

Jotters	CH1	PB read	CH2	RE enter	edit	edit	edit
3	no		yes	yes	ch re 19/4		
<p>Date of print-out: 11 6 2021</p> <ul style="list-style-type: none"> • CH: sisiwati on here needs to be checked • difference between ancestors buried at place and right to build (always have to ask if one can build at a certain spot) • notice prominence of women in interview - lot of land claims etc centre around women as mother of -. Is this because of their Somnjalose connection and therefore if that connection is to be strengthened all other women claims important? Is there a different quality to the land claims through women as opposed to through men? Also, are older claims to land through men and later claims (device to allow strangers in) through women?? • indeed in this interview translated from <i>vele</i> [p21] • <i>thatha</i> or marry • people of Ngwane OR people of kaNgwane??? • sometimes we allow questions that start interview such as tell us who you are, etc and sometimes we don't. • editing style is sparse and captures the essence!!! • begat/ fathered?? • who is mahlokohla 							

I try to avoid saying things like "claim to", or anything that could look like i am expressing an opinion

Synopsis RE

Makhwili Simelane (B92)

The Simelane people came from Nkalaleni in *kaZulu*. Their leader, Mabonya, was throttled after losing an *imphi* and the Simelane people then came to *kaNgwane* to *khonta*. A Simelane woman, Somnjalose was the mother of the reigning Ngwane king, Somhlolo.

The first Simelane to *khonta* at *kaNgwane* was Maweni. On order of the Ngwane king, Maweni Simelane went back to the Simelane people to fetch the most senior Simelane; he was the heir, Bhozongo. Bhozongo was still a child and he was carried to *kaNgwane* on the back of Macala. Bhozongo, being a child, tired easily and he/they rested along the way at the Godlwako mountain, at Mndebele's place. At a crossing in the Phongolo river an *indvuna* of Somhlolo, called Mgcoyiza Khumalo, met the Simelane people. The Simelane people *khonta'd* the Ngwane king with a 'stick of dew'(this stick of dew also functioned as an *umgano* present for the marriage of Somnjalose) and were given (*beka'd*) the *sizwe* of Mbindeleni in the area of Bulindeleni (also known, presently, as *koNtshingila*). The precise boundaries of the Simelane area was defined by *umntfwanenkhosi* Malunge of Nyakeni (son of Somhlolo).

A group of people under Taba were involved in a rebellion against Ngwane kingship. After his death the rebellion was continued by Makhasane; this was during the reign of Mswati. The son of Makhasane, Msingizane also did battle with the Simelane people.

A present-day land dispute with the Dlamini people of Nkungwini arose out of the marriage of the Ndabankulu (brother of the then chief Mbayimbayi) to the daughter of Bhozongo Simelane. As in-laws, they were then given land by the Simelane people.

The Simelane *tinanatelo* suggest Ntungwa Nguni associations, referring, among other things, to rolling in a grain basket (*sihulu*), and carrying the *inkatha* (which contained rain). The Maseko and Mthimkhulu are considered closely linked groups with whom they do not intermarry are. The Simelane practice a form of *incwala*.

Synopsis PB

Makhwili Simelane (B92)

They went to *khonza* with some dew

Ears that are lit by the sun

The Simelane *tinanatelo* suggest Ntngungwa Nguni associations, referring among other things to rolling in a grain basket (*silulu*), and carrying the *inkatha* (which contained rain). Their point of origin was Nkalaleni in modern *kwāZulu*. Closely linked groups with whom they do not intermarry are the Maseko and Mthimkhulu.

A large portion of the Simelane left "Zululand" after a war in which their royal ancestor Mabonya was killed. Maweni Simelane was sent to the Ngwane king to *khonza*. Macala and the remainder of the refugees either accompanied or followed them, Macala carrying the young Simelane heir on his back. The king sent Mgcoyiza Khumalo to meet them at the Mbindeleni crossing of the Phongolo river. Having abandoned their grain, the Simelane could only *khonza* 'with dew'— their ritual rainmaking object. Bhozongo the child was initially left at the Mndebele *libandla* at Godlwako, just north of the Phongolo river. Mgquyisa thereafter placed the Simelane at Bulindeleni.

At a later stage (apparently after Somhlolo had shifted the center of the Ngwane kingdom to Mdzimba valley in central). Ngwane princes were sent back to recolonise the South. Somhlolo's brother Malunge ... the boundaries of their chiefdoms.

A section of the Simelane under Taba appear to have become involved in princely revolt (possibly against Mswati in which Mgabhi was involved). Makhasane from the same Simelane group was also involved in a (land?) dispute with or rebellion against Mswati.

Another land dispute arose with Mbayimbayi Dlamini's chiefdom at Nkunwini, who the Simelane claim, used the marriage of a daughter of the Simelane chief Bhzongo to Ndabankulu to encroach on their land.

The Simelane practice their own first fruits ceremonies.

Title: If you do not know a thing, rather than saying where it comes <from>, you must say you do not know it.

Date: 5 October 1985

Interviewed at: kaGwegwe [koNtshingila](#)ⁱ

Narrator: Makhwili Simelaneⁱⁱ (MS)

Interviewer: John Dlaminiⁱⁱⁱ (JD)

Also present: Carolyn Hamilton
Sicheme Rotter Mamba
Jozi Simelane
(*libutfo*: Malindane)

Transcriber
and Translator: Nokuthula Vilakazi

** [\[p1\]](#)

(MS) *Wo!* I am Makhwili Simelane, ** begot by Ntshingila^{iv}; Ntshingila begot by Bhozongo^v. Bhozongo himself is begot by ** Ntshingila, the old^{vi}. I will not know then there [re: note locative for time], Dlamini^b.

**

Here we, people of Simelane, came^c from kaZulu, our ancestors^d <came from> Nkalaneni^{vii}, across the Phongolo^{viii}. We came here, to kaNgwane after the death of Mabonya^{ix} there, then came those of Simelane to khonza at kaNgwane. The king then was Somhlolo **, [\[p2\] the king of kaNgwane.](#)

**^c

Then the king sent Mgcoyiza^x of the Khumalo^{xi} saying, let him meet us at the river crossing and *beka*[†] at ezweni[‡] at Mbindeleni^{xii} **.

**

^a*Wo!* an interjection of surprise "oh!"; can also be an expression of agreement; or an interjection to stop something.

^bDlamini: royal Swazi surname, used in this instance as a respectful way of addressing John Dlamini.

^cOriginal has: *qhamuka*.

^dOriginal has: *bobabamkhulu*.

^eAt this point in the interview there is an inaudible conversation in the background.

^f*beka*: literally, put; but could also mean to install, coronate, appoint; also to make someone settle in a particular place.

^g*ezuweni* (variant *eveni*): locative from the noun *izwe*.

"Go to those of the Simelane people and come to *beka* them at Mbindeleni, just as we are here",
<so> says the *ngwenyama*^a, Somhlolo. Somhlolo who is born by the *intombi* of Simelane,
Somnjalose^{xiii}.

**

** That mountain [p3] there ** is Mbabala^{xiv}. There, in the bush, is a grave of ** great grand
parent^b.

**

On the Mbabala.

**

It is Macala^{xv}.

**

He was the one who came here, carrying Bhozongo on his back.

**

** This Macala came with Bhozongo carrying him on the back, he came with Maweni^{xvi}.

**

He is also Maweni Simelane.

(JD)[p4] This Maweni is begat by whom?

(MS)He is begat by Langa^{xvii}, this Maweni is begat by Ntshingila (the old), he is called Ntshingila of
Langa. The one who begot Maweni ** is Mabonya **. This Maweni then went to
kaNgwane to *khonza*. This king then said, "How old are you, Simelane?". Maweni then
said, "I am the youngest, there is an orphan of my brother, which is still a child, who is still
young". Meaning this Bhozongo.

**

The king then said, "Fetch him then".

(JD)When Maweni then fetches this child, how does this Khumalo enter <the story>?

(MS)[p5] This Khumalo, this Mgcoyisa^{xviii} is an induna of kaNgwane.

**

He is sent by the king ** to meet them at the river crossing.

**

At the Phongolo.

**

Then this Mgcoyiza meets them.

**

(JD)We were asking about *e-tinanatelweni* Simelane. ** It is said Simelane, then what and what.
Maybe where you can afford to say why is that said and what it means, then do so.

^a*ngwenyama* (variant *ngonyama*, *ngonyama*): literally, the lion. Description derived from the praise names (titles)
reserved for the king.

^bOriginal has: *lamkhu(lu) lakhokho*.

^c*tinanatelweni*: locative from the noun *tinanatelo*, meaning additional names and praises associated with a particular
sibongo.

(MS) [\[p6\] Ewu, I cannot know there. It is said here,](#)
 Simelane, *naboNgwane*^a, Mntungwa^{six}
 big *pembe*^b of Lokothwako^{cx},
 you with the little ears,
[that are a bit slitted,](#)
 the amaMpembe^{xii} of amaNgelengele,
 you of the nature of Ndlovu,
 the elephants that ate you
 on the upper side of the residence,
 they went without a shephard,
 they were herded by a girl
 called Gebezane.^d

As to where it started, I do not know, I would be mistaken.

**

(JD) ** When you say, you of ears that are slitted, where does it come from?

(MS) I do not know them that <have> ears that are slitted, if they say that their ears are lit by the sun ** .

(JD) *Wo*^c, they say they are ears that are lit by the sun.

(MS) Yes. ** They are ears that are lit by the sun.

(JD) [\[p7\] This *mpembe*, you also do not know what it means?](#)

(MS) *Awu*, I do not know it, they are *mpembe* of Mangelengele.

**

(JD) Where Bhozongo is praised, Mnguni^f, it seems like there is somewhere where this Gebezane^{xiii} is mentioned ** in the *sinanatelo* that cattle were without the shepherd.

(MS) *Wo*^g, the praise names of Bhozongo.

**

It is,
 Bhozongo who ignored to go away
 when they had settled in small groups.
 He is the one who ignored to run away
 when they had settled in small groups.
 They had settled over a long story,
 The quarrel of the homeless of *kaNgwane*.
 He is cattle which will not be taken

^a*naboNgwane*; literally mother of Ngwane; it is also a *sinanatelo* of the Simelane *sibongo*.

^b*pembe* (sometimes written as *mpembe*): possibly a reed or bone whistle (*panpipe*); or perhaps a porcupine quill.

^c*lokothwako*: could be derived from *lokotha*, to have a presentment [re:???]; to entertain a remote thought, as of doing something prohibited, dare to.

^d*Simelane, naboNgwane, Mntungwa, Pemb'elikhulu naboLokothwako, Ezindlebane zingqhwane, amaMpembe amaNgelengele, nine besimeni sandlovu [indlo indlovu, vadla enhla komuzi aswel'umalusi zeluswa yintombazane uGebezane.](#)*

^e*Wo!* an interjection of surprise "oh!"; can also be an expression of agreement; or an interjection to stop something.

^fMnguni: a polite form of address using the *sinanatelo* of the Simelane. This is also the *sinanatelo* of, *inter alia*, the Ndwandwe and [Gumedze tibongo.](#)

^g*Wo!* an interjection of surprise "oh!"; can also be an expression of agreement; or an interjection to stop something.

by force from the Ntshingilas.

[p8] [The one who went up through Glodlwako](#) ^{xxiii} .

the one who crossed the Mkhondo ^{xxiv} ,

who crossed the Ngwempisi ^{xxv}

and came to Mathapha ^{xxvi} near Ondini ^{xxvii} .

Cattle that are fighting,

they are *balanda*^a: want to work on a footnote here]

they <the cattle> are of Jangisa ^{xxviii} among those of Nkonjeni ^{xxixb} .

(JD)This Jangisa ...

* *

... is his *sibongo* Mkhonta ^{xxx}?

(MS)He is of the *isibongo* 'Mkhonza'.

(JD)His do not eat for each other, what does that mean? [re: grammar]

(MS)They eat it, they are of *balanda*^c, they are of Jangisa among those of Nkonjeni.

* *

* * The *sigodlo* at Lembelele ^{xxxi} , this mountain there ^d.

* *

It is climbed up by Sobhuza of the Swazis,

who is an *umhlambi*^e of men,

of Manyekazane ^{xxxii} who came from Masuku ^{xxxiii}'s place.

Turn your back, king [p9].

the *imihlambi* are following you,

those of *makhubalo*^f they come running,

Agitate a bit the swallows of Mwela ^{xxxiv} which are white spotted to cross,

which cut the *umsendo*^g by following those of Mgabhi ^{xxxv} ,

our *imbabazane*^h which likes [at South Africa](#),

[there he is, in South Africa](#).^a

* *

^a*balanda*:

^b*NguBhozongo lodub' umuka behlez' amaqoqwana, ngulodub' umuka bahlez' amaqoqwana bahlezi ngendab' ende ngumbango wamadinga akaNgwane. Ngunkomo kazimukw' emanNtshingila, Ngowakhuphuk' uGodlwako, Ngowawel' um khondo Ngowawel' Nngwempisi weza kuMathapha ngasoDidini inkomo ziyalwa ngebalanda ngezika Jangisa kubase Nkonjeni LowaseNkonjeni ke NguwakaMkhonza, LoJangisa.*

^c*balanda*: [Ch:in-laws?]

^dAt this point in the interview the informant is physically pointing to a mountain.

^e*umhlambi* (pl)*imihlambi*: herd;

inhlambi: swimmer.

^f*makhubalo* (*ikhubalo*): a medicinal plant, root or other medicine used by *inyanga* [re; check for me] to ward off evil or disease or to cure ailments; can also refer to a person's name.

^g*umsendo* (*lusendvo tisendvo*): kinship council, family council.

^h*imbabazane*:

^a*Ungumhlambi wamadoda waboManyekazane owavela kaMasuku Fulathela, nkosi, imihlambi iyakulandela ezakuMakhubalo ziza ziyagijima, dungadunga inkonjane zaseMwela, ezimaqath' amhlophe ukuwela, ezikumsendo ekulandeleni zakaMgabhi, imbabazane yakithi ithand'enyonyane nanguy' enyonyane.*

(MS)As it went towards the Sibhowe^{xxxvi} it went spreading out. This *imbabazane*, yes, that is Bhozongo.

**

(JD)Have you ever met with some people who were known as the people of Mgabhi?

(MS)** They are here. **

**

(MS)[p10] [They are over that mountain.](#)

**

(JD)Their *sibongo*?

(MS)** They are the Dlamini people.

**

(JD)Did you ever do anything with them or to them?

(MS)We never did anything with them, they killed each other with those, ** the people of Ngwane.

**

(JD)What were they fighting for?

(MS)They were fighting for kingship^b.

(JD)** What is that area^c this side called?

** [p11](#)

(MS)It is called Muweni^{xxxvii}.

**

(JD)When you were praising Bhozongo, Mnguni^d, there is somewhere where you mentioned Godlwako. Where is this Godlwako? What really happened that the *tibongo* <refer to this>?

(MS)<Where> it is said ** the beast went up Godlwako?

(JD)Yes.

(MS)It is where the Phongolo is climbed up, they say this Godlwako is a mountain.

**

Where this beast climbed up.

** [p12](#)

(JD)When you ascended^a, Mnguni^b, returning^c from there, did you ever settle at Godlwako or maybe rested for a short time?

(MS)At Godlwako this child^d was left, this Bhozongo. He was young and he was made to rest there with another *ibandla*^e. Right there where it is Mndebele^{xxxviii}'s <place>

**

^bOriginal has: *ubukhosi*.

^cOriginal has: *indzawo*.

^dMnguni: a polite form of address using the *sinanatelo* of the Simelane. This is also the *sinanatelo* of, *inter alia*, the Ndwandwe and Gumedze *tibongo*.

^aOriginal has: *khuphuka*.

^bMnguni: a polite form of address using the *sinanatelo* of the Simelane. This is also the *sinanatelo* of, *inter alia*, the Ndwandwe and Gumedze *tibongo*.

^cOriginal has: *buya*.

^dOriginal has: *umntwana* literally, child, but could also mean heir.

^e*ibandla*: assembly of elders.

(MS)At his residence^f.

* *

(JD)We were asking then, Mnguni^g, this Mntungwa, [p13] <you> say Simelane *nabo*Ngwane, Mntungwa. You find that this Mntungwa seems to appear in many *tibongo*. What does it really mean?

(MS)I would be telling lies, ...

* *

... I would be mistaken to say where this Mntungwa comes from.

* *

* * There are many, those who say...

* *

... they are the Mntungwa people^{xxxix}. Even the Khumalo people it is said they are Ntungwa people. I do not know * * as to where it comes * *. If you do not know a thing, rather than saying where it comes <from>, you must say you do not know it.

* * [p14]

(JD) * * <When you> say big *mpembe* * * where does this come from, because I know *impembe* is a whistle. Then these Nguni people are called big *mpembe*'s.

(MS)They are big *mpembe*'s of Lokothwayo.

* *

I really do not know, Dlamini. * *

* *

(JD) * * Lokothwako, Mnguni^h, does it come from the *sibongo* of Lokothwako? Or does it come from [p15] the deed, to say do not dare <to> do that?

(MS)I will again tell a lie if I * * say. I will never know where this saying – you of Lokothwakho – came from.

* *

(JD)Which other *sibongo* do you, Simelane people, not marry, Mnguni?

(MS)The Masekoⁱ people.

* *

* * That is the only one.

* *

They also do not marry us, these Maseko people.

* *

(JD)Why do you not marry these Maseko people? * *

(MS) * * [p16] I have heard that they are of our^a <*sibongo*>.

(JD) * * The Lokothwako people, <do you marry them>?

^fOriginal has: *umuti*.

^gMnguni: a polite form of address using the *sinanatelo* of the Simelane. This is also the *sinanatelo* of, *inter alia*, the Ndwandwe and Gumedze *tibongo*.

^hMnguni: a polite form of address using the *sinanatelo* of the Simelane. This is also the *sinanatelo* of, *inter alia*, the Ndwandwe and Gumedze *tibongo*.

^aOriginal has: *bakithi*.

(MS)I do not know them, I have only heard the *sibongo*. I do not know whether the Lokothwako people do exist. Those we do not marry are the Maseko people and the Mtimkhulu^{xii} people.

**

(JD)** Since you have touched^b the Mthimkhulu people, ** you also come from *kaZulu*, from Nkalaneni, and yet there are also many at *kaZulu*.

**

(JD)Now these at Maseko people are many this side, they are known [\[p17\] as beSutfu people, where do you think this relationship come from?](#)

**

(MS)I do not know and I will never know really .

(JD)There is somewhere where you touched Somnjalose, *mkhulu*. Now there is someone else we know they call Sinjalo^{xiii}. ** Is this the same person **, is it the short form of the name?

(MS)** Ours is Somnjalose.

**

(JD)Do you know anything about Sinjalo?

(MS)I do not know this Sinjalo. Our Somnjalose is the one ** who bore Somhlolo.

** [\[p18\]](#)

(JD)This Nkalaneni, where is that area^d? There, across^{xiii} the Phongolo?

(MS)I cannot know. I have never peeped there, but it is across the Phongolo.

**

(MS)Because when Somnjalose was to be caught by the king, the residence of *kaNgwane* was at Shiselweni.

(JD)I wonder why some of the Simelane people say **

Langenis^{xiv} who have ears lightened by the sun^e,

whereas I know that the Langenis are the Dlamini people?

(MS)The Langenis are the Dlamini people; we are not the Langenis. We are 'of ears that are lightened by the sun'.

(JD)Yes. I thought you mentioned that there was [\[p19\] someone called Mlangeni of the Simelane?](#)

(MS)There is no one.

**

(JD)There is something that we hear, Simelane. It is said that the Simelane people came rolling in a *silulu*^a. I wonder what that means?

^bOriginal has: *sewutsintse*

^c*mkhulu*: literally grandfather; also a polite term of addressing an old man.

^dOriginal has: *indzawo*.

^e*MaLangeni andlebe zikhany'ilanga*.

^a*silulu*: a large round grain basket, woven out of grass.

(MS)Yes, they say so.

You^b who rolled,
You who rolled with a *silulu*
When you were coming from Nkalaneni.^{c,iv}

**

They were carrying the *ilizwe*.

**

They were carrying the *ilizwe*, they were carrying the *inkatha*^d [\[p20\] which contained rain.](#)

**

(JD)There, the *silulu*.

(MS)There, the *silulu*, until they came here at kaNgwane and they went to *khonza* with some dew^{vi}.

(JD)So it means, Mnguni^e, they knew how to make rainfall.

(MS)Yes, that is what we hear.

(JD)How did they *khonta* with it?

(MS)They *khonza* with it at kaNgwane. They were scared as to how they could continue to make dew after they had come to such big kingship^f, as they were in the presence of the king.

**

When they talk, they say they left it due to that reason. They came and gave it, and *khonza*^d with it at the place of the king.

(JD)[\[p21\] During that time, who was the king? I do not remember.](#)

(MS)It was this Somhlolo.

**

(JD)This medicine^g ** which was for rain, ** was it a stick^h or was it a liquidⁱ medicine. **

(MS)Indeed, I will say that, Dlamini, I cannot know because rain is made to fall by the kings.

Whether it was a stick — they know the medicines, that when they touch these particular medicines with that and that, it will come out.

**

The rain — I can say really [\[p22\] it was a stick.](#)

(JD) ** When the Simelane people are talking about this, they say <that with regard to> ** this Somnjalose, ** they did not have <something such as> *umgano*^a, then they pledged with this stick.

(MS)We then pledged with this stick, because they had no *umgano* and they *gana*^bd with this rain.

^bOriginal has plural form of 'you'.

^c*nina nagicika, nina nagicika ngesilulu naniphum' eNkalaleni.*

^d*inkatha* (variant *inkatsa*): a heading or pad, used to support a load carried on the head.

^eMnguni: a polite form of address using the *sinanatelo* of the Simelane. This is also the *sinanatelo* of, *inter alia*, the Ndwandwe and Gumedze *tibongo*.

^fOriginal has: *bukhosi*.

^gOriginal has: *umutsi*.

^hOriginal has: *mhlavumbe*.

ⁱOriginal has: *yindvuku*.

^a*umngano*: beast presented by wife's family to man at marriage.

^b*gana*: to Swati speaker it is to choose a lover, but to Zulu speakers it is to marry. This is used only for females (to be taken as a wife); when referring to a man (being taken as a husband) the word is *ganwa*.

* *

* * You *shaya*^c quite well, indeed.

(JD) I wonder, can you tell it a bit right there, Simelane, as to how it went with it.

(MS) I cannot know a thing really, *nkhosi*^d.

(JD) Yes. But did it ever happen that those Simelane people could fight wiith those Dlamini people and quarrel over that thing.

(MS) No, we never had fought with any *sive* ever since [\[p23\] we came to here. There is no *isizwe* that we have ever fought with here. Even those of Mgabhi who are here, are of the Dlamini people themselves. To say Mgabhi, it is their grandfather, this Mgabhi is their ancestor. They alone fought with the Ngwane people over kingship^e, and those were killed.](#)

(JD) * * What made you * * leave *kaZulu*, Nkalaneni.

(MS) We left because of the death of our [\[ancestor Mabonya. *kwakhokho kukaMabonya*\]](#)

(JD) How did he die?

(MS) He died in an *imphi*.

(JD) Whom were you fighting with? [re: changed english]

(MS) I do not know them. Just a series of *izizwe*.

(JD) * * Were you chased by this *sive* which killed the king?

(MS) * * Just after the death of their king, they ran away to *kaNgwane* to *khonza* at *kaNgwane*?

* * [\[p24\]](#)

Because they ran away from where the *imphi* had met.

(JD) After they had seen this old one dying.

(MS) My people^a ran away after they had met with the *sizwe* he was fighting with. * * Then the *sizwe* he was fighting with, went back to kill their king.

(JD) The *libutfo* had ran away?

(MS) Yes, the *libutfo* had run away. That is what I have heard being said.

(JD) Have you ever heard about the story of Mandlakazi^{shii}, Mnguni?

(MS) It is in *kaZulu*.

* *

(JD) What really is this Mandlakazi? * *

(MS) Where it was the *amabutho* of *kaZulu* or was it an *imphi*?

(JD) Did you ever hear that some Simelane people, remained at *kaZulu*, [\[p25\] when these who ran away with the *umntfwanenkhozi* Bhozongo, came this side?](#)

(MS) There are.

* *

(JD) * * They are in which place now?

(MS) They are scattered in small groups now. Some are still there by the Phongolo, but they have crossed to this side.

* *

^c*shaya*: literally, to beat or hit, but can also mean to do something very well.

^d*nkhosi*: literally king. In some cases this word is used as a respectful form of address, and in such cases, its use derives from its significance as one of the *sinanatelo* of the ruling Dlamini. In some instances it has the equivalent meaning of the English 'sir'.

^eOriginal has: *bukhosi*.

^aOriginal has: *bakithi*.

(JD)As far as you know, Mnguni^b, those Simelane people, when [p26] they came to kaNgwane, did they come as a group, or did they come in small groups at different times? Did they go to the same place? Or did some stay there, and others there, but all being in kaNgwane? [re: changed grammar]

(MS)They all came at once here.

**

** Others just came following because their kingship^c had already gone before.

(JD) *Wo*. Then there were some who followed.

(MS)** Indeed, the houses of Simelane are many. And the Simelane people are many, even now.

**

(JD)As far as you think, Mnguni^d, why do we [p27] Swazis and the Zulus ** have *tinanatelo*? What makes that, what is the need of us having *tinanatelo*? **

(MS)** I really do not know where that comes from.

(JD)** Sometimes one sees some black *tive* which do not have *tinanatelo*.

(MS)I [can]not know them, *nkhosi*^e.

**

(JD)Hey, I wonder if Mnguni^a knows the *tibongo* of Mabonya so that he might *bonga* him for us.

** [p28]

^bMnguni: a polite form of address using the *sinanatelo* of the Simelane. This is also the *sinanatelo* of, *inter alia*, the Ndwandwe and Gumedze *sibongo*.

^cOriginal has: *bukhosi*.

^dMnguni: a polite form of address using the *sinanatelo* of the Simelane. This is also the *sinanatelo* of, *inter alia*, the Ndwandwe and Gumedze *tibongo*.

^e*nkhosi*: literally king. In some cases this word is used as a respectful form of address, and in such cases, its use derives from its significance as one of the *sinanatelo* of the ruling Dlamini. In some instances it has the equivalent meaning of the English 'sir'.

^aMnguni: a polite form of address using the *sinanatelo* of the Simelane. This is also the *sinanatelo* of, *inter alia*, the Ndwandwe and Gumedze *tibongo*.

(MS) This Mabonya then is Black Mabonya,
 Who stirs up the story,
 the *sidlukula*^b *dledle*^c of Ngwenyama,
 it gives people and it causes them to be snatched,
 the *vendle*^e of Maqoni^{shini} with the leg.
 How did I see that it is Mabonya?
 I saw by <him> having a sore on the neck,
 the *iqabiso* which know how to climb
 and to go down.
 To the sore on the neck,
 it is that the Zulu people when they killed him,
 they did not stab him.^f

* *

They took the cord of the *ibheshu*^g and tied him with it, and they took this cord ---- till he dies.^{shix}
 (JD) They throttled him.

(MS) They throttled him. Then to say, how did I see that [\[p29\] this is Mabonya? I saw by <him> having a sore, they mean that they throttled him.](#)

(JD) It means that they just throttled him and, after he had died, they left him.

* *

(MS) * * [re: the english of this next paragraph is confusing - who are 'those' and 'these'; also check translation and tense of 'tossing'] They just tossed^a him about, and those of his people saw them tossing^b him about and were about to kill, then one of the Simelane people went back to here^c. These were tossing him and wanted, the *isizwe* which wanted to kill him [re:??]. He [re:??] said, "You

^b*sidlukula*: (verb) take away violently, seize, snatch away;

isidlukula: bunch of feathers worn on top of or dandling from the head; one who seizes with violence (Doke & Vilakazi, *Dict.*, p162).

^c*dledle*: a continuous trotting about, tramping along; person who trots hither and thither (Doke & Vilakazi, *Dict.*, p155).

^d*Ulokhu edla udledle*: he is continuously on the trot.

^e*vendle*: species of large leaved sorrel, *Rumex sp*; used as a love charm.

^f*LoMabonya ke nguMabonya lomnyama,*

lodunga ndaba

isidlukula dledle sakoNgwenyama siyabapha abantu

siyabadhlukulisa,

uvendle kaMaqoni nangomlenze.

Ngibone ngani ukuthi nguMabonya

ngibone ngokuba nesiyonda entanyeni iqabiso

elikwazi ukukhwela nokwewukela.

Lokuthi isiyonda entanyeni

ngilokuthi labaka bakaZulu nabambulala abamgwazanga.

^g*ibheshu*: skin buttock covering worn by men.

^aOriginal has: *ngubhela*.

^bOriginal has: *mgubhela*.

^cOriginal has: *lapha*.

must not stab him, this one is not stabbed, you must rather tie him with a rope on the neck. Stab me, not him, do not pierce him, he does not have any scar. That is Mabonya. To say,

Black Mabonya, who stirs up the path,

[p30] [How did I see that this <is> Mabonya?](#)

I saw by <him> having a sore on the neck.^d

(JD)Is a king of the Simelane actually not stabbed?

(MS)A king is not stabbed, whichever.

**

Unless you catch him and kidnap him, the king is not stabbed.

(JD)I wonder why this is done, really?

(MS)I do not know. **

(JD)Who ** showed you this place, here at *koNtshingila*, Mnguni^e? When they arrived, who said this is the place that you will build? Was it this Mgcoyisa or this Maweni?

(MS) *Wo*, it was Mgcoyiza who placed us here at Bulindeleni^f.

** [p31]

** Then the *umntfwanenkhozi* came back. When they were here, those Simelane people – Malunge^g of Nyakeni^h, Malunge the old – ** cut the boundaries of this areaⁱ.

**

(JD)Do you know who begot this Malunge? Is he not the father of Mbayimbayiⁱⁱⁱ? **

(MS)Malunge of Nyakeni? ** I do not know, ** because there are two Malunges at *kaNgwane*.

There is the one who is begat by Mahlokohlo.

(JD)[p32] [It means that that one is. \[re: sense??\]](#)

(MS)Who is begotten by ** Mbandeni. Malunge the brother of Mahlokohla. This one who came to cut this *lizwe*.

(JD)He came to cut the boundaries of the *live*, ** the one of Nyakeni.

**

(JD)Have you ever heard about chief^a Mbayimbayi, Mnguni^b? ** Where about was he here at *kaNgwane*.

(MS)They are here.

**

They came from Mpuluzi^{iv}.

**

They are Dlamini people.

** [p33]

(JD)Where are they, their place is called what?

^d*Mabonya lomnyama,*

unodunga ndlela,

Ngibone ngami ukuthi nguMabonya?

Lo ngibone ngesiyonda entanyeni.

^eMnguni: a polite form of address using the *sinanatelo* of the Simelane. This is also the *sinanatelo* of, *inter alia*, the Ndwandwe and Gumedze *tibongo*.

^fOriginal has: *indawo*.

^aOriginal has: *ngachief*.

^bMnguni: a polite form of address using the *sinanatelo* of the Simelane. This is also the *sinanatelo* of, *inter alia*, the Ndwandwe and Gumedze *tibongo*.

(MS)It is at Nkungwini^{lv}.

* *

(JD)Those Dlamini people at Nkungwini, have you ever quarreled with them over the boundaries?

(MS)No. It has just started now, after we were born. We have jumped, and we are many, who stay at Lusaseni^{hvi}. [re: english grammar]

* *

* * We are quarreling with them over boundaries.

* *

* * It is like this, the reason why they are here: [p34] they married^c a young girl^d those Simelane people. [re: sense??] She was married by Ndabankulu^{hvi}, the brother of Mbayimbayi, he is this umphakathi. Then they were crowded at Nkungwini. Then Ndabankulu came back to Simelane's place, to ask for this young girl^e of Simelane.

* *

The place to build.

(JD) *Wo*, to *khonta^f* for her?

(MS) *Wo*, then they put her across the river. Below this mountain, this Mbabala, across. They said, she will plough here, and build here. Today they say it is their *lizwe*.

* *

We are quarrelling over where this young girl was *khonza^d* for. Even now we had been at kaNgwane talking about it. It is these grandchildren, [p35] these *bashana^g*, because the Ndabankulu and company are *bashana* at Simelane's place.

(JD)This young girl was begotten by whom at Simelane's place?

(MS)She was begotten by Bhozongo.

* *

After that, the house of the Simelane died. These *bashane* now say this *lizwe* is theirs.

(JD)When they came here, to whom were <they> paying taxes? They paid taxes through whom?

(MS)That is where it helped them and made them. They were already paying taxes here on their own.

* * [p36]

(JD)How far is there?

(MS)It is very near. <If> I can go there now, I can come back before sunset.

(JD)I mean the happening of this thing, Mnguni^a. How far the *kukhonta* of this?

(MS)This Ndabankulu to *khonta* for this young girl?

* *

Awu, I can say, *nkhosi^b*, that <it happened> when we were still boys. * * We found that this young girl had already built.

^cOriginal has: *tsatsa*.

^dOriginal has: *intombazana*.

^eOriginal has: *intombazana*.

^f*khonta*: pay allegiance to, serve, worship; greet; seek political asylum (Rycroft, *Dict.*, p.49). Pay homage, pay respects to, subject oneself to, serve; send compliments, best wishes, regards (Doke & Vilakazi, *Dict.*, p.404).

^g*bashana*: the children of one's sister; can be a nephew or niece.

^aMnguni: a polite form of address using the *sinanatelo* of the Simelane. This is also the *sinanatelo* of, *inter alia*, the Ndwandwe and Gumedze *tibongo*.

(JD)Can we ask then, *mkhulu*^c, which *libutfo* are you? And <about> your life, were you staying here, and doing what? And what your particular position is here at *umphakatsi*? Anything of that kind.

(MS)[[p37](#)] I am of Masotsheni^{lviii}. I do not own any position, because we are ruled. * *

<There> * * where our our *umphakathi* is, *kaGwegwe*.

It is still there, but there is no one, it has died away. [re; past active in present]

(JD)Actually, how many *imiphakatsi* are at *koNtshingila*?

(MS)They are four.

It is *kaGwegwe*, *kuHlaleni*^{lix}, *kaGodloza*^{lx} [[p38](#)] and *kwaNtshaba*^{lxi}.

(JD)Where is *kaNtshaba* now?

(MS)There where the *amabutfo* are going to.

It is here above. * *

(JD)At *kuHlaleni*?

(MS)It is here in front of that school.

And Godloza is also there near Ntshaba. They are just next to each other.

* * [[p39](#)]

(JD)Mnguni, there are those Dlamini people – I think it is those you have, they are of Muweni, seemingly they are called * * the people of Taba^{lxii}.

There is also the one who is called Msingizane^{lxiii}. Is there anything you can tell us about him?

(MS)*Awu*, there is just a bit that I know, *nkhos*^a, because this Taba, their ancestor, was killed.

They killed each other with those Ngwane people quarrelling over kingship^b. Then Taba died, then Taba left us. Then again appeared Makhasane^{lxiv} among those people of Taba.

[[p40](#)] Again he also quarrelled with those people of kaNgwane. They quarrelled over kingship^c. Then he /this Makhasane\ was killed by Mswazi.

Then appeared Msingizane, his son, who is rumbling^d there wanting to quarrel. He is quarreling with those Simelane people now.

^b*nkhosi*: literally king. In some cases this word is used as a respectful form of address, and in such cases, its use derives from its significance as one of the *sinanatelo* of the ruling Dlamini. In some instances it has the equivalent meaning of the English 'sir'.

^c*mkhulu*: literally grandfather; also a polite term of addressing an old man.

^a*nkhosi*: literally king. In some cases this word is used as a respectful form of address, and in such cases, its use derives from its significance as one of the *sinanatelo* of the ruling Dlamini. In some instances it has the equivalent meaning of the English 'sir'.

^bOriginal has: *lobukhosi*.

^cOriginal has: *bukhosi*.

^dOriginal has: *equhluzelako*.

* *

This Msingizane is born by ...

(JD)...by Makhasane.

(MS)The father of Msingizane is * * Mbuseni^{lv}. The great-grandfather^e of those boys is Mangqangqula^{lvi}.

* *

(JD)Yes, you were still continuing, Mnguni^f, that now [\[p41\] who quarrels – the child of Msingizane now quarrels.](#)

(MS)The child of Msingizane now quarrels.

* *

(MS)He says that the *lizwe* over there is theirs.

* *

He is quarreling with those Simelane people. His fathers quarreled with the Ngwane people and the latter killed them.

(JD)Actually, those Dlamini people who are there, are * * not under the Simelane?

(MS)They are under the Simelane.

* *

(JD)But how did they quarrel with the Ngwane people?

(MS)* * Those of Simelane had not yet arrived here.

* * [\[p42\]](#)

(JD)Now, they say to those Simelane people they are also chiefs^g.

(MS)Yes, they say this *live* is theirs, this son of Msingizane says so.

* *

(JD)* * Where were you born?

(MS)At that tree, in that residence when you are across, that home there. This residence was here when I was born, that of *kaGwegwe*.

(JD)Indeed, you had been here at *koNtshingila*. You have never left and went to another place.

(MS)[\[p43\] No, I am still of here at kaGwegwe, and I was born here.](#)

* *

(MS)Now that you have asked those of Ntshanini^{lvii}, they are those of Maweni those of yours^a.

Some are there at *kaZandondo*^{lviii}.

* *

(JD)Where is *kaZandondo* now?

(MS)I do not know where they are, with the Mbuluzi^{lvix}.

* *

They are ours^b, * * they come from here. They also come from here at Simelane's.

* * [\[p44\]](#)

^eOriginal has: *loyisa mkhulu*.

^fMnguni: a polite form of address using the *sinanatelo* of the Simelane. This is also the *sinanatelo* of, *inter alia*, the Ndwandwe and Gumedze *tibongo*.

^gOriginal has: *tikhulu*.

^aOriginal has: *bakithi*.

^bOriginal has: *bakithi*.

Yes. You will find them ahead at *kaN*gwane that those of *kaZ*ondondo came from **
*koN*tshingila.

**

(JD) You, Mnguni^c, have you ever *gidza*'d the *incwala* together with those of Mamba, I mean in combination?

(MS) No.

(JD) But, do you *gidza* it? Have you ever *gidza*'d on your own, alone?

(MS) We do not *gidza* the *incwala*, but we eat the *uselwa*.

** [p45]

We no longer *gidza*, but we eat *uselwa*.

(JD) But, have you ever *gidza* it?

**

(MS) No.

**

We eat the *uselwa*.

(JD) I wonder how, Mnguni^d, can <you> explain to us about the eating of *uselwa*, as to what kind of work is it?

(MS) It is the work of strengthening the *lizwe* because some medicines^e are dug in the bushes when new food is about to come.

(JD) Fresh autumn crops.

(MS) Fresh crops, then it is bitten^a.

**

[p46] You do not eat. People do not eat food until it is eaten at *indlunkulu*.

(JD) ** It is only the old people who bite^b, or everybody?

(MS) The old people bite^c together with every person of the *lizwe*.

**

To take this medicine^d, this medicine^e which is cooked.

**

(JD) Is a beast^f slaughtered?

(MS) *Awu*, no, it is not slaughtered.

(JD) Only the fresh food is cooked.

(MS) The food is only cooked. If you eat food before it is bitten^g, you are penalized.

^cMnguni: a polite form of address using the *sinanatelo* of the Simelane. This is also the *sinanatelo* of, *inter alia*, the Ndwandwe and Gumedze *tibongo*.

^dMnguni: a polite form of address using the *sinanatelo* of the Simelane. This is also the *sinanatelo* of, *inter alia*, the Ndwandwe and Gumedze *tibongo*.

^eOriginal has: *imithi*.

^aOriginal has: *luma*, [re: actually original has: *kuyalunywa*]bite; be itchy; partake ritually of herbs after death of relative; eat first fruits ritually (as the King) (Rycroft, *Dict.*, p.59).

^bOriginal has: *kuluma*.

^cOriginal has: *kulum'*.

^dOriginal has: *lomuthi*.

^eOriginal has: *lomuthi*.

^fOriginal has: *silwane*.

* *

(JD)But when it is time to eat, where is <the> work done, in the *indlunkulu* or in the cattle byre or where-ever?

(MS)It is done in the cattle byre at *indlunkulu*, in the cattle byre of *umphakathi*.

* *

Inside is where the medicine is cooked.

(JD)Only those of the *umphakatsi*? Or is everybody called?

(MS)The whole of this *lizwe*.

(JD)What type of songs are sung?

(MS)Nothing.

(JD)There is no singing?

(MS)There is no singing, they only take medicine.

⁸Original has: *kalunywa*, bite; be itchy; partake ritually of herbs after death of relative; eat first fruits ritually (as the King) (Rycroft, *Dict.*, p.59).

i. *kaGwegwe koNtshingila*: *kaGwegwe* is one of the *imiphakatsi* at *koNtshingila*. [ch need more detail, need to pin down site]

ii. Makhwili Simelane:

iii. John Dlamini:

iv. Ntshingila: the Simelane chief who died c. 1919. He was the son of Bhozongo.

v. Bhozongo: son of Mabonya. He was brought into Swaziland, by Maweni during the reign of Somhlolo (SWOHP, Sidlane Simelane, Hamilton series, 09-07-1983 (here after referred to as SS), [pp1,2]).

vi. In an interview with Simelane Simelane (SWOHP, Bonner series, 06-05-1970) Mabonya is given as the father of Bhozongo. [[create cross reference to edit \(B9\), p1](#)]

vii. Nkalaneni: Sidlane Simelane claims that the Simelane people resident in Swaziland today, originated at Nkalaneni in *kwaZulu* (SS [p2]). On [p4] Sidlane notes that Nkalaneni was near Magudu. Mfanzana Mandlenkhosi gives Nkalaneni as being at Nkandla (SWOHP, Sikhulumi Zablon Simelane, Hamilton series, 11-09-1985 (here after referred to as SZS, [p]).

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

ix. Mabonya: son of Sibande Simelane, father of Bhozongo Simelane (SZS, [p2]). The Simelane left *kaZulu* after his death (ZSZ, [pp6,7&67]).

x. Mgcoyiza: fled in face of Zulu attack into southern Swaziland during time of Mswati II. His daughter married Ngolotsheni Msane. According to Josefa Dlamini the people who settled next to the Zikhotheni area are Khumalo (ie. Ndwandwe), and some of them claim Mgcoyisa as an ancestor (SWOHP, Bonner series, 08-05-1970). [[create cross reference B7 Josefa Dlamini, \[p30\]](#)].

xi. Khumalo: a Swazi *sibongo*. Originally the Khumalo were inhabitants of northern Natal, south of Magudu. Today, the Khumalo chiefdom in Swaziland, is located just north of Hlatikhulu.

xii. Mbindeleni (possibly variant of Mbulindeleni): we have been unable to locate this site.

xiii.Somnjalose: daughter of Sibande Simalane who married Ndvungunye and bore Somhlolo.

xiv.Mbabala: a mountain 7.5 km south of the present-day town of Hlatikhulu.

xv.Macala:

xvi.Maweni: Simelane Simelane confirms that it was Maweni Simelane who first came to *khonta* the Ngwane, and that the area around Zulwini was given to him (SWOHP, Bonner series, 06-05-1970, [pp2, 10, 11]).

xvii.Langa: Matsebula gives 'Langa' as the name of the 'founder-leader' of the Ndwandwe who was buried at Magudu (*History* (new edition), p.8). The name 'Langa' also appears in other Swazi royal genealogies (Bryant, *Olden Times*, chart opposite p.314; *J.S.A.*, vol 1, appendices 1 and 2) and features widely in the kinglists of other clans (see, for example, Bryant, *Olden Times*, p.40).

[re 'begot by Langa' device similar to 'rolling in a silulu' - used to indicate some northern Natal connection "we were here before the Zulu came to rule this area"]

xviii.Mcgoyisa (variant pronunciation of Mcgoyiza): see endnote x.

xix.Mntungwa: personalisation of *intungwa*. For further discussion see, C.A. Hamilton, Ideology, oral tradition and the struggle for power in the early Zulu Kingdom, unpublished MA thesis, Wits, 1976.[re: standardise]

xx.Lokothwayo (variant Lokothwato): *sibongo* of people resident in present-day Swaziland. Sikhulumi Simelane notes that the Lokothwayo people are Simelanes (SWOHP, Hamilton series, Sikhulumi Zablou Simelane, 11-09-1985).

xxi.Mampembe: Bryant (*Olden Times*, p.690), gives the *emaMpembeni* people as Ngwane related.

xxii.Gebezane:

xxiii.Godlwako: craggy mountain about 5 km south of the Swaziland border approximately 29 km outside of the present-day town of Pongolo, out along the road to Piet Retief

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

xxv.Ngwempisi: this river joins the luSutfu 6km south of Sidvokodvo in central Swaziland, close to the Mkhondvo luSutfu confluence.

xxvi.Mathapha (possibly variant of Matsapha): the site furthest south with this name that we have been able to locate lies at the confluence of the Mzisangu and ??? rivers. [ch: check Simb. Ndlela]

xxvii.Ondini: possibly Cetshwayo's famous residence of this name located close to present-day Ulundi.

xxviii.Jangisa:

xxix.Nkonjeni (could be variant of Nkoneni): a mountain about 15 km south-west of Mhlosheni, across the border in South Africa. According to Sam Mkhonta, Nkoneni was near a residence of Ngwane II (SWOHP, Hamilton Series, 04-07-1983).

xxx.Mkhonta (variant form, Mkhonza):

xxxi.Lembelele: is the name of a son of Somhlolo, whose residence was at Luyengweni.[ch: reference]

xxxii.Manyekazane:

xxxiii.Masuku: could be the common Swazi *sibongo*, Masuku. Note however that a grandson of Somhlolo's, the son of Ndabambi, was called Masuku Dlamini.

xxxiv.Mwela:

xxxv.Mgabhi:

xxxvi.Sibhowe: a river that runs south east of Hlatikhulu towards the south of Khubuta.

xxxvii.Muweni: possibly a place; there is also a river called Muweni that runs south of Hlatikhulu, flowing eastwards into the Ngwavuma river.

xxxviii.Mndebele (variant Mndzebele): reference would seem to be to Mndebele homesteads in the area south of the Swazi border with South Africa, such as that of Majumba Mndebele who was a messenger to the Hlubi under Langalibalele kaMthimkulu. See also endnote xxxix.

xxxix.Mtungwa people: for a more detailed discussion see C.A. Hamilton, Ideology, oral traditions and struggle for power in the early Zulu Kingdom, unpublished MA thesis, Wits 1986, [chpt ref]).right format]

xl.Maseko: a common Swazi *sibongo*. The Maseko chiefdoms lie in central-western Swaziland. According to Kuper, the Maseko are *emakhandzambili*, that is they were found *in situ* in Swaziland by the incoming Ngwane (*An African Aristocracy*, p.233). Matsebula notes that Somhlolo found the Maseko at Nqabaneni in the *luSutfu* valley, under Cece, son of Khubonye and grandson of Magadla, and that the Maseko submitted to Somhlolo without resistance (*History* (new edition), p.21).

xli.Mtimkhulu people: presumably the Hlubi under Langalibalele *ka*Mtimkhulu.

xlii.Sinjalo: probably Somnjalose (see endnote xiii).

xliii.'Across the Phongolo': note that Sikhulumi Simelane also gives Nkalaneni as 'across the Phongolo'([p4], SWOHP, Hamilton series, 11-09-1985, Sikhulumi Zablon Simelane).

xliv.Langeni: literally people of the sun. The king of Swaziland is known as the sun, and 'Malangeni' is considered to be a title with strong associations of royalty. In this case it is used to suggest common origins with the Swazi royal house. In modern Swaziland, the title is often applied more widely than royalty, as a respectful term of address.

xlv.In an interview Sikhulumi Simelane, also refers to the Simelane as coming, rolling down in a *silulu*. He then goes on to explain that, although he does not know well, to his understanding it could only be a joke and that the Simelane actually came in a flying machine (aeroplane)! Sikhulumi also suggests that the kingship of the Simelane was carried in the *silulu* [pp 16,17].

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

xlvii.Mandlakazi: According to Sidlane Simelane, the first Simelanes to leave *kwa*Zulu did so under Maweni. They left the Zulu area, because they were fighting with the Buthelezi (SS [pp2-3]). According to Sikhulumi Simelane, the Simelane left *ka*Zulu because of the death of the Simelane leader Mabonya, the son of Sibandze (SZS [p2]). Sikhulumi Simelane refers to a fight between the Simelane and the Ndwandwe under Zwide. In his version, the Simelane left for the Swazi kingdom after the death of Mabonya (SZS [pp.6,7 & 67]). Another informant in the Sikhulumi Simelane interview, Mfanzana Mandlenkhosi Simelane, claims that the Simelane people left Nkalaneni, near Nkandla, because of the wars of the Mandlakazi [p34] (the Mandlakazi were a section of the Zulu royal family in command of the north-eastern reaches of the Zulu kingdom, including the area previously

occupied by the Ndwandwe) (SZS, 09-11-1983). See also published interview with with Makhwili Simelane [create cross reference to B\(92\) \[p3\]](#).

xlvi. Maqoni:

xlvi. [re: endnote on cultural practice of releasing spirit of dead enemy by stabbing, but also something about not stabbing royalty re. throttling of Ndlovukazi Sisile]

lv. Bulindelini:

lvi. Malunge:

lvii. Nyakeni: chiefdom of Malunge and his heir Jokovo.

There are two sites of this name in modern Swaziland:

i) area about 10 km north of present-day Manzini.

ii) area about 6 km north-west of Nhlanguano in southern Swaziland.

iii) it is also the name of a royal residence on the south bank of the White Mbuluzi about 13 kilometers north of Manzini, built by Ngwane (SWOHP, Simbimba Ndlela, 1982).

According to a number of James Stuart's informants, Nyakeni was an insulting epithet applied to the speakers of a particular dialect (*tekela*) akin to that of *siSwati* who were resident in southern Natal. (*J.S.A.*, vol. 1, p.18, evidence of Dinya; vol. 2, p.5, evidence of Madikane; vol. 3, p.227, evidence of Mkotana). Name possibly derived from *nyaka*, meaning i) season, year pancreas; ii) sweetbread iii) ruffled, disturbed object (Doke and Vilakazi, *Dict.*, p.617); or *inyakeni*: spoon bag (Bryant, *Dict.*, p.462); or i(li)Nyaka (*amaNyikwe*): a thoroughly, lazy indolent person (Bryant, *Dict.*, pp. 762, 469).

lviii. Mbayimbayi: son, by levirate, of Mfisha *waSobhuza*, born about 1858. Mfipha died, and his wives were *ngena'd* by his brother Ndlaphu.

Mbayimbayi contended the succession of another of Ndlaphu's son, Mancibane, but lost (Jones, *Biog.*, p.139) For more information to Mfipha and Ndlaphu see, SWOHP, Bonner series, Makhosini Dlamini, ?1970.

lix. Mpuluzi: area on the western border of the Swazi country, under Ndlaphu, son of Somhlolo.

lx. Nkungwini: originally the *liphakelo* of, *umntfwanenkhozi* Ndlaphu, son of Somhlolo in the Mpulisi area. When Mbayimbayi failed to win the succession after the death of Ndlaphu, he moved the Nkungwini homestead to the upper Ngwavuma valley, south-east of modern Hlatikhulu in/adjacent to *koNtshingila* (Jones, *Biog.*, p139).

lxi. Lusaseni:

lxii. Ndabankulu: according to Matsebula, Ndabankulu was the son of Mbayimbayi (*History* (new edition), chart opposit p.18).

lviii.Masotsheni: for further information on the *Masotsheni*, see appendix on *emabutfo*.

lix.*kuHlalen*i: about 12km south west of the present-day town of Hlatikulu.

lx.*kaGodloza*:

lxi.*kwaNtshaba*:

lxii.Taba: *sibongo* connected to the Simelane.

lxiii.Msingizane:

lxiv.Makhasane: Jones notes that Makhasane (*sibongo* unknown) was functioning as a national advisor at a meeting with Theophilus Shepstone (jnr.) at Mbekelweni in 1889 (Jones, *Biog.*, p.378).

lxv.Mbuseni:

lxvi.Mangqangqula:

lxvii.Ntshanini: possibly Ntshaneni, 12 km south of Ngudzeni in central-southern Swaziland.

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

lxix.Mbuluzi: the black Mbuluzi river rises on the Swazi highveld, and flows eastwards across northern Swaziland.