

BONNER Series

Simelane History

by Mjohane Simelane

Place: Zandondo

Date: ?

Book I

Exercise Book  
Skryfboek

ENa

Feint  
32 page





Handwritten text in a non-Latin script, likely a South Asian language, written on lined paper. The text is arranged in approximately 25 horizontal lines. The script is dense and appears to be a form of Devanagari or a related script. The ink is dark, and the lines are clearly visible. The text is mostly illegible due to the cursive nature of the handwriting and the fading of the ink. There are some faint markings and a small symbol on the left page, but the primary focus is the dense text on the right page.



2 Mine Ligama Lami Ngingu Mjohane  
 My name is Mjohane, I am  
 Ngiwaka Simelane, e - loku Lengikukhulamako  
 a Simelane, e - what I am speaking  
 Ngangikuwa kubabe sicoca nje nokoke ngise  
 about I heard it from my father; we were  
 NgaMntjwana, kulalela kweMntjwana  
 just talking though I was a child, last evening  
 akufani nekulalela kweMntju lomdzala  
 skills of a child is not like of an elder  
 losakhulile. Ngayena labeka ngi cocela  
 person. He is the one who was  
 Ngalomlandvo walapha kitsi kitsi  
 telling me about our history, that  
 Savelaphi e - sase size sibe khona  
 we did come e - that we are here  
 kule live kwakona telephi e - kwetacala  
 in this land, what was the matter e -  
 nje kitsi Sacamuka Kabo njingila  
 at first is that we came from Kabonjingo  
 Sita Sihamba, Gogo nene Lowe suka  
 la, Gogene who was carrying  
 Ne mntjwalo kitsiwa kwaphuywa umkhaya  
 umntjwalo they said they went out to  
 kwayo phengalwa, kwabulwa emalanga  
 smell out, they smell out a witch for  
 Lanatsatfu, Na kuphela lamalanga lamatsatfu  
 3 days after 3 days the traditional healers  
 solo zibanuka izinyanga, Kwase kuthi  
 smelling them out, after the fourth day  
 wakuphela leli lesine Kwase kunukwa  
 they smell out →



umntfwarakabo Lemncane lowelama yena  
 his younger brother, who comes after him,  
 nazi nuka yena se wa yabulawa kutsi  
 after smelling him out he was killed, yet the  
 laba labanye ababulawa. nase utsi lotho tho  
 others were not killed. My great grand  
 awa kasho kutsi tafuna kubulala mine  
 parent said awa that means they want to kill  
 wase uyasuka uyahamba ke, empelesi  
 me then he left, in fact to the  
 enkhosini Ngingasho kutsi kwaku ngu Msayi  
 INKHOSI I can say that, it was Msayi,  
 Ngoba logogo betakulilo lotho tho wami  
 because this gogo was very old. My great grand  
 akahlalanga Sikhathi Lesindze kufika kwathe  
 parents did not stay for a long time when  
 lapha ekhosini wathi efika wase usheshe  
 she came to the inkhosi, when he came  
 uyafa Masinyane Sekusala logogo uyise  
 she died immediately, then this gogo the  
 wa babamdokane Loyinyanga. Kwabona kala  
 father of, father Mdokane who was a traditional  
 kuthi logogo uyinyanga yenkhosi nazi  
 healer. It was realised that this gogo is a traditional  
 imithi lapha ekhosini ukhipha imphi ihambe  
 healer of inkhosi, he takes out the army and  
 iyoklasela. Nayiklasela imphi ifike iphumelele  
 go to fight, when the army goes out to  
 lapho iyoklasela khona, kanye baka Ndwadwe  
 fight it conquered where it was fighting, there were  
 lese akhandzara nabo lapha Seyithi inkhosi  
 the Ndwadwes he found there, then the inkhosi



ngoba ninge mavela ngehlanye nine lulwimi  
 said because you came from one direction and  
 Lwenu Luyevana Saleni hamba nibhete  
 you can understand ones language then  
 ngehlanye nizwa kutsi beta hamba bakha  
 take one direction, I heard that they were  
 bahambe bakha baze bawele inkhomozi  
 building homestead as they were going until they  
 Leligama Lalendawo ngizwa bahle balisho  
 crossed Nkhomazi, the name of the area, I heard  
 labanye nabase thukako bathi asibuyele  
 people saying it, others when they insult us they  
 ka thoyintaba nabefikatele kwahlalwa kwaba  
 say we must go back to thoyintaba, on arrival they  
 kule nalaba buka Ndadwe laba be  
 stayed in peace with the Ndadwes, the one of  
 Bulandzeni kwahlalwa kwaba kule logogo  
 Bulandzeni, They stayed in peace, this gogo she  
 vele awazi umuthi, yokulwa, akhapha  
 really knew muti, for fighting, taking out the  
 impi ibuye nezinkomo, Zapha befika  
 army and came back with cattle. That is where  
 bahlukana khona nabo kuzo kuyovela  
 they splited such that this Zandondo  
 lo Zandondo, base baphanjwa tiswa kutsi  
 came out, they then clashed because this  
 Logogo wathi hawu kepha bondadwe  
 gogo said hawu! you the Ndadwes can you  
 beningase ningezele lokuthi ngibonika  
 do me this thing that I give you my  
 lezihlahla zami e -- ngithi na ngininike  
 Muti e -- after I have given you



Lezihlaha zani nihlasale Niphumelele  
 my muti and you go out to fight and you  
 phela nani Ningibone Bathi laba angete  
 win, you must also thanked me. They said we cannot  
 Sikubonge base layacabana base bayahlukana.  
 thank you, they then clash and they spited.  
 Abethi babe Ngoba abene Mgadleleni  
 He said father because he belonged to  
 Libutho lakhe, Uthi Muhlazana Kuthathwa  
 Mgadleleni by Libutho, he says on the date they  
 Lezinkhomo lababana bakhanda alusile  
 take away the cattle they find him looking  
 akhunge izinyoni lapha egeulwini. Kwachamuka  
 after the cattle and had tied binds on the side of  
 indonda yeza bababili uthi Lelenye yaka  
 his thighs. Then two men came, he said one's  
 Sengwa uthi Lelenye akayazi; uthi yefika  
 Surname is Sengwa and he doesn't know the  
 Lendonda yamshaya lapha ehloko  
 other, he said he knew this man he came to him and  
 ngemzaca wezinkhomo yathi phamu phamu  
 beat him on the head with a cattle stick.

1 Luthi Lwenduku

stick for a knob-kerry

2 emhhe Luthi Lwenduku, wase uyakhala  
 emhhe a stick for a knob-kerry, then this man  
 lobabe. Nayimshaya Lendonda wase uyakhala  
 cried. When the man beats him he cried and  
 ulandela Lezikhomo laba hamba nazo,  
 he followed the cattle which are taken away from  
 Seyithi Lendonda yaka Sengwa thula Sime lane  
 him, then this man by the surname of Sengwa said



abaka mubulali uyikho uyaphila kucabeme  
 don't cry Simelane they have not kill your father  
 emakhosi ondwana, wase nya suta  
 it is only emakhosi who are clashing. Then this gogo  
 Logogo Le uza lapho nake fika  
 moved from there and came here, when she  
 la wathanda Lenzamo iyaka inkhosi kati  
 came here she found that this place belonged to  
 LaShelemba unakabo Malamba. Nake fika ke  
 inkhosi kati LaShelemba a sister to Malamba. When she  
 la utlu nyokhonza kule inkhosi kati  
 came here she tried to khonta to this inkhosi kati  
 Naka khoza kule inkhosi kati, ithi inkhosi kati  
 when she khonted to the inkhosi kati, the inkhosi kati  
 wozani nga munye ngamunye utheke Logogo  
 said come one by one, then this gogo  
 e- awu nkhozi zingenza ngamunye  
 said e- awu nkhozi how can we come one  
 Kanjani Njengoba ngiza ngesille  
 by one because we are not fighting and I am  
 Sikhulu Lesive Lengiza naso kuyange  
 coming with a great nation. I cannot  
 hlula wase nyahamba nya enkhosini  
 do it, he then went to the inkhosi  
 kuMswati iyefika ke inkhosi iyama mulela  
 to Mswati. the inkhosi accepted him because  
 Njengoba beka yi nyanga yayo, angamunye  
 he was his with doctor, he was a honest  
 lots embekile enkhosini, yamnika ngudluli  
 person to the inkhosi, he gave him ngudluli  
 licasa lakhe, kwase kuba ngu Majazi  
 his messenger, then it was Majazi



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waka Ginidza Lapha e Moneni umasa  
Ginidza there at Moneni, the son of  
wa Maphahla. Noma ngito pheSisa nje waka  
Maphahla. Though I will lie he is a  
Mthethwa uyise wa Mandanda. Sebayefika Lapha  
Mthethwa the father of Mandanda. They came here  
beza ngenama Lenkhosi, bayefika ke beza  
on the instruction of inkhosi, coming on the  
ngengama Lebukhosi bayasikelewa Lenda wo  
instruction of inkhosi they were given this area  
Lapho Sekuvela lo zandondo khona ke, kuthi  
that is where Zandondo emerge, these  
Laba baka Zandondo. Ithi inkhosi bamikise  
of Zandondo. The inkhosi said take  
le uyo basi kela ngoba ngenamahamba te  
them there and give them land because they  
enkhosi. Ngulapho kwavela zandondo khona.  
are stranded people for the inkhosi. That is where Zando  
kulokunye ne Mabhuna kutsi ase avela  
ndo emerge. On the other as to how the Mabhunas  
njani Lapha ngangivele ngikhuluma  
emerged there I was talking about something I  
Lengingakwazi. Angazi kuthi avela njani  
don't know. I don't know as to how the  
e Mabhuna kule live vele ngangivele nanga  
Mabhunas came to this country, really I will be  
bengingabikho Naba bebanga chazi kutsi  
lying, I was not born then and they did not explain  
ema bhuna avela njani, Lebengikwazi nje  
as to how emabhuna came here, what I just  
bengivakuthi besuka ngale ngaphesula  
heard is that they had built above there



bebakhe Khona Sebacho Shwa Ngu Mabhala.  
They were chased by Mabhala.

e - Kase naye umnamzane uyise wababa  
e - was still umnamzane, their  
abachosha Lamabhuna bafike babeka lapha  
father chased them away, the Mabhunu  
izindlu enkca Sebaya ngetuya Lokuze  
put their house up there, they move.  
Lokwe wuka baze bazafika lapha bachosha  
gradually until they came here, they arrived  
Ngemabhunu. Awa Lokusho kuthi angu  
here because they were chased by the Mabhunu.  
boni Lokunye Shongwe Lengingaba chubeta  
Awa that means Shongwe I don't see any  
Ngako.

thing else I can continue with.

1 Ake ngi bute Simelane Na usho Kucoshwa  
Let me ask Simelane if you say they  
Ngemabhunu usho kutsi Lamabhuna abelwa  
chased by Mabhunu you mean the Mabhunu were  
wabo yini, awuka beki kahle nje khona  
fighting them, you haven't put it clear just  
Lapho kuvakale kutsi abebachosha nje  
there. It is heard that they were chased  
emphini Noma abebachosha njani.  
in a war or how were they being chased.

2 Cha, bekungasiki emphini, Shongwe  
No, it was not in war, Shongwe, I had  
be se kwakhiwe, Lamabhuna asathengile,  
forgotten, they had built already the Mabhunu  
Noma besathengile Noma beze njani angazi  
had bought (the land) or how they came here,



Angisho njalo, Noma besa the ngile Noma  
 I am not say that, whether they bought it on  
 bezenjani. Kepha beku ngasiyo imphe yona.  
 Not. But it was not a fight.  
 Kusho kuthi indawo Leli phulazi angisho  
 That means it is a area which is a farm  
 njalo. Nginyazi kuthi iphulazi lavela Kanjani.  
 Let me say that. Not know how it came to being.  
 Lathi Walifika La Lelibhuna Lathi Sukani ke  
 When the Libhuna came here he said  
 Lapha nami Ngizojaka Kwami Ngoba vela  
 Move away from here, I am going to put  
 bekanezi Nkhomo Ngale, Nje Nga Namuhla Zikhona.  
 My belongings, there were cattle that side, as there are  
 Lathi Sukani Lapha Ngizodisa base bayasuka  
 even today. He said move away from here I am  
 Lelibhuna Liyabathuthukisa. Emabhunu kucala  
 going to graze here and they moved, This Libhuna  
 nyazi Shonywe nawe kuthi bekuvele  
 moved them away. The Mabhunu in the early  
 kubomadla Nge ngwenya. Avele aJose  
 days were forcefully. They used force.  
 Ngekhani. Noma kukhona Lokubonato  
 Even if there is something  
 Kodwa Livele Likudandule Ngenkhani  
 you see, but he forcefully moved them  
 Lona Lathi Suka. Kwaba njalo kuzo besute  
 He said moved. It was like that, in order  
 Le-entla Lapho besakhe khona, baze  
 for them to move down here, in order  
 bazowakha kulendawo; yona akasiyo indawo  
 for them to come here; it is not their land.



yabo indawo yabo ile enhla. Lapho belande  
Their land is up there. There where  
kukhona imiti khona kulinywa ngalapha  
there were homesteads, there were ploughing  
kungama Muti.

this side and there were no homesteads.

1. Usho kutsi lelive ngekwa khona lelenka  
You mean the land originally is up  
Lapha Sekulimpulazi khona.  
there where there is a farm.

2. enhle

enhle

1. Wo! Lelive ligame lalo.

Wo! this land's name.

2. Selo kuka Zandondo nje, mane tigama  
Still it is Zandondo, however small areas  
tine magama. Empeleni ngi ngacolisa ngoba  
have their names. In fact I can apologise

Nalapho labasesa khona lolibhunu lapho  
because where there is this libhunu, where  
bebakhe khona kuse Siphameni Siganga sakhona  
they had now built is Siphameni, this is the  
Kepha Lomuti waka zandondo lolowakhize.  
Small area but the Muti is of Zandondo that  
kuse Siphameni kulesiganga. Lapho besuswa  
had been built, the area is Siphameni. There where  
ngule libhunu lase libhelisela ngalapha  
they were moved by this libhunu down  
kuse babe khona.

to where they are now.

1. e Na lomjohane eta ngalapha e-atojita  
e- with this Mjohane coming this side



Kuleli Laka Ndwadwe, bekungubani lobe  
 until he reached this one of the Ndwadwe,  
 Kaphetse Kuleto tikhatsi, laba baka  
 who was the head of the Ndwadwe.  
 Ndwadwe.

3 Nje Nyoba ashi lo babe kutsi ngu Mandzanga  
 as my father had said that it was  
 bavele basuta naye le bahambisano  
 Mandzanga, they moved together, when  
 nase befita ngala Sevele nyakanekisa  
 they came this side this Mandzanga  
 Lo Mandzanga utsi Lenzawo Nyiyayitsandza  
 stayed behind and said I like this  
 wena waphakathi.  
 Area wena waphakathi

1 e -- Njengoba Seka shito Simelane  
 e -- as he had said Simelane  
 kutsi Lo Mjohane bekuyi Nyanga yenkhosi  
 that this Mjohane was a witchdoctor for  
 yemphi, Kwakunguyiphi Lemphi, iphume  
 the inkhosi's army, which army, where did  
 yayo hlasolaphi Lena Lebeyata shwa  
 it attack, this one which was  
 ngu Mjohane na!  
 cared by Mjohane?

2 ebe Sutjwini,  
 at Sothos

1 yayiya Kuphi ke?  
 where was it from?

2 yayi hlasela be Sutju ibakhipha kunati  
 It was to attack Sothos taking them out



tincaba nati nje Kwakhiwe imitsangala.  
out of these Tincaba, these one they built imitsangala.

1 Kuphetse bani Lapho?

Who was ruling then?

3 Nangitfola bekunene NgumSwati

If I get it clear bekunene it was Mswati.

1 Ngibuyela Kuleyandzaba Lokutsi Kukhishwe

I am going back to the story that they

umkhaya katjingila, yini sisusa. Kwakayini

take out umkhaya at katjingila, what was

sisusa.

the cause.

3 Sisusa Nangiva batsi Lenkhosi yaka

The cause if I get it clear, they

Simelane yayi zala bantfwana bafe

say the lenkhosi of Simelanes begotten children

ibatsi izala bantfwana bafe. Kwayivisa

and they all died. He was very sad

buhlungu lobuthulu kutsi yini Lelebulala

as to what was killing the children.

Labantfwana. Laseke Liyahlanga Lusendo

then the family council came

njengoba Lomfwalo bekunguyena Lisekwa

together as this Mfwalo was the heir

ncanti nangiva. Kwase Kuyahlanganwa

when near it. They then meet and go

SeKuyiwa emkhayeni ke.

to Mkhayeni.



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**FB32**

**Breëlyn met kantlyn. 32 bladsye. 297x210 mm (A4)**

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