

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 thatha⁷² them
- JD lokungatsatsari nabo
 That you do not tsatsa⁷² 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 Somnjalose²²
 manje kukhona lomunye lesimatiko baki ngu
mkhulu^{7b}, now there is someone else we know they call
 Sinjalo noma solo ngumuntu munye jini
 hini Sinjalo⁷⁷, 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 Somnjalose²²
- JD E -
 E
- MS Um - um
Um - um⁸
- JD Awati lutfo nga Sinjalo?
 You know nothing about Sinjalo⁷⁷?
- MS Angimazi lo Sinjalo. lowethu Somnjalose ngilo
 I do not know this Sinjalo⁷⁷. Our Somnjalose is the one,
 ngilo ozala uSomhlolo
 & the one who bore Somhlolo¹⁴

Footnotes

78 Shiselweni : lit. "The place of burning". The village founded by king Mdwunguhye 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. (Grotzinger 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 lamuni 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

Somhlolo¹⁴

MS e - e

Yes

JD Le Nkalaneni imandzaworaphi mbamba mbamba le
This Nkalaneni¹⁰ 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 Somnjalose²² was to be caught by the
umuzi wakangwane wawuse Shiselweni.

king the umuti³⁹ of kangwane¹² was at Shiselweni⁷⁸

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 Matangeni⁷⁹ who have ears lightened by the
mine ngati kutsi ematangeni baka Damini bona

sun, whereas I know that ematangeni⁷⁹ are those of Damini, they

MS Amatangeni baka Damini asisiwo thina ba

The amatangeni⁷⁹ are those of Damini, we are not the
ematangeni. Singabandlebe zikhany' ilanga

ematangeni⁷⁹, 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

bekungumtangeni 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 - um⁸

JD Ngyabona

I see

CH _____ Simelane that they came rolling in a
_____ Simelane's 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 silulu⁸⁰
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

@ silulu⁸⁰ when you were coming from enkalaneni. They were

JD Hhawu Mnguni

Hhawi⁸¹ Mnguni⁴¹

MS Babethwele ilizwe

They were carrying the ilizwe⁸²

JD Live njani?

Live⁸² how?

MS bathwele i ilizwe, bathwele inkatha ephethe

They were carrying the ilizwe⁸², they were carrying the inkatha⁸³

Zahlan Simeba has a version pp 14-17
which shld go i , 48-53

imwala

which contained rain

JD 0

Oh

MS Um-um

Um-um⁸

JD La esilulwini

In the silulu⁸⁰

MS La esilulwini lose befika la kangwane ke

In the silulu⁸⁰, until they came here at kangwane¹²
sebayawukhonga ne ne namazolo e.

and ^{they} went to khonga¹³ with some dew

JD Kusho kutsi Mnguni bebakwati kunisa litulu

So it mean Mnguni⁴¹, they knew how to make rainfall

MS E-e nasigwa

Yes, when we hear

JD Base bakhonta ngako njani?

How did they khonta¹³ with it?

MS Base bakhonga ngako kangwane. Besaba ukuthi

They khonta¹³ with it at kangwane¹². 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 ^{such a big} sovereignty, just as they were in the ^{presence of the king}

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 khonga¹³ 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 Somhlolo¹⁴

JD Nguye lo Somhlolo

It is this Somhlolo¹⁴

[some background information not clear to hear]

JD Lomutsi mbamba, ^{Simelane} 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 inkhatsa⁸³,
 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 ngamakhozi
 because rain is made to fall by the kings, whether
 noma kwakuyinduku bagi le le mithi yakhona
 it was a stick, they knew the medicines, that when
 nabathinta le mithi othile nalo nalo kuzawu-
 they touch these ^{particular} medicines with that and that
 qhamuka

it will come out

JD imvula

The rain

MS imvula. um - um nkosi ngingathi vele

The rain. um - um⁸ nkosi⁴², I can say really

Footnotes

- 84 inkhosikati (variant: inkosikagi) : see glossary
- 85 umgano : Bullock which, ^{sometimes,} 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 inkhosikati⁸⁴, this Somnjalose²²
 kutsi babatani noma umgano yini base
 I do not know what really they didn't have, whether it is
 ba bambisa ngayo lendruku ke
umgano⁸⁵, then they bambisa⁸⁶ with this stick

MS Sesibambambisa ngayo lendruku ngoba abanawo
 We then bambisa⁸⁶ with this stick because they had
 umgano base bagana ngalo lezulu
 no umgano⁸⁵ and they gaba⁸⁷ with this rain

JD 0

Oh

MS Um - um ushaya kahle impela nje wena
um - um⁸⁸ 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 nkosi⁴²

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 sigwe⁸⁹ ever since
 sefika la, kuzo isigwe esalwa naso lapha.

Footnotes

90 impi (variant: imphi) : see glossary

cross ref to
all reasons
given in
Sumbane /
Sumbawe
Jachae

we came here. There is no isizwe that we have ever fought ^{with here}
 nalaba kamgabhi nje abala bakaSlamini bona lokuthi
 Even those ⁶³ of Mgabhi who are here are of Slamini ⁷ themselves,
 ngumgabhi ⁶³ nguyise mkhulu wabo, ngukhokho wabo
 to say Mgabhi, it is their grand father, thus Mgabhi ⁶³ is their
 lomgabhi balwa bodwa nabakanqwane, babangu bukhozi
 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 ³³. What made you to leave kazulu⁹, enkalaneni¹⁰

MS Sesuswa thina ukufa kwakhokho kukaMabonya
 We left because of the death of our ancestor, of Mabonya⁶

JD E. Wafa kanyani?

E. How did he die?

MS Wafel' empini

He died in an impi⁹⁰

JD Ni rilwa nabaphi?

You were fighting with who?

MS E angibazi uqhule lwezizwe

E I do not know them, just a series of izizwe⁸²

JD E-e. Senicoshwa ngiliseve lesibutele inkhosi

Yes, were you chased by this sive⁸⁹ 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.

Kanqwane¹², to khonga¹³ at Kanqwane¹²

JD O
 Oh

Footnotes

91 libutfo (variant: ibutho): see glossary

92 Mandlakagi: lit. great power: according to Bryant Kwamandlakagi was Sojijisa's kraal

Donna
Lundberg
Smith

MS Um. Ngobe babaleka le laphi ihlangene khona impi
 Um⁸. Because they ran away from where the impi⁹⁰ 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 sizwe⁸⁹ he
 naso. Sebaya baleka ke. Sekuyabuya lesizwe
 was fighting with. Then they ran away, then the sizwe⁸⁹ he
 ababelwa naso sisuyawubulala le lenkosi yabo
 was fighting with went back to kill their king

JA Um se libalekile le libutho?

Um⁸, the libutho⁹¹ had run away?

MS E-e se libalekile le libutho nangizwa kushiwo njalo
 Yes, the libutho⁹¹ had run away, that is what I have^{heard, being said}
 [some background information not clear to hear]

JA Awuzange uwe ngendzaba yamandlakazi mnguni
 Have you ever heard about the story of Mandlakazi⁹² mnguni?⁹¹

MS A kukazulu
 it is in kazulu⁹

JA kukazulu
 It is in kazulu⁹

MS Um - um
 Um - um⁸

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

(umuti³⁹ of the king)?

MS Nobe ngamabutho kaZulu nobe kwakuyimpi
 where it was the amabutho⁹¹ of kaZulu⁹ or was an impi⁹⁰

JA E-e ngiyabona

Footnotes

93 Umntfwanenkhozi : see glossary

Yes, I see
 kopha nasebabaleka ke Mnguni lababalika nalo
 when they were running away Mnguni⁴¹, 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
 Bhozongo⁵, do you ever hear that some remained at
 baka Simelane.

Kazulu⁹ those of Simelane?

MS Bakhona

There are

JD Bakhona

There are

MS Um - um

Um - um⁸

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 Phongolo¹¹ but they have crossed to this^{side}

JD Mshiya ngalo

Across this side

MS Um - um

Um - um⁸

[some background information not clear to hear]

JD ngokwazi kwakho Mnguni labaka Simelane naketa
 as far as you know Mnguni⁴¹ those of Simelane when
 la kangwane beta vele gembu linye nomra beta

for intention
various
sechas
don't

they came to kangwane¹², did they come as a group
 tigatjana ngekushiyana, bafike baya ndzawanye 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 seabakwane bonkhe
 others there but being all in kangwane¹²

MS Beza babonke la

They all came at once here

JD E-e

Yes

MS Um - um

Um - um⁸

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

Wo² then there were some who followed

MS Um - um igindle, vele ziningi lezindle zaka

Um - um⁸, 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 mnguni⁴¹ 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
 emaswati⁹⁴ and tingule⁹⁵ are the ones who usually
 netinanatelo, kwentiwa yini, yini sidgingo sekutsi
 have tinanatelo³⁰, what makes that, what is the need
 sibe naletinanatelo nje njengalokutsi Simelane,
 of us having tinanatelo³⁰, just as to say Simelane
 nabongwane nako korekhe loko.
 nabongwane³² 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 five³⁹ which do not have tinanatelo³⁰

MS ngeze ngabazi nkosi
 I may not know them nkosi⁴²

JD Ya. He doesn't know

Yah.

CH Can he bonga mabonya

JD Heyi ingabe umnguni uyatati yini tibongo
 Hey, I wonder if Mnguni⁴¹ does know the tibongo⁶⁷
 taMabonya mane abasibongele yena
 of mabonya⁶ so that he might bonga him for us

MS Za Mabonya?

of Mabonya?

JD E-e Mnguni angitsi letakucala ketita bhozongo
 Yes. Mnguni⁴¹ because the first ones were of Bhozongo⁵

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-um⁸ they were of Bhozong⁵, wo² but just a bit,
kufishane

it is going to be short

JD kutawubakufishane, akunendzaba Mnguni

It is going to be short, it doesn't matter Mnguni⁴¹

MS lomabonya ke ngumabonya lomnyama, losungu
This Mabonya then is Black Mabonya, who stirs up
ndaba, isidlukula dledle sakongwenyama, siyabapha
the story, the sidlukula⁹⁷ dledle of Ngwenyama²⁰ it gives
abantu siyabadlukulisisa, vwendle (kamagoni)

people and it dlukula⁹⁷ them, the wendle⁹⁸ of (Magoni⁹⁹)
rangomlenze. ngibone ngani ukuthi ngumabonya

with the leg. How did I see that it is Mabonya⁶, i

ngibone ngokuba nesiyonder entanyeni igabiso
(saw by having a sore on the neck, the igabiso¹⁰⁰)

elikhwazi ukukhwela nokwewukela, lokuthi isiyonder
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 kaZulu⁹ when

abamqazanga

they killed him they did not stab him

JD Um

Um⁸

MS Bakhumula umchilo webheshu bamkhunga

They took off the cord of the ibheshu¹⁰¹ 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 ⁸⁴isigwe
 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. Gwagani 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

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

Footnotes

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

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 ^{of Simelane} 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 ¹⁰² who really showed you this

Mnguni, nase befika kutsi naku mbamba bamba

place Mnguni, when they arrived that this is the place

lanitakwakhona khona noma ngulo Mngoyiza noma

where you will build, whether it is this Mngoyiza ¹⁵ or

ngulo Maweni

it is this Maweni ²⁷

MS Wo ngumngoyiza lowasibeka lapha eBulindeleni ¹⁹

Wo, it is Mngoyiza who placed us here at Bulindeleni

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^{Hhili}; son
of Mbandzeni ; son of Labotsibeni
Mdluli

JD 0

Oh

MS Ehhe ebulind. nakhuya ngaphesheya phasa lentaba
 Ehhe²³ at Bulind. there it is across, below that mountain

JD E

E

MS Uhuu - kwase kwase kubuy' umntwanenkosi ke
 Uhuu²³. Then, then the umntwanenkosi⁹³ came back
 sesikhona sebakhona labakaSimelane, umalunge
 when we were, when they were there those of Simelane,
 waseNyakeni, omdala umalunge, sowuzawusika,
 Malunge¹⁰³ of Nyakeni¹⁰⁴, Malunge¹⁰³ the old, to cut the
 lendawo ke
 boundaries of this place.

JD 0

Oh

MS Um - um

Um - um⁸

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

JD Uyamaki kutsi abetalwa ngubani lo Malunge
 Do you know the person who begot this malunge¹⁰³, is
 akusiyi uyise wa mbayimbayi? utala bani yena?
 he not the father of mbayimbayi? Whom does he bear?

MS Umalunge wenyakeni uku angazi khona leka ngwane
 malunge¹⁰³ of Nyakeni, is, is, I don't know from ka ngwane¹²
 ngebe lomalunge babili leka ngwane. Ukhona lona
 because there are two malunges at ka ngwane¹². There is
 lona ozalwa ngubo ngumahloko hla
 the one who is begot by mahloko hla¹⁰⁶

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 ^{um⁸}, it means that that one is
 ozalwa ozalwa ngu ozalwa ngumbandeni ya umalunge
 who is begot by who is begot by mbandeni, yah Malunge¹⁰³
 lowakubo Mahlokohla. Lena nguwanyakeni lo oweza
 the brother of Mahlokohla¹⁰⁶. This one is the one of
 kuzawusika leligwe
 nyakeni¹⁰⁴ who came to cut this ligwe⁸²
 JD weta kutawusika ladingina kwelive
 He came to cut the boundaries of the live⁸²
 MS lamagwe, e-e
 These magwe⁸², yes
 CH Chief Mbayimbayi, where is he now?
 Shifu Mbayimbayi uphi manje?
 JD Wake weta ngachief Mbayimbayi nguni, kutsi
 Have you ever heard about chief Mbayimbayi¹⁰⁵ nguni⁴¹
 kwakukhona mb chief kwakungu Mbayimbayi ingabe
 that there was once chief who was Mbayimbayi¹⁰⁵, I
 abekuphi nendzawo laka ngwane?
 wonder where about was he here at kangwane¹²
 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 Slamini
 They are of Slamini⁷
 JD baka Slamini
 They are of Slamini⁷