

S.O.H.P. SIMELANN HISTORY: SIMELANO SIMELANO 1/2

SI ka Ngwane, sengizalwa ka Ngwane mina ngiza lwa Simelane umnow born from [of] Ngwane [woman] I am born yintombi yabho - ya-ya Mbandeni le beng' yoya of intombi<sup>9</sup> of bho - of Mbandeni and Mbandeni being the Mbandeni lowemukela, wemukela bakwa Simelane one who received, who received the Simelane people, nabafika la befika sekung' Mbandeni. Somhlolo, lo when they arrived here, they arrived here when it was Mbandeni zaku Somhlolo sahlala ke lapha ngeleso sizathu. Somhlolo, who begets 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 - kaphela.

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

SI Honestly - . Impela angazi ~~utshi~~ nguwuphi iminyaka - Ecinisweni - . Really, I don't know in which years 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 nakusahina izimpi la ka Ngwane

PB [during the time] of izimpi<sup>12</sup> when there was still. um - could you tell me, when did the um - did the Mesokp's e - Ungangitjela, befika nini e - baka Maseko um - Maseko's - Simelanes come here - when the e - baka Maseko - baka Simelane la - ti khosi taka-

→ [on tl. throne]

→ silo'' Mahlokohla - that's all.

11. Silo - See glossary.

12. Izimphi  
variants: timphi  
imphi, impi - plural } See glossary.

→ fighting of izimbi here in ka Ngwane.

SI noNtshingila, Ntshingila wesibili, Thina baka Simelane  
 Bhozongo and Ntshingila, Ntshingila II. We Simelane  
 sasingangawatjwa phansi, sasishiswa ngomlilo. Mabili  
 people used not to be buried down, we used to be burnt by  
 nje emakhosi akithi laphasi, u Bhozongo no Ntshingila  
 fire. There are only two of our emakhosi who are down<sup>5</sup>,  
 labancwatjw' emhlabathini. Onke lamakhosi engiwasho,  
 its Bhozongo and Ntshingila who were buried in the ground.  
 ko akazange ancwatjwa akazang' ancwatjwa  
 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 Somnjalose labazala Somhlolo  
 people - this Kojiba and Somnjalose who bore  
 ngabodadu' uabo Sibande belamu Sibande. Uhogiba  
 Somhlolo are bodade<sup>6</sup> of Sibandze, they come after  
 ngye lof'ke wazala inkosi u Somhlolo, u Somnjalose  
 Sibande. Kojiba is the one who came and bore inkosi  
 akazange athole mntwana. Kuphela ke thina baka-  
 Somhlolo, Somnjalose never bore a child. That's it then,  
 Simelane simakanjalo, ka Ngwane seza silandela  
 we Simelane people stand like that. We came to ka Ngwane<sup>3</sup>  
 intombazane, yefikinkosi yaka Ngwane u Mbandeni  
 following intombazane<sup>9</sup>, the ka Ngwane 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 bukhozi<sup>10</sup>, we were also following our  
 bethu. - Saba zikhobo ke njalo ka Ngwane kuze  
 own bukhozi, [That is how] we became relatives [with] the  
 bukhobo banke buhambe njalo. Kwamisa Simelane nje  
 people of Ngwane so that all relations would go that way. I myself

5. lowa - In this context it means the two were burned 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. N'g refer to a man's  
emantfombatana } plural } when referred to by her  
Amantombazane } 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 hndzidzini. 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. "Naletha 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.

C.M. Njobe ngisho ngembali ngatsi loko ngeke ngikhwaki  
kunaba babevele baPhumma timphi kuDalephi

[uphela lapha umlandro wakaMndzebele]

[that is where the Mndzebele history ends]

J.D. e - Sondzela-ke do

um - come closer do

Si. No - ngikhulume ngalamasika Malinga?

No - should I speak about these customs Malinga?

J.D. Yebo babe

Yes babe

Si 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 inkhosi<sup>3</sup> of the Simelane [people] as to who  
yaka Simelane kwakungu Simelane, u Simelane wagala  
was he. The first inkhosi of the Simelane people was  
uKanga, uKanga wagala Ntshingila, Ntshingila  
Simelane, Simelane begot Kanga, Kanga begot Ntshingila,  
wagala Sibande nokucala, u - u Sibande wagala  
Ntshingila begot Sibande I, Sibande begot Mabonye,  
Mabonye, Mabonye wagazala Bhozongo, Bhozongo  
Mabonye then begot Bhozongo, Bhozongo then begot  
wazazala Ntshingila wesibili, Ntshingila wagazala  
Ntshingila II, Ntshingila then begot Simelane II,  
Simelane wesi - wesibili eyame Simelane, Simelane,  
Simelane who begats Simelane Simelane.

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

## 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 *Sikwati* 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* } plural  
*Obaba* }

- see glossary.

### 3. Inkhosi

variant: *Inkosi*

*Emakhosi* } plural  
*Amakhosi* }

see glossary

### 4. Burned down

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



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.]

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INFORMANTS

o SIMELANE SIMELANE = SI



# Exercise Book Skryfboek

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BOOK I

JD. 328

BONNER SERIES

SIMELANE HISTORY

INFORMANT: SIMELANE SIMELANE

Section One

Simelane History

Bonner series

06 / 05 / 70

Simelane Simelane

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

SI Wa-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-why-so-Bomhlolo left  
 Uyati yini kutsi wesukelani Bomhlolo  
 the Shiselweni and went to the north?  
 eShiselweni waya enyakatfo?

SI UBomhlolo kusuka kwakhe eShiselweni abenga-  
 Bomhlolo-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 lezingule zigawze  
 like this, fighting is still going on, the Zulus will  
 zewebele lapha kuye, wase nyakhuphuka sewubuya  
 eventually cross over to him, he then went up and  
 nyala.

returned to this place.

PB Did-did Bomhlolo go straight up there ~~in~~ am  
 ingabe Bomhlolo wavele wacondza le etulu - e  
 all in one journey or did he stop in one point  
 ngaluhambo kunye noma wama kulesinye sigaba we-  
 and waited a little while and then stopped in  
 ma sikhashane waphindze wama kulesinye  
 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

26 Zulus; Nguni peoples who are southern neighbors  
of the Swazis and inhabitants of Kwa-  
Zulu<sup>18</sup>.

SI uza lwa ka Ndlangamandla, sathola bakwa Ndlanga -  
 She is born Ndlangamandla [clan], we found the  
 mandla khona le kithi kwa Zulu lapha sesinabo  
 Ndlangamandla there in kwa Zulu, our place where we  
 khona. Bamtha - sathatha khona. Kuze befike  
 were with them. They thathald<sup>17</sup> - we thathald there.  
 nabo lapha nje beze bas- sebaz'hambela nje  
 The reason why they came here - actually - they came on their own  
 nabo laba base Mandlovini, baka baka Ndlangamandla,  
 and these of Mandlovini [area] the Ndlangamandla -  
 thine uma siza ngapha siza 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 Somnjalose Simelane is supposed to be a great  
 Somnjalose Simelane kufanele kube ngabe uyi-  
 queen or a good queen or a bad queen or.  
 Ndlovukati lenkhulu noma indlovukati lekabi noma?

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

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



25 Khakakhe - } home of one's parents in-law  
Likhakha

indlovukati lekabi

SI nhn?

nhn

[Kukhona labakhuluma. ngeniswa kutsi akatsi bani]

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

SI ngitsi bani, bobani labalandzela thine? kusefika  
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 Gen —

That's all Gen —

SI Esige nabo thine lapha, beza balandela thina  
Those we came with here, who come following us  
ngokuthanda thina ngoba singabako kwe-sa-salandelwa  
because they loved us because we are of them — we were  
ba kw-bakwaMango, salandelwa bakaMasuku,  
followed by Mango [people], we were [also] followed by  
salandelwa bakaNtshane  
Masuku people [and] we were [also] followed by <sup>people</sup> Mjaka  
[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 - umina ka Sibande  
The mother of Somnjalose [who is also] the mother  
waka Ndlangamandla.  
of Sibande is of Ndlangamandla [Sibongo]

PB um - um

e - e

Sl lapha kulela ka Ngwane, simbiza ngo kuthi waka nkosi<sup>22</sup>  
here in kaNgwane we called him a [person] of Nkosi

PB Do you know anything about Maseko?

Ku khona yini lowu kwatiko nge [baka] Maseko?

Sl Maseko, he came there before us.

Maseko, weta kucala lapho kunatsi.

PB um-

e -

Sl Simelane [Bajahleka.] Baka Maseko beza kithi  
Simelane [laughter] The Maseko [people] came to us,  
ngaba kithi baka Maseko, baka Simelane, kodwa beza  
the Maseko are of us, they are Simelane [people] but  
kucala, intombazan'ingakendi, beza kucala bona  
they came first before intombazane yendad<sup>22</sup>, they  
ngalapha kaNgwane. Befika lase kaNgwane bendlula  
came earlier this side - kaNgwane. They arrived here  
baya le ngase Mankayane, e-chubutfu bafike  
in kaNgwane and went past to there next to Manka-  
bahlala khona bona. ya

yane. at luchutfu<sup>23</sup> and on arrival they lived [settled] there.

PB What clans came into this area after the

Ngutiphi tibongo leteta kulenzawo emva

Simelanes had come into this area, what came,

kwabaka Simelane sebefikile kulenzawo, yim leyeta,

which clans came and settled around about? nam?

ngutiphi tibongo leteta tafike kahlala malungelana

y habese sebayamlandzela baletinye tibongo?

Who then followed you - [other people] of different tibongo<sup>21</sup>

Sl Ezing'izibongezas'landela?

Other tibongo which followed us?

y nhn - tibale nkhosi

nhn<sup>24a</sup> - count them nkhosi<sup>24</sup>

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

23. LuSutfa - This must be referring to the portion  
the Great Ukuthu which lies close to Nankaya

24. Nkhosi } see glossary  
variant: nkosi

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

S1 phatfwe sikhwulwe ngapha eka e-e Swazini ngoba  
[or] continued this side - in Swaziland because  
sasibengale kwaZulu.

we were still in kwaZulu that side.

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

Swati?

S1 Sizow'fika emva kwabaka Ngwane sebe sebezile lapha  
Sizow'fika<sup>19</sup> after the people of Ngwane had already  
ses'coshuwa yinkhupheko-le le ses'ses'Landelinton bazana  
come up here - we were being forced out of that place by  
into nye unyaka ngeke nguwo'kho - nguwo'khumbule

fiction, we were following into mbazane, The thing is  
kuthi nguziphu' lonyaka leseza ngawo ka. 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-  
yen - you came under the Swazi, did you?  
neta phas'ema Swati, ang'esi?

S1 yes, Masifika lapha sefike sakhonza ku-entosi  
Yebo. When we arrived here we khonzald<sup>20</sup> 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 sishe kuthi nguziphu' ezinye's'bongo  
Actually we cannot say which other tibongo<sup>21</sup>  
sobonga nye ~~thin'~~ukuthi wonkumuntu lesim'bona  
we just bongald) that every person we saw

19. lizow'fika - literally it means "we will arrive  
come" The speaker in this context  
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. khonza

variant: khonta (verb)

kukhonta

ukukhonz } noun

} See glossary.

21. Tibongo

Sibongo - singular

bonga

} See glossary.

Swazi kings were in e Shiselweni or when the Swazi Ngwane tatisese Shiselweni<sup>13</sup> yini noma emaswati ngangewe were in Mdzimba?

sikhatsi ase Mdzimba?<sup>14</sup>

SI Sefika lapha thine inkosi yaka Ngwane ilapha e - We came here when inkosi of ka Ngwane was Shiselweni, sezemvakwa yilapha's fika lapha 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 Phambili leka Ngwane, nhn. - ya. Ndungunye ho - Zombode Phambili<sup>15</sup> at ka Ngwane, nhn - yes.

nguyena labeyinkosi lowathatha uhojiba, laa-ua Ndungunye is the one who was inkosi [and] who thath'uhomnyalose, Thine salandela yena ngoba thathald<sup>17</sup> Lojiba<sup>16</sup> - who thathald<sup>16</sup> Somnyalose. We ngekukhushwa yizimpi kwaZulu sabona kuthi followed her because of the trouble from impi in siyaphela saze sathi asambe siye kantombazane. kwaZulu<sup>18</sup> we realised that we were being wiped out and no. [umsindvo longevakali] no. wishable noise] no. we said "Let's go to kantombazane's<sup>9</sup> [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 ases Shiselweni vaba baka - e - baka - were the Simelane um - completely independent or under or Simelane babevele bakhululekile noma babesobomane were they still under Swaz - or under Swazi control then? baphas'emaswati - phasemaswati yini?

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

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 Midlands, about halfway to  
Mangini. 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 Embilibili -  
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 Nsebenzi  
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 — } 1. take, receive, lay hold of,  
kutsatsa (noun) } carry away.  
variant: thatha v-b } 2. understand, get the point.  
ukuthatha - noun } 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.

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

↳ handling them. nhn. yes!



S1 ka basala lapho nabo baba bo Mbiko, bo Mbiko bayabuyela where on arrival they found them there, lapho ngokuzwa kuthiwa kuyakha base bayahloma all of them [including] <sup>35</sup>bo mntfwanenkosi <sup>36</sup>Ndlaludzaka laba bakithi sebaya landela le, Basala lapho nje were left there together with <sup>35</sup>bo babe <sup>35</sup>bo Mbiko, bakithi seba - kabaleka baka Zulu lapho.

PB Did the Simelane fight in the battle of Lubuya? Balwa yini baka Simelane kulemphe yase Lubuya?

S1 Few, amabutho aziyela ngokuvavisa angakhishwa labancane, the <sup>38</sup>mabutho 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 said lapha base bayabandumulula 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 kakhulu eLubuya, which clans?

ngutiphho tibongo [five]  
y Emabutho lalwa eLubuya - nga la - ngala ←  
← Emabutho who fought at Lubuya - they are from here

S1 Ngala kONTjingila nga kithi la kONTjingila lapha They are from here at kONTjingila, they are our people eLubuya, ekelela baka Ngwane khona, nhn.

← from here at kONTjingila, there at Lubuya, helping

y. Ya nkaka Mamba  
Yes and the Mamba people too.

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 remained<sup>37</sup> - the Zulu people then fled.

36. Mntfwanekhosi —

Umntfwanekhosi

variant: umt~~f~~anekhosi

bantfwanekhosi - 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 here.

S1 ayizange iph'ind'ingene lapha kithi, ngoba yayisazi  
finished off the kaNgwane people; it never entered here in  
kuthi ngeke ilingene lapha kithi. ~~to enter here now~~  
our place again because it knew us that it cannot ~~try~~

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

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

S1 Ngeke ng'khumbul'uma uma bahlasela basebahamba  
I cannot remember [because] when they attacked  
bangezi lapha babona kuthi kuvakile lapha, ngizwa  
they did not come along this side because they realised  
nye kuthi bahamba baze bazawngena eDumbe,  
that it is closed here, I just heard that they went until they  
nabaphuma eDumbe bazaw'ngena kuMahamba,  
entered Dumbe<sup>33</sup> and when they came out of Dumbe  
uma befika 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 ezihhehleri  
heading for um-um - across Mkhondo, descended across  
bazi ukuthi amaSwazi noma angaba khona baya -  
the Mkhondo [river] and they [then] entered heading for  
waba sesihhehleri eMthambama lapho kwakung impi  
Zihhehleri<sup>34</sup> knowing that the Swazis even if they  
khona, bazawngena-ke manje eLubuya lapho bafike  
are present they will be at [in] sihhehleri at Mthamba-  
babathola khona, bonke bomntwanenkhozi Ndolobaba-  
ma where it was impi, they will enter now in

33 Dumbe —

⇒ Zulus as to whether you remember when they —

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

ala ngokuthandwa yinkosi baze bahlal'entosini  
 yes, they stayed because they were loved by the inkosi  
 yazi inkosi yabam'indawo. Kodwa bayibam'indawo  
 until they stayed [under] the inkosi until inkosi gave  
 nye baphansi kwadifi Simelane KONTJingila.

- PB ← them a place. Although he has given them the place, they  
 Could you tell me anything about the Zulu raids  
 kukhona yini lowungangitjela kona ngekuhlasele  
 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 yenza ka  
 [because of] impi always, so that the Zulu impi  
 impi, uma iza impi lapha kaZulu kwatholaka  
 came here, the impi came here, when the impi came  
 ukuthi thine masesifikele sesingene ngala,  
 here at kaZulu, it was discovered that after our arrival we had ent-  
 inkosi yase ifiki' esinika lendawo. Uma inkosi  
 end this side, inkosi then gave us this place. When the  
 esinika lendawo yasinika 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 yama-enga e-  
 side next to Hudehane<sup>31</sup> until it entered Mthambama<sup>32</sup>  
 eL'buya; lapho yabaqedela khona baka Ngwane;  
 till it eventually entered Lubuya, [that is] where it

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

↳ are under shifu Simelane at KONTjingila: ←

32. Mthambama



SI Bahlala khona namanye besakhona kaZandondo, Zandondo. They lived there, even now they are still in ngabafana bentosi, kodwa bangabalapha kithi Zandondo<sup>30A</sup>, they are inkosi's boys but they are our ka Simelane baphuma lapha kithi kwa Simelane people here in Simelane's [place], they come from our ek'hlaleni.

place here in Simelane's Kuhlaleni

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 If they - if they start to - impela unyaka angiwukhumbuli Uma ka, uma bacala kwe - really I don't remember kuthi wunyaka mun, angiwukhumbulu nyaka mun the year as to which year was it, I don't remember kuthi kwakunya wuphi ngoba nalapha babiza as to which year was it because even here they ngesintu unyaka abayazi kahle, laba labadala use/call it by sintfu<sup>30</sup>, they don't know years quite well, bakhithi.

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?

SI Babutseke ku - ku Mbandeni baze baku kum - They butsekad to - to Mbandeni until they were ku Mahlokohta. Babutheke ku Mbandeni baze with Mahlokohta. They buthekald to Mbandeni and basolo bahleli embuthweni ku Mahlokohta, ya bahl- they were still in embuthweni<sup>28</sup> [even] under Mahlokohta.

30 Sintu  
variant: Isintu

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

30A. Zandondo —

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 aletendzawo lema  
at?

kuto?

SI Inkosi umayise Shiselweni, e Shiselweni kersedze  
When the inkosi was in Shiselweni, Shiselweni is  
nEtjeni la Nguane, ethi mayisuk'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  
entashanganeni  
left here in Zombodze he headed for so and so [place].

J.D. kaLobamba lomdzala<sup>27</sup>  
To Lobamba Lomdzala

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 labanye bantfu baka -  
you remember, sir?

SI Simelane labadumile lowubakhumbulako, mnumzane?  
ya, bakhona bakithi esethe nasesilapha sesifi-  
Yes there are some of our people who, when we were here,  
kile lapha bahamba bayabuthetha kaNgwane.  
-having arrived here, left and buthekadi kaNgwane.  
Nababuthetha kaNgwane kwatholakala kuthi  
When they had buthekadi in kaNgwane, it was discovered  
banesihlazi lesihle sempu, bakaSimelane base  
that they a good sihlazi<sup>29</sup> for impi, the Simelane  
bayathathwa basa-ka banikwa indawo kaZandondó.  
people were then taken and given a place in

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 Mzimba Mountains. It is now sometimes referred to as Old Lobamba - Lobamba lomdzala.

28 Butheka } ub  
variant: butseka }  
kubutseka - noun.

} see glossary

29 Isihlazi }  
variant: Sihlazi }  
tshlazi } plural  
izihlazi }

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

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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. Concoction used by Native doctor for initiation purposes.  
 3. Herb whose roots are used as above, and as malarial remedy, *Gladiolus aurantiacus*, etc.

PB any other people?  
noma labanye bantfu?

J. D. hetinye - letinye tibongo letaba senhlu phekwemi  
Any other - other tibongo<sup>21</sup> who got into trouble  
ngendzakati ya fokoti?  
because of fokoti?

SI Awa - angizange ngizwe - ke; kungaziwa baka-  
AWU<sup>46</sup> - I never heard [about that]; it can be [should be]  
Ngwane loko, naliko. ngangikuzwa nye uma ba-  
known to the Ngwane people, I also heard this [that I am  
khuluma bogogo.  
talking about] when bogogo<sup>50</sup> were speaking [about it].

PB You know - can you tell me anything about  
uyati - kukhona yini lowungangikjela kona  
Malambule -  
nga Malambule?

Y baka Ngwane - [ngemuva]  
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 - [kuthula] Malunge ngumntfwanenkhozi  
I know nothing about them - [pause] Malunge is a  
ozalwa ngu Mbandeni - nhn.  
mntfwanenkhozi who is begotten of Mbandeni - nhn.

PB um - um, where there any Suthu chiefs in this  
e - e kukhona yini tikhulu tebeSutfu lelati-  
area um - when the Swazis were in e Shiselweni,  
khona kulenzawo e - uma ema Swazi ase se Shiselweni  
have you ever heard of a man called Moyeni?  
wake weva yini ngendvodza lekutsiwa ngu Moyeni?<sup>57</sup>

50. Bogogo - plural } see glossary  
gogo  
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 chieftaincy and Madzanga was Ndwandwe was installed in his stead (source - Bonner - Kings, commoners & concessionaires - pp 31 & 88-8)

SI itewasibulala la, asimlandzele seyowmbulala.  
 he will send out an impfi 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 bantfwabentkhasi  
 any other people?  
 labangena engcakini labho, labanye bantfu?

[umsindvo longerakali]  
 [indistinguishable noise]

PB nwhere - 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 sibaya [umphakakim]  
 did he build the, which area did Fokoti  
 wa Fokoti, wa akhaphi lesi - nguyiphi indawo Fokoti?

J.D. Umuti wa Fokoti, abehlala kuphi - ? [ngemuva]  
 FOKOTI's umuti<sup>47</sup>, 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 aptansi  
 Ma - uma - Fokoti was living in Mahamba and he  
 kwesi - kwe - kwe rduna, kwesela msiti inkhosi<sup>49</sup>  
 was under si - under induna<sup>48</sup>, under sesulamsiti<sup>49</sup>, the  
 ya Mswati - induna ya Mswati 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]



let us follow him and kill him."

47. Umuti

variant: Umuzi

umuti

umuzi } plural

1. Abode, homestead, village
2. Members of a family.
3. A dark birthmark.

48 Induna

variant: Indvuna

Indvuna - plural

} see glossary

49. Sesulamiti

- see glossary

SI Somhlolo.  
Somhlolo.

PB xhat - what - could you tell me anything about  
Yini - yini - kukhona yini longangetjela kona  
Fokoti, the son of Somhlolo?

nga Fokoti, indvodzana ya Somhlolo?

SI e - umtwa - umntfwanenkhusi Fokota -  
um - umtwa - umntfwanenkhusi Fokota -  
u - ngum - umntfwanenkhusi waka Ngwane uyise  
he - he is - umntfwanenkhusi of kaNgwane he is the  
wa Makhahleleka enyigama lakhe nguJojo. Ngulapho  
yise of Makhahleleka, his other name is Jojo. That  
kuzalwa mine khona mine lapha mine SimeLane,  
is where I am born, I here, I SimeLane, I am  
mine ngizalwa ngu kaMakhahleleka [kuhleka] uFoko-  
born of kaMakhahleleka. [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  
uMswazi wafike wagida esibayeni wagida,  
died, he [came] arrived and gida<sup>42</sup> at the sibaya<sup>43</sup> and  
wagida, wagubha wagubha waphuma lapho  
gida and giga and gubha<sup>42</sup> and gubha, he then went  
wahamba wangayi nokayawulila, kwase  
out from there and left without even going to lila.<sup>44</sup> It  
kutho lakala kuthi laba laba sesi godlweni  
was then [realised] found that [by] those who at  
kaNgwane babona kutsi awa umntfwanenkhusi  
[inside] sigodlweni<sup>45</sup> at kaNgwane, [realised] saw that  
ufuku tsele kakhulu, utawfike la akhaph' impi  
awu<sup>46</sup> umntfwanenkhusi is too angry, whe he gets [home]

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 ka Ndungunge, bakatNgwane labangazi ngaye.  
 ← Ndungunge's story, it's the kaNgwane people who may →

PB who were the other children of Somnjalose?  
 Kwakubobani labanye bantwana 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,

← lobizwa ngokuthi u Somhlolo kanti ngu Sobhuza 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 ngendvoda lekutsiwa-um-um-  
 nince called Ngwekazi or Magwegwe? Magwegwe?  
 umntfwanenkosi lekutsiwa ngu Ngwekazi noma

SI 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 lwukwafiko e-e-e ngendzo-  
 of Somhlolo called Sigwegwe.

dzana ya Somhlolo lebitwa ngekutsi ngu Sigwegwe?

SI 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

⇒ know [something] about him.

⇒ Sobhuza I.

⇒ [in the background]

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

bebakuyo?

SI eMpangeni  
It's Mpangeni

J 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 baka bema -?

SI Umasi - Uma siphume Mpangeni sefike sema ngedhaya.

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 - saphumalapha seza seza kumombazana  
until the death of our inkosi, Mabonya. We came

lapha simeme bakoNtjingila bam - Mancala ameme  
out from there and came to ntombazane<sup>9</sup> where  
Bhozongo, ngoba kwangena thine lapho kuteyondhwa  
we were meming<sup>41</sup>, 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 - ncesi, I know nothing about

41 (ku)mema - carry on the back.





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

↳ handling them. nhn. yes!



[bakthluma kanyekanye]

[They all speak at the same time]

S1 Lapho ku-Lapho Lapho ku-buthwa bakatgwane khona  
That is were the kaNgwane people are gathered/collected  
naba lakaNgwane live lakaNgwane, lapha labeki -  
when they are here in kaNgwane, it is live<sup>54</sup> of kaNgwane  
labeyi - khona lapha lize limekhona laligcina le-  
where it used to end it ended there at Hhulu in  
eHhulu kuya ngase - kwendlul' eBab'tini lapho  
the direction of - beyond Bab'tini<sup>55</sup> where the  
inkhosi yakho eBab'tini kwakungu kodlongo, lonkungu  
inkhosi of Bab'tini was kodlongo, the whiteman.

PB Fokoza -

Fokoza -

S1 Basese Shiselweni liqwe lakaNgwane lalise -  
When they were still at Shiselweni, the ka-  
lalise Mankayane  
Ngwane live was still at Mankayane.<sup>56</sup>

y

S1 angithi?

Isn't that so?

PB

mm

e-

S1 Laligcina ngol'sutfu.

It ended next to luSutfu.<sup>23</sup>

PB

What were the clans who were under Sobhuza  
kwakungutiphi lelibongo laliphasa Sobhuza ngaleso  
at that time, under the Swazis of that time?  
sikhatsi, phas'emaswati angaleso sikhatsi?

S1

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

SI no- angazi lutho ngo Moyeni, ngiye ngibuke  
 Cha - I know nothing about Moyeni, I usually look there  
 nye laph' emdzimba kutsina kuvakuncbesutfu,  
 at Mdzimba, it is said that there used to be besutfu<sup>52</sup>,  
 ngeke ngikhulume ngaba kutsina kuvakuncbesutfu  
 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 eShiselweni  
 Ngesikhatsi, ngesikhatsi emaswati aseShiselweni  
 and the Simelanes were here, how far to the  
 nebaka Simelane bala, abephetse indzawo lendze  
 north did the Swazi control, how far were they,  
 kangamani emaswati kuya enyakatso, kadze kangamani  
 who, which - how far did they control?  
 nambaphi - ngokuphi - bebaphetse kuhamba kangamani?

SI La-lapha [unqaleba] ku-kungeina nje la-lapha ngikhonakhona.  
 H - here [the then ukhuphis] it ends just here where I am.

J.B. yebo  
 yes

SI ya  
 yes

J.B. le  
 There

y. eHhulu  
 at Hhulu<sup>53</sup>

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

J.B. khuluma  
 speak

SI eHhulu  
 At Hhulu

PB Mbovane Fakudze, do you know anything about Mbovane Fakudze,<sup>55</sup> kukhona yini lowukwatiko that one? ngaloyo?

SI yinduna lenkulu Mbovane Fakudze leyabekna Mbovane Fakudze is a senior induna who was yinduna yakaho - ya - yaika Nkhambule. Yi-yi-<sup>59</sup> appointed - he is induna of ho - of - of Nkhambule nduna yaka Nkhambule; Mbovane Fakudze He is induna of Nkhambule; Mbovane Fakudze yinduna lenkulu yaka Fakudze yaka lobamba is a senior induna [from] the Fakudze [clan] of lobamba lomdzala ka Somnjalose.

PB Do you know anything about Sandlane Zwane? kukhona yini lowukwatiko nga Sandlane Zwane?

SI Sandlane Zwane ngazi ukuthi yinduna yemini I know that Sandlane Zwane<sup>59</sup> is induna of the wenkosi z-ehudzidzini inkosi's umuti<sup>47</sup> at hudzidzini.<sup>60</sup>

PB Do you know how he died? Uyati yini kutsi wafa kanjani?

SI Angazi lutho ngokufa kwakhe I don't know anything about his death.

PB — Kopolu was forced to leave Swaziland?

— Kopolu waphoccelelwa kutsi ahambe eSwatini?

SI Ngeke ngazi lutho ngaye Nkopolu ukuthi wayeka I cannot know anything about Nkopolu as to kanjani eSwazini how - he abandoned Swaziland.

PB Do you know anything about Mamisi - Ma - misa? kukhona yini lowukwatiko nga Mamisi - Ma - misa?

58 Mbovane Fakudze.

5800 NKhambule. — the informer is trying to recall the name of a place and corrects himself

59. Sandlane Zwane } An important warrior and  
variant spellings: Sandlana, } official, serving several kings  
Sandhland } from Mswati to Mbandzeni. He  
was senior indvuna at the royal  
village of Ludzidzini, residence  
of the Queen Mother.

60. Ludzidzini — The site of an important royal residence during the nineteenth century. Queen Mother Thandile (Kazidze) lived there during the reign of her son. It was located in the centre of the country.

58. Mbovane Fakudge — One of Swaziland's most  
variant spelling: Mbovana noted military rulers, he  
was noted especially for his  
leadership in the Battle of  
Sekhukhune's Stronghold. In addition,  
he was indvuna at the Ndlovukazi's  
capital at Nkanini when she  
(Sisile Khumalo) came into conflict  
with King Mbandzeni.

J.D. vana kahle yumi nabo Maseko? baka Maseko -  
you been on good terms with the Maseko? The Maseko -

PB By the - when the Swazis were still in eShiselweni  
Ngalesi - ngalesikhatsi emaswati asese Shiselweni.

Si ~~be~~ - sasiva-sasivaka - sasivana kahle nebaka-  
They - we were - we were on good terms with the  
Maseko uma balapha ngoba bona befike bahcala  
Maseko when they were [still] here because [when] they  
lapha, bahcala lapha sasizwana nje kodwa kungekho  
arrived, they lived here [settled here]; we were just on  
lutho lolu - (Cab'sekile) kangako kutshi sibuhlobo  
good terms but there was nothing that much (peculiar)  
lobungani nabo.

to indicate how strong our relations were.

PB Who was the name of the Maseko chief when  
Kwakungubani sikhulu saka Maseko ngesikhatsi  
the Simelanes came into this area?  
baka Simelane beta kulenzawo?

Si No. angimazi nkosi  
Cha, I don't know him, nkosi<sup>24</sup>

PB Do you know anything about Nkopolu, the son  
kukhona yini lowakwatiko nga Nkopolu, indvo-  
of Mswati?  
dzana ya Mswati?

Si u Nkopolu?  
Nkopolu?

PB um  
e-

Si Ngiyamazi nje ngokutshi unyamalume kodwa  
I just know him as my malume<sup>57</sup> but I don't  
angazi lutho olubi kakhulu  
know anything that much bad [about him]

57. Malume -  
bomalume - plural

maternal uncle.  
N.B. Half-brothers of one's  
mother are also referred to as  
bomalume.



SI Labo babaphethe lapho, Abona inkosi malise - that were in control there. You see when inkosi - when Mankayane bakungabo baka Maseko babalapho, it [live] was still in Mankayane it was the Maseko inkosi yefika, e kusutfu lapho igcina khona yefike people who were there, when inkosi arrived at kusutfu yaba - baphathwa ba-babaphansi kwesandla where he used to end, he was - they were controlled, sesesilo

they were under the hand of Silo."

Y. Nebaka Mnisi [ngemuva]  
And the Mnisi [In the background]

SI nhn  
nhn

PB Do you know anything about how the Nejangase kukhona yini lowukwatiko ngekutsi baka Ntjangase people came to be where they are? How did befika njani kulendzawo lebakungo? Beta kanjani the Nejangase people come into Swaziland? baka Ntjangase eswatini.

SI Impela angazi, lutho ngebaka Ntjangase ekuza Honestly I don't know anything about how the laphi eswazini ukuthi beza kanjani Ntjangase people came into Swaziland.

PB When the Simelane were here did they um, um Ngalesikhatsi baka Simelane bala, baka e-e- what were their relations with the Maseko, kwakuyini buhlebo babo nebaka Maseko, bebavana were they on good terms with the Maseko? yini nebaka Maseko?

J.D. Na-nami - bebavana kahle yini nala-bemi- Were you - were they on good terms with - have

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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 Manzini (town)

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 Mambo clan.