

re: lets discuss possibility that SS is not confused and that another name for Ngwane is Mbandeni.

RE: Synopsis Simelane Simelane (B9)

The Simelane left their place at Empangeni in *kaZulu* because of wars in the area. They first settled on the south side ('the other side') of the Phongolo river where their king, Mabonya, was killed in a battle. After his death, the Simelane heir apparent (Bhozongo) was still a child and the Simelanes were 'carried on the back' of Mancala to *kaNgwane*. At *kaNgwane* were two Simelane women who were given to the Ngwane people as wives for their king Ndvungunye; they were Somnjalose, the main wife, and her *tinhlanti*, Lojiba. Somnjalose was born of the Ndlangamandla people under Mandlovini who the Simelane people had found in *kaZulu*. The Ndlangamandla people joined Somnjalose before the rest of the Simelane moved into *kaNgwane*, apparently to live with Somcuba (Somhlolo's eldest son) at Shiselweni. It was, however, the *tinhlanti* Lojiba that bore the next Ngwane king, Somhlolo. The Simelane people then *khonza'd* the Ngwane king and was given land (*indawo*) at [re: check] Hlalani.

The narrator contradicts himself, but the bulk of the narrative seems to indicate that when the Simelane people came to *kaNgwane*, Ndvungunye was the king and he was living at Shiselweni. Soon after their arrival, Ndvungunye left Shiselweni for Zombodze *phambili* [p4], and there-after the narrator does not refer to Ndvungunye again; Somhlolo is now discussed as the Ngwane king. Fearing further attacks by the Zulu *imphi*<sup>a</sup>, Somhlolo [re: also??] left Shiselweni (next to the rock of Ngwane)<sup>b</sup> and went back<sup>c</sup> to the Queen mother, Somnjalose's place at Zombodze *lomdzala*.

The Simelane people stayed behind and acted as a barrier against further 'Zulu' attacks in the area<sup>d</sup>. The *imphi* did not attack there, but attacked areas such as Dumbe, Mahamba, Mkhondo, Hudehane, Zihhehleri at Mthambama, and Lubuya. At Lubuya a decisive battle was fought between the Ngwane under *mntfwanenkhosi* Ndlaludzaka and the Zulus. In this battle the Simelane and Mamba people send *emabutfo* to the rescue of the Ngwane; the Simelane *libutfo* came from *koNjingila* and was under the command of Mbiko Simelane.

In the reign of Mbandzeni and Mahlokohla (Bhumu) a group of Simelane people that lived at Zandondo made *inhlazi* for the *imphi* and they functioned as the king's boys. A daughter of Makhahleka (son of Fokothi, rebellious son of Somhlolo) was married to the late Simelane chief, Ntshingila II.

<sup>a</sup>zulu *imphi*: the major pressure on this area in the early years of Somhlolo's reign was from the Ndwandwe kingdom centered on Magudu. There appears to be a tendency for Swazi narrators to designate all powerful southern neighbours as 'Zulu'.

<sup>b</sup>re: something here about the power of this landscape feature]

<sup>c</sup>back: crucial that we find out what is meant with this 'back'. Most innocent explanation could be that geographically the interview was taking place in an area close to Zombodze *lomdzala* CHECK WITH PB. if that is not the case going 'back' contains some sort of information.

<sup>d</sup>re: which area is this??

At various points in the narrative Simelane gives information relating to other *sibongo*. This can be summarised as follows:

- the Ngwane people were already in the present-day Swaziland area before the Simelane arrived
- the Mdluli people arrived with the Ngwane people and were already in the present-day Swaziland area before the Simelane arrived
- the Sibandze people arrived with the Ngwane people and were already in the present-day Swaziland area before the Simelane arrived
- the Maseko people were already in the present-day Swaziland area before the Simelane arrived and were given land in the Mankanyane area, near the LuSutfu river.
- the Mnisi people were already in the present-day Swaziland area before the Simelane arrived
- the Mango people followed the Simelane people to *kaNgwane*
  - the Masuku people followed the Simelane people to *kaNgwane*
- the Mtjakane people followed the Simelane people to *kaNgwane* and later joined with the Nkhambule people.
- during the early part of Somholo's reign<sup>a</sup> the people in the vicinity was the Mamba people, the people of LaVumisa, the people of Thekwane, Ndwandwa of Yikhotheni, the Mngomezulu people, Nyawo people, the people of *kwaSibande*, the people of *kwaMdluli*, the Khumalo people and the Nkhosi people at Bhakanome.

Presently the Simelane people live at Nkayanene, Utrecht, *koNtshingila* and Zandondo. They used not to bury their chiefs under the ground, but have begun to do so from the time that they fall under Ngwane authority. Ndvungunye's mother made him cool down.

---

<sup>a</sup>re: actually he says "at the time of king Somcuba"

## PB Synopsis

### Simelane Simelane (B9)

The Simelane's came from the region of eMpangeni in Zululand. Later they moved to the south side of the Phongolo. They were related to the Maseko who preceded them. They do not normally bury their chiefs. Only two of their chiefs were buried after they died.

During Ndvungunye's reign, Somnjalose Simelane and Lojiba Simelane were sent to him by the Simelane chief as wives. (Ndvungunye's mother made him cool down). Somnjalose was born of the Ndangamandla group under Mandlovini who the Simelane found in Zululand. The Ndangamandla joined Somnjalose before the rest of the Simelane moved into kaNgwane, apparently to live with Somcuba (Somhlolo's eldest son) at Shiselweni. Lojiba bore Somhlolo.

The Simelane followed Somnjalose and Lojiba to kaNgwane because they were being exterminated in Zululand. Our king Mabonya died. Mancala carried Bhozongo the heir on his back. The Mango, Maseko, and Mtjakane clans followed. The Simelane to kaNgwane. Simelane arrived when the king of Ngwane was living at Shiselweni. He then left for Zombodze *phambili*. They were then given a place in Zandondo. They stayed at the place of the king until the king gave them a place at koNtjingila. The king gave them this place so that they could block the door to invasion from Zululand. The Zulu *imphi* that invaded Swaziland and fought the Swazi at the battle of Lubuya (183?) avoided the koNtjingila area as they entered. The Simelane ancestor Mbiko went voluntarily with a company to fight there when he heard a battle was imminent. Fought along with prince Ndlaludzaka.

The Simelane are allowed to give refugees from the king or other sanctuary in their chiefdom.

At some later point the Ngwane king Mbandzeni, may have given the Simelane a place to live

Title: We are a door: <through which> there is no other *impi* that will enter. [re: i do not like this intervention -this way it takes away the blocking/stopping function of a door ]

Date: 6 May 1970

Interviewed at: [koNtshingila umphakatsi](#) [ask pb]<sup>i</sup>

Narrator: Simelane Simelane<sup>ii</sup> (SS)

Interviewers: Philip Bonner (PB)  
John Dlamini<sup>iii</sup> (JD)

Also present: Jozi Simelane<sup>iv</sup> (Y)  
(*libutfo*: Malindane<sup>v</sup>)

Transcriber  
and Translator: Nokuthula Vilakathi

\*\* [p1]

(SS)I am speaking about all the customs<sup>a</sup> from the beginning, as to who the first king<sup>vi</sup> was. The first king of the Simelane people was called Simelane<sup>vii</sup>, Simelane begot Langa<sup>viii</sup>, Langa begot Ntshingila<sup>ix</sup>, Ntshingila begot Sibande<sup>x</sup> I, Sibande I begot Mabonye<sup>xi</sup>, Mabonya then begot Bhozongo<sup>xii</sup>, Bhozongo then begot Ntshingila II<sup>xiii</sup>, Ntshingila <II> then begot Simelane II<sup>xiv</sup>. Our custom then \*\* [p2] is that we Simelane people used not to be buried below. We used to be burnt by fire<sup>xv</sup>. There are only two of our kings who are below: Bhozongo and Ntshingila were buried in the ground. All the kings that I have mentioned were not buried \*\* in the ground. \*\* This Lojiba<sup>xvi</sup> and Somnjalose<sup>xvii</sup>, who bore Somhlolo, are sisters of Sibande<sup>xviii</sup>, they come after Sibande. Lojiba is the one who came and bore king Somhlolo, Somnjalose never bore a child. \*\* We Simelane people stand like that. We came to kaNgwane, following the *intombazane*<sup>c</sup>. The king of kaNgwane, Mbandeni<sup>xix</sup>, received us and gave us a place to live in<sup>xix</sup> because we are his *bukhozi*<sup>d</sup>, we were also following our own *bukhozi*. <That is how> we became relatives<sup>e</sup> <with> \*\* the Ngwane so that all relations would go that way. I, myself, [p3] Simelane, am born <of> an Ngwane <woman>. I am born of a girl of \*\* Mbandeni, \*\* Mbandeni being the one who received \*\* the Simelane people when they arrived here \*\* and we live here because of that reason. The king of the

<sup>a</sup>Original has: *emasiko*.

<sup>b</sup>Original has: *sasishiswa ngomlilo*.

<sup>c</sup>*intombazane*: girl; a married woman when she is referred to by her paternal relatives.

<sup>d</sup>*bukhozi*: term used by husband's and wife's parents towards each other.

<sup>e</sup>Original has: *zihlobo*.

Simelane, the one who died now, Ntshingila, reigned together with Silo<sup>a</sup> Mahlokohla<sup>xx</sup>. That is all <I have to say><sup>b</sup>.

(PB)<sup>c</sup> \*\* When did the Simelane people come to be in this area, or they have always been in this area?<sup>?</sup>

(SS)\*\* Really, I do not know in which years Simelane arrived here. \*\* They arrived <during the time> of *izimphi*, when there was still fighting of *izimphi* here in *kaNgwane*<sup>xxi</sup>.

(PB) Could you tell me, when did the Masekos<sup>xxii</sup>, the Simelanes, come here? When the [p4] Swazi kings were in Shiselweni<sup>xxiii</sup> or when the Swazis were in Mdzimba<sup>xxiv</sup>?

(SS) We came here when the king of *kaNgwane* was here at Shiselweni, we came after him when he was here. We arrived here in Shiselweni and he then left for Zombode *phambili*<sup>xxv</sup> at *kaNgwane*. Ndungunye is the one who was king <and> who took<sup>d</sup> Lojiba, who took<sup>e</sup> Somnjalose. We followed her because of the trouble from the *imphi* in *kwaZulu*<sup>xxvi</sup>. We realised that we were being wiped out and we said, "Let us go to the place of the *ntombazane*<sup>f</sup>".

(PB) Could you tell me, when the Swazis were still at Shiselweni, were the Simelane completely independent or were they still under Swazi control \*\*<sup>?</sup>

(SS) No, \*\* we were never ruled<sup>g</sup>, [p5] controlled<sup>h</sup> this side, [we were marshalled this side - ngaphal in Swaziland, because we were still in kwaZulu there<sup>i</sup>.

(PB) When did the Simelanes come under Swazi control?

(SS) We arrived<sup>a</sup> after the people of Ngwane had already come up here. We were being forced out of there<sup>b</sup>, we were following the *intombazane*. The thing is, I cannot remember as to what year it was when we came here.

(PB) When you came into this area, did you come under the Swazi?

(SS) Yes. When we arrived here, we *khonza*<sup>d</sup> at the place of the king, that we might be his, having left *kaZulu*.

<sup>a</sup>Silo: literally a wild beast (especially lion or leopard); a title reserved for the swazi king (Rycroft, *Dict.*, p57). Wild beast of any kind, hence leopard, snake (from its fatality of bite); the Zulu king (from his prerogative of executing people), or any white man (from the dread his appearance and power inspires) (Bryant, *Dict.*, p.359). According to Kuper it is a "monster hero of ancient legend" in whose guise the king appears during the *incwala* (Kuper, *Sobhuza II*, p.280).

<sup>b</sup>Original has: *kuphela*. [re ch: take note of this devise, also present in Simbimba, Phuhlphi and some other interviews]

<sup>c</sup>Throughout the discussion this interviewer spoke in english; his question were understood by the informant without translation. We have indicated the use of english by printing words, phrases and sentences spoken in english in italics.

<sup>d</sup>Original has: *thatha*, literally to take, but it is also the term used to refer to marrying someone.

<sup>e</sup>Original has: *thatha*.

<sup>f</sup>*ntombazane*: literally girl, but also the term used used by paternal relatives for a married woman.

<sup>g</sup>Original has: *phatfwa*.

<sup>h</sup>Original has: *lawulwe*

<sup>i</sup>Original has: *le*.

<sup>a</sup>Original has: *Sizow'fika* literally, 'we will arrive', or 'we will 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, happened. He then refers to events in the past as if they are in the future.

<sup>b</sup>[Original has: *le*.]

(PB) *When you came into this area, what clans did you find in this area?* \*\*

(SS) Actually, we cannot say which other *tibongo*. We just *bonga'd* every person we saw [\[p6\] here in kaNgwane, calling him/her as 'of Nkosi'](#)<sup>c</sup>.

(PB) *Do you know anything about Maseko?*

(SS) *Maseko, he came there before us.* \*\* The Maseko people came to us<sup>d</sup>, Simelane people<sup>xxvii</sup>, but they came first, before the *intombazane* married. They came earlier this side<sup>e</sup> - kaNgwane. They arrived here in kaNgwane and went past to there next to Mankanyane<sup>xxviii</sup>, at *luSutfu*<sup>xxix</sup>, and, on arrival, they settled there.

(PB) *What clans came into this area after the Simelanes had come into this area? Which different tibongo then followed you?*

\*\* [\[p7\]](#)

(SS) Those we came with here, those who followed us because they loved us, because we are of them<sup>f</sup>: we were followed by the Mango<sup>xxx</sup> people, we were followed by the Masuku<sup>xxxi</sup> people, we were followed by Mtjakane<sup>xxxii</sup> people —<sup>h</sup> they joined the Nkhambule<sup>xxxiii</sup>.

(PB) *Can you tell us anything else about Somnjalose Simelane, about the Queen Mother?*

(SS) The mother of Somnjalose — <who is also> the mother of Sibande — is of the Ndlangamandlas<sup>xxiv</sup>. [\[p8\] She is born of the Ndlangamandla. We found the Ndlangamandla there<sup>i</sup> in kwaZulu, our place<sup>j</sup>, where we were with them. They took<sup>k</sup> \[bamtha - check on tape\], we took<sup>l</sup> there. The reason why they came here: actually they came on their own and, when we came this side<sup>a</sup>, \\*\\* they — these of Mandlovini<sup>xxxv</sup>, the Ndlangamandla people — they were already this side<sup>b</sup>, at Shiselweni, and they were together with king Somcuba<sup>xxxvi</sup> at Shiselweni.](#)

(PB) *Somnjalose Simelane is supposed to be a great queen or a good queen, or a bad queen or ...?*

(SS) Really, I cannot know. A person is known by the people she is married to. To me she is a sister, I cannot say whether she was bad or what, because I was not at the home of her parents-in-law.

(PB) \*\* *She is supposed to have been Queen Mother for a long time. [p9] Did she live for a long time?* \*\*

(SS) \*\* It is <said> that she lived for a long time, being the queen<sup>c</sup>.

<sup>c</sup>Nkosi: literally king; the original *sibongo* of the Ngwane royal house, shared by its numerous branches; in some cases this word is used as a respectful form of address, and in such cases its use derives from its significance as one of the *tinanatelo* of the ruling Dlamini.

<sup>d</sup>Original has: *ngabakithi*.

<sup>e</sup>Original has: *lapha*.

<sup>f</sup>Original has: *singabako*.

<sup>g</sup>Mtjakane variant form of Ntzakane.

<sup>h</sup>At this point in the interview a number of people could be heard speaking in the background.

<sup>i</sup>Original has: *le*.

<sup>j</sup>Original has: *kithi*.

<sup>k</sup>Original has *thatha*: literally to take, but it is also the term used to talk about marrying someone.

<sup>l</sup>Original has: *thatha*.

<sup>a</sup>Original has: *ngalapha*.

<sup>b</sup>Original has: *ngalapha*.

<sup>c</sup>Original has: *iQueen*.

(PB) *Do you know why Somhlolo left Shiselweni and went to the north?*

(SS) Somhlolo's departure from Shiselweni: \*\* he realised that since \*\* fighting is still going on, the Zulu will eventually cross over to him. He then went up, and returned to this place<sup>d</sup>.

(PB) *Did Somhlolo go straight up there all in one journey or did he stop in one point <where he> waited a little while and then stopped in another place?*

(SS) \*\* That is what he did when he journeyed, he would occasionally wait in that place<sup>e</sup>, and leave again [p10] and be in that place<sup>f</sup>.

(PB) *Can you tell us the names of the places he stopped at?*

(SS) When the king was at Shiselweni – Shiselweni is next to *etjeni laNgwane*<sup>xxxvi</sup> – when he would leave *etjeni laNgwane*, he came back here, to Zombodze, When he left there, at Zombodze, he headed for so and so's<sup>g</sup> <place>.

(JD) To Lobamba *lomdzala*<sup>xxxviii</sup>?

(SS) At Lobamba *lomdala*, at Somnjalose's <place>. Yes.

(PB) *Are there any other famous Simelane people you remember, sir?*

(SS) Yes, there are some of our<sup>h</sup> <people> who, when we were here, having arrived here, left and gathered<sup>i</sup> in *kaNgwane*. When they had gathered<sup>i</sup> in *kaNgwane*, it was discovered that they had a good *sihlazi*<sup>kxxxix</sup> for the *impi*. The Simelane people were then taken and given a place<sup>a</sup> in [p11] *Zandondo*<sup>l</sup>. They lived there, even now, they are still in Zandondo. They are the king's boys<sup>b</sup>, but they are our<sup>c</sup> <people> here, *kaSimelane*; they come from our<sup>d</sup> <place> here, *kwaSimelane*, at *Hlalen*<sup>ni</sup>.

(PB) *When did they begin to do this? When did they start to doctor the animals?*

(SS) \*\* I do not remember as to which year it was, because even here they call it by *sintfu*<sup>e</sup>. They do not know years quite well, these elders<sup>f</sup> of ours.

(JD) As for going to gather<sup>g</sup> \*\* at *kaNgwane*, do you still remember as to when they went?

<sup>d</sup>Original has: *ngala*.

<sup>e</sup>Original has: *indawo*.

<sup>f</sup>Original has: *indawo*.

<sup>g</sup>Original has: *entashinganeni*.

<sup>h</sup>Original has: *bakithi*.

<sup>i</sup>Original has: *bayawubutheka*. [re: does this relate to being called up from an *impi/libutfo*]

<sup>j</sup>Original has: *buthekile*.

<sup>k</sup>*sihlazi*: herbal medicine for ritual treatment (not curative); concoction used by *sangoma* for initiation purposes; herb whose roots are used as above, and as a malaria remedy.

<sup>a</sup>Original has: *indawo*.

<sup>b</sup>Original has: *bafana benkosi*.

<sup>c</sup>Original has: *kithi*.

<sup>d</sup>Original has: *kithi*.

<sup>e</sup>*sintfu*: people's culture, customs; people's language; humankind; often used to distinguish African culture, language etc. from white culture language etc. The speaker notes that the time when this happened is recorded in the African way and not by the western calendar.

<sup>f</sup>Original has: *badala*.

<sup>g</sup>Original has: *butseka*, variant of *(ku)butsa (isiSwati)*: collect gather; recruit (Rycroft, *Dict.*, p7). *buthela (isiZulu)*: gather together for, recruit for; gather into (Doke & Vilakazi, *Dict.*, p94).

(SS) They joined<sup>h</sup> Mbandeni, until they were with Mahlokohla. They joined<sup>i</sup> Mbandeni and they were still in the place of the [umbutho] under Mahlokohla. [p12] Yes, they stayed because they were loved by the king. They stayed at the place of the king<sup>j</sup>, until the king gave them a place<sup>k</sup>. Although he gave them a place<sup>l</sup>, they are under chief<sup>m</sup> Simelane at koNtjingila.

(PB) *Could you tell me anything about the Zulu raids, from Zululand into Swaziland?*

(SS) Our departure from kaZulu was \* \* <because of> an impi \* \* so that the Zulu impi came here \* \*. It was discovered that after our arrival we had entered this side<sup>n</sup>. The king then gave us this place<sup>o</sup>. When the king gave us this place<sup>p</sup>, he gave it so that we are a door, <through which> there is no other impi that will enter because we were heroes<sup>q</sup> in impi. The impi moved and moved this side, next to Hudehane<sup>r</sup> until it entered Mthambama<sup>s</sup>, until it eventually entered Lubuya<sup>t</sup>, <that is> where it [p13] finished off the kaNgwane people. It never entered here in our<sup>a</sup> <place> again because it knew us. \* \*

(PB) *Could you tell me about the route the Zulu used when they came in that raid?*

(SS) I cannot remember <because> when they attacked they did not come along this side because they realised that it is closed here. I just heard that they went until they entered Dumbe<sup>xiv</sup>. And when they came out of Dumbe, they then entered Mahamba<sup>xvi</sup>. And when they reached Mahamba, they continued<sup>b</sup>, heading across the Mkhondo<sup>xvii</sup>. And they then entered, heading for zihhehleri<sup>c</sup>, knowing that the Swazis [even if they are present], they will be at zihhehleri at Mtambama, where it was impi. They enter now in [p14] Lubuya where, on arrival, they found them there, all of them. Mntfwanenkhosi Ndlaludzaka<sup>xviii</sup> and company were left there, together with our fathers, Mbiko<sup>xix</sup> and company. Mbiko went there by just hearing that there was fighting. Then our people armed themselves and \* \* followed <them>. That is where our people<sup>d</sup> remained. The Zulu people then fled.

(PB) *Did the Simelane fight in the battle of Lubuya? Who are the main people that fought in Lubuya, which clans?*

(JS) The emabutfo who fought at Lubuya, are they from here?

(SS) They are from here, at koNtjingila. They are our people, from here at koNtjingila, there at Lubuya, helping the kaNgwane people there.

(JS) Yes, and the Mamba<sup>1</sup> people.

<sup>h</sup>Original has: *butseka*.

<sup>i</sup>Original has: *butheka*.

<sup>j</sup>Original has: *indawo*.

<sup>k</sup>Original has: *indawo*.

<sup>l</sup>Original has: *indawo*.

<sup>m</sup>Original has: *shifu*.

<sup>n</sup>Original has: *la*.

<sup>o</sup>Original has: *indawo*.

<sup>p</sup>Original has: *indawo*.

<sup>q</sup>Original has: *amaqawe*.

<sup>r</sup>siSwati pronunciation of Goedgegun, present-day Nhlalungano.

<sup>s</sup>Original has: *kithi*.

<sup>t</sup>Original has: *basha'(ya) unomphele*.

<sup>c</sup>zihhehleri (singular, *sihhehleri*): possibly a synonym for *imihhome*, caves or large holes.

<sup>d</sup>Original has: *bakithi*.



(SS)[p15] [And the Mamba people.](#)

(PB) \*\* *At this time, were they all part of the king's regiments?*  
\*\*

(SS)They were *emabutfo* of one king. The thing is just that they were ruled by chiefs.<sup>e</sup> \*\*

(PB) \*\* *Which clans were around this area?*

(SS)I do not know. This must be known to the Ngwane people, the Swazi. It is the Ngwane people who \*\* know \*\* which *izibongo* were here when they arrived, because we came after them, following them.

(PB) *When the Simelane people were still in [p16] [Zululand, which area of Zululand \\*\\* were they in?](#)*

(SS)It was Mpangeni<sup>h</sup>.  
\*\*

(PB)*And when they left Mpangeni, did they come straight here or did they stop?*

(SS) \*\* When we left Mpangeni we arrived <and> stopped on the other side of the Phongolo<sup>iii</sup> and we settled there. An *imphi* came there and fought until the death of our king, Mabonya. We left from there and came to the *ntombazane*, where we were *mema*<sup>a</sup>ing. Mancala<sup>iii</sup> was *mema*ing Bhozongo<sup>iv</sup>, the 0Ntjingila people, because we are the people who entered in that place<sup>b</sup>. Yes. [re: shifted sentence around ]

(PB)*Do you know anything about Ndungunye?*

(SS)*I know nothing, sir, sorry. I know nothing about [p17] [Ndungunye's story, it is the Ngwane people who may know about him.](#)*

(PB) *Who were the other children of Somnjalose?*

(SS)*Awu*, I do not know them, *nkosi*<sup>f</sup>, the children of Somnjalose are unknown to me. I know the king of Ngwane himself, Somhlolo, the one who is called Somhlolo, whereas he is Sobhuza I.  
\*\*

(PB)*Have you ever heard of a man, \*\* a prince called Ngwekazi<sup>g</sup> or Magwegwe<sup>hii</sup>? \*\**  
\*\*

(SS)No, I never heard anything.

(PB)*Do you know anything about a son of Somhlolo called Sigwegwe<sup>hii</sup>?*

(SS)I do hear that Somhlolo begot Sigwegwe. I do hear about him, but I cannot talk about his history<sup>d</sup> \*\* . I just know that he was begotten of [p18] [Somhlolo.](#)

(PB) *What could you tell me \*\* about Fokothi<sup>hiii</sup>, the son of Somhlolo?*

(SS) *Umntfwanenkhosi* Fokota, he is *umntfwanenkhosi* of kaNgwane. He is the father of Makhahleka<sup>lix</sup>, his other name is Jojo<sup>lx</sup>. That is where I am born[locative form - indicating time]. I,

---

<sup>e</sup>Original has: *boshifu*.

<sup>a</sup>(*ku*)*mema*: carry on the back.

<sup>b</sup>original has: *indawo*.

<sup>c</sup>*nkosi*: literally king. In some cases this word is used as a respectful form of address, and in such cases, its use derives from its significance as one of the *sinanatelo* of the ruling Dlamini.

<sup>d</sup>Original has: *umlandvo*.

Simelane, I am born of LaMakhahleka.<sup>c</sup> Fokoti \*\* was not killed for a dispute. He was killed because when the king Mswazi died, he arrived and *gida*<sup>d</sup> at the cattle byre and *gida*<sup>d</sup> and *gida*<sup>d</sup> and *gubha*<sup>e</sup> and *gubha*<sup>d</sup>. Then he went out from there and left without even going to mourn. It was then found <by> those who were at the *sigodlo*, at kaNgwane \*\* that, "Awu, *umntfwanenkhosi* is too angry, when he gets here <home> [p19] he will send out an *imphi*, which will kill us here.

(PB) \*\* *Did* \*\* any other princes get into trouble then \*\*? Where was Fokoti living at this time? \*\*

(SS) At Mahamba.  
\*\*

Fokoti was living at Mahamba and he was under, \*\* an *induna*, under *sesulamsiti*<sup>hi</sup>, \*\* Mswati's *induna*, Mshengu<sup>hii</sup>.

(PB) <Was there> anybody else who got into trouble at the same time because of Fokoti, any other clan or [p20] any other people?  
\*\*

(SS) Awu, I never heard <about that>. It may be known to the Ngwane people. I also heard this when *bogogo* was speaking.

(PB) \*\* *Can you tell me anything about Malambule*<sup>hiii</sup>?  
\*\*

(SS) They are people of Ngwane. All these are people of Ngwane, I know nothing about them. Malunge<sup>hiv</sup> is a *mntfwanenkhosi* who is begotten of Mbandeni.

(PB) *Were there any Suthu chiefs in this area when the Swazis were in Shiselweni. Have you ever heard of a man called Moyeni*<sup>iv</sup>?

(SS) [p21] No, I know nothing about Moyeni. I usually look there [re: note present tense] at Mdzimba, it is said that there used to be *beSutfu*. I shall not speak, it is said that they were *beSutfu* <because of> how they were living. [re: changed grammar]

(PB) *When the Swazis were at Shiselweni and the Simelanes were here, how far to the north did the Swazi control? How far* \*\* *did they control?*

(SS) It ends just here where I am.<sup>a</sup>

(JD) Yes.  
\*\*

(Y) At Hhulu<sup>hvi</sup>.  
\*\*<sup>b</sup>

<sup>c</sup>At this point of the interview there is laughter.

<sup>d</sup>*gida* (zulu verb): to dance.

<sup>e</sup>*gubha*, verb (*uku*)*gubha*: perform *umgubho* dance, celebrate.

noun *umgubho imigibho*: slow ceremonial dance-song.

noun *ligubhu emagubhu*: type of regimental chant; traditional musical bow with undivided string and calabash resonator at lower end, used for solo song accompaniment.

noun *sigubhu tigubhu*: calabash, gourd; drum.

<sup>a</sup>This sentence was said in a whisper.

<sup>b</sup>At this point in the interview a number of people are spoke at the same time.

(SS)[p22] That is where the Ngwane people are collected<sup>c</sup>. When they are here in Ngwane, it is *live* of kaNgwane. It used to end \*\* there at Hhulu \*\* - beyond Bab'tini<sup>dxvii</sup>. Where the king of Bab'tini was Lodlongo<sup>lxviii</sup>, the white person.  
\*\*

When they were still at Shiselweni, the *kwaNgwane live* was still at Mankanyane.

\*\*

It ended next to the *luSutfu*.

(PB) *What were the clans who were under Sobhuza at that time \*\*?*

(SS) Honestly, I do not know these people, as to who they were [p23] —<these>— that were in control there. You see when <the *live*> was still in Mankayane, it was the Maseko people who were there, when the king arrived at *luSutfu* — where he used to end — \*\* they were under the hand of Silo.

(Y) And the Mnisi<sup>lxix</sup>.

(SS) *Nhn*<sup>a</sup>.

(PB) *Do you know anything about how the Ntjangase<sup>lxx</sup> people came to be where they are? How did the Ntjangase people come into Swaziland?*

(SS) Honestly, I do not know anything about how the Ntjangase people came into Swaziland.

(PB) *When the Simelane people were here, what was their relationship with the Maseko, were they on good terms with the Maseko?*

[p24] \*\*

When the Swazis were still in Shiselweni?

(SS) We were on good terms with the Maseko when they were here because <when> they arrived they \*\* settled here. We were just on good terms, but there was nothing that remarkable to indicate how strong our relations were.

(PB) *Who was the name of the Maseko chief when the Simelanes came to this area?*

(SS) No, I do not know him, *nkhosi*.

(PB) *Do you know anything about Nkopholo<sup>lxxi</sup>, the son of Mswati?*  
\*\*

(SS) I just know him as *malume*<sup>b</sup>, but I do not know anything bad.

(PB) [p25] *Mbovane Fakudze<sup>lxxii</sup>, do you know anything about that one?*

(SS) Mbovane Fakudze is a senior *induna* who was appointed, he is *induna* of Nkhambule. \*\*

Mbovane Fakudze is a senior *induna* of the Fakudze of Lobamba *lomdzala* at Somnjalose's place.

(PB) *Do you know anything about Sandlane Zwane?*

(SS) I know that Sandlane Zwane<sup>lxxiii</sup> is *induna* of the king's residence at Ludzidzini<sup>lxxiv</sup>.

(PB) *Do you know how he died?*

(SS) I do not know anything about his death.

(PB) — *Kopolo was forced to leave Swaziland?*

---

<sup>c</sup>Original has: *kubutfwa*.

<sup>d</sup>*siSwati* pronunciation of Baberton.

<sup>a</sup>*Nhn*: exclamation of agreement.

<sup>b</sup>*malume*: maternal uncle; half-brothers of one's mother are also referred as a *malume*.

(SS)I cannot know anything about Nkhopolo, as to [\[how\] he abandoned Swaziland.](#)

(PB) *Do you know anything about Mamisa*<sup>lxv</sup> \* \* ?

\* \* [\[p26\]](#)

(SS)Mamisa is *umntfwanenkosi* of Sitjeni<sup>lxvi</sup>.

\* \*

*Mntanenkosi* Mmemezi<sup>lxvii</sup> is also of kaNgwane, but I do not know anything about him.

\* \*

(PB) \* \* *What was the name of the Zulu king or chief who forced Somhlolo to leave Shiselweni?*

(JD)He is saying do you still remember as to which was the Zulu king?

(SS)[\[p27\] That which was the Zulu king?](#) [\[re: english\]](#)

(JD)Tell him you do not remember.

(SS) \* \* I do not remember. The *nina*<sup>a</sup> of Ntshingila II is begotten of the *umntfwanenkosi* of Nyakeni<sup>lxviii</sup>. Yes.

(PB)*Has there ever been a dispute between the Simelane and any of the other clans around here?*

(SS)No. We never had a chance to quarrel with people because no *sihlangu*<sup>b</sup> was allowed to enter our<sup>c</sup> <place>, because we begat the king. All *zizwe* [\[re; note zulu form\]](#) of this<sup>d</sup> <place>. Chief<sup>e</sup> of this place, all of them were being killed by *izimpi* but they would flee to us <where> on arrival they would find safety.

(PB) \* \* [\[p28\] Did any Simelane women become mothers to the Swazi king, besides Somnjalose?](#)

(JD)Besides Somnjalose, are there any others of the Simelane people who were taken<sup>f</sup> by the king?

Or maybe another of our *makhosi*?

(SS) \* \* There is one , the *anti*<sup>g</sup>, the *nina*<sup>h</sup> of *mntfwanenkosi* \* \* Masumphe<sup>lxix</sup>.

\* \*

Masumphe, because she<sup>i</sup> is born by LaSimelane. \* \* She is the only one who was taken<sup>f</sup> by

Mahlukohla.

\* \*

(PB) [\[p29\] Do you know anything about LaMgangeni](#)<sup>lxx</sup> ?

(SS)I shall not speak anything about LaMgangeni. I do not know anything, all those people are Ngwane's people.

<sup>a</sup>*nina*: literally mother, but not necessarily a biological mother, could be any other female who is accorded the same status as one's mother.

<sup>b</sup>*sihlangu*: large battle shield.

*sihlangu senkhosi*: 'shield of the king', epithet applicable to every Swazi man.

<sup>c</sup>Original has: *kithi*.

<sup>d</sup>Original has: *laph*'.

<sup>e</sup>Original has: *i'khulu*.

<sup>f</sup>Original has: *tekwa*, literally take a wife; marry. Used when referring to a woman being married by a man, ie. a man cannot be *tekwa*'d.

<sup>g</sup>*anti*: *siSwati* adaption of the english word 'aunt'.

<sup>h</sup>*nina*: literally mother, but not necessarily a biological mother could be any other female who is accorded the same status as one's mother.

<sup>i</sup>'she' ie. the mother of Masumphe.

<sup>j</sup>Original has: *thatwa*. *siSwati* *tsatsa*, take, accept. [\[re: ch younhave a comment of how tsatsa is not used for marriage in siswati and therefoer this properly reflects a zulu usage - especially queen. BUT tsatsa is siswati for marrige p.102 Rycroft - I do not understand\]](#)

(JS)They are the Ngwane people.

(PB)*Have you ever heard of a chief called Nyamenja<sup>lxxxvi</sup>?*  
\* \*

*Who lived over near the source of the Mkhondo river?*

(SS)No, I cannot remember anything about him, Nyamayenja. I know nothing about him. I am just observing him, that he has built at that side \* \* across the Mkhondo, near Petili Tifu<sup>alxxxvii</sup> <at> Langelibalele<sup>lxxxviii</sup>.  
\* \*

I do not know Langelibalele. I know him in our<sup>b</sup> <place> in *kwaZulu*. These of Langelibalele [[p30](#)] of whom they were, I do not know them here in Swaziland.

(PB)*Have you heard of a \* \* big Suthu chief in Somhlolo's reign called Mngazi<sup>lxxxix</sup>?*

(SS)No, I do not know him, *nkosi*.

(PB)*Do you know anything about how Dingaan was killed, Dingaan the Zulu king?*

(SS)Dingane was killed by Mhlawuli<sup>lxxxv</sup>. They killed Dingane <when> they were quarrelling over the kingship because of the killing of Shaka and others. Trying to find out as to who could reign between the two of them. I do hear that king Ndungunye had an amazing heroism<sup>c</sup>. \* \* But his *nina*<sup>d</sup> put him down that he should do nothing with this heroism<sup>e</sup> which he had. He must let go and cool off.

(PB)*What was Ndungunye's kraal?*

\* \* [[p31](#)]<sup>f</sup>

(JD)What was Ndungunye's residence called?

(SS)<Ndungunye> who begat Ngwane<sup>g</sup>? I do not know what name it was called.

(PB)*Did the Simelane \* \* fight very often to defend this area \* \*?*

(SS)No. We never fought here in *kaNgwane* <in order to> take the *lizwe* by fighting. We were given it by the king of *kaNgwane*, Mbandeni.

(PB)---- *Ngolotjeni Ndwandwe<sup>lxxxvi</sup>. [create cross reference to Mgcoyiza p2 of Makhwili Simelane]*  
\* \* <sup>h</sup>

(SS)*E, Ngolotjeni. No, I do not want to speak. Yes, I do not know anything about Ngolotjeni Ndwandwa. I know that Ngolotjeni Ndwandwa is of the Mkhajwa<sup>lxxxvii</sup> [[p32](#)] there, just there at S'hluthe<sup>lxxxviii</sup>.*

(PB)*Could you tell me anything about Tsandzile, \* \* the mother of Mswati?*

(SS)*Hawu, I do not know anything about Thandile. \* \**

<sup>a</sup>*siSwati* pronunciation of Piet Retief.

<sup>b</sup>Original has: *kithi*.

<sup>c</sup>Original has: *buchawe*.

<sup>d</sup>*nina*: literally mother, but not necessarily a biological mother could be any other female that is accorded the same status as one's mother.

<sup>e</sup>Original has: *buchawe*.

<sup>f</sup>At this point in the interview there was a whispered consultation and then a number of voices spoke at the same time.

<sup>g</sup>In this context possibly refers to Somhlolo who was also know as Ngwane IV.

<sup>h</sup>At this point in the interview people were whispering in the background.

\* \*

(PB)---- Simelanes in Zululand?

(SS) Definitely, they are very many. They exist at Nkayanene<sup>lxvix</sup>, they exist at Trench<sup>a</sup>. You know him, that one is a Simelane. They are a big *sizwe*, they are too many. They are still chiefs<sup>b</sup> even now.

\* \*

(PB) [\[p33\] Are there any Simelane people who are still known at bukhosini<sup>f</sup>?](#)

(SS)<sup>d</sup> Who are known, known Simelane people? It is known here, me here.

\* \*

And those of Zandondo

(PB) *Ya. In the past \* \* – in the time of Somhlolo, in the time of Mswati, in the time of Mbandzeni – have the Simelanes ever had any dispute over who is going to be chief?* [re: left out more of sentence at \* \* in aid of clarity]

\* \*

(SS) [\[p34\] No, our people have not done that.](#)

(PB) *About the people, could you tell me about the people under Somcuba here?*

\* \*

(JD)---- Who built during the time of Somcuba in that vicinity. <Which> other *tive* <built>? \* \*

\* \*

(PB) *What was their relationship with the Nkhambule people?*

\* \*

(SS) Really, I cannot know anything. \* \* The Mamba people, the Lavumisa people<sup>xc</sup>, Thekwane<sup>xci</sup> [\[p35\] and it is those of Yikhotheni<sup>xci</sup>, Ndwandwa's place.](#) \* \*

\* \*

Yes, it is the Mngomezulu people<sup>xciii</sup>, it is the Nyawo<sup>xciiv</sup> people.

(PB) *No, no*

\* \*

The Nkambule people<sup>c</sup>, *they are not, they are not ...*

(SS) It is the people of *kwaSibande*, it is the people of *kwaMdluli*<sup>xciv</sup>, and then it is the *Khumalo*<sup>xci</sup> people, and it is then the *Nkhosi* people at *Bhakanome*<sup>xci</sup>.

\* \*

Who are the neighbours of the Simelane people? It is then the Mamba people – I have <already> counted the Mamba people.

(PB) \* \* *Were the Mamba here before the Simelane people came, or did they come after the Simelane people?*

<sup>a</sup>This word is not clear on the original tape recording, but could possibly be Utrecht.

<sup>b</sup>Original has: *mashifu*.

<sup>c</sup>*bukhosini*: locative form of *bukhosi*, the quality of kingship.

<sup>d</sup>At this point in the interview people were whispering in the background.

<sup>e</sup>The interviewer spoke these words in *siSwati*.

*kasibo*: they are not.

(SS)Those are people of this place<sup>a</sup>. I cannot tell you where they are because I also heard it being said that [p36] they are people of this place<sup>b</sup>. The Mdluli people arrived earlier, we actually found them here, those are people of kaNgwane. They have always been going with the king.

\*\*

(SS)And these Sibande people have always been *izinduna* of the king, they have been going with the king. We have found them in this *lizwe* of *kwaNgwane*. \*\*

(PB) *Who are you?*

(SS)I am Simelane, chief Simelane Simelane, the one who is speaking. Here my *libutfo*: I belong to Masotjeni. My years: I have 52 years \*\* .

(JD)You got the stories <from whom>?

(SS)I got the stories from *babe* Mhhonono, who is the elder one of my *babe*. Getting them from him who is the elder one and <who> knows everything. From our beginning and all our doing in *kwaZulu*. I was living with him, fetching water for him. He would tell me everything. He eventually died. He died whilst I was his *umntwana*. Living with him \*\* <I> would hear everything about the Simelane; it is just that I have lost some by walking about. But what I am saying — I am speaking <on behalf> of the Simelane people — we never attacked, we never fought anyone up to to today. It is just people who attacked but you will never see a Simelane ----

---

<sup>a</sup>Original has: *lapha*.

<sup>b</sup>Original has: *la*.

<sup>c</sup>Original has: *shifu*.

i. *koNtshingila*: Simelane chiefdom just south of present-day Hlathikhulu in central southern Swaziland.

ii. Simelane Simelane: of the Masotjeni *libutfo*. He was the Simelane chief at the time of the interview.

iii. John Dlamini: Philip Bonner was accompanied by the development officer attached to the District Commissioner's Office at Hlathikhulu, possibly named John Dlamini. ch: did the same person come to this interview with PB as the to Mndzebele interview at Mkhisini]

iv. Jozi Simelane: he received his information from his mother and grandparents.

v. Malindane: for more information on the Malindane, see appendix on *emabutfo*.

vi. Note that, in response to a specific question as to whether the Simelanes were chiefs or kings before moving to the Swazi kingdom, another informant Sikhulumi Zablon Simelane, claims that they were *emakhosi* (kings) (SWOHP, Hamilton series, Sikhulumi Zablon Simelane, 11-09-1985, here after referred to as SZS [p9]). Zablon Simelane went on to claim the king of *kaNgwane* gave the Simelane people the right to *gidza incwala*, and to absent themselves from the royal *incwala* at Lobamba [p25]. Also see [p28] where Mfanzana Mandlenkhosi Simelane claims that the Simelane *gidza'd incwala* jointly with the Mamba people, and then went back to *gidza* at *koNtshingila*. [ch: needs tense check in Zablon version - re: huh??]

vii. Simelane:

viii. Langa:

ix. *Ntshingila* (variant *Ntjingila*): according to Sikhulumi Simelane (SZS [p66-67]) his praises are as follows:

*Ntshingila* of the sun<sup>a</sup>,

*Gwamanda*<sup>b</sup> hyena of the wizard,

The red pond, it is as though it overflows, it washes,

At the other one are the boys of the Bhekeni people,

They are there at sunrise!

*Gida* at two *tinkundla*<sup>c</sup> at *kaGwegwe*<sup>d</sup>,

*Ntshingila* as if it is of *Zihlakulu*!

*Zulu*<sup>e</sup> which thundered down at *Lahuba*<sup>f</sup>

There was nobody, *Ntshingila*,

There was no child!

It thundered and took quickly those of *kaYeza*!



You who were sleeping in the dongas of Mgabhi<sup>g</sup>,  
 You are not finished,  
 The king is not finished!

<sup>a</sup> Original has: *kaLanga*, could mean of the sun, but in this case could refer to 'born of Langa' (see p.72, 549 present interview). Note however that the reference to sun resonates with line four of this praise.

<sup>b</sup> *gwamanda* the exact meaning of this word in this context is not clear:

*kugwamanda* (siSwati verb): doing something by force (eg. rape);

*ukugwanqwa* (isiZulu verb): to assemble or encircle;

*umgwamanda* (siSwati noun): an assembly, congregation or community.

<sup>c</sup> *tinkundla* (noun *inkundla tinkundla*): meeting place; place where cattle rest outside a cattle byre; in present-day Swaziland refers to the 40 constituencies of Swaziland.

<sup>d</sup> *kaGwegwe*: the Simelane *umphakatsi* in the *koNtshingila* area.

<sup>e</sup> *Zulu*: sometimes translated as 'heavens', the word refers more exactly to the aspect of the heavens concerned with rain; could also be a personal name.

<sup>f</sup> *Lahuba*: area just east of Mbulungwane along the road to Maloma, southern Swaziland.

<sup>g</sup> *Mgabhi*: according to Matsebula, *Mgabhi* was the name of a son of the early Swazi king, Dlamini. (Matsebula, *History* (new edition), chart opposite p.18).

*NguNtshingila kaLanga*  
*Gwamanda mpisi yomthakathi!*  
*Ziba sibovu, sinjengaphalala, sinanti siyageza*  
*Kulisinye esabafana bakaBhekeni!*  
*Bakhona nekuphuma lilanga!*  
*Gida nkundleni ezimbili ekaGwegwe,*  
*Ntshingila angathi kweZihlakulu!*  
*Zulu ladumela phansi kuLahuba,*  
*Kwakungenamuntu, Ntshingila*  
*kwangenaMntwana!*  
*Lidume lamthatha bushavushavu babakaYeza!*  
*Wena olele ezindongeni zakaMgabhi,*  
*awucedwa ayicedwa inkosi!* [ch: sisiwati already checked -14-4-1994]

x.Sibande (variant Sibandze): the grandfather of Bhozongo, and father of Mabonya, was also the father of Somnjalose.

xi.Note that in an interview with Makhwili Simelane he states that the Simelane came to Swaziland after the death of Mabonya (SWOHP, Makhwili Simelane, 05-10-1985, [p1]). [\[create cross reference\]](#)

xii.Bhozongo:

xiii.Ntshingila II: Sidlane Simelane confirms that Bhozongo was succeeded by Ntshingila ([pp14-15], SWOHP, Hamilton series, Sidlane Simelane, 09-07-1983, here after referred to as SS), while Sikhulumi Simelane confirms the genealogy as far back as Sibanda (SZS [p2]).

xiv.endnote here with ethnographic info on burial practices.[some thesis ?bostwana?? about burial practices]

xv.Lojiba:

xvi.Somnjalose:

xvii.According to Sikhulumi Simelane, Bhozongo referred to Somnjalose as '*anti*' (aunt). This narrator also claimed that Somnjalose was not a daughter of Mabonya, but was born of some-one older (making Sibande a likely candidate) (SZS [pp19-20]).

xviii.Mbandeni: appears to refer to the Swazi king Mbandzeni. However, the rest of this interview and other sources suggest that the Simelane were given a place to settle before the reign of Mbandzeni.

xix.According to Sidlane Simelane, the Simelane were given the *live* of *eZulwini* (ie. the Ntshaneni area) (SS [p10]). According to Sikhulumi Simelane, Maweni was given the *koNtshingila* area (SZS [p27]). Sikhulumi Simelane claimed that the area was widened by Bhozongo who removed people from it "with a knife, with a spear" [p23]. Sikhulumi Simelane was not aware of a site called *eZulwini* occupied by the Simelane [p24]. Another informant present at the interview with Sikhulumi Simelane, Mfanzana Mandlenkhosi Simelane, claims that after leaving the Simelane home, Nkalaneni, the Simelane went to Hluthi where they stopped for a short time before continuing on to join other Simelane at *koNtshingila*.

xx.Mahlokohla: this is another name for King Bhunu (Ngwane II), the son of king Mbandzeni, father of King Sobhuza II.

xxi.According to Sidlane Simelane, the first Simelanes to leave *kwaZulu* did so under Maweni. They left the Zulu area, because they were fighting with the Buthelezi (SS [pp2-3]). According to Sikhulumi Simelane, the Simelane left *kaZulu* because of the death of the Simelane leader Mabonya, the son of Sibandze (SZS [p2]). Sikhulumi Simelane refers to a fight between the Simelane and the Ndwandwe under Zwide. In his version, the Simelane left for the Swazi kingdom after the death of Mabonya (SZS [pp.6,7 & 67]). Another informant in the Sikhulumi Simelane interview, Mfanzana Mandlenkhosi Simelane, claims that the Simelane people left Nkalaneni, near Nkandla, because of the wars of the Mandlakazi [p34] (the Mandlakazi were a section of the Zulu royal family in command of the north-eastern reaches of the Zulu kingdom, including the area previously occupied by the Ndwandwe) (SZS, 09-11-1983). See also published interview with with Makhwili Simelane [create cross reference to B\(92\) \[p3\]](#).

xxii.Maseko;

xxiii. Shiselweni: area in southern Swaziland extending south as far as the Phongolo river and eastward to the Lubombo mountains. It was occupied by the early Swazi kings, Ngwane and Ndvungunye, and by Somhlolo in the earliest phase of his reign where he had a residence near present-day Mhlosheni.

xxiv. Mdzimba:

xxv. Zombode *phambili* (variant Zombodze *embili*): Ngwane's principal residence in southern Swaziland, the exact situation of which is as yet a matter of debate amongst historians. [re: Zombodze *emuva* is where Ndvungunye/Ngwane *didza'd incwala*, faces Mzisangu river, *indlovukati* was LaMndzebele, also known as LoMvimbi but also mention of LaKhubeka known as LaMelusi - this interview ]In modern Swaziland, there are two sites known as Zombodze: the one lies east of Lobamba in central Swaziland; the other is located in southern Swaziland, approximately 10 km south-west of Mhlosheni [CH: *mbili emuva* - needs our close attention]

xxvi. Sidlane Simelane claims that the first Simelane to follow "the sisters" to *khonta* to Somhlolo was Maweni (SS [p10]). He then confirms that the Simelane, as a 'sive', was pushed north by the Zulu people [p9]. In this version, Maweni then returned to the Simelane country to fetch the Simelane kingship, viz Bhozongo (SS [p13]). Sikhulumi Simelane notes that some Simelane remained behind in the Zulu kingdom (SZS [pp3-4]). Sikhulumi Simelane also confirms that Maweni, of another house, was the first to go to *kaNgwane*. Then Maweni fetched the rightful heir, Bhozongo (SZS [pp21-22]).

xxvii. Sidlane Simelane notes that the Simelane consider themselves to be Ntungwa [p5], with the *tinanatelo* 'Simelane, Ngwane, Mntungwa, Ndlebezimcewana, *naboLokotwako*, *naboNkhosi*' (SS [p6]). He goes on to note that the Simelane originated 'rolling in a *silulu*' (SS [p25]).

xxviii. Mankanyane: this town lies about 36 km south west of present-day Manzini.

xxix. *luSutfu*: river that transverses central Swaziland, and joins the Phongolo river.

xxx. Mango people:

xxxi. Masuku people: could be the common Swazi *sibongo*, Masuku. Note however that a grandson of Somhlolo's, the son of Ndabambi was Masuku (Dalmini).

xxxii. Mtjakane (variant of Ntzakane):

xxxiii.Nkhambule (variant Nkambula): a common Swazi *sibongo*. According to Matsebula, the Nkhambule fled to the Swaziland area during the reign of Mswati, and were given protection there, becoming one of the groups known as the *emafikamuva* (*History* (new edition), p.42). Kuper also lists the Nkhambule as *emafikamuva*, but describes them as a Sotho group (*African Aristocracy*, p.233). Other informants indicate that the Nkhambule people originated at Godlwako just south of Swaziland's southern border with South Africa (see for example, SWOHP, Bonner series, Masibekela Nkhambule (typescript), 24-4-1970; Vilakati series, 21-8-1992; Sithole series, 24-8-1992).

xxxiv.Ndlangamandla:

xxxv.Mandlovini: [area]

xxxvi.Somcuba: eldest son (*lisokanchanti*) of Somhlolo and his first wife, LaMndzebele. Somcuba who was very powerful during Mswati's minority. At first he supported Mswati. Later he became estranged from him and was forced to retreat from Mswati to Boer protection. He was eventually killed by Mswati's army (Jones, *Biog.*, pp.182-183).

xxxvii.*etjeni laNgwane* (rock of Ngwane also known as *litshe lejuba*): lies about 35 km outside the present-day town of Pongola, along the road to Piet Retief and just outside the Swaziland border with South Africa. The rock of Ngwane is recognised as being of special significance to the Swazi kingship and features prominently in oral traditions. Although located in South Africa it is care for by a custodian appointed by the Swazi king.

xxxviii.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 Somhlolo called his headquarters Lobamba, when he built it in about 1820 near the Mdzimba mountains. It is now sometimes referred to as Old Lobamba.

xxxix.According to Sidlane Simelane, the Simelane people *khonta'd* the Swazi king as [great warriors] (SS [pp22&47]). According to Sikhulumu Simelane, when a Simelane woman married a man of kaNgwane, no *umngan* beast (beast presented by wife's family to man at marriage) was given (SZS [pp48-49]). Instead, the 'stick of rainfall' was given, with the promise that when the Simelane had cattle, they would redeem the stick with a head. Then the Simelane got the cattle but the Ngwane refused to part with the stick (SZS [p49]) and plotted to kill the Simelane so that no-one would know where the stick came from (SZS [p51]). But the Simelane were tipped off and eventually a fight was looming [p53] on the mountain of Kwedzeni (area near present-day Hlathikhulu). When the Ngwane saw the Simelane they realised that they were not adequately equipped. Finally, Sikhulumu Simelane assersts, the Ngwane people were defeated by the Taba people (a subsection of the Simelane people). The Ngwane then went off to divine and were told to get the *intelezi* (protective potion) from the Taba.

xl.Zandondo: in an interview Mjohane Simelane gives a lengthy account of the emergence of this section of the Simelane and their connection with the Ndwandwe under Madzanga (SWOHP, Bonner series, Majohane Simelane, not dated, at Zandondo). [create cross reference to Sam Mkhonta edit \[p15\]](#)

xli.Hlaleneni: about 12km south west of the present-day town of Hlathikhulu.

xlii.Hudehane: present-day town of Nhlangano (previously called Goedgegun).

xliii.Mthambama: mountain about 8km north-east of Hlathikhulu near source of the Lubuya river.

xliv.Lubuya: river which runs between Mstambama and Mavukotfu hills in the Shiselweni district, about 11km north-east of Hlathikhulu village (Matsebula, *History* (new edition), p.31). In c.1836, during the reign of Somhlolo, a battle between the Swazis (under the command of Mngayi Fakudze) and the Zulu (under the command of Masiphula Ntshangase) was fought on the river banks. The battle resulted in a Swazi victory.

xlv.Dumbe: area 5km south-east of the present-day town of Paulpietersburg.

xlvi.Mahamba: mountain and border post in southwestern Swaziland.

xlvii.Mkhondo (variant of Mkhondvo): river and area around it, 25km south of Manzini. The Mkhondo river flows into the *lu*Sutfu river. This river rises about 30 km west of Piet Retief in the Transvaal and enters Swaziland north of Mahamba in the southwestern part of the country. It flows in a north-easterly direction and joins the *lu*Sutfu river in the vicinity of Sidvokodvo.

xlviii.Ndlaluzaka: [umntfwanenkosi]

xlix.Mbiko:

l.Mamba: a common Swazi *sibongo*. The Mamba people claim a common origin with the Swazi royal house and derive their name from an early ruler of their own line, called 'Mamba'. The Mamba chiefdom is located in central and eastern southern Swaziland.

li.Mpangeni (Empangeni): present-day South African town in northern Natal, situated on the Mhlathuze river; also used to refer to area on northern coast of Natal between Eshowe and [?????not on card]

lii.Phongolo: this river rises in the Drakensberg mountains south and west of the present-day South African town of Piet Retief, and runs eastwards almost parallel to the southern border of Swaziland. It flows through the Lubombo mountains to join the *luSutfu* river in forming the Maputo river that enters the Indian Ocean in the Bay of Maputo.

liii.Mancala:

liv.This is a reference to the fact that Bhozongo was still a child.

lv.Ngwekazi: According to Kuper, Ngwekazi was a son of Somhlolo (*Survey*, p.54). Matsebula lists him as a brother of Somhlolo (*History* (new edition), chart opposite p.18). Forbes talks of a brother of Somhlolo, Ngwekazi, assuming control of the Shiselweni area (FC, vol 37, no4c, Forbes, *History*). Bonner, drawing on Forbes [ch lets ask pb] suggests that Ngwekazi mounted a challenge to Somhlolo at the time of his accession to power (*Kings*, p.28).

lvi.Magwegwe: According to Bonner, (*Kings*, p28) drawing on Bryant and Honey, Magwegwe was a brother of Somhlolo who usurped the latter's position in southern Swaziland, when the king retreated northwards.

lvii.Sigwegwe: we have been unable to find further information on this man.

lviii.Fokothi (variant Fokoti): the only Fokothi whom we have been able to trace was either a brother of Malunge (one of Somhlolo's brothers) or a son of Somhlolo, who conspired against Mswati (Matsebula, *History* (new edition), chart opposite p.18).

lix.Makhlahleka:

lx.Jojo:

lxi.The first and second wives of the king, are drawn from the Matsebula (the right-hand queen) and Motsa (the left-hand queen) and both are known as *sesulamsiti*. They both fulfil a specialist ritual role (Kuper, A.A., p.80). The *sesulamsiti* referred to here, is probably a Matsebula queen, since the Matsebula are located close to Mahamba. Derived from, *ukwesula*: to wipe away; *msiti*: darkness, charred medicines.

lxii.Mshengu: according to Velamuva Malinga, Mshengu Mdluli was the name of a chief sent by Mswati II to Mashobeni, to barricade Swaziland against Zulu attacks. Mshengu was also placed in charge of the Mabuza people, who were sent to Mashobeni for the same reasons (SWOHP, Bonner series, Velamuva Malinga, 29-05-1970).

lxiii.Malambule: son of Somhlolo and LaVumisa. Malambule was nominated as Somhlolo's heir. When this was resisted by Somhlolo's councillors, he was appointed Mswati's regent instead. During the time of the minority of Msawti II, Malambule was accused of plotting to kill Mswati and a major power struggle ensued (Bonner, *Kings*, p.47).

lxiv.Malunge: according to Bonner, Malunge is a son of Somhlolo who was assigned a chiefdom by Somhlolo in central Swaziland (*Kings*, note 123, p.268; p.33). [pb to elaborate]

lxv.Moyeni: the chief of one of the branches of the Magagula people, living at Bulandzeni, before the arrival of the royal Ngwane. He was defeated by Somhlolo in the 1820's when the Ngwane occupied central Swaziland (Bonner, *Kings*, p.31). According to Magida Magagula, Moyeni was a half brother of Mnjoli Magagulu (SWOHP, Bonner series, ???). [create cross reference to Magagulu interview \(and Mamba?\)](#)

lxvi.Hhulu: area across the Ngwenya (Crocodile) river in north-eastern Transvaal.

lxvii.Bab'tini (Baberton): present-day town in South Africa.

lxviii.Lodlongo: [re: white person]

lxix.Mnisi:

lxx.Ntjangase (variant Ntshangase): a common *sibongo* in Swaziland. The Ntshangase people arrived in Swaziland in 18[???], under the leadership of Masiphule Ntshangase, and *induna* of the Zulu king Mpande. The Ntshangase colonised an area of southern Swaziland just north of the Phongolo river.

lxxi.Nkhopholo (Nkopholo, Nkhopolo): second son of Mswati II, born in 1845, of Lozinyanga Matsebula, the *sisulamisiti*. Barred by his mother's status from the succession, he enjoyed a privileged position, but became estranged from Mbandzeni. Nkopollo, a co-conspirator with Sandlane Zwane in a plan to kill Mbandzeni, eventually fled to the Transvaal (Jones, *Biog.*, pp.171-172; Matsebula, *Hist.* (new edition), p.342).

lxxii.Mbovane Fakudze: son of Mngayi, was the *indvuna* of the Nkhanini royal residence under Sisile Khumalo. He led the Swazi contingent which fought for the British against the Pedi in 1879 (Jones, *Biog.*, p.216).

lxxiii.Sandlane Zwane: an important warrior and statesman, serving several kings from Mswati to Mbandzeni. He was senior *indvuna* at the royal village of Ludzidzini, residence of the *Ndlovukathi* Tsandzile. He was accused of plotting to kill Mbandzeni and was killed.

lxxiv.Ludzidzini (variants Didini, Ludidini also possibly Hlililini): there are a number of sites of this name in Swaziland.

i) According to Sam Mkhonta, "Ludzidzi" was a residence of Ndvungunye (SWOHP, Hamilton series, 04-07-1983).

ii) The informants Giba and Mnkankoni list "Didini" as a residence of Somhlolo and of Mbandzeni (*J.S.A.*, vol. 1, Appendix 2. See also Appendix 1, and evidence of Giba).

iii) According to Matsebula, Ludzidzini was the name of Mswati II's umphakatsi, and the residence of his mother Tsandzile. This Ludzidzini was situated at Ludzeludze, half-way between Zombodze and Matsapha schools in central Swaziland and was under the governorship of Sandlane Zwane (*History* (new edition), p.38; Grotpeter, *Historical Dictionary*, p.18).

iv) Ludzidzini is also the name of the royal residence of the present king of Swaziland, Mswati III, just south-east of Lobamba in central Swaziland.

lxxv.Mamisa: Jones suggests that a man who sheltered Mbilini, and was referred to as 'Mamiesa' by a British official in 1881, was probably Memezi (see endnote lxxvii). Also note that there is a book, titled, *Mamisa, the Swazi warrior*, by Allister Miller published c. 1933.

lxxvi.Sitjeni:

lxxvii.Mmemezi (variant Memezi): son of Mswati and probably a full brother of Mbilini with whom he fled Swaziland in 1866.

lxxviii.Nyakeni: name possibly derived from *nyaka*, meaning i) season, year pancreas; ii) sweetbread iii) ruffled, disturbed object (Doke and Vilakazi, *Dict.*, p.617); or *inyakeni*: spoon bag (Bryant, *Dict.*, p.462); or *i(li)Nyaka (amaNyikwe)*: a thoroughly, lazy indolent person (Bryant, *Dict.*, pp. 762, 469).

According to a number of James Stuart's informants, Nyakeni was an insulting epithet applied to the speakers of a particular dialect (*tekela*) akin to that of *siSwati*, who were resident in southern Natal. (*J.S.A.* vol. 1, p.18, evidence of Dinya; vol. 2, p.5, evidence of Madikane; vol. 3, p.227, evidence of Mkotana).

There are two sites of this name in modern Swaziland: (i) area about 13 km north of present-day Manzini (ii) area about 3 km north of Nhlanguano in southern Swaziland. This is also the name of a royal residence on the south bank of the White Mbuluzi about 13 kilometers north of Manzini, built by [whom??].



lxxix.Masumphe: son of Mbandzeni and Ncenekile Simelane.

lxxx.Sisile Khumalo was daughter of Mgangeni, who chose Mbandzeni as new heir after the death of Ludvongo.

lxxxi.Nyamayenja: son of Somhlolo who came into contact with the early missionary Allison, and who had close contact with the neighbouring Zulu kingdom (Jones, *Biog.*, pp.173-175).

lxxxii.Piteli Tifu (Piet Retief): present-day town in South Africa, close to the south-western border of Swaziland.

lxxxiii.Langalibalele: the area occupied by Nyamayenja who expanded southwards across the Phongolo after 1848 when Langalibalele and his Hlubi people were forced to move into Natal (Jones, *Biog.*, p.174).

lxxxiv.Mngazi Maseko: son of Cece, married LaMbombotsi, daughter of Somhlolo, and who was later attacked by the Swazi king (in some accounts by Somhlolo and in other accounts by Mswati II) at or near Mawelawela island (Jones, *Biog.*, p.389).

lxxxv.Mhlawuli: we could find no further information about this man.

Dingane is generally thought to have been killed by a Nyawo person. According to Jones, the arrival of Dingane in the Swazi area was reported by one 'Hlekiza'. On the order of Mswati, Dingane was killed by a group of Swazi warriors (under the command of Nondawana Mdluli) and Nyawo warriors (under the command of Silevane Nyawo) (Jones, *Biog.*, p.280). According to Bonner, Dingane's presence in the Sankoleni area was reported by the Nyawo to Sonyezane Dlamini. With the support of the Nyawo, Sonyezane attacked, and Dingane was killed by Silevana Nyawo (brother to the acting Nyawo chief) (Bonner, *Kings*, p.44).

lxxxvi.Ngolotjeni Msane: an Ndwandwe chief who sought and gained refuge in the Siselweni area of Swaziland from Somhlolo after the defeat of the Ndwandwe by the Zulu army. He is said to have lived near modern-day Mhlosheni under Mgcoyisa Khumalo, and when the Zulu attacked Shiselweni, he remained behind to face the attackers

lxxxvii.Mkhatjwa (variant Makhathswa): a *sibongo* associated with the Ndwandwe.

lxxxviii.Hluthe (variant Hluti, Sihlutse): a town located in central-southern Swaziland, about eight miles north of the South African border.

lxxxix.Nkayanene: Sidlane Simelane claims that the Simelane people resident in Swaziland originated at Nkalaneni in *kwaZulu* (SS [p2]). On [p4] Sidlane notes that Nkalaneni was near Magudu. Mfanzana Mandlenkhosi, gives Nkalaneni as at Nkandla (SZS [p ]).

xc.LaVumisa people: LaVumisa was an Ndwandwe woman who went with Tsandzile as an *inhlanti* and who bore Malambule, Thekwane and possibly Sidvubelo. Her sons revolted against Mswati in 1847 and fled to the Zulu kingdom. When Tsekwane returned to Swaziland in 1893, he was given an area in the south-west of Swaziland, known as *kaLaVumisa* (Jones, *Biog.*, p.443).

xcii.Thekwane: see endnote xc.

xciii.Yikhotheni (variant form of Zikhotheni): area about 3km south-east of present-day Mhlosheni in central southern Swaziland. A section of the Ndwandwe people, the Nxumalo, presently have a chiefdom in this area. LoMawa, the mother of Sobhuza II, came from this area.

xciiii.Mngomezulu people (variant Mngomethulu): chiefdom located in the Lubuli area of south-eastern Swaziland near Nsoko. Mngomezulu people are also found astride the Lubombo in the Ngwavuma district of Natal.

xcv.Nyawo people: The Nyawo chiefdom lies astride the Lubombo mountains between the Phongolo and Ngwavuma rivers.

xcvi.*kwaMdluli*: place of the Mdluli (see endnote lxii).

xcvii.Khumalo: a Swazi *sibongo*. Originally the Khumalo were inhabitants of northern Natal, south of Magudu. Today the Khumalo chiefdom is located just north of Hlathikhulu.

xcviii.Bhakanome (possibly variant of Bhanganoma): a site of this name is about 50km due south of LaVumisa in South Africa. According to Kuper, an area of this name in Swaziland was under Matsafeni Nkhosi (*Survey*, p.62).

[create cross ferenece to Simbimba Ndlela royal interview \[p39\]](#)

Date of print out: 19 4 2016

- we need to pin down the exact location of the Simelane *imiphakatsi* on a filed trip
- rather use *kuphela* than 'that is all' - important narrative device. DECISION (ch & re): many similar devices used we will use give attention to these but use english format
- We have to watch our english, that we do not put subject clauses at the end of sentence. "They were clever, these grandfathers of mine".
- Do not indicate ee, um, or were somebody is stuttering
- should we not make a decision about spelling of 'sh' or 'tj' ie Mkatshwa or Mkatjwa, Ngolotsheni or Ngolotjeni

Jotters	CH1	PB read	CH2	RE enter	edit	edit	edit
2	no		yes	yes	ch re		

experimental draft

experimental draft