

S.O.H.P. STIMSLANA HISTORY: Sikhulani Ziblan Simeleane 1/3

le hee

Bukhona abasala le

J.D Laberguni sjeragalababaka Nohwactwa
the Ngunis such as the Nohwanol¹² people
ngije ngive nabo kutawa Berguni
they are called Berguni and you related
nhlobene yini nabo
to them

J.S. Aka hlobani, is Nguni nje
we are not related, they are just the Ngunis
angitai labantu South of the
Equator bonke labantu aba
all people who originated there even you.
originatha lapho even you, you
are a Nguni, Nguni Type.

Kwabe sekun- angithi abantu
It was just because of their clan
babe bongana ngalaboyise kaadeni
names after their fathers in the ancient
ungapica nje ukuthi loMnguni's
time, you can find that Mnguni's
ukhona omunye abezalwa okuthwa
was somebody called Mnguni.
NguMnguni. Sekuthi- ke loyo family
the family was called Mnguni
Sekuthwa Mnguni sekuzi kuba
as it was said Mnguni

11 Nguni: a term used by Swazis to distinguish between themselves and the people of Kozulu to the south; a catch-all term for the inhabitants of south-east Africa as distinct from the 'Sotho' peoples of the interior

12 Ndweni: formerly a large kingdom to the immediate south of Swaziland, which under its most famous king, Zwede, was defeated by the Zulu, and collapsed and fragmented

le Mabhanya.

Mabanya

J.D. Uplaphi lo Mabhanya

Where were they when Mabanya died?

B.S. e Mkalweni pela lo ka Zulu

at Mkalweni at Ka-Zulu

J.D. le ka Zulu ku Mandzawanaphi

Where about is Mkalweni at

e Mkalweni

Ka-Zulu

B.S. e Mkalweni uwela uPhongolo, uthi:

Mkalweni, you cross the Phongolo and go

sekuse Mkalweni nawubheta le

this way and is Mkalweni [point]

J.D. Kuyndzawo nje ?

Is it just a piece?

B.S. Inclawo nje isigochi nje

It is just a piece, an area

J.D. lisho ungatsi olweto nahphi

near which town across the Duphongo

hololobha nase uwela Duphongo

B.S. Ngeke ngazi-ke ngoba anguyazi kahle

I wouldn't know because I don't know

namni leudawo yaka Zulu

quite well the country of Zulu

J.D. Kocowa bakhona baka Simalane

Are there any Simalane people

labasala khona le

who are still there?

B.S. Bakhona futhi abasala khona

Yes there are Simalane people

9. Nkalaneni.

10 Phongola River: rises in the Drakensberg and flows eastwards almost parallel to the southern border between Swaziland and South Africa.

5D LoMabhonya lowachamuka ka Zulu
 He Mabhonya who came from Ka-Zulu
 3S Akachamukanga ka Zulu yena kwathi
 He didn't come from Ka-Zulu, after his death at
 kube kubhubhe yena ka Zulu
 Ka-Zulu, then the Simelane people split
 base bayahlephuka - ke labaka Simelane
 and came this side
 sebeza ngalepta - ke abanye babheka
 and another group is the other at
 lababheka khona, abanye
 Ka-Zulu
 bangala nye ngaka Zulu khona
 this side at
 ngalanga Kubo Mbuyisa
 Mbuyisa's place
 abanye base Mtshamini yeloku
 another group is at Mtshamini
 bakasimelane endlu eloku yinye
 they are all Simelane people, they are
 abanye balengesheya Nawubheka Kubo
 still one family. Another group is across
 Shluthu uwela la eNgwele ne
 toward Shluthu⁶ across Ngwele⁷ and
 Ngovuma bakhona, bakasimelane
 Ngovuma⁸, there are Simelane people,
 abalapho bakamSuyo nya
 there are the Mtshamini, yes they are
 ngiloku ngilabo bonke labantu
 all one family
 basephuka ngalesi kwathi kufe
 they split after the death of

4 Mbuyisa

5 Mtshanini: area approximately 11 km south west of present-day Maloma, around the Mtshanini river

6 Hluthi (variant: Hluthi) small town in southern Swaziland. between Mhlosheni and Luvumisa.

7 Ngwedze (variant: Ngwedze): tributary of the Ngwanuma river flowing the Mhlosheni area northwards roughly parallel to the Mhlosheni - Hlathikulu road

8 Ngwanuma river rises north of Nhlanguano and flows due east draining much of southern Swaziland. It breaches the Lubombo mountains at Ingwanumapoot and joins the Phuzgda R.

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Ntshungela Simelane

JD Lona labeyukhosi

He one who was a King
35 Lona abeyukhosi, Ntshungela

He one who was a King, Ntshungela had a large number
abeteke enchumbi phela Ntshungela

of wives, because Ntshungela had many
abeteke - - - wabantu nyoko nje
persons that is why

azala enchumbi yabantu

He begot many persons
U Ntshungela abezalwa ngu Bhozongo

Ntshungela was the son of Bhozongo
njengalongamtshele nje, U Bhozongo

is I am telling you that, Bhozongo is the
ozalwa ngu Mabhonya. U Mabhonya-ke

son of Mabhonya. Mabhonya is the one
ngulona owafela lona baze besuke

who died there, as a result they left Zululand
nje ka Zulu, kwase kufe lo Mabhonya.

because of the death of Mabhonya.
U Mabhonya - ke naye ozalwa ngu

Mabhonya is the son of Sibandze, as I
Sibandze longithi nje nyalo

say he is my King, and he is also
inkosi yami nyalo ngu Sibandze

no more alive, it is only the name
Nayeke Kakasakho sekusele nje

that has remained [the present Sibandze
igama

was named after the old one]

3. Sibandze: the father of Samjaloze, wife of
Ibrungiangand mother of Samlobi; Sibandze
is also the name of a later Simekane chief
the son of Utshugula.

J.D. Indzawo yekim nje kutsi umuntu
your home area where, when, where you, where
Nathgabe uyawufuna khona angatshi ufuna
could one find you?
Kuphi

J.S. WO. Cha, ngengakutshela nje briefly
oh yes I will tell you briefly. I am
ngangu Sthulu ni mine etinye
Sthuluni, another name is Zablou
ngu Zablou Simelane
Simelane

J.D. Indovuna yes bali ?
your brother my brother in law

J.S. Indovuna
Indovuna

J.D. Nathufu
Chief

J.S. Shifu Sibandze Simelane, indovuna
Chief Sibandze Simelane, the indovuna is
ngu Mhambi Bhembe
Mhambi Bhembe

B.M. Utafwa - ke ngubani gena lobani
son of whom, and who is born of whom
atafwa ngubani, nelobani bani atafwa
and who is born by whom [he wants the
sequence of the lineage]

J.S. Mina Ngizalwa ngu Makiwili Simelane
I am, born of Makiwili Simelane
U Makiwili ozalwa ngu Ntshungila
the son of Ntshungila.

Interviewed at: Swaziland Breweries, Matsapha

Date: 11.09.85

Interviewers: John Dlamini (J.D.)
Billy Mavimbela (B.M.)

Informant: Sikhulume Zablon Simelane (Z.S.)
(marketing manager at Swaziland
breweries, and nephew of the current
Simelane chief; approximately 45 years of age;
attended Roma University)
Mfanzana Mandlenkosi Simelane (3)

1. Indvuna: see glossary

2. Ushingila: Simelane chief who died c. 1929.



Exercise Book
Skryfboek

J.D. 267

Name Sindane, Zaban

Naam

Subject

Vak

Place

Plek

Feint Ruling with Margin
Dowwe Lineering met Kantlyn

Interview: 1 Book 1

Section One

Simelane History

Hamilton series

11.09.85

Sikhulumi Zabel Simelane

19. Mantungwa: see glossary

20. Isbongo: see glossary

21. Imaratelo: see glossary

22. impembe: possibly a reed or bone whistle/panpipe (Zulu);
or perhaps impempe, porcupine quill (Zulu)

23. Lokothwayo: sbongo of people resident in Swaziland:
(lit: lokotha means to have a presentiment; entotau
awemde thought, as of doing something prohibited - dare
to)

Mathathu, angiboni inkosi: phela
[3], I don't think because the king does
ayibi nemnakabo, awukwazi
not have a brother.
leko,

that
don't you know?

BM Ingaba yochwa
He could be the only one [from his mother]

J.S. Inkosi kambe, otherwise

the king yes, otherwise he is not enthroned
akabekwa, kuzo-nye inkosi
there is no king with a brother, he must be
ememnakabo, iba yochwa noma
alone or with girls

Kube ngamantombazana, nobo

Even the girls, in the ancient time they
kaceni babevame kubabulawa
were killed, because the king is not
ngalokuthi inkosi ayifanele

supposed to come after and be followed by
yelame muntu akufanele yelanywe
somebody in birth, he should be alone
kayisofuthi kufanele ibe yochwa

there should be nobody who says
kubeye umuntu obuye aithi mnakethu
my brother.

uyabona. Nangu nye lomfana

you can see, here is this boy he has no
akanamuntu nguye nje
person he is alone

J.D. Lapla kulabontfu. Labachanuka
these people who come this side [South]
my own
there

17 A man with one brother from a common mother was not eligible to succeed to the kingship

18 The reference appears to be to the present crown prince Makloschua who has no brothers.

Akusho ukuthi laba bakatgwane
that means the Nguni people left
besuka kuzala uma ngabebathana
before they married while they
bakakhilo bonke
were all settled together

J.D. Lomnthwana ngu Bhozongo

B.S. Ngu Bhozongo e.e

J.D. Lenkhasakati yase itala bani la.

B.S. Yazala u Sombhlo phela
He begot Sombhlo

J.D. U Sombhlo
Sombhlo

Bakhona yini banakabo Sombhlo
Do you know other brothers to Sombhlo bonke
lowubakho labatalwa ngulenkhasakati
of the inkhasakati [Sombhlo]

J.S. Angbazi, angbazi, bangaziwa

I don't know them, the Nguni people can
ngabakatgwane. Kazi nje kuthi
know them I only know that there were
eansweni kwakwende 2

two (2) Simelane women who were married at
baka Simelane, lona nje kuti
Kangwane this one was just the
this one was a main one

main one [Sombhlo]
ngazi amantombazane nje ukuthi
I know girls that they are three
now come this side [south]

16 Inthoskati : see glossary.

Ka Simelane, lokuze inkhosi yala
why shot the King of Ka-Nyama first to
Kallwane itatao Ka Simelane
take a wife from the Swelane people.
Kwentwa yini?

3.5. Angazi phela wabona intombi
I don't know, I think he saw a lady, he
loyithandayo, wabona intombi
loved,
loyithandayo wabomake,
and he proposed for love, she was
abengakenaliswa, abeziganale nje
not given to him as a wife by her parents.

3.6. Koolwa Kusho Kutsi nalaba
But it means the Swelane people were
bakallwane babesengale.
still that side

3.8. Ugesikhathi bathatha, nje
When they married, yes they were, also the way
Nabo base basenolleleni, Kusho
that means they were also on the way
ukuthi nje Nabo base basenolleleni
[way to this place, Swaziland]
nje, babasele ngoba kwathi
They were still there because, they said
Nakuthwa akubalekise
let us take away the child to Ka-Nyama
lomntwana kwathwa akabaleke
to his aunt [summary]
eye la kallwane ku anti wakhe

Ka Simelane, lokuze inkhosi yala
 why did the King of Ka-Ngwanzi go to
 Kakhwane tsatsa ka Simelane
 take a wife from the Simelane people.
 Kwentha yini?

3.5. Angazi phela wabona intombi
 I don't know, I think he saw a lady, he
 layithandayo, wabona intombi
 loved,
 layithandayo wabomake,
 and he proposed for love, she was.
 abengakenaliswa, abeziganale nje
 not given to him as a wife by her parents.

3.6. Koolwa kusho kuti nalaba
 But it means the Simelane people were
 bakakhwane babesengale.
 still that side

3.7. Ugesikhathi bathatha, nja
 when they married, yes they were ^{also} on the way
 nabo base basenolleleni, kusho
 that means they were also on the way
 ukuthi nje nabo base basenolleleni
 [way to this place, Swaziland]
 nje, babasele ngoba kwathi
 they were still there because, they said
 nakuthwa akubalekisiwe
 let us take away the child to Ka-Ngwanzi
 lomntwana kwathwa akabaleki
 to his aunt [summary]
 eze la kakhwane ku anti wakhe

Yesibali kwakutikhulu njini noma
the brother in law were they chiefs or
Kwakunge Makhosi, Kwakutsiwa
Kings, was it said they are Kings [at
Nge Makhosi

~~Kakalamezi~~
B.S. Kwakutsiwa Nge Makhosi, njenganyalo
they were called Kings as it is now, because
nje ngalo nanyalo lababaka Simelane
even now the Simelane people are
laphe abasiso isikhulu, they are
not chiefs, they are slightly above
slightly above isikhulu

chiefs
D.D. Kusho kuti nje nabaselebona
When they were still there before they came to
bangakethi laka Ngwane njini nje
here at Ka-Ngwane, what important thing they
in the lababakume ngayo le
were known of at Ka-Zulu, at Kkalamezi
Ka Zulu, le Kkalamezi njengonye
like to say, the Simelane people are
kutai Mhlawumbi bakasimelane
famous because of that and that
babatwa ngokutai nokutai

ngoba sengi... la ekutsezi
because I am... at the point that
benqisi kugala sita kukhona
there was a King's wife taken from
inkhosi kati beyayizathwe
to Simelane

J.D. Ngembili kwalomabanya utate kuna
Before Mabanya how does it stand, was it
Sibanolze
Sibanolze

J.S. Kwakungu sibanolze
It was sibanolze?

J.D. Ngale kwakhe awath.
Before sibanolze, you don't know?

J.S. Angisazi-ke ngale kwakhe, kusho
I don't know before sibanolze, it could be
ukuthi-ke sekunabanye o Ntshingila
there were other Ntshingilas because these
Nabobani, Ngoba lamagama
people are named after old ones/
Ayaphithana
repeated

J.D. Manje ngisuke nga - - - [he leaves the office]
I have just - - -

J.S. Baka holwanolwe asikahlobani nabo
We are not related to the Holwanolwe people
Siyabateka nokubateka nje
we marry them, because if we were
Ngoba kube sikhlobeni ngabe
related we would not be marrying them
asitekani, kumane kwa sithokazelo
it was just the relationship of sithokazelo
nje siyabateka, konabola holwanolwe
we marry them, we have Holwanolwe
nje - - -
wives

J.D. Nisikhatsi basele labaka Simelane
Before the Simelane people came here.

bayahlabana sabo kochwa nyalo
but now, people talk by month
sekukhulunywa ngemlomo kuthi

that
laba bayasallela laba bayasallela
these people are the same as the
kwakubangwa leyonto leyo ngemlomo.
and, fighting over ownership of cattle
kuthi bafuyile laba abangala asambo
that this clan has cuttle animals, it was
abemuke nyabona, kwakubwa
go and deprive them, they were fighting over
leyonto leyo nje

such thing
5D Base bayesuka labaka Simelane
then the Simelane people fight and
beta ngala
come this side

5S Sebayesuka lababaka Simelane
the the Simelane people fight against the
kufe kufe bekhoi yabo beza
death of their King and cure this
ngala
his's

5D Sekufa giphi inkhosi lo Mabonye
Which King was it Mabonye?

5S Efeni kwakho lo Mabonye, wathi
After the death of Mabonye, after Mabonye
kufe afe lo Mabonye base
had died, then they split to the Simelane
baya bholleka - ke
clan split]

nejithakazelo - ke ilandelane
 and the paper sets in sequence
 ilandelane. Ungapila ukuthi
 initial Kwakungabantu labantu
 initially, these were the names of people.
 laba

J.D. Le kuyemuva kulabaka Nohwanolwa
 somewhere behind the Nohwanolwa
 bengutsu se gala ngabe laba
 I think we started with the Simelane
 ka Simelane balwa nabo.
 people fighting with them

J.S. Kake Salwa Nabo
 We did fight yes

J.D. KubaNgwani
 what was the cause of the quarrel

J.S. Na Zwiolo
 With Zwiolo⁴

J.D. Na Zwiolo
 With Zwiolo

J.S. Kwakubangwa phela melawo nyoba
 the quarrel was over the place, as people
 kubanga abantu, nyobe kulwa nje
 use to conflict, they then are fighting even today
 nanyalo, angithi ikhulu nje lafra
 as there are chiefs at Saseni as well, if at
 o Saseni zigawele kweze nje
 was in the ancient time
 kube kusengulokwa kugala ngabe
 they would be staying each other

13 inkhobozelo: clan address-name/clan praise
(Zulu)

14 Zwede: king of the Ndwandwe people in the early nineteenth century.

15 oSbaseni: i. e. eSbaseni, the new royal residence, built following the nomination of Makhoswe as the crown prince of Swaziland.

26 Siboviu : reddish soil, fertile; so-called 'M. set' soil

J.D. Ihi:
yes

J.S. Iya, there was no leader phela no
yes there was no leader, no organizer
organizer kwakungu organizer bami
who would organize
nje

J.D. Abasho labadzala kuti sanipika la
about the old people say that when you
nakhanda kuti kunyani nyenge
arrived here, what was the situation about
timvula nje kuti nichlawumbe
the rainfall, may be that what happened
imvula yasibanjani lapha nyoba
about rainfall, because it could be
phela kulesinye khatai nasuswa
you left ka-Bulu because of drought
Nomiso

J.S. Ihi izimpi abali:
no, wans, my brother-in-law.

J.D. Nomu phela kunethwano leneta
may be you came with animals
Nato leehlukilo kulele tla
different from those of this country. [some animals]

J.S. izinkomo phela
cattle

J.D. Nomu luhlabo lewehlukilo, nomu lwethimo
may be different crops [you brought here]

J.S. Argaz:
I don't know

J.D. Ihi

yes

J.S. Iya, there was no leader phela. No
yes there was no leader, no organizer
organizer. Kwakunga organizer bami
who would organize
nje

J.D. Abosho labadzala kuti: namipka la
don't the old people say that when you
nakhanda kuti: kunjani njenge
arrived here, what was the situation about
timvula nje kuti: nhlawumbi
the rainfall, may be that what happened
imvula yasibanjani lapha njoba
about rainfall, because it could be
phela kulesinye. Nkhatel naluswa
you left ka-Zulu because of drought
komiso

J.S. Ihi izimpi abali

no, wars, my brother-in-law.

J.D. Nona phela kunethwano kereka
may be you came with animals
nato lekhukilo kulele tla

different from those of this country. [Some animals]

J.S. izinkomo phela
cattle

J.D. Nona lukhobo lewekhukilo, nona lwethwano
may be different crops [you brought here]

J.S. Angazi
I don't know

Kuthi akhona into namijipethe
that he was something you carried
Nkhamba rayo enxenye lobukhosi
going with it, may be your kingship
beni, haiji inkosi yona, Koolwa
not your king, but this I don't know if
lo- angazi noma uneluko uyowazi
you know the difference
ajini.

J.D Ngyabona
I see

B.S- Iya lobukhosi beni kuthi
yes your kingship it means you are
mphethe lobukhosi beni, naboke kuthi
carrying your kingship, that means they also
Kuthi babekethe lobukhosi babo
carried their kingship in silulu²⁴
ngalesilulu, haiji ukuthi bangena
not that they entered the silulu, and
esilulwini nje bagqika kwakungeke
rolled, that would be impossible,
kwengethe, not in those days
not in those days

J.D Lokusuka kwenu abali le agqinisa
your leaving that my-brother-in-law, you are
-kutsi nasudwa kumphi yini stoma?
sure that you came because of wars or?

B.S. Nasudwa izimphi kuzo okanye, sasudwa
it was because of wars nothing else, we were
izimphi koolwa sekufe lunkosi yethu
moved by wars to here after the death of our king

Croxley

Exercise Book
Skryfboek

I.D. 267

Name Simelane, Siphilum
Naam
Subject Zablon
Vak
Place _____
Plek

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Interview 1 Book 2

Simelane

p.3 Who is Mbuyisa: where is his place?

p.3 Who are the Mshuyd

p.4 More on Nkhalane

ukuthi ngoba ngishulo nakucela
 as I have said before, that they were Kings
 ngathi babengamakhosi labantu
 these people, it means they were
 nga-makhosi. Kusho ukuthi ikhona
 carrying something
 into ababetshe. Njengabantwana
 like the children of
 baka Israel nababamba bababetho
 ? Israel, they had the barrel of covenant
 umphongolo. Kusho ukuthi malaba
 It means that the Simelane people also,
 baka Simelane - ke ngesikhathi
 when going they carried something
 nababamba ikhona into ababeyphetho
 which a had to be carried
 yaphethwe ukuthi ephethwe kakhulu
 carefully and it was then said they were
 Sekuthiwa - ke bahamba ngayo luto
 going in it or the thing was in
 Morna - ke yayesilulwini noma yayi
 the Silulu, or it was in the Mgqolla²⁵
 reMgqolleni, njengoba neni nje
 as it is also said to you that it was
 Kuthiwa yayesMgqolleni, nani
 in the Mgqolla, it is also not explain
 akushwo lokuthi yini, kusho
 even in your case what it was, that means
 kuthi ikhona into namaphetho
 there was something you carried in the
 ngalomgqolla, kusho loko nje
Mgqolla that is what it means [Dominion Clan]

25 Mgoello : ditto a roughly woven grass ^{holdall,} cylindrical
in shape which is carried on the back; metaphorically
the term can refer to a load, the contents of
which a person does not easily reveal

J.S.

~~J.S.~~ Ngithi labo, ngithi labo
that is us, that is us [who came in Silulu]

B.M.

Ngini
is you

J.S.

e e
yes

J.D.

Kusho kutsini kuta ngesilulu
what is meant by coming by Silulu

J.S.

Kusho kutsi sagibela ifulameshini
I means we roole a flying machine -
sebamano bayasho nje kutsi seta
they are just joking to to say we came in
ngesilulu
Silulu

J.D.

Nagibela ifulameshini
you roole an aeroplane ?

J.S.

e - e -
yes

J.D.

Nyani
how

J.S.

Kahle
properly

J.D.

Niyitsatsaphi
Where did you get it. [aeroplane]

J.S.

Sasiyakha, e - - angazi kahle jona
We were making it, I dont know well, jona
Kempwa kushwo kutsi vele kutsi
but it is said to us that we came in
zeza ngesilulu, sagiqe ka ngesilulu
Silulu, we were not in the Silulu
Kootwa nasikubuya loko kusho
but if we question that it means

Ngiko nje upila ukuthi ngibaka Emelane
That is why you find that they are of Emelane
Vele
clan

J.D. Baka lokothwayo
The lokothwayo people

J.S. e...e
yes

J.D. Kodlwa abakwath kukuchaza
But the old people are unable to explain
lebaotzala kutai. Mmembe kwasho
that what is meant by mmembe
Ngami

J.S. Kutai kwashiwo ngami
That why are we called mmembe

J.D. e...e
yes

J.S. Angkwazi, nya ukuthola
I don't know, you will, et it if you ask old
nasembuzi kulabaotzala, muni
people, I don't know [at home]
angkwazi.

J.D. Kukhona ke labanye bantfu abali
There are other people my brothers in law, who are
Kutaiwe beta la kaNgwane beta
said to have come at kaNgwane by Silulu, what
ngesilulu, ingabi laba kaEmelane
about the Emelane people, did they also
kubo kukhona yini loke
came by Silulu

24 Silulu : a large, rounded grain basket woven out
of grass.

ngalapha kuvame kutsiwa nge Mantungwa
are usually called Mantungwa, are you
mine kuyashiwo ipiri kutsi
also called Mantungwa?
Munge Mantungwa?

J.S. chya

J.D. ^{yes} Kusho kutsini loko

What does this mean?

J.S. Awuzange ngawe ka Simelane

You have never fallen in love with a Simelane girl?

J.D. Noma ngako ngagawwa mane angata nga

Even if I had but I don't know.

J.S. Awesazi le Sibongo

You don't know the Sibongo [Simelane]

J.D. e e

J.S. ^{yo} ^{wo} Angath kushwo ngani kochwa nje

Oh I don't know why, but it is said
kuyashiwo kutsi Mungwa, Simelane
Mungwa, Simelane

Nabo Ngwane Mntungwa

You of Ngwane, Mntungwa,

J.D. Sinanatele Sakini nje Sicala

The Sinanatele of the Simelane people don't
ngokutsi -

by saying -

J.S. Simelane, Nabo Ngwane, Mntungwa

Simelane, you of Ngwane, Mntungwa

Mperbe khulu, Nabo Lokothwayo

big mperbe, of the Lokothwayo

33. Mhomeni:

Meila, kuzi bengakithi indawo
Merla³⁰ people, there is no place known
okuthwa kuse Zulwini.
as Zulwini in my area

J.D. Awuzange uko uve Sibali kutei
dont you know, my brother in law
Nabeduka laba baka Simelane
is the Simelane people

belayigolga yini bona incwala
ohd gidza the incwala [at KaZulu]
B.S. ih' ih' angazi angazi, Nobe
I dont know, if they gidza-ed
belayigola I dont know nyobe
it, I dont know because
lokaNgwane engi kwaziyo ukuthi
the kaNgwane people, what I know is
inkhos' yakaNgwane yaybankile
that the King of ka-Ngwane, had given
ukuthi abayigolele incwala
them the right to gidza the incwala
bangezi la
and I not come here. [lobamba]
Lo - - - Come in [Somebody among]
this - - - Come in

Yezi yeMzuguni ba benga i research,
Mzuguni³², they are researching, these people
laba bapuma lahra ku Ma archives
come from Archives.

Nyabona nje bafuna umlando
I think they want the history of
nyabo bonke abantu abakhona
all the people ...

30. Msiba.

31. gidza incwala: to celebrate the incwala, see glossary.

32. Mnguni: a polite form of address using the sinanateb
Mnguni.

30. Mula.

31. gidza incwala: to celebrate the incwala, see glossary.

32. Mguni: a polite form of address using the sinanateko
Mguni.

inengi labo ngebe nanyalo, nanyalo
most of them, even now, the people we are
nje abantu esisechuzane nabo
next to one the Ilamini people and
baka Ilamini, ne baka Mhlanga.
Mhlanga²⁸ people.

J.D. Manje kungatai kukhona inozawo
Now, seemingly, there is a place
lokutsiwa kuse Zulwini
called Zulwini²⁹

B.S. Ezulwini

J.D. lengakini, khona lahe kweziphela
In your place, where the Simelane people
khona labaka Simelane, kuto
were settled when they came, don't you know
inozawo lewuyatiko lokutsiwa
a place called Zulwini
kuse Zulwini

B.S. ykuthi banengi labantu longisho
There are many [Simelane] as I say
nje ukuthi bahamba emacemba
that they left ka-Zulu in groups
amba, enscenye la e Zulwini
Maybe Ezulwini is near Mtshani³⁰.
ku lerge Mtshani, laba labephele
these who came
bahlala lerge Mtshani bona
and settled at Mtshani
Noma enscenye ngabo laba baka
may be it is the

28 Mhlanga: a Swazi sibongo.

29 eZulwini: according to Matsebula, p.10, the residence of Sobhuza's biological mother, Somnyalose Simebane was eZulwini, somewhere between the Lusushwana and Mbabane rivers.

Nguye lo Shozongo ngobe kwakunyeji
 Shozongo and it became bigger
 khudlwana phela lo, abaxosha
 because he was removing people with
 ngomukhwa, ngedikhali - ko naye
 a knife, spear, and other people
 bakhosha abanye babalika, wase
 ran away, then he got to place
 utholu lenelawo

J.D. Ninc nakhandya bakhona
 you found them

J.S. im
 what

J.D. Let khulu lelalentiwa layekhaya
 the chiefs who were there before

J.S. lezi esiythandilo
 those which we found

J.D. Koolowa ungabakhumbula kutsei
 But can you remember who are
 bakabani tibongo.

J.S. Abanye kwakungebaka ilamini
 Some of them were the lamini people

J.D. Yini ucale Ngebakakutsei
 Why do you start with my clan

J.S. Phela the main ones abangbona nje
 the main ones, we took their place, they
 sathatha indlewo yabo babengbaka
 were the lamini people, yes they
 lamini, e- kwakungebaka lamini
 were the lamini people

Base bayamletha - ke la, sewaphinole was brought, then Maweni again, so Maweni sewuyaya - ke la ebukhosini went to the King, to report that his uthi - ke sewukhona ke manje senior brother has come lomntwana. Lona engathi ukosi

'The one, I said, my King, yami isemuva koolwa imant his behind but still young' isencane. Kwase - ke sekuthawo

Then they took all that they konke loku bebamke yona had given to him and gave it sebabuyisela la enoluhlu - ke, to the senior house, we are neighbours Sakhelana we are in the same we are in the same area with area nalabaka Maweni, yya kwabo the Maweni people, yes it is like nyalo - ke.

J.D. That
Lendzawo mbamba labamuka Actually, which place did they give yona laba bakaNgwane ngayaphi? to him, the Ngwane people?

J.S. It is the very Ko-Mtshingila²⁷ area where was Empunoleleni, kwokuyisolawana are, Empunoleleni, it was just a small nje kuthi yabe seyandiswa area, but it was widened by

27 Ko-Nshingila (variant: Ntjingila) area occupied by the Simelane people just south of present-day Hlatikulu. Nshingila was the name of a son of Bhozongo who died c.1929.

lo Maweni, angwetkwenye molle nye
 this Maweni, in another house, but
 naye, kochwa molle enkulu nye
 also a senior house in the family
 naye la ekhaya, kochwake ikhona
 but there is that senior
 lena enkulu. Kwepta yena kuzala
 one. He come first in Ka-Ngwane, this
 nye la kaNgwane lo Maweni

^{Maweni}
 labakaNgwane nye v. uka yena
 the Maweni people were given the place
 lenelawo, labala kaNgwane kwase
 by the kaNgwane people, then when
 kutshika nase sabathu bayamnika
 the people of ka-Ngwane were giving him
 laba bakaNgwane. bathi-ke sguwe
 the place. They asked, are you the man
 yini bekunguwe yini vele lo
 one? [the King of the Simelane]. And he said
 wathi ke yena cha bekungeshini
 'no, I am not. There is - my brother
 ukhona umnakathi mane ukhona
 but he is still young, then they didn't
 Bangabe-ke bayamnika kahl
 give him properly, they said because
 bathi ngobe abayi nabe lomutabo
 they don't know whether his brother is
 uzakuya yini. Kumbala nase
 coming. When he came the Chuloh
 afika-ke lomutwana-ke.
 [Shosongwe]

- J.D. Bhozongo atsi anti la ku Semujalose
 Bhozongo was saying anti to Semujalose
- J.S. Kani lo Bhozongo uzalwa sigu Mabonya
 Because Bhozongo is the son of Mabonya
 Kushi ukuthi - ke lo Semujalose
 that means this Semujalose
 abengazalwa nguye Mabonya
 was not the daughter of Mabonya
 abezalwa ngengaphambili ku
 she was born of somebody older
 Mabonya
 than Mabonya [Mabonya's father]
- J.D. Maweni - ke sibali
 What about Maweni, my brother-in-law?
- J.S. Ngalokhwanjane nga Maweni
 about Maweni
 Maweni kwakungu Mnakabo Bhozongo
 Maweni was a brother to Bhozongo
 ungzwa kahle
 do you understand me well.
- J.D. E - - e.
 yes
- J.S. Koolwa - ke asankhulu lo Maweni
 But Maweni was older than his brother
 kunalo Mnakabo. Kwathi kube
 after the death of his father
 kubhubhe loyise waboke.
- J.D. lo Mabonya
 Mabonya
- J.S. lo Mabonya, kwabaleka yena kigala
 Mabonya, he escaped first

J.S. Arigazi ulimo kwakulinywa
I don't know about crops but, ^{sorghum} millet
amabele nje, ngoba bavelo
was the main crop, because we settled
basakisa ebovini kwakulinywa
in the redish soil [M set] where
emabele nje.

J.D. Lo somnyalose sibali ¹⁶ ngulenkhoekati
Lo Somnyalose, my brother-in law, to inkhoekati

J.S. isya
yes

J.D. Babe wakhe kungubani
Who is her father?

J.S. Abethi anti abethi anti ho
He was saying aunt to the one, born of
Zalwa ngu Mabhonya kusho
Mabanya, that means, May is he was
ukuthi yena abezalwa kumbe
the son of Sibandze, I don't know
encenye ngu Sibandze, Arigazi
who was his father.
ukuthi abezalwa ngubani

B.M. Abethi anti - ku
He was saying aunt to -

J.S. U Bhozongo abethi anti kuye
Bhozongo was saying aunt to her

B.M. Lo somnyalose
Somnyalose

J.S. - e - e -
yes

Amelane

p.24 More on the Mirlanga sibongo.

p.25 to what does he refer when saying
laba baka Misa

p.26 M homene where is it

J.S. Debathi - ke futhi Mnguni, laba -
 they also said Mnguni³² they want
 buze khona okunye bathi, sigababulele
 to know about the kings
 lamakhosi kusukela nyalo kubhekho
 I have mentioned the kings to them
 emuva lo ku Simelane
 from Simelane up to
 Ngagcina ku Sibandze, nani
 Sibandze
 angisabazi - ke abangali kwa Sibandze
 I don't know that side of
 ukuthi abobani
 Sibandze who were kings

3 Kuze phela nguni besekuvama
 Here is nothing Mnguni³²
 kubanjelwa babanjelwa.
 there use to be a regent
 ubukhosi no lobuanile balakithi
 the strong kingship of here - -

J.S. Angisho Sibandze lona oshona
 I don't mean Sibandze who has
 nyalo
 died recently

3 Wo
 oha

J.S. Sigisho kusuka ku Mtshungula
 I mean from Mtshungula up to
 kuye ku Shozongo kuye ku Mabonya
 Shozongo to Mabonya
 besengicina ku Sibandze lo
 then lastly Sibandze

banifu labachala mhlawumbi
 old people whom you can show to us
 leungasulayela bona, kusechaweni
 in which place
 letaito nati leku xoxoku
 and what we are telling, we heard
 sikwa ngalabachala, nyengabozubani
 it from old people such as so
 bani bozubani bani.

and so

3 Ake ngithi nyke mntwanokethu
 let me say like you, you are young
 nyengawe nyke, unucane weca
 it is not easy to quickly
 akulula ukuthi bese usheshe
 say our old person is here
 uyasho ukuthi munina emolala ule
 there must be a hunting, go out
 kufuna ukuthi kuphume ubuhamba
 to find out that gogo⁴² so and so
 kubanjwe kuyofunwa ukuthi
 is still alive
 kochwa gogo lowa usekhona yini

nomunye ongakulayela ukuthi mhlawumbi
 may be people will show you
 nuyaya kubani, ngoba usekhona
 that you can find, somebody
 bani bese uyasitabala-ke
 and you are helped
 Chubeka - ke
 continue

42 gogo: literally 'grandmother'; a respectful title for an elderly woman

umuntu omolala engacishe akulandise
 an old person who can almost explain
 into eligini so, ngoba kinto utawutshela
 a truthful something because you are going
 umhlaba, ukwat' kuti bese
 to tell the world that information, you cannot
 utshela umhlaba lito, utshelwe
 tell the world false information, take
 ngini nje lowayitolo. Kube nje
 from me of yesterday [young person]. If you
 mine benenayo mollela kube
 had some means of going, or find you
 Nihamba, noma kufuneka an
 after we have got a person, umelane
 sithi kungafuneka - ke
 is, here

umelane ukhona, ula ekhambeni
 at so that, may be, if we get an
 ishe mhlawumbe saku ngatholakala
 old woman, the blind one, she would
 isalukazi esingasaboni emehlweni
 be in a better position to
 nsona sangakutshela eligini so
 tell you the truth

J.D) Besiya khona nje Mgquni sithi
 We were going to ask Mgquni, that
 sitawubuta lokutshi, loku besakun
 the little information, where can
 thfolathfolilo lokuncane, sangakutshela
 we get some more
 yini lokunye kuphi, noma
 [the places] Or

Kwatlakala kakuthi ngokuhamba
 as time went on it was found
 kwasklathi incwala yenke
 that the incwala should be
 siyijogqetwa ka Ngwane
 goba - col at ka-Ngwane

B.S. Bengitho half past two abanye futhi
 I said half past two another one
 kusho kuthi ngikona beza [Simelane
 again, that means they are still coming
 talking to a messenger]

B.M. Mhlawumbi - ke babe Mnguni
 May be base⁴⁰ Mnguni³² } you can
 uya chaza lokuthi lokugolowa
 explain, how the incwala was
 kwayo yayigolowa nyani nengalaba
 golowa⁴¹ - col by the Mamba people
 bakaMamba sji, yelika hluhlu
 because the style differs, a bit.
 kulilegolowa la kaNgwane kancane
 here at ka-Ngwane

3 Kusho ukuthi okufanele kukusiza
 That means what can help you
 sibili, wena untwanakethu
 in fact, you chief of my family
 ngicela mine ukuthi ubambe
 I suggest that you go to
 nokoke abantu abadlala
 first old people who are still
 abasekho. Una bewungathola
 alive If you could get

40 babe : literally 'father'; a polite form of address for an older man.

41 gidwa'd : variant form of gidza/giya. See glossary.

7D Besabute - ko Mnguni kutzi
 We had also asked Mnguni³⁰ that, may be
 lepha mhlawumbi nabefika
 the Snelane people at ko Ntshingila
 labenguni la ko Ntshingila
 dist gidza the incwala³¹
 be bayigizwa yini incwala bona
 or when they arrived they just
 nona batsi nabefika bajoyra
 joined the Ngwane incwala
 kulayaka Ngwane

3 Bayigizwa ba ko Ntshingila, kancane
 the ko-Ntshingila people dist gidza ko
 kusekhona Ntshingila. Ngoba kuyokala
incwala a bit at the time of Ntshingila³¹
 nje ekuthaneni kugizwa kwalencwala
 Because we hear that
 kwakushaywana kwakusukwa le

7S. Bakhona abakhona wo [Somebody enters bringing
 there there some people
 a report to Snelane]

3 Ueli kungathi kwakushaywana ngobe
 yes because they were playing to
 kwakugizwana, kubanjwe kuyogizwa
incwala [gidza] jointly with the
 le ka Mamba kubese kuyabuywa
 Mamba people, and back to
 kutorugizwa la ko Ntshingila
gidza at ko-Ntshingila

39 Ntshingila: Sumelane chief who died c. 1929

- wa Khamsung kuse wase Zulwini
 Mplakathu³⁴ of Khamsung called Zulwini
- 3 Egulwini le Engudzeni
 Zulwini there at Engudzeni³⁶
- Z.S. Iya.
 yes
- 3 Kuse Ngudzeni - ke lapho
 It is Ngudzeni, there
- Z.S. Iya ikhaya kanywa nalapho
 yes the home, even there
- 3 Phezulu le Ka Bhoqwini³⁷
 up there at Ka-Bhoqwini
- Z.S. Iya kulabaka Mamba
 yes it is at Ka-Mamba
- J.D. Kutsiwa kuse Zulwini
 it is said Zulwini
- Z.S. Iya ngumplakathi koolwa nalapho
 yes it is Mplakathi³⁴, even there
- 3 Le phezulu phezulu, umlatho
 there up there [Ngudzeni] the history of that
 wakhona semgashwa ngulaba
 you can get it from the Mamba people
 baka Mamba

Thuno nje singala vgetulu ka
 we are here, up at Plata³⁸ at
 Plata. Ko Mshingula eisto sigetke
 ko Mshingula, we cannot know
 Sagi, Kuphela khona le
 up at Bhoqwini [you get information]
 phezulu ka Bhoqwini

34 umphakathi: see glossary

35 Khusimuzi: another name of Mbatjane, late Mamba chief

36 Ngudzeni: area occupied today by the Mamba chiefdom, lying between the Mbulungwane - Malama road and the Mhlathuze river in southern Swaziland. Also the name of the Mamba umphakathi in the area,

37 Ka-Bhokweni: Mamba residence at Ngudzeni, about two kilometers north of the Mbulungwane - Malama road

38 Hlatsi: Hlathikhulu, a present-day town in southern Swaziland between Manzini and Nhlanguano

lapha kaNgwane, Manji-ke ngalokuthi
 here in Ku-Ngwane, now because I was
 to Salifunda says 'sewazi ukuthi'
 with this one in school he knows that
 Mina ngwale ko Mtshungula - ko
 I am of ko-Mtshungula²⁷

Manji bafuna nababa ko Mtshungula
 Now they want to know about ko
 ke. e. Sebabuza-ke nezalukazi
 ko Mtshungula, they ask the old women
 ezolala engingazazi nam, sengathi
 I know, now I think you may
 kumbe wena ungazazi. Babuza-ko
 be in a better position to know old
 namye inlawo bathi inkhona
 women. they ask, a place, is there
 yini inlawo ke ngakuthi okuthwa
 any place in our area known as
 kuse Zulwini, angazi lengaphelule
 Zulwini, I don't know up or
 Nobe-ke ngale Kolabaka Simelane
 that side at the Simelane people that
 abangale

Side

3 Ezulwini kulo - - - - phelule

Ezulwini is up there -
 Nengakubuzi lokanye ngerabo Mhomeni
 you can ask something else, such as
 inkhona (Mhomeni)
 Mhomeni³³

3.5. Nobe ensenze - kochwa umplakathi
 may be - - but is there no