

S. O. B. P. SIMHILANE HISTORY, SIKHMIUMI Zablan Simlano 2/3

bakasimelane bayahmela marize  
 had they an autonomous rule.  
 3 Sebasala bayahmela, nako phela  
 Yes they were autonomous, although  
 kukhona le ngaseMblaneni kutswa  
 there is there at Mblaneni<sup>43</sup> a place  
 kusetsheni laNgwane, nglapho-ko  
 called the Rock of Ngwane,<sup>44</sup> it is where  
 etsheni laNgwane sekuyachamba  
 at the Rock of Ngwane, it went up  
 sekuyafika la-ka Zombodze ngoba  
 and came to-ka-Zombodze,<sup>45</sup> because  
 umlanolo omkhulu usike le  
 the history is large it started from there  
 uze la-ka Zombodze elu - - -  
 up to here at ka-Zombodze  
 Nawungathola labakabandze nje  
 If you can get the bandze people  
 kungabagcono. Thon nje Ma lapho  
 it will be better, let me stop here  
 kungabuzi noma yini  
 you can ask anything you want.

JD Basela-ke Mnguni mhlawumbe  
 Can you tell us anything about the  
 kukhona lowungasithela kona  
 chiefdom of Shozongo, Mnguni,<sup>46</sup> such  
 ngebanitwaba Shozongo, ngerabo  
 as Ntshigila,<sup>47</sup> Segcangaphi  
 Ntshigila, nabo Segcangaphi  
 and Mthambane, just briefly  
 nam Mthambane. utar wanguwangu

43 Mbilaneni: a hill in southern Swaziland somewhat to the south and west of present-day Nhlanguano, site of the royal graves of Ngwenane III, and Sobhuza II.

44 The rock of Ngwane: also known as itshe lejuba, this rock is located about 35 km. outside the present-day town of Phongola along the road to Piet Retief, just south of the Swaziland border.

45 Zombodze: early Swazi royal residence (built, according to Masekela, Bonner, Grotzinger, Sumbumba Ndlela, Mbaumbai Dlamini, by Ngwane, whilst others say by Mswazi (also occupied by Somkhelo (Honey)) the exact site of which somewhere in southern Swaziland is as yet a matter of some dispute. Also the name of King Bhunu's capital at the end of the nineteenth century, situated about 12 km east of present-day Sobamba.

46 Sibandze people (variant: Nsibandze) a Swazi sibongo. Historically, the Nsibandze people have been and still are in-charge of Zombodze in the south.

47 Sencabaphu: wife of the Simelane chief Ntshingila + mother of his heir, Sibandze. She was also sister of King Bhunu.

48 Mthambane:

bachamuka ngale abangeranga  
from that side, didn't they enter  
phosalamakhosi aka Nkwane  
under the rule of the Nkwane  
ajim.

Kings

- 3 Bake bema sekhashenyana, Koolwa  
they didn't for a short time but  
bagama phela bangerile ngoba  
they ended up under the rule of  
bukhosi lobukhulu lobo

senior kingship in [ ]

- J.D Sekusho - ke busengale lobukhosi  
I mean when the Nkwane kingship  
e Shushweni  
was still at Shushweni 41

- 3 Bangerana Koolwa sekusho ekuthweni  
they entered but they also respected  
Vele babebuhlompha, lobethu

It was a junior  
babubukhosi lobuncane  
kingdom obviously you also know  
obviously ke nawe uyazi ukuthi  
the junior one ends up  
lobuncane vele kugama sekurgu  
controlled  
lokwa

- J.D Nasebesuka - ke labaka Nkwane beta  
When the Nkwane people left, Molzumba<sup>42</sup>  
la e Molzumba - Sebasala - ke laba  
then the Sen Amelane people



41. Shiselweni: area in southern Swaziland extending south as far as the Phongola river and eastwards to the Lubombo mountains, occupied by the early Swazi kings Ngunane and Ndvungunyane, and by Samhloko in the earliest phase of his reign.

42. Mdzimba: mountain range in central Swaziland situated between <sup>the</sup> present-day towns of Mbabane and Manzini.

41 Shiselweni: area in southern Swaziland extending south as far as the Phongole river and eastwards to the Lubambo mountains, occupied by the early Swazi kings Ngwenane and Ndrungunyane, and by Samhlobo in the earliest phase of his reign

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basebaphinole puthe bayathuthako  
 then they moved again  
 Sebeza - ko la ko Mtshingila  
 to here at ko-Mtshingila  
 bephike, kuthoko hlaka hlaka  
 then they split  
 hlaka. Nami-nji klangakhe khona  
 I also call the place  
 ekhaya lababe ngobiza ngokuthi  
 where I have my home  
 kuse Mkalaveni. Na J. M. Stanger  
 Mkalaveni and J. M. at Hlathi <sup>38</sup>  
 Naye kabhe kuse Mkalaveni laha  
 his home is called Mkalaveni  
 ka Hlathi

J.D Wo - , iguyabona Simelane  
 Oh, I see Simelane  
 Lobephake abazange baka babe  
 when they come about they  
 kanye kanye nalo Mahlobohla  
 settled together with Mahlobohla <sup>39</sup>  
 ekupheleni kwabo la, njengoba  
 at their arrival here  
 siva kutsi lababo Mahlobohla  
 because we hear that Mahlobohla  
 bona base baye auka bona beta  
 move with others to this spot  
 ngala kwe dumsuthfu kutai  
 of dumsuthfu <sup>40</sup>  
 labaka Simelane Mabepheka  
 when the Simelane arrived



39 Makhakohle: alias Ngwane IV, also known as Bhunu,  
Swazi king - who died in 1899

40 Lusutfu river traverses central Swaziland flowing  
from west to east



Ehkanolla  
Ehkanolla

B.M. Ehkala

3 Ehkanolla

B.S. Be yungakwazi mina ukuthi ukuphi  
I didn't know where it is

3 Ehkanolla isekweolula e  
Ehkanolla, is just past  
Melmoath, upike e Melmoath  
Melmoath, you come to Melmoath <sup>44</sup>  
bese uyaphuma uthi uShona  
then you go out this way

Eyintabeni kuseEhkanolla - ke lapho  
on the Mountain, it is Ehkanolla there

J.D) Wo-, anuzange nibe naye lenye  
oh didn't you have another

Mkalaneni la  
Mkalaneni here

3 Mkalaneni angithi nabasuka  
Mkalaneni, when they left because  
le bachoshwa izimpi yakaManothakazi  
of the izimpi of the Manothakazi <sup>47</sup> they went  
bahamba beye bafika e Suhluti  
to Suhluti, they settled for  
bafike bathi gqololo, bakhathama  
a short moment, they stayed  
lakuthona nabake manye  
where there is the other  
lakunabo em ch. Simelane khona  
Simelanes Erock, <sup>Simelane</sup> and others

44. Melmoth: present-day town in central Zululand

47. The Mandlakazi were a section of the Zulu royal family of special status in command of the north-eastern reaches of the Zulu kingdom, including the area previously occupied by the Ndwandwe.

48. izimphi: see glossary.

J.S. Lemuwa angazi - ke ngale ukuthi  
 At the back I don't know that  
 Kwakungabobani, vele ngale  
 who were kings, yes but  
 ngobe laba abanye sebaphuleke  
 Side some names have been  
 amagama, ngobe phela kuphucwa  
 repeated because they repeat the  
 lamagama angaze  
 names, I don't know

3 Yebo sekuphucwa lamagama kunjalo  
 yes they just repeat the names

J.S. Angazi basho salendawo ke  
 I don't know they talk about a place  
 Angazi ukuthi Enkalaneni ukuthi  
 I don't know if you know Enkalaneni  
 ayizi yini kahle ukuthi iliphi  
 that which town is near Mkalani  
 isolobha ehsechize nale Mkalani

3 Wo Enkalaneni kuse Mkanella  
 Oh Enkalaneni is at Mkanella<sup>45</sup>

J.S. Mkanella,

3 e = e -  
 ye

J.S. Wo ya napoke, ...  
 oh yes here it is

3 Iya kulapho bad... ngesi  
 yes it is here  
 bapuma emkalaneni babesuka  
 they came from Mkalani, they left



43. Nkandla: probably Nkandla forest twenty five kilometers  
north of the Thukela river and about 30  
km. south-west of the present-day town of  
Melmoth.



*Croxley*

Exercise Book  
Skryfboek

J.D. 267

Name *Simeone, dikhalumi*

Naam

Subject *Zablan,*

Vak

Place

Plek

Feint Ruling with Margin

Dowwe Lineering met Kantlyn

*Interview i Book 3*

55 umnotpo : lit: wealth; in the case the wealth  
referred to is the semen.

55 Umnotho : lit: wealth; in the case the wealth  
referred to is the semen



ashrise muzi kuphela kokuthi  
 burnt a home, only that the  
 lenkhosikati ule sinelane, yayykhanda  
 inkhwakati<sup>16</sup> ule sinelane<sup>51</sup> loved the  
 lenkoota, uyabona tambu, yaba  
 husband, you see she was  
 nesikhwelo sekuthi hawu!  
 Jealous that Oh!  
 lamuhla ngingabona kulalangedwana  
 to-day I won't be able to sleep alone  
 lelipipi lengibhemako ngingalitholi  
 the lipipi<sup>53</sup> which I smoke I  
 yavuka yayingale yayakumousa.  
 won't get, she woke up to the other house  
 Ngisho kuthi emlabeni siphili  
 to wake up the husband, I mean that  
 ingazi zethu ziyashyama, kuthona  
 on earth as we are living, our blood is  
 vele kuthi ungathi ushiye unyali  
 not the same, here are people whom you could  
 ushiye umboyi avele unyala  
 that you have left a wife at home yet  
 angalali vele kutholabalo uyo  
 you have left umboyi<sup>54</sup> and could not  
 ufune amaphilisi okulala. Selokhu  
 sleep until you get <sup>steping</sup> tablets. While she is still  
 uyocabanga ukuthi hawu uyise  
 thinking that my husband is not here  
 We banwana akakho la ule  
 is there, all that which is real  
 konke lokhu lokungakona kona  
 the



53 lipji: dit. a smoking pipe, but in this case a vulgar reference to the penis.

54 umboyi: the meaning of this word in this context is not clear. umboyi is the siSwati name for Cassine aethiopia (Cape cherry tree) from which fighting sticks are commonly made in Swaziland. Sometimes the sticks themselves are referred to as umboyi.

as lipipi: dit a smoking pipe, but in this case a vulgar reference to the penis.

so umboye: the meaning of this word in this context is not clear. umboye is the siSwati name for Cassine aethiopica (Cape cherry tree) from which fighting sticks are commonly made in Swaziland. Sometimes the sticks themselves are referred to as umboye.

Ngisho ukuthi asungeni embanguweni  
 I mean we don't involve ourselves in  
 uena wekwenene kufela kutshi  
 dispute, you of the right hand<sup>52</sup> but  
 akubikela lento leliquiso  
 we are just giving to you the thing which  
 kufela kuthyamus lesi u bahlolo  
 is truth, the som stohum bahlolo  
 lona nguyena longanetela is - - -

J D

This ~~it~~ who can do for you is - - -  
 Kepha Mgweni kukhona nje lokwamile  
 But, mngweni<sup>32</sup>, there is a common thing that  
 now we kuva nyagalowusho nje now  
 you also have heard very said, people  
 kutshi baye bakhulume nji bantfu, kutshi  
 saying that, to Simelane people, they would  
 labaka Simelane laba bebangeke  
 not be married because of this  
 batsathwe ngaraku nanaku, lokunge  
 and that  
 labakubalako bantfu, inkhoskati  
 another thing they mention is that there  
 leyanyakhona yashisa umuti  
 was inkhoskati that burnt the home  
 wenkhozi  
 of the King.

3

Bayapholisa, abathi bona ngoba  
 they are making a mistake, they better  
 nyafuna kukutshela liqinisa hayi  
 Say as I want to tell you the truth  
 ukuthi washisa umuzi, azange  
 not that she burnt the home, it's never



52 A salutation or polite form of address <sup>for all people.</sup>  
also a sinanapelo associated with the Damian  
sibongo. <sup>It is</sup>



J.D. --- ka Sombhlo -  
at Sombhlo

J.S. ithi kwakungeziye phela u Sombhlo  
No it was not Sombhlo  
u Sombhlo u swa ka Simelane  
Sombhlo is born of a Simelane woman  
3 Phela wena wekunene nawungasivumela  
if you could allow us to talk  
with him, uyabona letechiyama  
do you see this Stachum<sup>50</sup>, which  
leakhona la  
is here

J.D. e - - e

yes  
3 Ngesi kala Simelane, uyabona kanye  
It belongs to the Simelane's house

J.D. e - e Chubeka babe

yes continue father  
3 So inkhosi le ngobabantfu sebanako  
so the King, because people talk  
nje kubhuluma, baphosiso kokuthi  
they talk falsely when they say  
u Sobhuza bekangeke amthetho  
Sobhuza, could not marry a person  
umuntu waka Simelane bekangamthetho  
of Simelane, how could he marry a  
Kanyani Kungurina, abengeke  
Simelane woman, because they are his mothers  
letechiyama nasakhuwa nje  
this Stachum where it was built  
Kwakhuwa lephakelo lakalahundane  
It was built as at district of Simelane<sup>51</sup>

50 This refers to Samhlo stadium at Lobamba

51 LaSimelane: the daughter of a man with the  
sibongo Simelane, in this case, Somjalox  
Simelane

13.5. Iya usho lowa Nyalo

Yes he means the recent one

5.1) Awo kukhona lenye nozoba

There is another story being told. Simeleane levakalako phela Simeleane Kungatsi that there is inkhosipati which was - Kulenkhosikati leyayelze enkhosini

marrried to the King

Noma ku Naloungunye, ya  
or to Naloungunye

Kwabhamba njani khona

How did it go about her?

3 Loku lowukubuzako ngilowokuthola

What you are asking do you get it  
encwadini noma

from a book or ...

5.1) Ngikuthola encwadini, ngoba

I got it from a book, because it seems

Kungatsi kukhona lenkhosikati

as if there is a Inkhosikati which

leyake yashisa umuthi wenkhosini

burnt the home of the King

Noma noma kanjani

or anyhow.

3 Usho uphi inkhosi, inkhosi

Which King do you refer to

lele sivolze kus - - - Udobuza

the late King Sobhuza

5.1) Cha kungatsi kufanele kungabi

No I think it is not that

ngiyo

one



43 Ndungunye: father of Somhlo, who was king  
of the Swazi around the beginning of the  
nineteenth century

Nakhona

3 Phela Segcabaphi phela wabe Awutala  
 Sengcabaphi begot  
 lo M. - - - - e Chulingwane ngo  
 Chulingwane  
 uyise wanangumfana losandza  
 the father of this boy who has  
 Kuchona Delaphi utala  
 chief recently, Delaphi is born  
 ngu Segcabaphi  
 of Segcabaphi.

J.D. Wo, Mtshingula - ke angitai  
 Oh, what about Mtshingula, the one  
 bantfwaba Shozongo  
 they not all the children of Shozongo

3 e - e -

J.D. <sup>ye</sup> Ngulolowabay Mkhosi  
 He one who became a king

3 e - e -

J.D. <sup>yes</sup> Besekuba ngu Sibandze, balandzelana  
 then comes Sibandze, how do they follow  
 upni laba bodibandze na Mtshingula  
 each other Sibandze and Mtshingula

J.S. Sibandze uzalwa ngu Mtshingula phela  
 Sibandze is born of Mtshingula

3 Usho lo Sibandze lowanyalo nomca  
 does he mean. Sibandze of now  
 lowaka ozeni  
 or the old one [ancient one]



*Croxley*

Exercise Book  
Skryfboek

J.D. 267

Name Simelane  
Naam \_\_\_\_\_  
Subject \_\_\_\_\_  
Vak \_\_\_\_\_  
Place \_\_\_\_\_  
Plek \_\_\_\_\_

Feint Ruling with Margin  
Dowwe Lineering met Kantlyn  
Interview 1 book 4



Smelane

p.34 who is Enoch Smelane

p.37 who else buried at Mbuleni besides  
Ngweni + Sobhuza

p.37 Was Senekapehi sister of Bhunu

p.37 who was Mathambale.

p.45. Ziyampando - who or where is it

p.34 was of Mandlak.

J.D. Lena yona beyale Mkhosakati.  
This one of the Mkhosakati.

B.S. Awu - hawu! ufuna ngcabano  
Oh! you want make me conflict  
nebaka Ngwane ngoba baka Ngwane  
with the people of Ka Ngwane because the  
bakubeka ngenye indlela yabo  
Ngwane people, give the story in a different  
lento  
way

J.D. Awu, Awu kangizi ka Ngwane<sup>59</sup>  
I am not going to ka Ngwane<sup>59</sup>  
nalento

With this thing

B.S. Koolwako kona ngesikakhona  
But in reality my brother in law I told you  
sbali ngantshela nangalela langa  
that day  
ukuthi yathi lenkosi kazi kuyenole  
that, that's inkhosikazi, which was married  
ka Ngwane. Nakuponele kuphume  
to ka Ngwane. When the Mgano<sup>60</sup> was  
ungano baka Simelane babaze  
supposed to be given out by the Simelane  
ungano ngobe phela inkomo  
people, they shouldn't have the Mgano  
enkhosini kushwo ishumu  
because one cattle means ten cattle  
leyinkomo, a zazi nomra kumbe  
we don't know may be they want how many  
enkhosini kuye kutsho<sup>Kufuneka</sup> how many  
in the King's family

↳ Ungano : best presented by the woman's family to the man on the occasion of a marriage.



Segcabaphi la usegcabaphi uzala  
 Segcabaphi here, Segcabaphi ~~is~~ born ~~at~~  
 to Mbarole, Ngumfazi wa Mshugula  
 Mbarole, she is a wife of Mshugula<sup>30</sup>  
 to Segcabaphi wanthatha laka Ngware  
 the Segcabaphi, he took her from here at  
 eSgoolweni.

J.D. Ka Ngware<sup>59</sup> from Sgoolweni<sup>58</sup>  
 Awaka - Angumntwanenkosi

J.S. She is a princess  
 Angumntwanenkosi, ngumntwanenkosi  
 She is the princess of her she  
 wala ngula Mbandeni, uzalwa  
 is the daughter of Mbandeni, she  
 ngu Mbandeni nyo, iya  
 is born of Mbandeni, yes  
 Lo Segcabaphi

J.D. This Segcabaphi  
 Bengisi ngitawubuni naloku s'wali  
 I also wanted to ask the my brother  
 naku kwalenkhosikati naku  
 in law, this of the nkhosikati<sup>16</sup>, then  
 ungatsi kuyangochola  
 is something confiding me here

J.S. Akakwazi nako vele angakhe  
 He does not know it and he can't  
 akwazi.  
 know it

J.D. Phela asitsi kahle s'wali.  
 Could you please put it right my brother<sup>law</sup>

J.S. You  
 what

58 Sigollo : see glossary

59 Ka-Ngwane: in the case the term means from  
the king's place, from the royal heart of the  
kingdom

Z.S. Cha kulungile Mnguni sebathanyana  
 No Okay Mnguni, there are people  
 ngiyabona sebazawuphelela velo  
 ? already, I think they will soon be all  
 base inthola lomfana  
 then you get the boy  
 3 Okay

J.D Awutsentsatsentse sibili kumbi  
 Can you just briefly help my brother in  
 Kubhona lwintambo thongo  
 law may be you know the phrase of  
 talengo inkhosi  
 any thing

Z.S. Sizazi zonke, Kuphela Kubhona  
 we know all of them, it is just that there  
 lekusafanele ngikulungise akukhulumele  
 is something we have to correct from what he  
 ngale, okungabungalingi kabile.  
 said that side which is not right properly  
 Lona use, nguwaka sinelane yena  
 This one is just a sinelane but this is  
 Kookwa usellini nje njobangshilo  
 in the house as I have said that some  
 ukuthi abanye basala le abanye  
 were left there and there and they  
 basala le, base bafika nje house  
 come differently [he does not belong to the house]

J.D W.O.

Z.S. Kubhona lakukhulume nga  
 there is something to say about



3 Sukuma wena nkosi, sukuma  
 stand up, you nkosi<sup>52</sup>, stand up and  
 phansi<sup>uho</sup> le tarouthola lya lehitaku-  
 go, here you will find a man, who will  
 bongela, give natar kutu--  
 praise for you, so that we also hear that  
 ngoba ngingasho nje leka Ziyimpondo  
 because I can say that here at Ziyimpondo  
 e- no ngimbonga kancane loyo  
 if I praise him a bit that one  
 ngingasho kutsi ngu;  
 I can say that; praise  
 ngulandela, elandela inkomo  
 is follower, who follows cattle  
 lathenga -- bu -- e nase  
 bought -- the . If I can  
 ngingachubeka - ke ngale  
 continue beyond here  
 sekungca Siphuka lapatafula  
 the tables can overturn.

J.D. Awu sewuyagcina-nje kunyalo  
 you are just stopping like that

3 sengigcinile nje mntwanabantu  
 I have stopped, shut of <sup>the</sup> people

J.D. Awu kabongi nemntwanenkosi  
 you don't praise even prince  
 Bhozongo

3 Chai awuthunto nabukhosi  
 No, just try this this kingship  
 bakhohtshigile  
 of Mshungula

57 Ziyampondo:

ngubani

B M yebo  
yes

J D Ngoba kukhona lokumcoka  
Because there are important things which  
lowukukhulumile sitawutsi sekufuna  
you have told to us, if we want you  
Sungati kuti: Sifunamuphi Simelane.  
we will not know which Simelane we want

3 Cha mine ligama lami nguzee  
No, my name is Mfanyana  
Mfanyana Manokhosi, Julius  
Manokhosi, Julius of the  
Kubaka Simelane  
Simelane

B M Atalwa-ko ngubani

3 Mine ngitalwa ngu phekehheke  
I am born of phekehheke the third  
We sitathu, inhla - - lezulwa  
born of

ngu likwathi kusa yayibambana  
which when at dawn had caught eathies  
[His father praise did not come out clearly]

J. D. Kumbe muguni i thona yuni anthosi  
Maybe, Muguni there is a Simelane  
yaka Simelane, nama ngu sibili nye  
kung, even you, my brother-in-law,  
langase akhumbule Mbongo tayo  
who could remember any praises of



Zablan Simelane

56. The informant is not really the brother-in-law  
of the interviewee, John Dlamini, however  
the former is married to a Dlamini girl.

- *umnothfo wakhe uwukhuphela ngale*  
*umnothfo<sup>55</sup>* is emptying it that is  
*.Kusho kuthi - ke ngiloko nje*  
 that means it is only that  
*akusizo ukhuluma loko, loladimelane<sup>51</sup>*  
 that is not insult, this is *loladimelane*  
 [Some people talking]

*waba neakhwelo lesandlulise*  
 had a jealousy which is beyond control  
*enelze kuyisi... Sombhlo.*

J.D. She was married to the father of Sombhlo  
*Kukhona yini waba dimelane lebenzi*  
 Is there any dimelane person who was  
*Sinjalo, Sinjalo dimelane*  
 Collect Sinjalo dimelane  
 3. *Leigama likhona koolwa*  
 the name is there but I cannot  
*angikwazi ukulandela kahle,*  
 explain properly, as we say that  
*ujoba kubo nje emagama ayawawa*  
 names are repeated  
*wawwa.*

13.S. *Cha nam angimazi*  
 No I don't know that person also  
 3. *Awu nini bekunene asvalehse*  
 Let me leave you of the right hand<sup>52</sup>  
 J.D. *Awu beesacela phela loku asicath*  
 We are asking to know to whom  
*kutai ukhuluma no dimelane*  
 are we talking to, the name of the dimelane

Ngamchazula phela ngethi lentlezi  
 I explained it to you, I said this <sup>64</sup> ntlezi  
 bathi bakatgwane nabo naboyibalekela  
 they say the Nkwane people, when they were running  
 le ngobe nabo babaleka, abergcollali  
 away from there because they also ran away  
 Zulu, bathola kuncabakakhosi la  
 Zulu was not playing, they found that there are  
 baka Taba nanyalo bakhona  
 Nkosi [Ilamun] people of Taba <sup>65</sup> even now they are  
 balekithi balwa amahlanella  
 there in my place, they fought for  
 amathu? [How many times he pointed]  
 -- times

bahluleka laba bakatgwane  
 the Nkwane people were defeated

F.D. Bahlulwa ngulababaka Taba?  
 Defeated by the Taba people

F.S. Bahlulwa ngu labaka Taba.  
 Defeated by the Taba people

Sebayahamba - ke bayawuphugula  
 then they went to olivine, because people  
 kwakuphukulwa phela kademi  
 used to olivine <sup>or</sup> those days

Sebathike bathi - ke laba abalawo  
 they were told to go to get the ntlezi <sup>64</sup>  
 ntlezi ka Simeleane. Sabakithike  
 from the Simeleane people. My people were  
 ukuthi nabo babengakufiki la  
 not yet arrived here at Katgwane  
 Katgwane, kusho ukuthi nabo  
 that means that they were also



65 Taba people:

banas khesele baka Simelane vele  
 the Simelane one jealous ye I  
 I know name reginaso, you see  
 know, I also have it, you see  
 banaso vele strongly, angathiko  
 they have it strongly, well I don't know

J.D. H ---

3.S. naseykhungene yonke - ke lents  
 When this thing is put together it cancels  
 sekucishwa lalamanye amaphoyenti  
 the other points

nasekithiwa inkhosi yaseykhupha  
 when it is said that the King sent the ibutho<sup>61</sup>  
 ibutho lyokhasela baka Simelane  
 to fight the Simelane people

Kanti baphansi kwabo kwase  
 yet they are under them, what had  
 kutheni ayobona bangafuni yonke  
 happened, you see they don't want all  
 lenkulano le babeke nje into  
 this story, they have just put something  
 ezawuzwakala kahle  
 which will sound well

J.D. Lokuvakala kutsi bebantsetle  
 it is said that they had intsetle<sup>64</sup>  
 letsete

for protection

3.S. Ngamchazela - ke loko, [phone call  
 I explain that to you  
 comes in]

of intzeleti: both a prophylactic, strengthening of  
counter-active medicinal chain

(Zulu: intlezi)



Ekwendemi

J.J) Ekwendemi  
Ekwendemi<sup>62</sup>

3.S. Inya la ephatalemi ukuthi bababona  
Yes here on the mountains so that they can see  
Kahle ukuthi bachomukaphi, ngoba  
them properly, ~~also~~ that from which side are they  
ngeke babe segochini phela.  
Country, because they could not be in the valley  
Nabababona labakagwane babona  
When the Nwane people saw them, they realized  
ukuthi labantu bangaka lancanoka  
that they are many and they returned  
ibutho lakagwane. Nababonga ukosi  
the ibutho<sup>61</sup> of ka-Nwane.<sup>59</sup> When they praise  
nje bathi yayngakahlomi, ayipheme  
the King, they say, it was not equipped for  
sanganogabelo, kushwo kubaka  
fight, it was equipped with amagabelo<sup>63</sup>  
Simelane. Kwakuhlome bona  
This refers to the Simelane, they were equipped  
bancanoka. Manje-ke abantu-ke  
for fight and returned. But people are  
Sebayayithwisita-ke kudlaba  
twisting the story  
ngeke sazi amanye amacala akho  
We cannot know other cases of her  
lomake, kumbe abekhona amanye  
this mother, may be there were present  
laphe aphinde amshisa orakhona  
where he burnt him again  
yini lobachoke bekunene  
as people are saying saying

63 Amagabelo - strips of skin making interlaced  
into shields

62 Ekwendzeni - area just east and north-east of  
present-day Hlathikhulu.

Ithi - ke yona no phela labantu  
then it said no, these people are going to find  
bazawufela Ma la enoleleni vele  
them on the way before they report, they won't  
regeke labantu bafike - le, kusho  
get there, that means really they will die in  
ukuthi vele bazawufela ezinollini  
houses

Seuncabanga i plani ukuthi no  
she taught of a plan that, 'no, let me  
angichuse lomuzi azawubuya lebuthe  
burn this house, so that the libuthe  
kzobhula la, nengempela tabuya  
comes back to put off the fire, in school  
mean time bayahamba labantu  
it came back mean time these people are  
babatshele laba. Iphumele inkosi  
going to tell those. Then the king set  
ilungisa elinye elanga sewuchshwe  
another day after the fire is put off.  
umuzi phumani - ke futhi nye le  
go again to where I sent you  
langinithume khona. Sebatholake  
then they found that they are waiting  
sebabamele laba  
for them [the Simelane people]

J.D. Sebhlonile

And well equipped to fight

J.S. Yes sebasukilo nalingakithi sebala  
Yes, they also have left our place, they  
eyintabeni la e kwendleni  
are here on the mountain here at



lowulbona nje kha ekhaya uyazi  
 at home, do you know what  
 yini ukuthi lizokwenzani  
 is it here for  
 ukutshelile yini inkosi ukuthi  
 Has the King told you that, what is it  
 lizokwenzani; Wathi lona akazi  
 here for. Then this one said I don't  
 ubona nje ibutho ngoba vele  
 know, if she just see the ibutho  
 kuyahlalelwa. Bathi liya lekini  
 because there are raids everytime.  
 uyawubulala labakim. Athi - Ke  
 they said it is going to your home to  
 yena hawu! Bazawubulawa  
 kill you people. She was surprised, they are  
 bangazi, ngecono ngethumele abantu  
 going to be killed, unaware, it is better  
 babatshele ukuthi ababheke  
 that I send people to tell them that they  
 kuzawuchamuka into efana  
 should run away, there is something  
 nalena, bamane sabo bangafeli  
 like this coming, so that they be aware  
 ezinolimi. Nathi - Ke uyabathuma  
 and not die in their houses. Then when  
 labantu nathi ayaphuma nje  
 she sent these people, when they get out, the  
 lastancusa, Ewe nenkosi ibiza  
 kuya also called the people that they  
 abantu ukuthi abaphume  
 should go out to raid.

bakuta babengaketi. yafika - ke  
 because the Simelane people were not called  
 inthosi yathi ke ham bayi nyohlasela  
 then the King said go to <sup>raid</sup> kill the Simelane  
 baka Simelane, yengeze yactaza ukuthi  
 people, he didn't explain why should  
 bayobulawelane  
 they be killed

J.D. Ngu Somhlolo - ke loyo  
 is that Somhlolo?

Z.S. Akusize phela lo Somhlolo uzalwa  
 it is not so because Somhlolo is born  
 ka Simelane, akusize u Somhlolo  
 from the Simelane people, it is not Somhlolo  
 Kusho kutsi nguyise wakhe.  
 it means it is his father.

J.D. Wo -  
 oh

Z.S. Iya kwakungeke phela kube  
 yes it couldn't be him  
 nguye

Koni - ke lo eKlanya kukhona  
 but here at home there are people who  
 abanye abantu abayimni  
 are relatives of the whole of the  
 Zangala, Zangala ka Simelane  
 Simelane whole, then they tipped  
 Sebaya mhlabela lo bathi, yeji!  
 them that do this, lebuthe you see  
 lebuthe lowulebona nje  
 here

61 libutho : see glossary.



ukuthi vele sebazayiletha kuyinkomo.  
 a word that they are going to bring  
 Bakalngwane-ke sebatheke no  
 the cattle. The Ngwane people then said no  
 asisafuni velo kwehlukana  
 we don't want to part with this stock  
 nalenchuku, asisafuni, sebangafano  
 we don't want, they better stay with  
 bahlale nazo kuyinkomo zabo. sale  
 their cattle, and we remain with  
 kithola lenchuku, kochwa bangeze  
 the stock, but they didn't say that  
 bakhuluma kanjalo ngoba phela  
 because people were fighting in that  
 kwakuliwa lokwa kaoleni.  
 time [ancient time] you could just be  
 bowubulawa nje. Bathi - ke no  
 killed. They said no let us kill  
 asale babulawa laba bakasimelane  
 the Simelane people, so that the  
 kuzo lenchuku isale icima umlanolo  
 History of this stock is destroyed,  
 wayo ukuthi yagcina inikwe bobani  
 and no one will remember where it  
 engeyakabani lenchuku, abasale  
 existed, from whom this stock, let us  
 babulawa. Nambala - ke sukosi  
 kill them. Then the King called all the  
 yabiza yabiza wonkhe Ngwane  
 people in the country, or they called  
 Noma yabiza bangalapha nje ngobe  
 people this side because

13.5. Babaze-ke lomgano base bathu-ke  
 They didn't have the Ngano, they said  
 bona, seabanika lenoluku  
 let us give them this stock  
 incheku yemvula yekunsa  
 the stock of rainfall, for making rainfall  
 izulu. Babanika lenoluku bathi  
 They gave them this stock that we are  
 seabansa nganaji incheku  
 just giving it in place of the cattle, when  
 Azakuthi singathola leyinkomo  
 we get cattle, we will come to get the  
 bese sayaylanola lenoluku  
 stock back to us, and give you, your  
 Sesumuka leyinkomo-ke.  
 cattle

Kwahamba kwahamba baze  
 it went on until the Simelane people  
 bachubeka labaka Simelane baze  
 continued and arrived here at  
 bafika la ka Ngwane, lenoluku  
 ka-Ngwane, the stock was still with  
 Solo ingala, bayaysebenza  
 that side, and they were using it the  
 baka Ngwane uyangizwa.

Ka-Ngwane people, do you understand me.  
 Sibayaythola labaka Simelane  
 then the Simelane people got the cattle  
 leyinkomo, sekuyizwakala-ke  
 then it was rumoured that the Simelane  
 baka Simelane vele seabayathumela  
 people are coming they had sent

74 It is not clear in this case whether ka-Ngwane refers to the royal heart of the kingdom or the entire kingdom

75 The Times of Swaziland, a local newspaper



Nakutekwa amocala nje noma kuse  
 At the case meeting, when discussing cases or the  
 Mollalweni, kunemendwana. Wathi  
 when there is a function and many people when you  
 aluwahile ubhembechu, bayabulawa  
 let it hila them ubhembechu, they are  
 vele labo bantu labo, nanyalo  
 killed, those people, ~~at~~ even now it is  
 akushwo vile, Nyambopha nje  
 not said, we imprison somebody who  
 umuntu osho nje, nakuhlangene  
 says that, when there is a meeting of people  
 abantu. Nanyalo nje, kubobaba-ko  
 even now, during the time of our fathers  
 nakwabangaphambili, awu kwakwale  
 and at the time of those older than them, he  
 abengaboshwa lwo, kwakuthwa nje  
 could not be a prisoner, it would just be  
 aluwahibe ubhembechu kube  
 shouted that aluwahile ubhembechu, <sup>73</sup> then it  
 kufela  
 would be the end [he would be killed]

B H Awu kucelasele mnguni lupta  
 There is one part left, Mnguni<sup>32</sup>, that where was  
 ekutsemi lomuth lowashwa ngule  
 that home which was burnt by the  
 nkhosikah ula Sincelaye kwakungubani  
 nkhosipati, uladimelane<sup>5</sup>, what was  
 ligama lwo  
 its name

Z.S. Angwazi kwakungunzi wala  
 I don't know but it was around here

73 aluwahle ubhembeoh : pierced with the  
[horns of] the ubhembedhu.

wonke nje umuntu wako Ntshingila  
Everybody of Ntshingila is  
uBhembechu wesilisa  
uBhembechu, male one

J.D. Kusho kuteni  
What does it mean?

J.S. uBhembechu awulwazi  
you don't know uBhembechu

J.D. Ngati ubhembechu, shlahla  
I know ubhembechu<sup>is</sup> a tree

J.S. Iya nguleso shlahla liso - ke kuti:  
yes it is that tree, it means they are  
bafona naleso shlahla, bebangaqalali  
like that tree, the old people were not  
laba bakaoleni. Nawusho loko nje  
playing, if you say that at home,  
lekhaya, akushwo vele, ngobe  
it is not said, it will be  
yimpi  
war

J.D. Kusho, awuchazi kahle sibali  
What, you are not explaining well My  
Sebanzi - -

J.S. Kusho nje ukuthi kwakuyinqolala  
it means it was just their style  
yabo yokuhlalana kwabo  
of stabbing each other

J.D. Wo - kusa  
oh a Salpy

J.S. Kuze kuthi uBhembechu  
till it is said! uBhembechu



72 Subhembhedu: hard-wooded and thorny forest tree...

ngubani ngu Mamatheka bakhe  
 what is it, it is Mamatheka, they are  
 phansa leyo ntaba  
 settled below that mountain -

J.S. Yeyi ake ukhulule abantu [talking to somebody else]  
 free these people

J.D. Sengunaku-ke mpembe, kukhona  
 Now it is this one, ~~mpembe~~ mpembe,  
 kukhona lbuthfo angath nonca  
 there is lbuthfo, I don't know whether  
 kulabaka hmelane yini lokutawa  
 with the hmelane, called  
 Ubhembechu.

J.S. Ubhembechu,

J.D. e e

yes

J.S. Yethi labo

that is us

J.D. lbuthfo lini-ke lelo  
 what regiment is that

J.S. Lethiwa ngobhembechu kochwa ---  
 It was named after ubhembechu ---

J.D. wo-

oh

J.S. kochwa lokuthi ubhembechu akusho  
 but to say ubhembechu does not mean  
 ukuthi yini, isigaba sebutho  
 anything else, it is just a stage of  
 the lbuthfo

71 Mphembel: swarotelo of the Simelane people, in this case addressing the informant.

70 Mamatheka:



baphele bathi shwi -- babathi  
 people, they use to say leave one  
 Mboshya munye ununtuwana  
 male child  
 munye ovungwana, sengeba laba  
 it is those, who have come up  
 abavukile futhi nyalo, bakaMa --  
 again [the generations of the child], they are  
 bazulwa Ngu Mungwane laba  
 boys of Mungwane <sup>to</sup> those who want  
 asebakukile. Sihle abababanga  
 to fight again. We use to conflict  
 njena nabo kube nemhlangano  
 with them over minor things, and a meeting  
 kuyothethwa icala, kubenpenfasi  
 is called, to discuss the case  
 ngiloko nje. Kothwa kona  
 that is that. But really, they are  
 ngesi kwakongesukwako  
 not conflicting with us  
 ababangisi thina.

J.D. Bimanzawanaaphi labantfu  
 where about are these people

J. Z.S. Uyazi mosi lekithi, sawuya  
 you know my area, towards Mhlangano<sup>68</sup>  
 e Mhlangano, bala e Mweni  
 they are at Mweni<sup>69</sup>

J.D. Wo -  
 oh

J.S. chya, ikhona lentaba abithi  
 yes, there is a mountain called

67 Msingizane: name of a person, of the Taba Dlamini,  
it seems.

68 Nhlangano - present-day down in the south-west  
of Swaziland.

69 eMweni: area just east of Madulwini, between  
Kathikhuku and Nhlangano.

nabo

Z.S. Siirawo nangalo ukhona  
We have ever now it is there.

J.D. Kwake kwabakhona impi  
Was there any impi <sup>48</sup> Mbakymbayi <sup>66</sup>  
imbakymbayi ayathi into  
I am not sure but something like  
lenjalo.

Z.S. Iya kwaphule futhi nathi  
yes, it was or again recently  
Sukhona nyalo baphule bavuka  
when I was also born, this Taba  
labaka Taba  
people came up again

J.D. Baka Mtaba  
the Mtaba

Z.S. Baka Taba, Taba baphule  
the Taba, Taba they came up again  
bavuka, ngesi kwakhona abalwi  
in reality they are not <sup>fighting</sup> against us, these  
nathi labaka Taba balwa salabaka  
Taba people they are fighting with  
Nwane. Baphule baka Nwane  
Ka-Nwane people. The Nwane people  
bathumela impi kutaxi bababulali  
sent an impi <sup>48</sup> to kill them again  
kwathike totokusalayo, abantu  
then what remained old people were  
abaalala bebavobabulalibantu  
not killing everybody when killing



66. Mbayimbayi: a grandson or great-grandson  
of Somhlo and grandfather of the late  
Suzai prime-minister Makhanu. The  
chiefdom under Mbayimbayi lay/his to  
the immediate south of the Sumekie  
chiefdom, Ko-Mhungla.

bebasazhambela nye basekhona. le  
going but still there but coming this  
Kochwa sebeza ngala. Sibayayithola  
way. They they got the intelezi and  
ke lintelezi sebafikeke le  
when they come here the repeated the  
baya behula laba bakaKosi  
Kosi people [Llamu]

baya banoba. Nase sifika - ke thino  
and conquered them. When we arrived  
sebafikeke bathi labantu laba  
they say of these people, have given us  
base benzisana kalukhuni.  
a lot of trouble

BabeMollula nye laba bathi beza  
these people we passing [Simelane] coming this side  
ngala. bafike babavumba - ke  
they stoped them. They said these people  
laba. Base bathi labantu laba  
sit on them, you Simelane people  
sule mhlala plezu kwabo - ke  
Even now they are under our control  
bo Simelane, namanje baphethwe  
these people [Taba people]  
ngathi lababantu labo.

5D Iya ngilapho nguyakhona nye sebali  
ye's I was still going to ask my brother  
Ngoba kungathi kubhona lapha  
in law, because it seems there are Llamu  
baka Llamu benembangwana  
people with whom you have a conflict