

PAGES
72
BLADSYE



Exercise Book Skryfboek

SIZE A4(297x210mm) GROOTTE

Name Bonner Collection

Subject SIMELANE HISTORY

Place [REDACTED]

DATE: 6/5/1970

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

BOOK I

JD. 328

Bonner Collection:

TAPE NUMBER : [REDACTED]

INTERVIEWER(S) : PHILIP BONNER = PB
ANOTHER VOICE — JA

[REDACTED]

INFORMANTS : SIMELANE SIMELANE = SI

[REDACTED] [REDACTED]

NB. [The first few pages in this jotter were cut out in order to separate the history of the Mndzebele people from that of the Simelane people which is contained herein. The Mndzebele history has been transferred to another jotter: See: Mndzebele history - Mkhitsini dated 6/5/1970, book 1.]

12. 1970 - see diary

13. 1970 - see diary

14. 1970 - see diary

15. 1970 - see diary

16. 1970 - see diary

17. 1970 - see diary

FOOTNOTES

1. Wo

1. Interjection of stopping, bringing to a standstill
2. Expression of amazement whether of admiration or displeasure, regret, grief, hence: Oh! Alas! etc.
3. In *Silwati* it could also mean: "I see, I get it, I understand" and in this sense it is usually a response to somebody's point.

2. Babe

variants: *ubaba*

Bobabe
Obaba } plural

- see glossary.

3. Inkhosi

variant: *Inkosi*

Emakhosi
Amakhosi } plural

- see glossary

4. Buried down

- In this context it means that they were not buried underground.

J.D. Njobe ngisho ngembali ngatsi loko ngeke ngikhwaki
kunaba babevele baphuma timphi kudalephi

M. [uphela lapha umlandvo wakamndzebele]
[that is where the Mndzebele history ends]

J.D. e - Sondzela-ke Do

um - come closer Do

no - ngikhulume ngalamasika Malinga?

Wo - should I speak about these customs Malinga?

M. yebo babe

Yes babe²

J.D. e - ngikhuluma ngemasiko onkhe. kucala to inkosi

um - I am speaking about all the customs from the beginning
yaka Simelane yokucala kwakungubani. Inkosi - yokucala
kunge kube the first inkhosi³ of the Simelane [people] as to who

J.D. yaka Simelane kwakungu Simelane, u Simelane wazala
was he. The first inkhosi of the Simelane people was

uLanga, uLanga wazala Ntshingila, Ntshingila
Simelane, Simelane begot Langa, Langa begot Ntshingila,
wazala Sibande nokucala, u - u Sibande wazala
Ntshingila begot Sibande I, Sibande begot Mabonye,

J.M. Mabonye, Mabonya wazazala Bhozongo, Bhozongo
Mabonye then begot Bhozongo, Bhozongo then begot
wazazala Ntshingila wesibili, Ntshingila wazazala
Ntshingila II, Ntshingila then begot Simelane II,
Simelane wesi - wewesibili (egame) Simelane, Simelane,
Simelane (who begats) Simelane Simelane.

M. yes. e - hisho lethu-ke thina bakasimelane lapha,
yebo. um - Our custom then, we Simelane people here,
inkosi yethu nye eyangenatjwa phansi ngu Bhozongo
our inkhosi, [for instance] who was buried down it is

5. bowu — In this context it means the two were buried underground.

6. Bodade — } see glossary
variant: }
bodzadzewetfu - plural }
dzadzewetfu }

7. It means "That's how our history goes"

8. kaNgwane — In this context this refers to present-day Swaziland.

9. Intombazane — } 1. girl.
variant: intfombatana } 2. My refer to a married
emantfombatana } plural } when referred to by her
amanombazane } paternal relatives.

10. Bukhozi — } Term used by husband's
variant: bukhoti } and wife's parents towards
each other.

8. kaNgwane — 1. May refer to present day Swaziland.
2. May also refer to present Lobamba or Kudzi dzini. This is usually used by Swazis who live particularly far away from Lobamba. For instance, a person in Nhlanguano may say "I am going to kaNgwane" meaning "I am going to Lobamba."

8. KaNgwane (cont.) - 3. May refer to people (bakaNgwane) (people of Ngwane). The name is derived from an early Swazi king and refers to Swazi people both inside and outside the present-day national boundaries.

4. May also refer to members of ruling (royal) family. e.g. "Nale Ewa bakaNgwane" meaning "I/He was brought by members of the ruling (royal) family"

5. A territory in the Republic of South Africa, which is mainly inhabited by Swazi people who got cut off during the demarcation of the political boundaries. This territory was declared independent and was given to the inhabitants by the Government of the Republic some years ago.

SI noNtshingila, Ntshingila wesibili. Thina baka Simelane Bhozongo and Ntshingila, Ntshingila II. We Simelane sasingangewatjwa phansi, sasishiswa ngomlilo. Mabili people used not to be buried down, we used to be burnt by nje emakhosi akathi laphasi, wu Bhozongo noNtshingila fire. There are only two of our emakhosi who are down⁵, labanewatjw' emhlabathini. Onke lamakhosi engiwasho, its Bhozongo and Ntshingila who were buried in the ground. ko akazange anewatjwa - akazang' anewatjwa All the emakhosi that I have mentioned were not buried emhlabathini. Ngako-ke thina baka Simelane-ke - were not buried in the ground. Hence, we Simelane uhogiba lo na Somnyalose labazala Somhlolo people - this Lojiba and Somnyalose who bore ngabodadu' wabo Sibande belam Sibande. Uhogiba Somhlolo are bodade⁶ of Sibandze, they come after nguye lofike wazala inkosi u Somhlolo, u Somnyalose Sibande. Lojiba is the one who came and bore inkosi akazange athole mntwana. Kuphela ke thina baka-Somhlolo, Somnyalose never bore a child. That's it then, Simelane simakanjalo, kaNgwane seza silandela we Simelane people stand like that⁷. We came to kaNgwane⁸ intombazane, yefiki'inkosi yakaNgwane uMbandeni following intombazane⁹, the kaNgwane nkosi, Mbandeni, wasemukela wasika indawo kuth' asihlale, ngoba received us and gave us a place to live in because sibukhozi bakhe, nathi silandela u-bukhozi we are his bukhozi¹⁰, we were also following our bethu. - Saba zihlobo ke njalo kaNgwane kuze own bukhosi. [That is how] we became relatives [with] the bukhosi benke buhambe njalo, kwamisa Simelane nje people of Ngwane so that all relations would go that way. I myself

→ [on the throne]

→ Silo Mahloko hla - that's all.

11. Silo - See glossary.

12. Izimphi

variants: timphi

imphi, impē - plural

} See glossary.

→ fighting of izimbi here in ka Ngwane.

SI ka Ngwane, sengizalwa ka Ngwane mina ngiza lwa
 Simelane amnow born from [of] Ngwane [woman] I am born
 yintombi yabho - ya-ya Mbandeni le beng' yoya
 of intombi⁹ of bho - of Mbandeni and Mbandeni being the
 Mbandeni lover mukela, wemukela bakwa Simelane
 one who received, who received the Simelane people,
 nabafika la befike sekung' Mbandeni. Somhlolo, lo
 When they arrived here, they arrived here when it was Mbandeni
 zaku Somhlolo sahlala ke lapha ngeleso sizathu.
 Somhlolo, who begats Somhlolo and we lived here
 Inkosi yakwa Simelane lele khubhe manje uNtshingila
 because of that reason. The inkosi of the Simelane people
 ubuse - Kanye nesilo uMahlakohla - kuphela.

PB

the one which died now, Ntshingila reigned together with
 what a person would like to know first is, um when
 Umuntfu langatsandza kukwati kacala kutsi-e
 did the Simelane's come to be in this area or whether
 befika nina baka Simelane kulendzawo noma
they've always been in this area?
 bevale bakulendzawo yini?

SI Honestly - . Impela angazi ukh' nguwuphi ininza -
 Ecinisweni - . Really, I don't know in which year
 k' uSimelane lefika ngawo lapha, inkosi bakwa -
 Simelane arrived here, inkosi-the Simelane people
 Simelane labefika ngawo la, befika ngezimpi
 [The year] in which they arrived here, they arrived
 nakusalina izimpi la ka Ngwane

PB

[during the time] of izimpi¹²; when there was still
 um- could you tell me, when did the um- did the Maseko's
 e - Ungangitjela, befika nini e - baka Maseko
 um- Maseko's - Simelanes come here - when the
 e - baka Maseko - baka Simelane la - tinkhosi³ taka-

13. Shiselweni - ? - The village founded by King
variant: Eshiselwini } Ndurungunye as his administrative
capital.

14. Mdzimba - ? (mountains) A series of
variant: Mdimba } elevations south of Mbabane
in the Midveld, about halfway to
Manzini. Caves in the mountains are
the gravesites of some of the Swazi
kings. The royal villages are also
usually located near the foot of
these mountains.

15. Zombode Phambili - ? (place)
variant: Zombodze Embili } Zombodze refers to a
number of Swazi royal residences
at different times in history. There
are two sites in modern Swaziland
known by this name. One lies east
of Lobamba in central Swaziland
- this is the Zombodze Embili -
the other is located approximately
10 km south-west of Mhlosheni in
southern Swaziland. This was a
capital of the early Swazi kings,
traditionally governed by an Ncibandze
indvuna.

16. Lojiba — Principal wife of King Ndoungunye. Since she had no child of her own, she adopted Somhlolo (to become King Sobhuza I) after the death of Ndoungunye. This occurred about the year 1815.

17. Isatsa —
kutsatsa (noun)
variant: thatha v-b
ukuthatha - noun

} 1. take, receive, lay hold of, carry away.
2. understand, get the point.
3. marry a wife.

18. KwaZulu — } (place) Literally - place of the Zulu
variant: kaZulu } people. Swazis use the term ka-Zulu to refer to the entire area to the immediate south of Swaziland, while in South Africa KwaZulu is the name of the Zulu 'homeland' area within Natal.

Swazi kings were in e Shiselweni or when the Swazi Ngwane tatisese Shiselweni¹³ yini noma emaswati ngunge- were in Mdzimba?

sikhatsi aseMdzimba?¹⁴

SI Sefika lahra thine inkosi yakaNgwane ilapha e- We came here when inkosi of kaNgwane was Shiselweni, sezemvakwal'jilapha's 'fika lahra e Shiselweni here at Shiselweni, we came after him when he was here yebe seyisuka yokuyiwa ka ho- ka Zombode lom- - we arrived here in Shiselweni and he then left for loPhambili lekaNgwane, nhn. - ya. Ndungunye ho - Zombode Phambili¹⁵ at kaNgwane, nhn - yes.

nguyena labeyinkosi lowathatha uhojiba, laa-ua Ndungunye is the one who was inkosi [and] who thath'uhomnyalose. Thine salandela yena ngoba thatha(d)¹⁷ Lojiba¹⁶ - who thathald) Somnyalose. We ngetkhlushwa yizimpi kwaZulu sabona kutshi followed her because of the trouble from timp'i in siyaphela sage sathi asambe siye kantombazane. kwaZulu¹⁸, we realised that we were being wiped out and ~~no.~~ [umsindvo longevakali] no. wishable noise] no. we said "lets go to kantombazane's⁹ [home]" [indisting-

PB Could you tell me when the um when-when the Ungangitjela yini kutsi uma e- uma-uma ema- Swazis were still at e Shiselweni were the um Swati aseseshiselweni laba baka - e - baka- were the Simelane um-completely independent or under or Simelane babevele bakhululekile noma babesolomane were they still under Swaz- or under Swazi control then? baphas'emaswati - phasemaswati yini?

SI No, we are not, we are not in - azange sike si-si- Cha. Asikho, asikho - we were never ruled

19. Sizow'fika — literally it means "we will arrive or come" The speaker in this context is speaking in the future past. He has taken himself back to the time before what he is talking about took place. He then refers to it as in the future.

20. Khonga

variant: Khonta (verb)

Kukhonta

Ukukhonga } noun

} See glossary.

21. Tibongo

Sibongo - singular

bonga

} See glossary.

S1 phakfwe silawulwe ngapha e ka e - e swazeni ngaba
[or] controlled this side - in Swaziland because
sasibengale kwaZulu.

we were still in kwaZulu that side.

PB And when did the um when did the Simelanes come
Base bacalanimi baka Simelane kuba phas' ema -
under Swazi's control?

Swati?

S1 sizow'fika emva kwabaka Ngwane sebe sebezile laflea
sizow'fika¹⁹ after the people of Ngwane had already
ses' coshwa yinkhupheko - le le ses'ses' lande lintombazane

come up here - we were being forced out of that place by
into nye unyaka ngeke nguwo - nguwo khumbule
affliction, we were following intoombazane, The thing is
kuthi nguwo phi lonyaka leseza ngawo la. here.

I cannot remember as to what year was it when we came

PB And - and when - when - when you came into this area

Uma - uma - uma ke senifika kulendzawo neta -
you - you came under the Swazi, did you?
neta phas' ema Swati, angisi?

S1 yes, Masifika lapha sefike sakhonza ku - enkosi
Yebo. When we arrived here we khonzald²⁰ at
lapha kuba sibe ngebayo ses'suka kaZulu → kaZulu
enkosini that we might be his having removed from

PB When you came into this area, what clans did

Uma nifika kulendzawo, ngutiphi tibongo [tive]
you find in this area? what are the clans?
lenatitfolo kulendzawo? Ngutiphi leto tive?

S1 Impela ngeke sibho kuthi nguziphi ezinye's bongo
Actually we cannot say which other tibongo²¹
sobonga nye ~~thin~~ ukuthi wonkumuntu lesim'bona
we just bongald that every person we saw

22. Yenda - } marry a husband; have a
variant: yendza } husband.
kwendza }

23. LuSutfa - This must be referring to the portion of
the Great Muthu which lies close to Mankayane.⁵⁶

24. Nkhosi } see glossary
variant: nkosi }

24a. nhn - (interjection) 1. Is that so? Really?
2. Yes! (I understand or agree).

Si lapha kulelaka Nguwane, simbiza ngo kuthi waka Nkosi²¹
 here in kaNgwane, we called him a [person] of Nkosi²¹

PB Do you know anything about Maseko?

Kukhona yini lowukwatiko nge [baka] Maseko?

Si Maseko, he came there before us.

Maseko, weta kucala lapho kunatsi.

PB um-

e-

Si Simelane [Bajahleka] Baka Maseko beza kuthi
 Simelane [laughter] The Maseko [people] came to us,
 ngabakithi baka Maseko, baka Simelane, kodwa beza
 the Maseko are of us, they are Simelane [people] but
 kucala, intombazane ingakendi, beza kucala bona
 they came first before intombazane yendad²², they
 ngalapha kaNgwane. Befika la kaNgwane bendlula
 came earlier this side - kaNgwane. They arrived here
 baya le nyase Mankayane, e-chusutfu bafike
 in kaNgwane and went past to there next to Manka-
 bahlala khona bona. ya
 yane at LuSutfu²³ and on arrival they lived [settled] there.

PB What clans came into this area after the

Ngutiphi tibongo leteta kulendzawo emva
 Simelanes had come into this area, what came,
 kwabaka Simelane sebefikile kulendzawo, yim leyeta,
 which clans came and settled around about? nam?
 ngutiphi tibongo leteta tafike tahlala malungelana
 hababese sebayamlandzela baletinye tibongo?

Who then followed you - [other people] of different tibongo²¹

Si Eziny'izibongezas'landela?

Other tibongo which followed us?

Y nhn - tibale nkhozi

nhn^{24a} - count them nkhozi²⁴

SI nhn?
nhn

[kukhona labakhuluma ngesuwa kutsi akatsi bani]

[They are telling in the background to mention the people]

SI ngitsi bani, bobani labalandzela thine? lesefika
Should I say who, who followed us? Those we
nabo thina besize nabo thina s'bande
arrived together with, with whom we had come s'bande

→ Kuphela Gin —

That's all Gin —

SI Esige nabo thine lapha, beza balandela thina
Those we came with here, who came following us
ngokuthanda thina ngoba singabako kwe-sa-salandelwa
because they loved us because we are of them - we were
ba ku - bakwaMango, sandandela bakaMasuku,
followed by Mango [people], we were [also] followed by
salandelwa bakaNtshane

Masuku people [and] we were [also] followed by M'ejakane

[Emavi langevakali]

[how voices]

SI — babangena kaNkambule

— they joined the Nkambule [people].

PB Can you tell us anything else about Somnjalose
kukhona yini lokunye lowungasitjela konanga-
Simelane, about the Queen Mother?

Somnjalose Simelane, nge Ndlovukati?

SI U-nina - wa Somnjalose umina - umna ka Sibande

The mother of Somnjalose [who is also] the mother
waka Ndlangamandla.

of Sibande is of Ndlangamandla [Sibongo]

PB um - um

e - e

25 Khakhakhe - } home of ones parents in-law.
Likhakha

indlovukati lekabi

SI uzalwa kaNdlangamandla, sathola batuwa Ndlanga - She is born Ndlangamandla [elan], we found the mandla khona le kithi kwaZulu lapha sesinabo Ndlangamandla there in kwaZulu, our place where we khona. Bamtha - sathatha khona. Kuze befike were with them. They thathald! - we thathald there. nabo lapha nje beze bas- sebaz'hambela nje The reason why they came here actually - they came on their own nabo kaba base Mandlovini, baka baka Ndlangamandla, and these of Mandlovini [area] the Ndlangamandla - thine uma siza ngapha size seba khona ngala - when we came this side, we came when they were alre- pha bona ngala phe Shiselweni sebakanye nenkosi u- ady this side - in Shiselweni and they were together Somcuba e Shiselweni with inkosi Somcuba in Shiselweni.

PB Somnyalose Simelane is supposed to be a great Somnyalose Simelane kufanele kube ngabe uyi- queen or a good queen or a bad queen or? Ndllovukati lenkhulu noma indlovukati lekabi noma?

SI Impela ngeke ngazi umuntu waziwa ngabanta - Really I cannot know, a person is known by the endle kubo. Mine ngudadewethu ngeke ngisho noma abe people she is married to. To me she is dadewethu I mubi nomabenyani ngoba bengingekho ekhakhakhe cannot say whether she was bad or what mine.

PB because I was not in her khakhakhe.²⁵ She's supposed to have reigned for a long - she kufute kutsi wabusa sikhatsi lesidge - is supposed to have been Queen Mother for a long kufanele kube waba yindlovukati sikhatsi

26 Zulus; Nguni peoples who are southern neighbours
of the Swazis and inhabitants of Kwa-
Zulu.¹⁸

PB time, she lived for a long time between -?
lesidze, wahlala sikhatsi lesidze emkhatsini -?

SI Na-wa-kuvakala kutshi wahlala sikhathi
she-she-it is [said] that she lived for a
leside kakhulu ayigreen.
long time being indlovukati.

PB No-Do you know why-whyso-Pomhlolo left
Uyati yini kutsi wesukelani somhlolo
the Shiselweni and went to the north?
eShiselweni waya enyakafo?

SI uPomhlolo kusuka kuvakhe eShiselweni abenga-
somhlolo - his departure from Shiselweni - he didn't
hambeli ngokuthi kunjani, wabona kutshi njoba
leave because of what, he realised that since it
sokunjeyi - se-solo kuyaliwa lezinzule zigawze
like this, fighting is still going on, the Zulus²⁶ will
zewebele lapha kuye, wase nyakhuphuka sewubuya
eventually cross over to him, he then went up and
ngala.
returned to this place.

PB Did-did somhlolo go straight up there in- or am
Ingabe somhlolo wavele wacondza le etulu - e
all in one journey or did he stop in one point
ngaluhambo lunye noma wama kulencinge sigaba we-
and waited a little while and then stopped in
ma sikhashane waphindze wama kulenge
another place?
indzawo?

SI Abenza njalo, abenza njalo. uma ahamba,
That's what he did, that's what he did when he
ahl'ema kuleyondawo aphind'esuke abe kuleyo
journeyed, he would occasionally wait in that place and leave again

27. Lobamba Lomdzala:- The name Lobamba was originally used by Ngwane II as the name of his first village in what is now south-eastern Swaziland. Likewise Sobhuza I called his headquarters Lobamba, when he built it about 1820 near the Mdimba Mountains. It is now sometimes referred to as Old Lobamba - Lobamba lomdzala.

28 Butheka
variant: butseka } vb
kubutseka - noun.

} See glossary

29 Isihlazi
variant: Sihlazi
tihlazi } plural
izihlazi }

- } 1. Herbal medicine for ritual treatment (not curative)
2. Conection used by Native doctor for initiation purposes.
3. Herb whose roots are used as above, and as malarial remedy, *Gladiolus aurentiacus*, etc.

SI ndawo, aphind' esuka abe kulayo ndawo.
 and be in that place and leave again and be in that place
 PB Can you tell us the names of the places he stopped
 Ungasitjela yini emagama aletindzawo lema
 at?

kuto?

SI Inkosi umayise Shiselweni, e Shiselweni kuse dnye
 When the inkosi was in Shiselweni, Shiselweni is
 next Etjeni la Nguane, ethi mayisuka Etjeni la Nguane
 next Etjeni la Nguane. , when he would leave Etjeni la
 yabuyalaka Zombode. Mayisuka laka Zombode yabange
 Nguane, he came back here in Zombodze. When he
 entashunganeni
 left here in Zombodze he headed for so and so [place].

J.D. kaLobamba lomdzala
 To Lobamba Lomdzala²⁷

SI kaLobamba lomdzala, kaSomnjalose. ya.
 At Lobamba Lomdzala, at Somnjalose's [residence]. yes.

PB Are there - are there any other famous Simelane people that
 Bakhona - bakhona yini labange bantfu baka -
 you remember, sir?

Simelane labadzumile lowubakhumbulako, mnumzane?

SI Ya, bakhona bakithi esethe nasesilapha sesifi -
 Yes there are some of our people who, when we were here
 kile lapha bahamba bayawubutheka ka Nguane.
 -having arrived here, left and butheka²⁸ ka Nguane.
 Nababuthekile ka Nguane kwatholakala kuthi
 When they had butheka in ka Nguane, it was discovered
 banesihlazi lesihle sempu, baka Simelane base
 that they a good sihlazi²⁹ for impi, the Simelane
 bayathathwa basa-ka banikwa indawo ka Zandoindó
 people were then taken and given a place in

30 Sintfu
variant: Isintu

- 1. African culture, customs
- 2. African language
- 3. Mankind

30A. Zandondo —

81 Bahlala khona namanje besakhona kaZandondo, Zandondo. They lived there, even now they are still in ngabafana bentkosi, kodwa bangabalapha kithi Zandondo^{30A}, they are inkosi's boys but they are our kaSimelane baphuma lapha kithi kwaSimelane people here in Simelane's [place], they come from our e k'Hlalemi.

place here in Simelane's Kuhlalemi.

PB When did they, when did they begin to do this, Bacala nini, bacala nini kwenta loku, when did they start to doctor the animals? bacala nini kwelapha letilwane?

SI of they- if they start to - impela unyaka angiwukhumbuli Uma ba, uma bacala kwe - really I don't remember kuthi wunyaka muni, angiwukhumbulu nyaka muni the year as to which year was it, I don't remember kuthi kwakunya nuphi ngoba nalapha babiza as to which year was it because even here they ngesintu unyaka abayazi kahle, laba labadala use/call it by sintfu³⁰, they don't know years quite well, bakithi.

these elderly of our people.

J.D. kuya kuyawubutseka ke kuyawubutseka ka - As for going to butseka, going to butseka kaNgwane, Ngwane usakhumbula kutsi baya nini?

-do you still remember as to when did they go?

81 Babutseke ku - ku Mbandeni baze baku kum - They butseka to - to Mbandeni until they were ku Mahloko hla. Babutseke ku Mbandeni baze with Mahloko hla. They butseka to Mbandeni and basolo bahleli embuthweni ku Mahloko hla, ya bahl- they were still in embuthweni²⁸ [even] under Mahloko hla.

31. Hudehane — siswati pronunciation of
Goedgegun — present day Nhlanguano

→ are under shifu Simelane at KONTjingola. ←

32. Mthambama

ala ngokuthandwa yinkosi baze bahlal'entosini
Yes, they stayed because they were loved by the inkosi
yaz'inkosi yabanik'indawo. Kodwa bayibam'indawo
until they stayed [under] the inkosi until inkosigave
nye baphansi kwadifi Simelane k'Ntshingila.

← them a place. Although he has given them the place, they

PB Could you tell me anything about the Zulu raids
kukhona yini lowungangitjela kona ngekuhlelela
from Zululand through into Swaziland? Did he, did
kwabakaZulu lababesuka kaZulu kufika lapha ka-
the Simelanes ever defend Swaziland? Alaka Ngwane?
Ngwane? Ngabe baka Simelane baka balivikela yini
SI Ukusuka kwethu kaZulu solo sihamba ngemp
Our departure from Zululand, still on the move by
njalo, ukuzi impi ize yakaZulu lapha yeza la
[because of] impi always, so that the Zulu impi
impi, uma iza impi lapha kaZulu kwatholakal'
came here, the impi came here, when the impi came
ukuthi thine masesifikile sesingene ngala,
here at kaZulu, it was discovered that after our arrival we had ent-
inkosi yase ifik' esimika lendawo. Uma inkosi
end this side, inkosi then gave us this place. When the
esimika lendawo yasimika ukuthi, sisivalo; akukho
inkosi gave us this place, he gave us so that, we are
impi lezaphind' ingene ngoba, sasingamagawe
a door; there is no other impi that will enter because
empini; impi yahamba yahamba ngapha ngase Hudehane
we were heroes in impi; the impi moved and moved this
yaze yawungena kuMthambama yaze yawan-enga e-
side next to Hudehane³¹ until it entered Mthambama³²
eL'buya, lapho yabagadela khona baka Ngwane;
till it eventually entered Lubbuya, [that is] where it

33 Dumbe —

↳ Zulus as to whether you remember when they —.

34. Zihhehleni — probably a synonym for imi-
khome. Cave, large hole.

SI ayizange iphind'ingene lapha kithi; ngoba yayisazi finished off the kaNgwane people; it never entered here in kuthi ngeke ilingingene lapha kithi. ~~to enter here in our place~~ our place again because it knew us that it cannot try

PB Could you tell me about the route that the Zulus Ungangitjela yini indlela labayisebentisa baka used when they came in that raid? Zulu uma beta kuloko kuhlasela?

J.O. [Ngemuva] Usho tindlela ema-labaka Zulu kutsi ayakhumbulana
 [In the background] He is referring to the routes the - these

SI Ngeke ng'khumbul'uma uma bahlasela base bahamba I cannot remember [because] when they attacked bangezi lapha babona kuthi kuvalekile lapha, ngizwa they did not come along this side because they realised nje kuthi bahamba baze bazawngena eDumbe, that it is closed here, I just heard that they went until they nabaphuma eDumbe bazaw'ngena kuMahamba, entered Dumbe³³ and when they came out of Dumbe uma bafika kuMahamba basha'unomphe lo e-e bagonda they then entered Mahamba, and when they reached e-e lw- ngesheya kweMkhondo beba ngesheya Mahamba, they then beat [went] continuously um-um kweMkhondo bazaw'ngena bagonda le ezihhehleni heading for um-um - accross Mkhondo, descended across bagi ukuthi amaSwazi noma angaba khona baya - the Mkhondo [river] and they [then] entered heading for wuba sesihhehleni eMthambama lapho kwakung' imp'i Zihhehleni³⁴ knowing that the swazis even if they khona, bazawngena-ke manje eKhubuya lapho bafike are present they will be at [in] sihhehleni at Mthambabathola khona, bonke bomntwanenkhozi Ndala, uMa- ma where it was impi, they will enter now in

35 bo-

1. Noun prefix, class 2a.

2. Used in referring to the particular person named after the prefix and the company with which he is identified.

3. May also refer to the particular individual in the group.

fighting then our people armed themselves and then followed [them]. That is where our people remained³⁷ — the Zulu people then fled.

36. Mntfwanenkhozi —

Umntfwanenkhozi

variant: Umtfanenkhozi

bantfwabenkhozi — plural

} see glossary.

37. Remained —

In this context this refers to the place where the people mentioned met their death.

38. Libutfo

emabutfo — plural.

} see glossary

39. Dumulula —

they are from here.

the kaNgwane people there.

SI ka basala lapho nabo baba bo Mbiko, bo Mboko bayo
 Lubuya where on arrival they found them there,
 lapho ngokuzwa kuthiwa kuyakha base bayahloma
 all of them [including] bo³⁵ mntfwanenkhozi³⁶ Ndlaludzaka
 laba bakithi sebaya landela le, Basala lapho nje
 were left there together with bo³⁵ babe² bo³⁵ Mbiko,
 bakithi seba - kabaleka baka Zulu lapho.

PB Did the Simelane's fight in the battle of Lubuya?
 Balwa yini baka Simelane kulemphi yase Lubuya?

SI Few, amabutho aziyela ngokwawo angakhotha
 Labancane, the mabutho³⁸ went there on their own accord without
 yinkosi aka Simelane ngobuchawe, ezwa nje ukuthi
 having been ordered by inkosi - the Simelane [emabutho]
 labantu kuthiwa sebala nje sebangaze basondele
 because of heroism, they just heard that it is sawd
 lapha base bayabandumalula kuthi mabangezi
 that these people are now here and they might
 ngapha. → that let them not come here.

PB Who are the main people that fought at Lubuya,
 Ngubaphi bantfu labangibona balwa kakulu eLubuya?
 which clans?

ngutipho tibongo [five]
 Y Emabutho lalwa eLubuya — nga la - ngala —
 Emabutho who fought at Lubuya — they are from here

SI Ngala koNtjingila nga kithi la koNtjingila lapha
 They are from here at koNtjingila, they are our people
 eLubuya, elekelela baka Ngwane khona. nhn.

Y. Yai Nebaka Mamba
 from here at koNtjingila, there at Lubuya, helping

Yes and the Mamba people too.

40. Boshifu — Siswati pronunciation of the word "chief" otherwise known as sikhulu in Siswati.

↳ handling them. nku. yes!



SI Nebaka Mamba
And the Mamba people too.

PB At this time they were, at this time were, at this time, at this time were they all part of the king's tsis, ngalesikhatsi ngabe bonkhe beyincenge regiments or did they have separately?
yemabutfo enkhosi nome beba luwa ngekwehlutana?

SI U-uthini? [phasi]
What is he saying? [softly]

J.B. Utsi babengemabutfo enkhosi yinge yini noma nje He is saying were they emabutfo of one inkosi or were bekunge mabutfo a -? [ngemuva]
they just emabutfo of -? [in the background]

SI Bebangemabutfo w'enkhosi yinge. Into nye baphethe They were emabutfo of one inkosi. The thing is just that ngemashifu njengoba siwa - baphethe nye ya!
they were handled [ruled/controlled] by boshifu as we are

PB Who were the people, who were - present
Bobani labantfu, bobani - ngalesikhatsi time who were, which clans were around this area?
bobani - ngutiphi tibongo [ive] tatikulendzawo?

SI I-don't know. Kungagiva ngaba kaNgwane la Maswazi; aba Angati. [This] must be known to the kaNgwane people, the kaNgwane labangakwazi loko labakathi nguziphi izibongo Swazis; its the kaNgwane people who can know that zazilapha nabefika bona ngoba thina size emva - as to which zibongo were here when they arrived bekwabo thina silandela bona.

cause we came after them, following them.
PB When the, when the Simelanes were still in Ngesikhatsi, ngesikhatsi laba baka Simelane besere

41 (ku)mema - carry on the back.

PB ZuluLand, which area in ZuluLand did they, were kaZulu, nguyiphi indzawo lekaZulu lebeba - they in?

bebakuyo?

SI eMpangeni
It's Mpangeni

SI eMpangeni
It's Mpangeni

SI Sasise Mpangeni
We were at Mpangeni

PB And when they left eMpangeni did they come Uma besuka eMpangeni, bavele bacondza lapha yini straight to here or did they stop -? noma bake bema -?

SI Uma si - uma si phume Mpangeni sefike sema ngothaya When we - when we went out of Mpangeni we arrived kwePongolo, sahlala khona, yeziimpi lapho yalwa [and] stopped on the other side of Pongolo and we khona lapho kwaze kwafa inkosi yethu uMabonya lived [settled] there. An impi came there and fought khona. Sabu - sa phumalapha seza seza kumtombazana until the death of our inkosi, Mabonya. We came lapha simeme bakoNtjingila bam - Mancala ameme out from there and came to ntombazane⁹ where Bhozongo, ngoba kwangena thine lapho kuleyondawo we were meming⁴, the Ntjingila people mem - Mancala ya. → who entered in that place. yes. ← was meming Bhozongo, because we are the people

PB Do you know anything about bNdungunge?

Kukhona yini lowukwatiko ngaboNdungunge?

SI I know nothing sir - a sorry, angazi lutho ngendaba Angati lutho mnumzane - neesi, I know nothing about

↳ Know [something] about him.

↳ Sobhuza I.

↳ [In the background]

SI ka Ndungunye, bakatNgwane labangazi ngaye.
 Ndungunye's story, it's the kaNgwane people who may

PB who were the other children of Somnjalose?
 Kwakubobani labanye bantfwana ba Somnjalose?

SI Aww, ang' bazi - nkosi bo - ngobantwana ba Somnjalose.
 Aww, I do not know them nkosi - children of Somnjalose

ang' bazi; ngazi yoninkosi yakwaNgwane, u Somhlolo,
 are unknown to me; I know the kaNgwane inkosi himself,
 lolobizwa ngokuthi u Somhlolo kanti ngu Sobhuzi I.
 Somhlolo, the one who is called Somhlolo whereas he is

Y. ya, ya - nhn.
 Yes, yes - nhn.

PB Have you ever heard of a man called um-um a
 Wake weva yini ngendodza lekutsiwa - um-um -
 prince called Ngwekazi or Magwegwe? Magwegwe?
 umntfwanenkosi lekutsiwa ngu Ngwekazi noma

J.S. Wakeweva ngemuntfu - Ngwekazi - noma Magwegwe [ngemuntfu]
 Have you ever heard of a person - Ngwekazi - or Magwegwe?

SI Hhayi angizange ngizwe lutho -
 No I never heard anything -

PB Do you know anything about um - um - um a son
 kukhona yini lowukwatiko e - e - e ngendzo -
 of Somhlolo called Sigwegwe.

SI dzana ya Somhlolo lebitwa ngekutsi ngu Sigwegwe?
 Ngizizwa u Somhlol' inkuthi wazala u Sigwegwe.
 I do hear that Somhlolo begot Sigwegwe.

Ngizizwa ngaye kodwa ngeke ngikhulume
 I do hear about him but I cannot talk about
 i history yakhe, ngikhulume ingcordo yami yonke
 his umlandvo, [I cannot] talk all my mind to [about] him
 kuye ngoba ngazi loko nje kuthi wazalwa ngu -
 because I just know that he was begotten of

42. Gida } see glossary
Kugidza }

43. Sibaya - } 1. cattle byre
tibaya - plural } Kraal.

44. Lila } - lament, mourn, weep.
kulila }
1. It denotes the process whereby one approaches members of the bereaved family and expresses his/her sympathy on the passing away of that relative. It may involve actual weeping.
2. It may also occur in a situation whereby one merely goes to someone to apologize. For instance, if one's cattle grazed on another's maize fields, one may have to go and lila to that other.

45. Sigodlo } see glossary
Esigodlweni }
tigodlo - plural }

46. Awu — interjection of uncertainty.
Usually, it is an expression that precedes an idea with which the speaker has reservations.

SI Somhlolo.
Somhlolo.

PB nkae - what - could you tell me anything about
Yini - yini - kukhona yini longangitjela kona
Fokoti, the son of Somhlolo?
nga Fokoti, indodzana ya Somhlolo?

SI e - umtwa - umntfwanenkhusi Fokota -
um - umtwa - umntfwanenkhusi Fokota -
u - ngum - umntfwanenkhusi waka Ngwane uyise
he - he is - umntfwanenkhusi of ka Ngwane he is the
wa Makhahleleka enyigama lakhe ngu Jojo. Ngulapho
yise of Makhahleleka, his other name is Jojo. That
kuzalwa mine kona mine lapha mine Simeane,
is where I am born, I here, I Simeane, I am
mine ngizalwa ngu ka Makhahleleka [kukhaleka] u Fokota
born of ka Makhahleleka. [laughter] Fokoti is not
ta akabulaweli - akabulawela nga umbango,
being killed - was not killed for a dispute; [rather]
wabulawela ngoba kwathi nakuf'inkosi
he was killed because when the inkosi Mswazi
u Mswazi wafike wagida esibayeni wagida,
died, he [came] arrived and gida⁴² at the sibaya⁴³ and
wagida, wagubha wagubha waphuma lapho
gida and giga and gubha⁴² and gubha, he then went
wahamba wangayi nokayawulila, kwase
out from there and left without even going to lila.⁴⁴ It
kutho lakala kuthi laba labasesi godlweni
was then [realised] found that [by] those who at
ka Ngwane babona kuthi awa umntfwanenkhusi
[inside] sigodlweni⁴⁵ at ka Ngwane, [realised] saw that
ulfuku tsele kakhulu, utawfike ka akhuph'imp
awu⁴⁶ umntfwanenkhusi is too angry, whe he gets [home]

let us follow him and kill him."

47. Umuti

variant: Umuzi

Imuti

Imuzi } plural

1. Abode, homestead, village

2. Members of a family.

3. A dark birthmark.

48. Induna

variant: Indvuna

Indvuna - plural

see glossary

49. Sesulamsiti

— see glossary

SI itewasibulala la, asimlandzele siyoumbulala.
 he will send out an imphee which will kill us here,
 PB. who else were involved in this, were there any other

Bobani labanye labanganya kuloku, kukhona yini
 did there any other princes get in trouble then,
 labanye, kukhona yini labanye bantfwabentkhusi
 any other people?
 labangena engcakini lapho, labanye bantfu?

[umsindro longevakali]
 [indistinguishable noise]

PB where - where - where was Fokoti living at
 Abehlala kuphi - kuphi - kuphi Fokoti ngale-
 this time? Where - which was Fokoti's kraal, where
 sikhatsi? wa - kwakungu siphu sibanya [umphakatsini]
 did he build the, which area did Fokoti

wa Fokoti, wa akhaphi lesi - nguyiphi indzawo Fokoti?

J.D. Umuti wa Fokoti, abehlala kuphi - ? [ngemuva]
 Fokoti's umuti⁴⁷, where was he living? [In the background]

SI e - ti Mahamba
 um - at Mahamba

J.D. Maha - [ngemuva]
 Maha - [In the background]

SI Ma - uma - u Fokoti abehlala ku Mahamba aphantsi
 Ma - uma - Fokoti was living in Mahamba and he
 kwesi - kwe - kwe rduna, kwesela msiti inkhosi
 was under si - under induna⁴⁸, under sesulamasi⁴⁹, the
 yaMswati - induna yaMswati ku Mshengu.
 inkhosi of Mswati - Mswati's induna, Mshengu.

PB Anybody else who got into trouble at the same
 homunye lowangena engcakini ngaleso sikhatsi
 time because of Fokoti, any other clan or
 ngenca ya Fokoti, kukhona lesinye sibongo [sive]

50. Bo gogo - plural }
gogo } see glossary
variant: ugogo -

51. Moyeni - Magagula chief, ruled at Bulandzeni during the time of Sobhuza. He resisted Sobhuza's rule and this cost him his chiefdom as he bolted to Madolo in the east. . . He returned to Swaziland at some point after his initial defeat by Sobhuza. . . [and] over a period of time he had accumulated considerable wealth and a sizeable following. He was eventually stripped off of chieftancy and Madzanga was Ndwardwe was installed in his stead (source - Bonner - Kings, Commoners & concessionaires - pp 31 & 88-89)

PB

any other people?
noma labanye bantfu?

T.D.

hetinye - letinye tibongo letaba senhlu phetweni
Any other - other tibongo²¹ who got into trouble
ngendzatatati ya fokoti?
because of Fokoti?

SI

Awu - angizange ngizwe - ke; kungazwa baka-
Awu⁴⁶ - I never heard [about that]; it can be [should be]
Ngwane loko, naloku ngangikuzwa nye uma ba-
known to the Ngwane people, I also heard this [that I am
khuluma bogogo.

PB

talking about] when bogogo⁵⁰ were speaking [about it].
You know - Can you tell me anything about
uyati - Kukhona yini lowungangitjela kona
Malambule

Y

nga Malambule?
baka Ngwane - [ngemava]
the Ngwane [people] - [in the background]

PB

- son of S -
- indzodzana of S - ?

SI

baka Ngwa - baka Ngwane bonke laba angazi
They are of ka Ngwan - all these are of ka Ngwane [and]
lutho ngobo - [kukhula] Malunge ngumntfwanekhosi
I know nothing about them - [Pause] Malunge is a
ozalwa ngu Mbandeni - nhn.

PB

mntfwanekhosi who is begotten of Mbandeni - nhn.
um - um, where there any Suthu chiefs in this
e - e kukhona yini tikhulu tebe Sutfu letati-
area um - when the Sivagis were in e Shiselweni,
khona kulenzawo e - uma ema Swati asese Shiselweni
have you ever heard of a man called Moyeni?
wake weva yini ngendvodza lekutsiwa ngu Moyeni?⁵⁵

52. Be Sutfu - see overleaf.

53. Hhula

53. Be Sutu -
variants: Sotho,
Sutu.

A sub-category of Bantu-speaking peoples of Africa. Most of the Northern Sotho, especially the Bapedi, 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 *lamini* clan.

SI no- angazi lutho ngo Moyeni, ngiyi ngibuke
 Cha - I no nothing about Moyeni, I usually look there
 nyē laph' emdzimba kutsina kwakune besutfu,
 at Mdzimba, it is said that there used to be besutfu⁵²,
 ngeke ngikhulume ngaba kutsina kwenge besutfu
 I shall not speak - it is said that they were besutfu
 bebahleli njani.
 how were they living.

PB When the, when the Swazis were in e Shiselweni
 Ngesikhatsi, ngesikhatsi emaswati ase Shiselweni
 and the Simelanes were here, how far to the
 nebaka Simelane bala, abephetse indzawo lendze
 north did the Swazi control, how far were they,
 kangarani emaswati kuya enyakatfo, kadze kangarani
 who, which - how far did they control?
 ngubaphi - ngukuphi - bebaphetse kuhamba kangarani?

SL la- lapha [uyophela] ku- kugcina nje la: lapha ng' khonakhona.
 H- here [the then whoppers] it ends just here where I am.

J.B. yebo
 yes

SI ya
 yes

J.B. le
 There

Y. eHhulu
 at Hhulu⁵³

SI lengaleso s'khatshi ngu -
 At that time it was -

J.B. khuluma
 speak

SI eHhulu
 At Hhulu

54. Live
emave - plural } see glossary

55. Bab'tini - Siswati pronunciation of
Baberton - present day Baberton
in the Republic of South Africa.

56. Mankayane - It lies about 36 km south-
west of present-day Mangini (town).

[bakthluma kanyekanye]

[They all speak at the same time]

S1 lapho ku-lapho lapho ku-buthwa bakatNgwane khona
 That is were the kaNgwane people are gathered/collected
 naba lakaNgwane live lakaNgwane, lapha labeki -
 when they are here in kaNgwane, it is live⁵⁴ of kaNgwane
 labeyi -khona lapha lize limekhona laligcina be-
 where it used to end it ended there at Ithulu in
 eIthulu kuya ngase - kwendlul' e Bab'tini lapho
 the direction of - beyond Bab'tini⁵⁵ where the
 inkhosi yakho e'Bab'tini kwakungu kodlongo, konkungeni
 inkhosi of Bab'tini was kodlongo, the whiteman.

PB Fokoza -

Fokoza -
 S1 Basese Shiselweni lizwe lakwaNgwane lalise -
 When they were still at Shiselweni, the ka-
 lalise Mankayane
 Ngwane live was still at Mankayane.⁵⁶

S1 angithi?
 Isn't that so?

PB mm e-

S1 Laligcina ngol'sutfu.
 It ended next to LuSutfu.²³

PB What were the clans who were under Sobhuza
 kwakunguTiphi llibongo latiphasa Sobhuza ngaleso
 at that time, under the Swazis of that time?
 sikhatsi, phas'emabwati angaleso sikhatsi?

S1 Impela angibazi Cabantu kuthi ku bababobani
 Honestly I don't know these people as to who were they