

S.O.H.P. SIMELANA: HISTORY: SIKHUI veal Zabl an SIMELANA 3/3

91 libutfo : see glossary

85

92 Maludane : a libutfo formed c. 1923. The informant is however about 35 yrs of age.

86

87

88

barengana nungaya nje kale mpla kathi
 muni, you can go to mpla kathi³⁴
 yale kithi, noma niya kalswegwe
 of my place, or go to swegwi⁸⁷
 nungathola Makwili dimelane ubaba
 you can find Makwili dimelane my
 ocala muna, nungepike shwuthole
 father, you can get something,
 unlancho, naku boolloza nungathola
 the history, and at boolloza⁸⁹ you can
 ubaba Holuku Khona, negogo futhi
 find my father Holuku, and my grand-
 Argafike naye anlanohse nokunye
 mother she can also tell you even
 exchenye nemi engengakwazi engengaka
 something, I don't know, which I
 kusho la, ingathi ngilabo, nobeke
 have not said, it seems they are
 niye Khona le langsho Khona le
 those or go to there where I said there
 ngase Ngweelo ne Ngovuma supane
 at Ngweelo⁷ and Ngovuma⁸ and look to
 ka Bechula, Bechula dimelane naye
 for Bechula, Bechula dimelane, he
 uzalwa ngulo Ntshingila, nuyapica
 is also the son of Ntshingila, you can
 gogo nakhona lapho argafike naye
 find my grand mother there, she can also
 anlanohsele. Nobe langase Mhlosheni
 tell you. There at Mhlosheni⁹⁰ at
 Kalo Mayawe dimelane naye
 is Mayawe dimelane, that one

59

eng

ne

like
be

yo
o

which thundered

85 La
to

89 Godloza : at ko - Ntshungile,

86 Lo
P

90 Mhlosheni: mission settlement between Ntlangano
and Hluthi in southern Swaziland

87 K

88 M
M
P

- na tziwole waka Nelwanolwe.
 With tziwole of the Nelwanolwe people
- J.D. Angatai Ziwalo Shaka abetalwa
 is tziwole, shaka born from
 Kubo Ziwole,
 Ziwole, 5 family
- Z.S. Bonni abezalwa ngubanni, Kwakuse
 whom, born by whom, it was
 Khabonina
 at his mother's place
- J.D. Kwakuse Khabonina
 It was his mother's place
- Z.S. iya
 yes
- J.D. Cha asborge amelane angati.
 Let us thank you amelane
 kutai ngabe kuseleni nje
 don't know what is left
- B.M. Kusale lokutai. Ke umunguni yena
 we have only left that, umunguni³² where
 angabe wawuvaphi umlandoo
 did you get the history
- Z.S. Ngawura Kubobaba
 I heard it from my father
- J.D. Yibo nalokutai nje, nasachukufuna
 yes and that, if we want you, to
 nje angaya Kubobani nje.
 whom can we go to at your
 lergekhaya
 home
- J.S. Banengi vele bacake babe
 they are many, they are nearly

phansi ka Sahuba, Kwakungenamunt
 down at Sahuba⁸⁵, there was no
 Mshungila Kwangena Mntwana.
 body, Mshungila⁸⁶, there was no child
 Lichume lamthatha busha vushava
 it thundered and took quickly
 babaka yza, wena olele eyolungeni
 of ka yza⁸⁷ you who is sleeping
 zakumgabi, kwaweha aycechwa
 in the cloums of Mgabi⁸⁸, you are
 inkosi, Nono beungqathile izinto
 not finished, the King is not finished
 ezakhe.

J.D. It would be better if you had brought me a ^{booze} thing
 Baka Simelane abazange baka balwe
 Have the Simelane people never fought
 na Shaka
 with Shaka?

J.S. Na Shaka
 with Shaka?

J.D. e - - e - - kulo lapho baka batintana
 yes, & have they never had trouble
 khona nebaka Zulu
 concerning the Zulu people

J.S. Batintana nebaka Zulu kwachwa
 they did conflict with the Zulu but
 angazi ukuthi Kwakungubani inkosi
 I don't know who was the King
 yaka Zulu ngaleso sikhathi
 of the Zulu people at that time
 Ngasikhathi sa Zwide batintana
 at the time of Zwide¹⁴ they conflicted
 any, they are nearly

85 Laha: area just east of Mbulungwane along the road to Maloma, southern Swaziland

86 Either the area, or the Shiselane chief of that name, being praised

87 KaYeza:

88 Ngabhi: according to Matsebula, chart opposite p. 4, Ngabhi was the name of a song of the early Swazi king Dlamini.

Z.S. Wo ngizambongela yinye nje futhi
yes I am going to praise just one and not
haiji kakhulu futhi angakanathi
very much because I am also not drunk
zuyathubalaka nanganga kanathi
It is not easy to remember them one one is

J.D. Awu utabongela yiphi - Ke Simeane
oh which one are you going to praise
us - Simeane

Z.S. Ngizambongela Ntshingila
I am going to praise Ntshingila

J.D. Wo - -
oh

Z.S. Naye ngeke ngumtote zinerugi
Even him I am not going to say all of them
kakhulu inkoli ayqeqiswa

because the King is not finished
Yenake kuthwa: Ngu Ntshingila Kalanga
He was praised; Ntshingila of the Sun
gwamanola mpisi yomth kathi ziba
gwamanola. hveni of the wizard, pomd,
sibovu. Sinyegaptalala sinanti
ned, is like phalala,

Sinyogezo kulinye esabafana
is washing, in the other one is for the
baka Bhekini bakhona nekuphuma
boys of Bhekini, they are there at Sinyogezo
hlanga. Gola Nkunollem ezimbili
G. Gola at two tinkundla at ka-

eva twegwe Ntshingila angathi
twegwe Ntshingila as if it
kwezibokulu Zulu laolunala
of Zibokulu, Zulu which thundered

77 gwamanda: the exact meaning of this word
in this context is not clear: kugwamandza,
the verbal form in the siSwati dialect,
indicates doing something 'by force' (eg. rape);
ukugwanqula, the Zulu verbal form means 'to
assemble or encircle'; umgwamanda (noun)
means an assembly, congregation or community

78 phalala: occurs here as a noun. We have only
been able to locate the word in the verbal
form, meaning 'to overflow, like a liquid (blood,
water) or like a crowd in a room; to soar, fly
upwards; to rush out in speed

79 Bhek'ni:

80 Gida: same as siSwati gidza, see glossary.

81 tinKundla: (pl) a. meeting place b. place where cattle
rest outside a cattle byre c. in present-day Swaziland
tinKundla refers to the 40 constituencies of Swaziland.

82 kalwegwe: the Simelane umphakatsi in the ko-Ntshingila
area

83 Zihlakulu:

84 Zulu: sometimes translated as 'heavens', the word refers
more exactly to the aspect of the heavens concerned with
rain

ukomo zewela umelusi zeliswa
cattle had no herd boy, and were
intombazana eucane kwakungu Genezane
looked after by a young girl known as
Nkhosi.

Genezane, Nkhosi
B.M. Kuyisala lapha ku Genezane what
something is left over here at Genezane
intomb. eucane
what you girl

J.S. Genezane

B.M. Genezane

J.S. Genezane kukhona ukomo zewela
Genezane it is said cattle had no
umelusi, zaze zeliswa intombazana
herd man, but they were looked after
eucane igama layo kungu Genezane
by a young girl whose name was Genezane

B.M. WO
oh

J.D. Ayon was shaya Simelane
oh you really say it Simelane
Kuseleni nje
what is left

B.M. No Sekuto
no there is nothing

J.D. Utento phela Sibali utasa usibonyelo
you said my brother in law you were
lenye nje inkhosi yaka Simelane
going to say praises of one King of the Simelane

of Sombhlo
Noma uzalwa ngu Sabhuza I, am not sure
whether he is born of Sobuza I am not
Kulapho,
sure but around there.

J.D. Ngu Nohungunye
It is Ngu Nohungunye

J.S. Aji I don't know
no I don't know

B.M. Nala ehanatehweni - ke Mnguni
and here at the hanatehweni - mnguni.³²
Kuselasele nje, sicela mane
there is something left, we are asking that
uphinde utsho nje utsho kahle
you repeat, and say them properly
Kuchalele kusenka ekugaleneni
and start from the beginning for
size of the ekugaleneni
just till at the end

J.S. in
What?

B.M. Sinanatele Sakinini Sakasimelane
The sinanatele of the Simelane people

J.S. Wo kulawo Simelane, nabostgwane
oh it is said Simelane, you of Ngwane
→ Mnguni, mpembe elikhulu, laka Lokothwayo²³
Mnguni, mpembe²² the big one, of Lokothwayo²³
undletshana zimchewana
tattered ears

ngamampembe ngamankelenkele⁷⁶
It is, Mampembe²² it is Mankelenkele
ungubukani Johna
Why are you looking at me John?

* markelenkele: possibly a deep chasm or pit down which
one might fall. (Knyut, Dictionary, p. 301)

kaNgwane, amkage uyithenge nazi⁷⁴
 at kaNgwane, didn't you buy the Times⁷⁵
 a Times yase, nazi i times ye

review ngesikhathi se Trade fair
 review at the time of Trade fair
 ukhona lewabhela ama olati khona
 somebody wrote the olati in it
 kusukela kubo 15^{1500 years} up to the end
 as from 15 up to the end

that thing is very historical, namngathola
 that thing is very historical, if you can
 leyo times, leyo, most of these things
 get that times, most of these these
 ayi letwakhithi koolwa Most of the
 not ours only [Samelore] but most of the
 things emnyifunayo ungakuthola leyo
 things which you want, you can get from
 ngoba nelenzi yanakho nokuthi
 there because even the home of the Kings
 lona uzalwa lona azalwe ngubani
 and the sequence of them both
 up to the end

up to the end

BM Koolwa vele lunkhwa yalakaNgwane
 But real the King of kaNgwane⁷⁴ at that
 ngaleso sikhathi kwakungubani.

Time who was here

JS LeyakaNgwane angiyah kuteri kwakungubani
 the Ngwane one, I don't know, that who
 angimazi u Samelore kuthi uzalwa
 was he, I don't know who is the father

slimela

p.56 Note on the Taba (Dlamini) people

p.59 Msingizane - of the Taba Dlamini
the one child who swears

p.60 Mamatheka - mountain somewhere
in the Madulwini area

p.64 emakelenbele - a deep chasm?

p.66 boys of Bhekuni

p.66 kaGwegwe - where is it

p.66 Zihlakulu - who or what is he/it

p.67 where is Kaffey

" who is Mgahlu

p.69 where is Godloa

zulu which thundered

Asazi

7 you are spying us we dont know

5-D Cha amnanti

No we are not spying.

3-D Cha ngulikoke Maja, Mhamba nguni

No that is all, Maja⁹³, how are

pho

you going [transport]

5-D Awu kuto Asahamba nje.

There is nothing, we must go

now

... kulu which thundered

85

93 maja : shortened form of emajaha ; men of the same
age (peers), b. post-adolescent unmarried young men.

86

87

88

Mzahwa ngulo Mtshungila, mngafica
is born of Mtshungila, there is a
gogo nathona. Koolwa bonke labogogo
grand parents also. But of all these
ngibulaka ngwane bona koolwa beyawazi
grand mothers are born at ka-Nywan
lemlanelo ngoba lebenole khona.
but they know the history ^{Warmed at some time} because they were

B.M. Ingabe-ke libuthfo lakho Mnguni
What is your libuthfo?

J.S. Ngeke mine ngingq Malindane mine
I said I am Malindane

B.M. Mngumalindane
you are Malindane

J.D. Kusho kutai Masingakucela nje
It means if we can ask you
Simelane ngalehnye lilanga mawukhulubikile
Simelane one day, if you could be
Sivakasho nje sawe ngoba phela
free and visit you area with your
kulu khuni kuclanuka nje
because it is difficult to come out to
Kulabathfu labachala bese
the old people and ask them
ubagubha lokwa nalokwa
many different things

J.S. Ngeke vele man tshele
Yes they will not tell you

J.D. Ngeke bas tshele
I can't tell us

J.S. Ngobe nathi nobe Myasancutha nje
Because even us here may be

... which thundered