Croxley

Exercise Book
Skryfboek

J.D. 267

Name
Naam Smelane, Sikhulum

Subject
Vak Zabalos,

Place
Plek

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Interview 1 Book 2

Kuthi ukhona into nasiyiphethe
That the was something you carried
nhamba nayo enxenye lobukhosi
going with it, may be your kingship
benu, hayi inkosi yenu, kodwa
not your King, but this. I don't know if
lo- angazi noma umehluko uyowazi
you know the difference
ajin.

J.D. Ngiyabona
I see

Z.S- Iya lobukhosi benu kusho kuthi
yes your kingship it means you and
nphethe lobukhosi beni, naboke kusho
carrying your kingship, that means they also
kuthi babephethe lobukhosi babo
carried their kingship in Zululu
ngalesilulu, hayi ukuthi bangena
not that they entered the Zululu, and
eZululwini nje bagqiika kwakungeke
rolled, that would be impossible,
kwenzeke, not in those days
not in those days

J.D. Lokuuka kwenu sbali le agoinisa
your leaving that my-brother-in-law, you are
kutsi nasuswa tmphi yini noma?
sure that you came because of wars or?

Z.S. Sasuswa izimpi kuze okunye, sasuswa
it was because of wars nothing else, we were
izimpi kodwa sekufe lenkosi yethu
moved by wars to here after the death of our King

J.D. ihi
yes

Z.S. Cha, there was no leader phela no
Yes there was no leader, no organizer
organizer kwakunga organizer bani
who would organize
nje

J.D. Abasho labadzala kuti nanipika la
about the old people say that when you
nakhandza kuti kunjani ngenge
arrived here, what was the situation about
timvula nje kuti mhlawumbe
the rainfall, may be that what happened
imvula yasibanjani lapha ngoba
about rainfall, because it could be
phela kulesimye sikhathi nasuwa
you left Ka-Zulu because of drought
Somso

Z.S. ihi izimpi sibali
no, wars, my brother-in-law,

J.D. Noma phela kunethlwano lenetu
May be you come with animals
nato letehlukile kulele tila
different from those of this country. [Tame animals]

Z.S. izinkomo phela
cattle

J.D. Noma luhlobo lelwehlukile, noma lwethlwo
May be different crops [you brought here]

Z.S. Angazi
I dont know

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

Z.S. Angazi ulimo kwakulinywa
I dont know about crops but, sorghum millet
amabele nje, ngoba bavele
was the main crop, because we settled
basakisa esbovini kwalinywa
in the redish soil [M Set] where
amabele nje.
we planted millet (sorghum)

J.D. Lodomnyalose orbali ngulenkhoukati
Is Somnyalose, my brother-in law, the uthoukati 16
Z.S. iya
yes
J.D. Babe wakhe kungubani
Who is her father?
Z.S. Abethi anti abethi anti ko
He was saying aunt to the one born of
Zalwa ngu Mabhonya kusho
Mabonya, that means, May be he was
ukuthi yena abezalwa kumbo
the son of Sibandze, I dont know
encenye ngu Sibandze, Angimazi
who was his father.
ukuthi abezalwa ngubani

B M Abetsi anti - ku
He was saying aunt to -
Z.S. U Bhozongo abethi anti kuye
Bhozongo was saying aunt to her
B M. Lodomnyalose
Somnyalose
Z.S. - e - e -
Yes

J.D. Bhozongo atsi anti la ku Somnjalose
Bhozongo was saying anti to Somnjalose

Z.S. Kani lo Bhozongo ngalwa ngu Mabhonya
Because Bhozongo is the son of Mabonya
Kusho ukuthi - Ke lo Somnjalose
that means this Somnjalose
abengazalwa nguye Mabonya
was not the daughter of Mabonya
abezalwa ngongaphambili ku
she was born of somebody older
Mabonya
than Mabonya [Mabonya's father]

J.D. Maweni - Ke sibali
What about Maweni, my brother-in-law?

Z.S. Ngalokhwanjana nga Maweni
about Maweni
Maweni kwakungu Mnakabo Bhozongo
Maweni was a brother to Bhozongo
ungezwa kahle
Do you understand me well.

J.D. E - - e.
yes

Z.S. Kodwa - ke asamkhulu lo Maweni
But Maweni was older than his brother
kunalo Mnakabo. Kwathi kube
After the death of his father
kubhubhe loyise wabeke.

J.D. Lo Mabonya
Mabonya

Z.S. Lo Mabonya, kwabaleka yena kugala
Mabonya, he escaped first

lo Maweni, angawekwenye mollu nje
this Maweni, in another house, but
naye, kodwa mollu enkulu nje
also a senior house in the family
nayo la ekhaya, koolwake ikhona
but there is that senior
lena enkulu. Kwepka yena kugala
one. He come first in Ka-Ngwane, this
nje la-kaNgwane lo Maweni
Maweni
labakaNgwane nje banika yena
the Maweni people were given the place
lenolawo, labala kaNgwane kwase
by the Ka Ngwane people, then when
kuthike nase nabathi bayamnika
the people of Ka-Ngwane were giving him
laba bakaNgwane. Bathi-ke ngewe
the place. They asked, are you the main
yini bekungewe yini vele le
one? [the King of Mswelane]. And he said
wathi ke yena cha bokungesimi
no, I am not. There is my brother
ukhona umnakathi mane umncane
but he is still young, then they didn't
Bangabe-ke basamnika kahle
give him properly, they said because
bathi ngobe abazi nobe lomnakabo
they don't know whether his brother is
uzakuza yini. Nembala nase
coming. When he came the Chief
afika-ke lomntwana-ke.
[Khozange]

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

Base bayamletha - ke la, sewuphinole
was brought, then Maweni again
lo Maweni sewuyaya - ke la ebukhosini
went to the King, to report that his
uthi - ke sewukhonake Mange
senior brother has come
lomntwana. Lona engathi nkosi
'The one, I said, my King,
yami isemuva kodwa mane
is behind but still 'young'
isencane. Kwase - ke sekuthathwa
then they took all that they
konke loku bebanke yona
had given to him and gave it
sebabuyisela la enollunkulu - ke,
to the senior house, we are neighbours
sakhelana we are in the same
we are in the same area with
area nalabaka Maweni, nya kwabo
the Maweni people, yes it is like
nyalo - ke.
that

J.D. Lendlawo mbamba labamnika
Actually, which place did they give
yona laba bakaNgwane ngunyphi?
to him, the Ngwane people?

J.S. Ngiyo leyakoNtshingila esikuyo
It is the very Ko-Ntshingila[27] area where we
Empnoleleni, kwakuyinolawana
are, Empnoleleni, it was just a small
nje kuthi yabe seyandlwa
area, but it was widened by

Nguye lo Bhozongo ngobe kwakuneji
Bhozongo and it became bigger
Khudlwana phela la, abaxosha
because he was removing people with
ngomukhwa, ngesikhali - ke naye
a knife, spear, and other people
bakhwesha abanye babalikta wase
nan away, then he got the place
uthola lendawo

J.D. Nine nakhanda bakhona
You found them

J.S. ini
what

J.D. Abakhulu lelalenkwa laye khaya
the chiefs who were there before

J.S. bezi esiyikhanelo
those which we found

J.D. Kodwa ungabakhumbula kutei
But can you remember who are
bakabani tibongo.
they, their tibongo 20,

J.S. Abanye kwakungebaka Dlamini
Some of them were the Dlamini people

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

J.S. Phela the main ones abangebona nje
the main ones, we took their place, they
sathatha endawo yabo babengebaka
were the Dlamini people, yes they
Dlamini, e-e - kwakungebaka Dlamini
were the Dlamini people

28 Mhlanga: a Swazi sibongo.

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

nengi labo ngobe nanyalo, nanyalo
most of them, even now, the people we are
nje abantu esiseduganeni nabo
next to one the Mamini people and
baka Mamini, nebaka Mhlanga.[28]
Mhlanga people.

J.D. Manje kungatsi kukhona inozawo
Now, seemingly, there is a place
lokutsiwa kuse Zulwini
called Zulwini[29]

Z.S Ezulwini

J.D. lengakisi, khona laphe kuesikola
in you place, where the Simelane people
khona labaka Simelane, kuto
were settled when they come, doesn't you know
inozawo lowunyatiko lekutsiwa
a place called Zulwini
kuse Zulwini

Z.S Ykuthi banengi labantu longisho
There are many [Simelane] as I say
nje ukuthi bahamba emacemben
that they left Ka-Zulu in groups
cembu, enscenye la e Zulwini
May be Ezulwini is near Mtslanini.
ku lenge Mtslanini, laba labefika
those who came
bahlala lenge Mtslanini bona
and settled at Mtslanini
nomo enscenye ngabo laba baka
May be it is the

30. Msila.

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

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

Msila, kuze kengakithi indawo
Msila[30] people, there is no place known
okuthiwa kuse Zulwini.
as Zulwini in my area
J.D. Awuzange uko uve sibali kuti
dont you know, my brother in law
Nabezuka laba baka Sumelane
if the Sumelane people
bebayigidza yini bona incwala
did gidza the incwala [at KaZulu]
Z.S. ihi ihi angazi angazi, Nobe
I dont know, if they gidza-ed
bebayigidza I dont know ngobe
it, I dont know because
laKaNgwane engikwaziyo ukuthi
the KaNgwane people, what I know is
inkhosi yaKaNgwane yaybankile
that the King of Ka-Ngwane, had given
ukuthi abazigidzele incwala
them the right to gidza the incwala
bengezi la
could not come here. [dobamba]
Lo - - Come in [Somebody among]
this - - - Come in
Yeyi yeMnguni[32] ba benza i research,
Mnguni, they are researching, these people
laba baphuma lapha ku Ma archives
come from archives.
Ngiyabona nje bafuna umlando
I think they want the History of
yabo bonke abantu abakhona
all the people

33. Mhomeni:

lapha kaNgwane, Manje-ke ngalokuthi
here in Ka-Ngwane, now because I was
lo Dalipunda naye lewazi ukuthi
with this one in school he knows that
Mina ngowale ko Ntshungula-ke
I am of Ko-Ntshungula 27
Manje bafuna nababa ko Ntshungula
Now they want to know about the
Ke. e kebabuza-ke nezalukazi
Ko Ntshungula, they ask the old women
ezolala engingazazi nami, lengithi
I know, now I think you may
kumbe wena ungazazi. Babuza-ke
be in a better position to know old
Nanye inolawo bathi unkhosa
women. they ask a place, is there
yini inolawo le ngakuthi okuthwa
any place in our area known as
kuse Zulwini, angazi lengaphezulu
Zulwini, I dont know up or
Nobe-ke ngale kolabaka Smelane
that side at the Smelane people that
abangale
side
3 Ezulwini kule - - - - phezulu
Ezulwini is up there - -
Nungakabuza lokunye nyengabo Mhomeni
You can ask something else, such as
bakhona (Mhomeni)
mhomeni 33
3.5. Nobe enxenye - kodwa umplakathi
May be - - but is there no

34 umphakathi: see glossary

35 Khosimuzi: another name of Mbatjane, late Mamba chief

36 Ngudzeni:

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

37 Ka-Bhokweni: Mamba residence at eNgudzeni, about two kilometers north of the Mbulongwane - Maloma road

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

wa Khosimuzi kuze wase Zulwini
Mplakathi[34] of Khosimuzi[35] called Zulwini

3 Ezulwini le Engudzeni
Ezulwini there at Engudzeni[36]

Z.S. Iya.
yes

3 Kuse Ngudzeni - ke lapho
It is Ngudzeni there.

Z.S. Iya ikhaya konjwa nalapho
yes the home, even there

3 Phezulu le ka Bhokweni[37]
Up there at Ka-Bhokweni

Z.S. Iya kulaba ka Mamba
yes it is at Ka-Mamba

J.D. Kutsiwa kuse Zulwini
It is said Zulwini

3S Iya Ngumplakatsi koshwa nalapho
yes it is umplakatsi[34], even there

3 Le phezulu phezulu, umlandvo
There up there [Ngudzeni] the history of that

Wakhona senungakutwa ngulaba
you can get it from the Mamba people

baka Mamba

Thine nje singala ngetulu ka
We are here, up at Hlatsi[38] at

Hlatsi ka Mtshungula cishe angenko
Ko Mtshungula, we cannot know

Sagi, kuphola khona le
up at Bhokweni [you get information]

phezulu ka Bhokweni

39 Ntshingila: Emelane chief who died c. 1929

J D Bekeabute - ko Mnguni kutsi
We had also asked Mnguni[32] that, may be
lapha Mhlaoumbe nabefika
the Emelane people at Ko Ntshingila
labenguni la ko Ntshingila
chief gidza the incwala[31]
bebayigidza yini incwala bona
or when they arrived they just
Noma batsi nabefika bajoyina
joined the Ngwane incwala
kuleyaka Ngwane

3 Bayigidza bako Ntshingila, kaucane
The Ko-Ntshingila people chief gidza the
kusekhona Ntshingila. Ngoba kuyokala
incwala a bit at the time of Ntshingila.[39]
nje ekuthaneni kugidwa kwalencwala
Because we hear that
kwakushayana kwakusukwa le

J.S. Bakhona abakhona wo [Somebody enters bringing
Are there some people
a report to Emelane]

3 Yele kungathi kwakushayana ngobe
yes because they were playing the
kwakugidisana, kuhanye kuyogidwa
incwala [gidza] jointly with the
le ka Mamba kubese kuyabuywa
Mamba people, and back to
kutowugidwa la ko Ntshingila
gidza at Ko-Ntshingila

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

41 gidvwa'd : variant form of gidza/guja. See glossary.

Kwatolakala kokuthi ngokuhamba
As time went on it was found
kwasklathi incwala yonke
that the incwala should be
kuyyogotwa ka Ngwane
gidya-ed at ka-Ngwane

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

BM Mhlawumbe-ke babe Mngumi
May be babe[40] Mngumi[32] you can
ungachaza lokuti lokugotowa
explain, how the incwala was
kwayo yayigotowa nyani nyengalaba
gotowa-ed[41] by the Mamba people
bakaMamba nje, yebukahlukile
because the style differs, a bit
kulelegotowa la kaNgwane kancane
here at ka-Ngwane

3 Kusho ukuthi ofunanele kukusela
That means what can help you
kubili, wena umtwanakethu
in fact, you child of my family
ngicela mina ukuthi uhambe
I suggest that you go to
nokoke abantu abadala
first old people who are still
abasekho. Uma bewungathola
alive If you could get

umuntu omdala ongacisho akulandise
an old person who can almost explain
into elginiso, ngoba lento utawutshela
a truefull something because you are going
umhlaba, ukwati kutei bese
to tell the world that information, you cannot
utshela umhlaba lite, utshelwe
tell the world false information, take
ngimi nje lowaytolo. Kube nje
from me of yesterday [young person]. If you
nine benenyo mollela kube
had some means of going, or find you
nihambe, noma sikufunela an
after we have got a person, sumelane
sithi kungafunela-ke
is here
sumelane nkhona, ula ekhubeni
at so that, may be, if we get an
kishe Mhlawumbe nakungatholakala
old woman, the blind one, she would
isalukazi esingasaboni emehlweni
be in a better position to
esona esingakutshela iqiniso
tell you the Truth
J.D. Besiya khona nje Mnguni sitsi
We were going to ask Mnguni, that
sitawubuta lokutsi, loku lesekn
the little information, where can
thfolathfolilo lokuncane, singekuthfola
we get some more
yini lokunye kuphi, noma
[the places] or

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

bantfu labadala mhlawumbe
old people whom you can show to us
lenngasilayela bona, kusedzaweni
in which place
letaite nati lelesikuxoxaku
and what we are telling, we heard
dikuva ngalabadala, ngengabozibani
it from old people such as so
bani bozibani bani.
and so

3 Ake ngithi nyke mntwanokethu
Let me say like you, you are young
ngengawe nje, kunncane wena
it is not easy to quickly
akulula ukuthi bese usheshe
say an old person is there
uyasho ukuthi kumuntu omdala ule
there must be a hunting, go out
kufuna ukuthi kuphume ubuthmba
to find out that gogo[42] so and so
kuhanpe kungofunwa ukuthi
is still alive
Kodwa gogo lowa usekhona yini

Nomunye ongakulayela ukuthi mhlawumbe
may be people will show you
nngaya kubani, ngoba usekhona
that you can find, somebody
bani bese uyasitobala-ke
and you are helped
Clubeka-ke
anthme

J.S. Bebathi - ke futhi Mnguni, laba-
They also said Mnguni, they wont
buze khona okunye bathi, ngebabulele
to know about the kings
lamakhosi kusukela ngalo kubheke
I have mentioned the kings to them
emuva le ku Lumelane
from Lumelane up to
ngagcina ku Lubandze, nami
Lubandze
angsabazi - ke abangale kwa Lubandze
I dont know that side of
ukuthi abobani
Lubandze who were kings
3 Kuze phela nguni besekuvama
Here is nothing Mnguni
kubanyelwa babanyelwa.
there use to be a regent
Ubukhosi nje lobuanile balukuthi
the strong kingship of here -
J.S. Angisho Lubandze lona oshone
I dont mean Lubandze who has
nyalo
died recently
3 Wo
Oh
J.S. Ngisho kusuka ku Mtshungula
I mean from Mtshungula up to
kuye ku Bhozongo kuye ku Mabonya
Bhozongo to Mabonya
besengigcina kuLubandle le
then lastly Lubandze

Simelane

p.24 More on the Mhlanga sibongo.

p.25 to what does he refer when saying
Leba baka Msila

p.26 Mhomeni where is it