu<sup>7b</sup>, now there is someone else we know they call  
 Sinjalo noma solo ngumuntu munye jini  
 hini Sinjalo<sup>77</sup>, whether it is still the same person or  
 mhlawumbe balibita ngalokufisha  
 may be they call it in short
- MS A-a lowakithi ngu Somnjalose  
 No, ours is Somnjalose<sup>22</sup>
- JD E -  
 E
- MS Um - um  
Um - um<sup>8</sup>
- JD Awati lutfo nga Sinjalo?  
 You know nothing about Sinjalo<sup>77</sup>?
- MS Angimazi lo Sinjalo. lowethu Somnjalose ngilo  
 I do not know this Sinjalo<sup>77</sup>. Our Somnjalose is the one,  
 ngilo ozala uSomhlolo  
 & the one who bore Somhlolo<sup>14</sup>

## Footnotes

78 Shiselweni : lit. "The place of burning". The village founded by king Ndzonguanye as his administrative capital. His son, Sobhuza I, also used it as his royal residence until there was a threat of attack by the ndwandwe leader Zwidi, who destroyed the vacated royal residence by fire. Nevertheless, Shiselweni is considered to be the birthplace of the Swazi nation, and those clans with Sobhuza at Shiselweni are known as "true Swazis" or Bemdgabuko. (Grotperter p. 147)

79 Malangeni (sing. mlangeni variant - emalangeni) : The name given to the collective body of the children of kings, but also any person who is a lamini is called mlangeni; this can also refer to the currency of Swaziland as of September 6, 1974. One lilangeni (singular form) is equivalent to one Rand.

JD Somhlolo

Somhlolo<sup>14</sup>

MS e - e

Yes

JD Le Nkalaneni imandzaworaphi mbamba mbamba le  
This Nkalaneni is where about really, there  
ngesheya kohophongolo?

across the Phongolo?

MS Ngingeze ngazi, angizange ngivele khona, kungapheshe  
I may not know, I have never peeped there, but it is  
ya khona koPhongolo

across the Phongolo

Zablan Simelane (SWAPP Nam)  
also gives Nkalaneni as  
"across the Phongolo" (p4)

JD Ya

Yah

MS Ngob' uSomnjalose nakazawubanjwa yinkosi nje  
Because when Somnjalose<sup>22</sup> was to be caught by the  
umuzi wakangwane wawuse Shiselweni.

king the umuti<sup>39</sup> of kangwane<sup>12</sup> was at Shiselweni<sup>78</sup>

JD Ingabe lokutsi batsi baka Simelane labanye baye

I wonder why some of those of Simelane say, they  
batsi matangeni andlebe zikhany' ilanga kani  
sometimes say Matangeni<sup>79</sup> who have ears lightened by the  
mine ngati kutsi ematangeni baka Damini bona  
sun, whereas I know that ematangeni<sup>79</sup> are those of Damini, they

MS Amatangeni baka Damini asisiwo thina ba  
The amatangeni<sup>79</sup> are those of Damini, we are not the  
ematangeni. Singabandlebe zikhany' ilanga  
ematangeni<sup>79</sup>, we are of ears that are lightened by the sun

JD E - e. Bengitsi kukhona lomtsintsa ko kutsi

Yes. I thought you mentioned that there was  
bekungumlangeni waka Simelane

## Footnotes

- 80 Silulu : a large rounded grain basket woven out of grass; the small ones are made particularly by Swazis, for hens to lay eggs in them
- 81 Hhawu : interj. of strong disapproval, regretful surprise, great surprise, wonder, disbelief.  
(sometimes written as Hha, hawu)
- 82 ilizwe (variants: izwe, live) : see glossary  
izizwe / emave (plural)
- 83 inkatha : (variant: inkhatsa) : a head-ring or pad to support a load.

Someone who was called Mlangeni of the Simelane

MS Kuze

There is no one

JD Kute

There is no one

MS um - um

Um - um<sup>8</sup>

JD Ngyabona

I see

CH \_\_\_\_\_ Simelane that they came rolling in a  
\_\_\_\_\_ Simelane kutsi beta bagicika  
silulu, what does that mean?

ngesilulu, kusho kutsini loko?

JD kukhona lesiye sikuve ke Simelane kutsiwe laba

There is something we sometimes here Simelane, it is kaSimelane beta bagicika ngesilulu, ingabe said that those of Simelane came rolling in a silulu<sup>80</sup> kuho kutsini?

I wonder what that means?

MS I-i basho njako nina nagicika, nina nagicika

Yes they say so, you who rolled, you who rolled in ngesilulu naniphum' enkalaneni. Babethwe @ silulu<sup>80</sup> when you were coming from enkalaneni. They were

JD Hhawu Mnguni

Hhawi<sup>81</sup> Mnguni<sup>41</sup>

MS Babethwele ilizwe

They were carrying the ilizwe<sup>82</sup>

JD Live njani?

Live<sup>82</sup> how?

MS bathwele i ilizwe, bathwele inkatha ephethe

They were carrying the ilizwe<sup>82</sup>, they were carrying the inkatha<sup>83</sup>

Zahlan Simeba has a version pp 14-17  
which shld go in ; 48-53



imwala

which contained rain

JD 0

Oh

MS Um-um

Um-um<sup>8</sup>

JD La esilulwini

In the silulu<sup>80</sup>

MS La esilulwini lose befika la kangwane ke

In the silulu<sup>80</sup>, until they came here at kangwane<sup>12</sup>  
sebayawukhonga ne ne namazolo e.  
and <sup>they</sup> went to khonga<sup>13</sup> with some dew

JD Kusho kutsi Mnguni bebakwati kunisa litulu

So it mean Mnguni<sup>41</sup>, they knew how to make rainfall

MS E-e nasigwa

Yes, when we hear

JD Base bakhonta ngako njani?

How did they khonta<sup>13</sup> with it?

MS Base bakhonga ngako kangwane. Besaba ukuthi

They khonta<sup>13</sup> with it at kangwane<sup>12</sup>. They were scared  
bangathi sebakhe ebukhosini obukhulu babengiloku  
as to how they could continue to make dew after  
benga amazolo nabo kani phela sebase nkosini  
they had come to <sup>such a big</sup> sovereignty, just as they were in the <sup>presence of the king</sup>

JD 0

Oh

MS Nabasho bathi bakuykeliswa ngulokho. Sebakha

when they talk, they say they left it due to that reason  
manje bakunika, sebakhonga ngakho enkosini

They came and gave it, and khonga<sup>13</sup> with it to the king

JD Senguyiphi ke leyo nkhosi leso Sikhatsi angikhumbuli

During that time who was the king, I don't remember.  
MS Nguye lo Somhlolo

It is this Somhlolo<sup>14</sup>

JD Nguye lo Somhlolo

It is this Somhlolo<sup>14</sup>

[some background information not clear to hear]

JD Lomutsi mbamba, <sup>Simelane</sup> lolonguwalilitulu noma  
This medicine really Simelane which was for rain, or  
mhlawumbe wawuyinduku noma wawungumutsi  
may be was it a stick or was it (liquid) medicine  
nje kanjani mhlawumbe nawuva basho labadzala  
how, may be when you hear the old people say it,  
njengoba usho nje uti babe phetse inkhatsa manje  
just as you say that they were carrying an inkhatsa<sup>83</sup>,  
akuvakali lokutsi kwakuyintfo lejani ke  
now it is not clear as to how this thing was

MS Vele ngitawusho njalo lamini kutshi ngeze  
Indeed I will say that, lamini, I may not know  
ngazi ngobe phela i i imvula iniswa ngamakhosi  
because rain is made to fall by the kings, whether  
noma kwakuyinduku bagi le lemithi yakhona  
it was a stick, they knew the medicines, that when  
nabathinta lemithi othile nalo nalo kuzawu-  
they touch these <sup>particular</sup> medicines with that and that  
qhamuka

it will come out

JD imvula

The rain

MS imvula. um - um nkosi ngingathi vele

The rain. um - um<sup>8</sup> nkosi<sup>42</sup>, I can say really

## Footnotes

- 84 inkhosikati (variant: inkosikagi) : see glossary
- 85 umgano : Bullock which, <sup>sometimes,</sup> along with an ithole, usually accompanies the isigodo (beast presented by the bride's people to the bridegroom's people on the day of the wedding) on the wedding of a girl.
- 86 bambisa : means to pledge; to secure or make a security; to down pay; to put or make something temporal, while the permanent or real thing is coming i.e. to do something on temporal basis.
- 87 Gana / kugana } To Swazis it is to choose a lover;  
kwendza } but to Zulus it is to marry or take a husband, as a girl (only used of females) to males is ganwa i.e. be get or married or taken as a husband.
- 88 Shaya : lit. beat or hit; but can also mean to do something very well
- 89 sive (variant: sigwe) : see glossary (plural: tive, izizwe)

kwahuyinduku

it was a stick

JD Ngobe labanye bayicoca batsi labaka Simelane  
 Because some when they are talking about this, they  
 ekwendzeni kwalenkhosikati loSomnjalose angati  
 say those of Simelane when this inkhosikati<sup>84</sup>, this Somnjalose<sup>82</sup>  
 kutsi babatemi noma umgano yini base  
 I do not know what really they didn't have, whether it is  
 ba bambisa ngayo lendruku ke  
umgano<sup>85</sup>, then they bambisa<sup>86</sup> with this stick

MS Sesibambambisa ngayo lendruku ngoba abanawo  
 We then bambisa<sup>86</sup> with this stick because they had  
 umgano base bagana ngalo lezulu  
 no umgano<sup>85</sup> and they gaba<sup>87</sup> with this rain

JD 0

Oh

MS Um - um ushaya kahle impela nje wena  
um - um<sup>88</sup> you shaya quit well indeed

JD Ingabe awuyilandzalandze nje khona lapho  
 I wonder, can you tell it a bit right there  
 Simelane kutsi kwahamba kanjani ngako  
 Simelane as to how it went with it

MS Angeke ngazi lutho phela nkosi  
 I can not know a thing really nkosi<sup>82</sup>

JD E - e Kepha akuzange kuke kwenteke labaka Simelane  
 Yes. But did it ever happen that those Simelane  
 balwe nalabaka lamini bacabane ngaleyontfo leyo?  
 could fight with those of lamini and quarrel over that thing

MS Cha asizange thine sesike silwe nesigwe solo  
 No, we have never fought with any sigwe<sup>89</sup> ever since  
 sefika la, kuzo isigwe esalwa naso lapha.

Footnotes

90 impi (variant: imphi) : see glossary

cross ref to  
all reasons  
given in  
Sunelane /  
Sunelbe  
Jachae

we came here. There is no isizwe that we have ever fought <sup>with here</sup>  
 nalaba kamgabhi nje abala bakaSlamini bona lokuthi  
 Even those <sup>63</sup> of Mgabhi who are here are of Slamini <sup>7</sup> themselves,  
 ngumgabhi <sup>63</sup> nguyise mkhulu wabo, ngukhokho wabo  
 to say Mgabhi, it is their grand father, this Mgabhi <sup>63</sup> is their  
 lomgabhi balwa bodwa nabakanqwane, babangu bukhos'  
 ancestors, they, alone, fought with those of Kanqwane over  
 babulawa ke labo.

royalty, and those were killed.

JD Ihhi. Nine nesuswa yini lekalulu enkalaneni?

Ihhi <sup>33</sup>. What made you to leave kazulu<sup>9</sup>, enkalaneni<sup>10</sup>

MS Sesuswa thina ukufa kwakhokho kukaMabonya  
 We left because of the death of our ancestor, of Mabonya<sup>6</sup>

JD E. Wafa kanyani?

E. How did he die?

MS Wafel' empini

He died in an impi<sup>90</sup>

JD Ni rilwa nabaphi?

You were fighting with who?

MS E angibazi uqhule lwezizwe

E I do not know them, just a series of izizwe<sup>82</sup>

JD E-e. Senicoshwa ngilisele lesibutele inkhosi

Yes, were you chased by this sive<sup>89</sup> which killed  
 yini?

The king?

MS Bathi kube kufe lenkosi yabo nje base bayabalika

They, just after the death of their king, ran away, at  
 kanqwane bagawukhonga kanqwane.

kanqwane<sup>12</sup>, to khonga<sup>13</sup> at kanqwane<sup>12</sup>

JD O  
 Oh

## Footnotes

91 libutfo (variant: ibutho): see glossary

92 Mandlakazi: lit. great power: according to Bryant Kwamandlakazi was Sojiyisa's kraal

Donna  
Lundberg  
Smith

MS Um. Ngobe babaleka le laphi ihlangene khona impi  
 Um<sup>8</sup>. Because they ran away from where the impi<sup>90</sup> had met

JA kube babone kufa lomdzala  
 After they had seen this old one dying

MS Babaleka labakithi (bahlangene) nalesizwe abelwa  
 My people ran away (after they had met) with the sizwe<sup>89</sup> he  
 naso. Sebaya baleka ke. Sekuyabuya lesizwe  
 was fighting with. Then they ran away, then the sizwe<sup>89</sup> he  
 ababelwa naso sisuyawubulala le lenkosi yabo  
 was fighting with went back to kill their king

JA Um se libalekile le libutho?

Um<sup>8</sup>, the libutho<sup>91</sup> had run away?

MS E-e se libalekile le libutho nangizwa kushiwo njalo  
 Yes, the libutho<sup>91</sup> had run away, that is what I have<sup>heard, being said</sup>  
 [some background information not clear to hear]

JA Awuzange uve ngendzaba yamandlakazi mnguni  
 Have you ever heard about the story of Mandlakazi<sup>92</sup> mnguni?<sup>91</sup>

MS A kukazulu  
 it is in kazulu<sup>9</sup>

JA kukazulu  
 It is in kazulu<sup>9</sup>

MS Um - um  
 Um - um<sup>8</sup>

JA Ingabe kuyini lo Mandlakazi noma (kwakumuti)  
 What really is this Mandlakazi, or was it really the  
 (wenkhosi)

(umuti<sup>39</sup> of the king)?

MS Nobe ngamabutho ka Zulu nobe kwakuyimpi  
 where it was the amabutho<sup>91</sup> of kazulu<sup>9</sup> or was an impi<sup>90</sup>

JA E-e ngiyabona



Footnotes

93 Umntfwanenkhozi : see glossary

Yes, I see  
 kopha nasebabaleka ke Mnguni lababalika nalo  
 when they were running away Mnguni<sup>41</sup>, those who ran away  
 mntfwana babuya ngala, umntfwane nkhosi Bhozongo  
 with the child coming this side, the umntfwane nkhosi  
 awawa kutsi kukhona yini labasala le ka zulu  
 Bhozongo<sup>5</sup>, do you ever hear that some remained at  
 baka Simelane.

Kazulu<sup>9</sup> those of Simelane?

MS Bakhona

There are

JD Bakhona

There are

MS Um - um

Um - um<sup>8</sup>

CH Where about?

Kuphi nendzawo

JD Bamandzawo raphi nawuvako

When you hear, they are in which place?

MS A sebangemacoti coti. Abanye bakhona le phezu

A they are scattered in small groups now. Some are

ko Phongolo kodwa se bawele kaba nganeno

still there by the Phongolo<sup>11</sup> but they have crossed to this<sup>side</sup>

JD Mshiya ngalo

Across this side

MS Um - um

Um - um<sup>8</sup>

[some background information not clear to hear]

JD ngokwazi kwakho Mnguni labaka Simelane naketa  
 as far as you know Mnguni<sup>41</sup> those of Simelane when  
 la kangwane beta vele gembu linye nomra beta

for intention  
various  
sechas  
don't

they came to kangwane<sup>12</sup>, did they come as a group  
 tigatjana ngekushiyana, bafike baya ndzawonye yini  
 or they came in small groups in different times and  
 kumbe labanye bahlala le labanye bahlala le  
 went to the same place, or may some stayed there and  
 koduwa sebakangwane bonkhe  
 others there but being all in kangwane<sup>12</sup>

MS Beza babonke la

They all came at once here

JD E-e

Yes

MS Um - um

Um - um<sup>8</sup>

JD Beta kanyekanye

They all came at once

MS Beza kanyekanye, labanye beza belandela, nje

They all came at once. Others just came following  
 ke ngoba ubukhosi babo sebuphambili

because their royalty had already gone before

JD Wo base babakhona labalandzelako

Wo<sup>2</sup> then there were some who followed

MS Um - um igindle, vele ziningi lezindle zaka

Um - um<sup>8</sup>, the house, indeed the houses of Simelane's  
 Simelane. Banengi futhi namanje labaka Simelane

are many. And those of Simelane are many even now

JD E-e.

Yes

[some background information not clear to hear]

JD Nawucabanga yemnguni kwentiwa yini ungatsi  
 As far as you think mnguni<sup>41</sup> what makes that we

## Footnotes

94 emaswati (variant: amaswagi) : refers to Swazis;  
people of Swaziland

95 tingule : people who zunda i.e. people who speak  
Zulu, most of them come from  
kaZulu.

96 bonga : can mean a number of different things;  
can mean to give thanks, or praise  
someone; can also mean to insult; can also  
mean to tell someone to leave the job he/she  
has been doing due to some reasons (which  
in most cases are bad) from the worker's part

tsin' emaswati netingule ngitsi lesivamise kuba  
 emaswati<sup>94</sup> and tingule<sup>95</sup> are the ones who usually  
 netinanatelo, kwentiwa yini, yini sidgingo sekutsi  
 have tinanatelo<sup>30</sup>, what makes that, what is the need  
 sibe naletinanatelo nje njengalokutsi Simelane,  
 of us having tinanatelo<sup>30</sup>, just as to say Simelane  
 nabongwane nako korekhe loko.  
 nabongwane<sup>32</sup> and all that

MS ngeze ngazi Dlamini angazi impela kutshi  
 I may not know Dlamini, I really do not know  
 kusukelaphi.

where it comes from

JD Kepha nawucabanga nje ngiye ngibone nje letinye  
 But as far as you think, I sometimes see some  
 five letimnyama tite tinanatelo  
 Black five<sup>39</sup> which do not have tinanatelo<sup>30</sup>

MS ngeze ngabazi nkosi  
 I may not know them nkosi<sup>42</sup>

JD Ya. He doesn't know

Yah.

CH Can he bonga mabonya

JD Heyi ingabe umnguni uyatati yini tibongo  
 Hey, I wonder if Mnguni<sup>41</sup> does know the tibongo<sup>67</sup>  
 taMabonya mane abasibongele yena  
 of mabonya<sup>6</sup> so that he might bonga him for us

MS Za Mabonya?

of Mabonya?

JD E-e Mnguni angitsi letakucala ketita bhozongo  
 Yes. Mnguni<sup>41</sup> because the first ones were of Bhozongo<sup>5</sup>

MS Um-um beziga bhongo, wo kancame kodwa

## Footnotes

97 Sidlukuladledle: sidlukula lit. one who lifts, or treats violently. Sidlukuladledle could probably be someone who lifts up the dledle

98 Vendle: species of large-leaved sorrel, *Rumex* sp., used as a love-charm.

99 Magoni: could be personal name

100 igabiso:

101 ibheshu: skin buttock-covering, of males

um-um<sup>8</sup> they were of Bhozong<sup>5</sup>, wo<sup>2</sup> but just a bit,  
kuzawuba kufishane

it is going to be short

JD kutawubakufishane, akunendzaba Mnguni

It is going to be short, it doesn't matter Mnguni<sup>41</sup>

MS lomabonya ke ngumabonya lomnyama, losungu  
This Mabonya then is Black Mabonya, who stirs up  
ndaba, isidlukula dledle sakongwenyama, siyabapha  
the story, the sidlukula<sup>97</sup> dledle of Ngwenyama<sup>20</sup> it gives  
abantu siyabadlukulisa, vwendle (kamagoni)

people and it dlukula<sup>97</sup> them, the wendle<sup>98</sup> of (Magoni<sup>99</sup>)  
rangomlenze. ngibone ngani ukuthi ngumabonya

with the leg. How did I see that it is Mabonya<sup>6</sup>, I

ngibone ngokuba nesiyende entanyeni igabiso  
(saw by having a sore on the neck, the igabiso<sup>100</sup>)

elikhazi ukukhwela nokwewukela, lokuthi isiyende  
which know to climb and to go down, to say the

entanyeni ngilokuthi labaka bakaZulu nabambulala  
sore on the neck, it is that those of kaZulu<sup>9</sup> when

abamqazanga

they killed him they did not stab him

JD Um

Um<sup>8</sup>

MS Bakhumula umchilo webheshu bamkhunga

They took off the cord of the ibheshu<sup>101</sup> and tied him

ngawo bathatha lomchilo ————— aze afe

with it and they took this cord ————— till he dies

JD Bamekhama

They were throttled him

MS Bamekhama, lokuthi ke ngibone ngani ukuthi

They throttled him. Then to say how did I see that



ngumabonywa lo ngibone ngokubanesiyonda, basho ke  
 this is Mabonywa, I saw by having a sore, they mean  
 lokhu labamekhama ngako

what they throttled him with.

JA Kusho kutsi bamekhama wats' abe afe base  
 It means that they throttled him and after he had  
 bayamshiya

died they left him

MS E-e

Yes

JA Sebanyefika labakubo bayafanisa

Then those of him came and they likened to

MS Abafanisanga bebavele bangubhela phela, bababona  
 They did not liken to, they just tossed him about, and  
 labakubo sebangubhela bazambulala. kwase

those of his people saw them tossing him about and  
 kuncandeka munge kulaba kaSimelane sowuya  
 were about to kill. Then one of the Simelane's went back

lapha e sebangubhela laba bafuna kumb lesigwe  
 to, these were tossing him and wanted, the <sup>84</sup>isigwe  
 esifuna ukumbulala. Wathi ningabongwaza

which wants to kill him. He said you must not stab  
 akagwagwa lo, nibom, ningafane ninkhunge  
 him, this one is not stabbed, you must, you rather tie  
 ngentambo entanyeni. Gwazani mine. Hhayi.

him with a rope on the neck. Stab me, not him,  
 yena ningamhlabi uge nje inceba. Ngumabonywa ke  
 do not pierce him, he doesn't have any scar. That is

lekutini Mabonywa lomnyama unodunga ndlela ngibone  
 Mabonywa. To say Black Mabonywa, who stir up the way  
 ngani ukutini ngumabonywa lo ngibone ngesiyonda

## Footnotes

102 ko - Atshungila : a place found just a few kilometres south of Itathikhulu, where most of the Simelanes are found.  
lit. place of Atshungila.

how did I see that this mabonija, I saw by entanyeni

having a sore on the neck

SB Ayigwagwa jini vele inkhosi yaka Simelane

Is a king <sup>of Simelane</sup> actually not stabbed?

MS Ayigwagwa nje inkhosi noma nguyiphi

The king is not stabbed, whomever

JD 0

Oh

MS Ngaphandle kokuba nijibambe nijithumbe ayigwagwa  
Unless you catch him and kidnap him, the king  
inkhosi

is not kidnaped

JD Ingabe kwentweleni nje vele

I wonder why this is done really

MS Asazi \_\_\_\_\_ umhlaba asazi nga ngicamb'

We do not know \_\_\_\_\_ the world, we don't know, I

amanga lamini.

would be telling a lie.

[Some background information not clear to hear]

JD Lapha ko-Ntshingila ngubani lowafike wanitayela

Here at ko-Ntshingila <sup>102</sup> who really showed you this

Mnguni, nase befika kutsi naku mbamba bamba

place Mnguni, when they arrived that this is the place

lanitakwakha khona noma ngulo Mgcoyiza noma

where you will build, whether it is this Mgcoyiza <sup>15</sup> or

ngulo Maweni

It is this Maweni <sup>27</sup>

MS Wo ngumgcoyiza lowasibeka lapha eBulindeleni <sup>19</sup>

Wo, it is Mgcoyiza who placed us here at Bulindeleni

10

## Footnotes

103 Malunge : Prince ; son of Labotsibeni or Gwamile  
brother of Bhunu

104 Nyakeni : a place located about 10 km  
north of Manzini

105 Mbayimbayi : possibly the chief

106 Mahlokohla : Swazi king who is also known  
as Ngwane V of Bhunu<sup>Hhili</sup>; son  
of Mbandzeni ; son of Labotsibeni  
Mdluli

JD 0

Oh

MS Ehhe ebulind. nakhuya ngaphesheya phasa lentaba  
 Ehhe<sup>23</sup> at Bulind. there it is across, below that mountain

JD E

E

MS Uhuu - kwase kwase kubuy' umntwanenkosi ke  
 Uhuu<sup>23</sup>. Then, then the umntwanenkosi<sup>93</sup> came back  
 sesikhona sebakhona labakaSimelane, umalunge  
 when we were, when they were there those of Simelane,  
 waseNyakeni, omdala umalunge, sowuzawusika,  
 Malunge<sup>103</sup> of Nyakeni<sup>104</sup>, Malunge<sup>103</sup> the old, to cut the  
 lendawo ke  
 boundaries of this place.

JD 0

Oh

MS Um - um

Um - um<sup>8</sup>

CH Is this Malunge not the father of Mbayimbayi?  
 loMalunge akusiyi yini uyise wa Mbayimbayi?

JD Uyamaki kutsi abetalwa ngubani loMalunge  
 Do you know the person who begot this Malunge<sup>103</sup>, is  
 akusiyi uyise wa Mbayimbayi? utala bani yena?  
 he not the father of Mbayimbayi? Whom does he bear?

MS Umalunge wenyakeni uku angazi khona lekaNgwane  
 Malunge<sup>103</sup> of Nyakeni, is, is, I don't know from kaNgwane<sup>12</sup>  
 ngebe oMalunge babili lekaNgwane. Ukhona lona  
 because there are two Malunges at kaNgwane. There is  
 lona ozalwa ngubo nguMahlokohtla  
 the one who is begot by Mahlokohtla<sup>106</sup>

JD Um. kusho kutsi loya ngubo

## Footnotes

107 Mbandeni: (variant: Mbandzeni) : father of Shunda and Malunge, he died in 1889.

108 Mpuluzi: (probably Mbuluzi) which is an area found about 10 km north of Mbabane.

MS <sup>um<sup>8</sup></sup>, it means that that one is  
 ozalwa ozalwa ngu ozalwa ngumbandeni ya umalunge  
 who is begot by who is begot by mbandeni, yah Malunge<sup>103</sup>  
 lowakubo Mahlokohla. Lena nguwanyakeni lo owega  
 the brother of Mahlokohla<sup>106</sup>. This one is the one of  
 kuzawusika leligwe

MS nyakeni<sup>104</sup> who came to cut this ligwe<sup>82</sup>  
 JD weta kutawusika luhingina kwelive  
 He came to cut the boundaries of the live<sup>82</sup>

MS lamagwe, e-e  
 These magwe<sup>82</sup>, yes

CH Chief Mbayimbayi, where is he now?  
 Shifu Mbayimbayi uphi manje?

MS Wake weta ngachief Mbayimbayi nguni, kutsi  
 Have you ever heard about chief Mbayimbayi<sup>105</sup> nguni<sup>41</sup>  
 kwakukhona mb chief kwakungu Mbayimbayi ingabe  
 that there was once chief who was Mbayimbayi<sup>105</sup>, I  
 abekuphi nendzawo laka ngwane?  
 wonder where about was he here at kangwane<sup>12</sup>

MS Bala  
 They are here

JD Ku?  
 Where?

MS La besuk' empuluzi  
 Here they come from mpuluzi

JD E-e ba bakabani bona?  
 Yes, they are of who?

MS baka lamini  
 They are of lamini

JD baka lamini  
 They are of lamini

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