Croxley

Exercise Book
Skryfboek

J.D. 267

Name / Naam: Simelane, Sikhulumi

Subject / Vak: Zulu,

Place / Plek:

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Interview 1 Book 3

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

J.S. lemuva angazi - ke ngale ukuthi
At the back I dont know that
kwakungabobani, vele ngale
who were kings, yes that
ngobe laba abanye sebaphumolekile
side some names have been
amagama, ngobu phela kuphindwa
repeated because they repeat the
lamagama angaze
names, I dont know

J. Yebo sekuphindwa lamagama kunjalo
yes they just repeat the names

J.S. Angazi basho nalendawo ike
I dont know they talk about a place
Angazi ukuthi Enkalaneni ukuthi
I dont know if you know Enkalaneni
angazi yini kahle ukuthi iliphi
that which town is near Nkalaneni
ndolobha elisedunze nale Nkalane

J. Wo ENkalaneni kuse Nkandla
Oh Enkalaneni is at Nkandla

J.S. ENkandla,

J. e - e -
ye

J.S. wo - ya nakoke,
oh yes there it is

J. Iya kulapho bada - ngesi
yes it is there
baphuma eNkalaneni babesuka
they come from Nkalaneni, they left

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.

Ekkanolla
Ekkanolla

B.M. Ekkala

3 Ekkanolla

Z.S. Bengingakwazi nina ukuthi ukuphi
I didn't know where it is

3 Ekkanolla isekweolula e
Ekkanolla is just past
Melmoath, upike e Melmoath
Melmoath, you come to Melmoath 44
beze ugaphuma uthi ushona
then you go out this way
Ezulabeni kuseEkkanolla- ke lapo
on the Mountains, it is Ekkanolla there

J.D. Wo-, Anzange nibe nayo lenye
Oh didn't you have another
Ekkalaneni la
Ekkalaneni here

3 Ekkalaneni angithi nabasuka
Ekkalaneni, when they left because
le bachoshwa izimphi yakaMandlakazi
of the izimphi of the Mandlakazi 47 they went
bahamba baya bafika e Sihlutu
till Sihlutu 6, they settled for
bafike bathi gozolo, bakhothama
a short moment, they stayed
lakukhona nabeke manye
where there is no other
lakunabo Enock Sumelane khona
Sumelanes Enock Sumelane and others

39 Mahlakohla: also Ngwane IV, also known as Bhunu, Swazi king who died in 1899

40 Lusutfu river traverses central Swaziland flowing from west to east

basebaphinole futhi bayathuthaka
then they moved again
kebeza-ko la ko Ntshingila
to here at ko-Ntshingila
befikeke, kuthiko hlaka hlaka
then they split
hlaka. Nami-nji lelanga khe khona
I also call the place
ekhaya lababe ngibeza ngokuthi
where I have my home
kuse Nkalaneni. Na J. M. Nangu
Nkalaneni and J.M. at Hlathi 38
Naye kathe kuse Nkalaneni lapha
his home is called Nkalaneni
ka Hlathi

J.D Wo-, ngiyabona Sumelane
Oh I see Sumelane
Lobefikake abazange bake babe
When they come didn't they
kanyekanye nalo Mahlokohla
settled together with Mahlokohla 39
ekufikeni kwabo la, ngengoba
at their arrival here
siva kubi lababo Mahlokohla
because we hear that Mahlokohla
bona base bayesuka bona beta
move with others to this side
ngala kwe Lusutfu kutai
of Lusutfu 40
lababa Sumelane Mabefika
When the Sumelane arrived

41 Shiselweni: area in southern Swaziland extending south as far as the Phongolo river and eastwards to the Lubombo mountains, occupied by the early Swazi kings' Ngwane and Ndvungunye, and by Somhlolo in the earliest phase of his reign

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

bachamuka ngale abangenanga
from that side, didn't they enter
phasalomakhosi aka Ngwane
under the rule of the Ngwane
yini.
Kings

3 Bake bema sikhashanyana, kodwa
They didn't for a short time but
bagaina phela bangenile ngaba
they ended up under the rule of
bukhosi lobukhulu lobo
senior kingship

J.D Angisho-ke busengale lobukhosi
I mean when the Ngwane kingship
e Shiselweni
was still at Shiselweni 41

3 Bangena kodwa sekusho ekuthanini
They entered, but they also respected
vele babebuhlonipha, lobekhu
babubukhosi lobuncane ----
It was a junior kingdom obviously you also know
obviously ke nawe uyazi ukuthi
the junior one ends up
lokuncane vele kugaina sekungi
controlled
lokWa

J.D Nasebesuka-ke labaka Ngwane beta
When the Ngwane people left for Mdzimba 42
la eMdzimba- Sebasala-ke laba
then the Dzen Lumelane people

43 Mbilaneni: a hill in southern Swaziland somewhat to the south and west of present-day Nhlangano, site of the royal graves of Ngwane 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 iSwaziland border.

45 Zombodze: early Swazi royal residence (built, according to Matsebula, Bonner, Grotpeter, and Sumbumba Ndlela, Mbamlbai Dlamini, by Ngwane, whilst others say by Mswazi (also occupied by Somhlolo (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 Lobamba.

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

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

48 Mthambane:

bakabumelone bayatimela manje
had they an autonomous rule.
3 Sebasala bayatimela, Nako phela
Yes they were autonomous, although
Kukhona le Ngase Mbilaneni kutswa
there is there at Mbilaneni[43] a place
Kuselsheni la Ngwane, ngilapho-ke
called the Rock of Ngwane,[44] it is where
Elsheni la Ngwane sekuyahamba
at the Rock of Ngwane, it went up
sekuzofika laka Zombodze ngoba
and came to-Ka-Zombodze,[45] because
umlandelo omkhulu usuke le
the history is large it started from there
uze la ka Zombodze elu - - - -
up to here at Ka-Zombodze
Nawungathola labakaSibandze nje
If you can get the Sibandze[46] people
Kungabagcono. Ngiyi Ma lapho
it will be better. Let me stop here
Sengabuza noma yini
You can ask anything you want.
JD Bacela-ke Mngani mhlawumbe
Can you tell us anything about the
kukhona lowungatshela kona
chiefdom of Bhozongo, Mngum,[32] such
ngebantfwaba Bhozongo, ngengabe
as Ntshingila,[39] Segangaphi[47]
Ntshingila, nabo Segangaphi
and Mthambane,[48] just briefly
Nasu Mthambane. ntsa wangiwangu

nakhona

3 Phela Segcabaphi phela wabe lewutala
Sengcabaphi begot
lo M - - - - - eChulugwane nye
Chulugwane
nyse wamaregumfana losandza
the father of this boy who has
kuchona Velaphi utala
died recently, Velaphi is born
ngu Segcabaphi
of Segcabaphi

J D Wo, Ntshingila - ke angitai
Oh what about Ntshingila, it are
bantwaba Bhozongo
they not all the children of Bhozongo

3 e - e -
ye

J. D Ngulolowabay Nkhosi
He one who became a King

3 e - e -
yes

J. D Bese kuba Ngu Sibandze, balandzelana
then comes Sibandze, how do they follow
nyani laba bo Sibandze na Ntshingila
each other Sibandze and Ntshingila

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

3 Usho lo Sibandze lowanyalo noma
does he mean Sibandze of now
lowakadzeni
or the old one [ancient one]

49 Ndungunye - father of Somhlolo, who was king of the Swazi around the beginning of the nineteenth century

Z.S. Inya uthi lowaNyalo
Yes he means the recent one
J.D. Awu kukhona lenye inotsaba
There is another story being told himelane
levakalako phela himelane kungatsi
that there is inkhosikati which was
- kulenkhosikati leyayetse enkhosini
married to the king
Noma ku Ndlungunye, ya
or to Ndlungunye[49]
kwahamba njani khona
How did it go about her?
3 Loku lowukubuzako ngilowukuthola
What you are asking do you get it
encwadini noma
from a book or ...
J.D. Ngikuthfola encwadzini, ngoba
I got it from a book, because it seems
kungatsi kukhona lenkhosikati
as if there is a Nkhosikati which
leyake yashisa umuti wenkhosi
burnt the home of the king
Noma noma kanjani
or anyhow
3 Usho yphi inkhosi, inkhosi
Which king do you refer to
lelesandze kus - - - Udobuza
the late king Sobhuza
J.D. Cha ngatsi kufanele kungabi
No I think it is not that
ngiyo
one

50 This refers to Somhlolo stadium at Lobamba.

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

J.D ... ka Somhlolo ...
at Somhlolo

Z.S. ihi kwakungeNje phela u Somhlolo
No it was not Somhlolo
uSomhlolo uzalwa ka Simelane
Somhlolo is born of a Simelane woman

Z Phela wena wekunene nawungasivumela
If you could allow us to talk
sikhulume, uyasibona lesitshoyamu
do you see this stadium[50], which
lesikhona la
is here

J.D e ... e
yes

Z Ngesokala Simelane, uyabona kambe
It belongs to LaSimelane, & house

J.D. e ... e Chubeka babo
yes continue father

Z So inkhosi le ngobabantfu sebanako
So the King, because people talk
nje kukhuluma, baphosise kokuthi
they talk falsely when they say
u Sobhuza bekangeke amthathe
Sobhuza, could not marry a person
umuntu waka Simelane bekangamthatha
of Simelane, How could he marry a
kanjani kungusina, abengeke
Simelane woman, because they are his mothers
lesitsfoyamu nasakhiwa nje
this stadium when it was built
Kwakhiwa lisphakelo lakaLaSimelane[51]
It was built as at allotment of LaSimelane

52 A salutation or polite form of address for all people. It is also a <u>sinanatelo</u> associated with the Dlamini <u>sibongo</u>.

Ngisho ukuthi asingeni embangweni
I mean we dont involve ourselves in
Wena wekunene kuphela kutsi
dispute, you of the right hand[52] but
sikubekela lento lelinye
we are just giving to you the thing which
kuphela sitetshiyanu lesi u Somhlolo
is truth, this ~~Som~~ strohwu Somhlolo
lona nguyena longaneMtela <u>ka</u> - -
this, ~~it~~ who can do for you is - -
J D Kepha Mnguni kukhona nje lokuvamile
But, mngumi[32], there is a common thing that
nawe kuva nyengalowuaho nje nawe
you also have heard being said, people
kutsi baye bakhulume nje bantfu, kutsi
saying that, the simelane people, they would
lababa simelane laba bebangeke
not be married because of this
batsathfwe ngamaku namaku, lokunye
and that
lababubalako bantfu, inkhosikati
another thing they mention is that there
leyayiyakhona yashisa umuti
was <u>inkhosikati</u> that burnt the home
wenkhosi
of the King.
3 Bayaphosisa, abathi bona ngoba
they are making a mistake, they better
ngifuna kukutshela lequnisa hay
say as I want to tell you the truth
ukuthi washisa umuzi, azange
not that she burnt the home, she never

53 Lipipi : lit. 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 aethiopica (Cape cherry tree) from which fighting sticks are commonly made in Swaziland. Sometimes the sticks themselves are referred to as umboyi.

ashise muzi kuphela kokuthi
burnt a home, only that the
lenkhosikati ulasimelane, yayithanda
inkhosikati[16] ulasimelane[51] loved the
lendoola, uyabona kambe, yaba
husband, you se the was
nesikhwele sokuthi hawu!
jealous that Oh!
lamuhla ngingakhona kulalangedwana
to-day I won't be able to sleep alone
lehpipi lengihlbhemako ngingaltholi
the lipipi[53], which I smoke I
yavuka yayingale yayakumousa.
won't get, she woke up to the other house
Ngisho kuthiko emhlabeni sphilile
to wake up the husband. I mean that
ingazi zethu zisadunyana, kuthona
or earth as we are living, our blood is
vele kuthi ungathi ushiye umfati
not the same, there are people whom you could
ushiye umboyi avele impela
that you have left a wife at home yet
angalali vele kutholakalo ng
you have left umboyi[54]. And could not
ufune amaphilisi okulala. Seloku
sleep untill you get sleeping tablets. While she is still
uyacabanga ukuthi hawu uyise
thinking that my husband is not here
Webantwana akakho la ule
is there, all that which is real
konke lokhu lokungukonakona
the

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

– bomnotfo wa"khe uwukhyphela ngale
umnotfo 55 is emptying it that side
.kusho kuthi - ke ngiloko nje
that means it is only that
akusiyo uhlomba loko, lolusimelane
that is not insult, this lolusimelane 51
[Some people talking]

waba neakhwele lesondlulisiwe
had a jalousy which is beyond controll
endze kuyise... Somhlolo.
She was married to the father of Somhlolo
J D Kukhona yini waba simelane lebengi
It there any simelane person who was
sinjalo, sinjalo simelane
called sinjalo simelane
3 Leligama likhona kodwa
the name is there but I cannot
angikwazi ukulilandolela kahle,
explain properly, as we say that
njoba kusho nje emagama ayavuswa
names are repeated
vuswa.

J.S. Cha nami angimazi
No I dont know that person also
3 Awu ngine bekunene asvalelise
Let me leave you of the right hand 52
J.D. Awu beasacela phela loku asisati
We are asking to know to whom
kutsi siklulume na simelane
are we talking to, the name of the simelane

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

longubani

B M Yebo
yes

J D Ngoba kukhona lokumcoka
Because there are important things which
lowukukhulumile sitawuti sikufuna
you have told to us, if we want you
kungati kuti sifunamuphi Simelane.
we will not know which Simelane we want

3 Cha mine lgama lami ngingu
No, my name is Mfanyana
Mfanyana Manollenkhosi, Julius
Manollenkhosi Julius of Mo
kubaka Simelane
Simelane

B M Atalwa-ko ngubani
Born of whom

3 Mine ngitalwa ngu Shekelhleke
I am born of Shekelhleke the third
We Sithathu, inhla- - lezalwa
born of
ngu likwathi kusa yayibambana
which when at dawn had caught each other
[His father praise did not come out clearly]

J. D. Kunube muguni e-thona yini enthosi
May be, Mnguni 32 there is a Simelane
yaka Simelane, noma ngusebali nje
King, even you, my brother-in-law, 56
langase akhumbule mbongo tayo
who could remember any praises of

57 Ziyampondo:

3 Sukuma wena nkosi, sukuma
stand up you nkosi[52], stand up and
phanzi[we le] ulaouthfola lipha lehlaku-
go there you will find a man, who will
bongela, sive nazi kula--
praise for you, so that we also hear that
Ngoba ngingasho nye leka Ziyampondo
Because I can say that there at Ziyampondo
e- nangimbonga kancane loyo
if I praise him a bit that one
ngingasho kutsi mgu;
I can say that ; house
Ngulanolela, elaolela inkomo
is follower, who follows cattle
lathenga --bu - e nase
bought -- th . If I can
ngingachubeka - ke ngale
continue beyond here
Sekunye Siphuka lapatafula
the tables can overturn.
J.D. Awu Sewunyagcina - nye kunjalo
You are just stopping like that
3 Sengigcinile nye mNtwanebantu
I have stopped, chief of the people
J.D Awukabongi nemntwanenkhosi
You don't praise even prince
Bhozongo
Bhozongo
3 Cha awuthunte nabukhosi
No, just try this this kingship
bakhokhtshugilo
of Ntshungila

J.S. Cha kulungile Mnguni sebakhanyana
No Okay Mnguni, there are people
ngiyabona sebazawuphelela velo
already, I think they will soon be all
bese nithola lomfana
then you get the boy

J Okay

J D Awutsintsatsinase abali kumbe
Can you just briefly help my brother in
kukhona lewutahko kbongo
law may be you know the purse of
talenyo inkhosi.
any King

J.S Sizazi zonke, kuphela kukhona
We know all of them, it is just that there
lekusafanele ngikulungise ekukhulumile
is something we have to correct from what he
ngale, okungalungalungi kahle.
said that side which is not right properly
Lona ude, nguwaka Sumelane yena
This one is just a Sumelane but his is
kodwa usedlini nje ngobangshilo
in the house as I have said that some
ukuthi abanye basala le abanye
were left there and there and they
basala le, base bafuka nje
come differently [he does not belong to the house Senna]

J D WO..
Oh

J.S. Kukhona lakukhulume nga
There is something to said about

58 Sigoollo : see glossary

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

Segcabaphi la uSegcabaphi uzala
Segcabaphi here, Segcabaphi born of
lo Sbanole, Ngumfazi wa Ntshingila
Sbanole, she is a wife of Ntshingila[39]
lo Segcabaphi wamthatha laka Ngwane
this Segcabaphi, he took her from here at
eSigoollweni.
Ka Ngwane[59] from Sigoollwem[58].

J.D. Awaka - Angumntwanenkosi
She is a princess
J.S. Angumntwanenkosi, ngumntwanenkosi
She is the princess of her she
wala ngula Mbanoleni, uzalwa
is the daughter of Mbanoleni, she
ngu Mbanoleni nje, iya
is born of Mbanoleni, yes
La Segcabaphi
this Segcabaphi
J.D. Bengitsi ngitawubuta nalotku Sbali
I also wanted to ask this my brother
naku kwalenkhosikati naku
in law, this of the nkhosikati, there
ungatsi kuyangichola
is something confusing me here
J.S. Akakwazi nako vele angeke
He does not know it and he cant
akwazi.
know it
J.D. Ihela asitsi kahle sbali
Could you please put it right my brother in law
J.S. Yini
What

60 Umgano : beast presented by the womano family to the man on the occasion of a marriage.

J.D. Lena yona leyale Nkhosakati.
This one of the Nkhosakati

Z.S. Awu-- hawu! ufuna ngicabano
Oh! you want make me conflict
nebakaNgwane ngoba bakaNgwane
with the people of Ka-Ngwane because the
bakubeka ngemye indlela yabo
Ngwane people, give the story in a different
lento
way

J.D. Awu, Awu Kangiyi kaNgwane
I am not going to KaNgwane 59
nalentfo
With this thing

Z.S. Kodwake kona ngesakahona
But in reality my brother in law I told you
sbali ngamtshela mangalela langa
that story
ukuthi yathi lenkosikazi leyayendlo
that, that's inkhosikati, which was married
kaNgwane. Nakufanele kuplunne
to Ka-Ngwane. When the Mgano 60 was
umgano bekaSimelane babaze
supozed to be given out by the Simelane
umgano ngobe phela inkomo
people, they didn't have the Mgano
enkhosini kushwo ishumi
because one cattle means ten cattle
leyinkomo, asazi noma kumbe
We dont know may be they want how many
enkosini kuye kuthwo kufunekaka how many
in the King's family

A2760

A27.2.5.3

Simelane

p.34 who is Enoch Simelane

p.37 who else buried at Mbulaneni besides Nguwane + Sobhuza

p.37 Was Dencabephi sisto of Bhunu

p.37 who was Mathambele.

p45. Ziyampondo - who or where is it

p.34 was of Mandlak.

Ruley

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