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# Exercise Book Skryfboek

SIZE: 141(297 x 213mm) QUOTE

Name *Nhleko informants*  
Naam  
Subject *at Uqud zenu*  
Vak  
Place *southern Swaziland*  
Plek

Feint Ruling with Margin  
Dunwe Lineëring met Kantlyn

*N. Interieur* JD. 328 *Book 1*

Interviewed at Engedzwe

Date 14/10/85

Informants - "Mandanda Whleko (M.N)

- Mfene Mamba (3)
- Zankhumane (4)
- Sibambane Tsabedze (5)

Interviewers J. Slamer (J.D)

C. Hamilton

*[Faint, mostly illegible handwritten notes in red ink on lined paper. The text is difficult to decipher but appears to be a transcription of the interview content.]*

1 Libuthfo 7 See glossary

2 Banthwabami 7 lit. means my children, it could mean both biological and non biological children as a sign of responsibility of an old person

3. Mfana - means a boy but can even be used to refer to an attendant. It could also be used jokingly.

32. Mbatshane (variant Mbatjane); there were two Mamba chiefs known by this name, Mbatshane I ruled in the nineteenth century and Mbatshane II in the twentieth. The latter was the father of the present chief

33. Maja: the present chief of the Mamba people. (Maja was also the name of a <sup>late</sup> nineteenth century Mamba chief).

JJ Sitawucala nje Nhleko ngokubuta kutsi  
We will start Nhleko by asking you  
Shufu wakho ngubani nawe  
Who is your chief, your name and  
ungubani, libuthfo lakho  
your libuthfo?

MN Mine ngingu Mandanda Nhleko  
I am Mandanda Nhleko

JJ Ubokhuluma nje Kakhulu  
Just talk lowly

MN Ngingu Mandanda Nhleko, akuvakali  
I am Mandanda Nhleko, is it not clear

JJ Cha kuyevakala  
No, it is clear

MN Ngingu Mandanda Nhleko  
I am Mandanda Nhleko

3 O, Banthwabami ubuta akhulu  
Oh! Banthwabami, he is asking for your  
Sakho phele  
Chief.

MN Sibusani, akus Mbatshane  
My Chief, is it not Mbatshane, <sup>32</sup> my brother  
njini Sibali wo Koolwa loko  
in law? Oh, but we should do present  
lompana losakhona, e unithwona  
mfana<sup>3</sup>, the chief of Mbatshane  
Mbatshane, wo ngu Mbatshane  
oh it is Mbatshane  
aykhona  
No

3 Ngu Maja  
It is Maja<sup>33</sup>

4 Inobvuna 7 the assistant of a chief or king 7 See glossary

5 Intalelwane 7 means the generation or descendant of a person or animal

34 Sibandye: a Swazi sibongo. The Sibandze people are mostly found in the far south of Swaziland around Zombodze.

35 Mavuso: a Swazi sibongo, according to Kuper (p. 233) the Mavuso are bemdzabuko.

MN Ngu Maja awu bingphambanile  
It is Maja, I am mixing  
Ngu Maja akhulu sami mine waka  
my chief is Maja, I of Nhleko  
Nhleko, Inobvuna ngu sibandze  
the inobvuna is sibandze,  
Mavuso

Mavuso<sup>35</sup>

4 Ishoko

MN Ishoko, Iya akhulume ngami  
Ishoko, yes but what did we talk  
kojwa  
about?

Ngingumusa wa Mavolovolo mine  
I am the son of Mavolovolo, my  
Mkhulu wami ngutibuli, ingatsi  
grand-father is Tibuli, no he is  
Ngu Sadzabala, Iya kuye velo  
Sadzabala, yes [There seem to be confusions]  
Tibulu, Inobvoda yaka Mamba  
Tibili, the man of Mamba

3 Yima-ke, phudza futu kute  
stop, let him ask again to  
ubutani  
be clear

JD Nachamukapli - ke mine baka-  
Where did you Nhleko people come from  
Nhleko, loni la  
as you are here [place of origin]

MN Sinyntalelwane tume yala  
We are intalelwane of here at

6 babe 7 see glossary

7 dyabuka 7 see glossary

36 Buseleni: area in a cove of the Mkhondvo river, about 16 km north of Hathi kulu.

KaMamba  
KaMamba

JD Bengakepti laba bakamamba  
Before the Mamba people came here  
la nanokhephi mine baka khleko  
where were you khleko settled?  
nanokhephi..?

MN Seta nenkhosi Ebuseleni<sup>36</sup>  
We came with the King from Buseleni

JD Chubeka babe usonce nye wena  
just continue telling babe, I don't  
uchubeke angati lutho mine  
know anything, just continue.  
uchubeke

MN chya Seta nenkhosi Ebuseleni  
We come with the King from Ebuseleni  
babe, Manje-ke lase balalwa  
babe, they we were born and brought up  
here la, subanthwana  
here, we are young born by the old  
balalwa ngabo labanthu  
people who came with the King, from where  
labeta nenkhosi labalala  
we dyabuka - ol  
lasalabuka khona

JD Kwakungubani lenkwa  
Who is that King with whom the old  
labeta nayo labalala  
people came here?

37 Bhokweni: chief of the Mambao and grandfather of the present chief Maja II

38 Jakisandla: chief of the Nkhambule people at Buseleini sometime in the early twentieth century

MN Ngu Bhokweni  
It is Bhokweni<sup>37</sup>

JD Sebuseleni nanisuka kubani  
From whom did you come at Buseleini,  
Nanhlala kubani khona  
under whom were you staying, the old  
lulaba dzala labesuka khona  
people who come from Buseleini  
Ebuseleini

MN Akusi Jakisandla yesibali?  
Is it not Jakisandla<sup>38</sup> my brother in law?  
Cha ngibuta bese akhulu  
No I am asking the chief of  
Sale  
there

4 Akwatuwa Mnthfwanoni kutei  
It is not known Mnthfwanoni<sup>2</sup> that with  
abebahlala nabani ngoba inkhosi  
whom they were staying because the king came with  
yeta Namkhulu, lenkhosi  
our grand-parents, the King Bhokweni, still  
to Bhokweni sebanthwana  
children with our fathers, then the King  
Nalabobabe yase ifika - he  
came here and settled, our father  
nasifika he lapha sebayokha  
and the King  
labobabe nabentkhosi - he  
then we were born here  
kine-ko, sebalalwa lapha-ko

8 muthwanami 7 means my child  
it could mean a biological  
child or any child, as  
a sign of responsibility of  
an old person

9 tuwatelo 7 see glossary

tuwatelo: tread, stamp; trample; crush; suppress.

muthwanami, labobabe bavelo  
muthwanami, our father, were born  
batalewa lena, tene batalewa  
there, and we were born here  
la.

JD Kwake kwabakhona yini kulwa  
was there ever any fight between  
emkhatsini Walabakumbaba  
the Mamba people and the Mhloko  
nebaka Mhloko.  
people?

MN Cha  
No

4 Zange sekube khona  
No, there was never any

JD Ingabe ngubani lofihl' Mbula  
who could remember the tuwatelo of  
tuwatelo takamhloko tonkhe  
the Mhloko people all of it from  
nye kusuka phansi kutsi  
the beginning up to the end, it  
kutsiwa Mhloko basi, bes  
is said Mhloko and what  
kutsiwa?  
follows?

MN Kutsiwa Mhloko, Mgijifa  
It is said Mhloko, Mgijifa  
Mgchwangu lomhlophe, netinyawo  
Mgchwangu who is white, and his feet of  
tonkhe tokunyatsela, wena  
walking 7 you don't sleep with

awulali ngelugogo lwengwe, <sup>leopard</sup> <sup>lion</sup> <sup>lion's</sup>  
the skin of the <sup>leopard</sup>, you sleep  
ulala ngelugogo lwengwenyama  
with the skin of the lion  
Nhleko Mglifa, Mgawangu  
Nhleko, Mglifa, Mgawangu who is  
lomplopho nehnyawo takho  
white and his feet of walking  
tokunyatseta, ngiyaphela lapho  
I end there.

J.D. Ungasichazela yini ye Nhleko  
Can you explain to us Nhleko  
kutsi lokutsi Mglifa kusho  
that what is meant by Mglifa, what does  
kutsini noma kwakuligama  
it mean or it was a name of  
lemuntfu; noma kwakuyini  
a person or what it is and the  
naletnanatele nje kutai awulali  
tenanatele that you don't sleep  
ngekutsi, ngelugogo, kunyanisani  
with what, the skin, and what, what  
tsho kutsini tesubelaphi?  
what does it mean, where is it derived from

MN Wo Mglifa kwakuligama  
Mglifa was a name of a person  
lemuntfu, letswa kwatswa  
who was <sup>also</sup> named Nhleko  
ngu Nhleko naye, e.e.  
yes

J.D. Wentani yena  
what did he do?



10 Mnthfwanakethfu 7 means my mother's child, but it is sometimes loosely used to refer to anybody as a sign of close friendship.

11 Nkhosi 7 it is a tsananatelo for the lamini people that, or salutation for members or royal members of the royal family. But it is now used to respect anybody.

39 indzabuko: the place where they dzabuka 'd' (see glossary).

7  
MN' awu asah-ke ngoba sasibanthwana we don't know because we were still natsi babe. young babe.

JD Delenye-ke unxenye yalatsananatelo What does the other part of the isho kutsani lokutsi Nhleko tsananatelo means, to say Nhleko Mgulifa Mgulifa

MN' Awu ngugete ngati-ke I wouldn't know Mnthfwanakethfu Mnthfwanakethfu indzabuko the indzabuko<sup>39</sup> yalabaazala laba, ngoba of the old people because ngabakhandza nami bakhona I found them there. Koya letsanatelo takhona ngati But the tsananatelo of there I tona nje masibonga, kulaba know it only when we praise labuazala ngete sathi ngoba to the old people, we wouldn't know sibanthwana Nkhosi because we are young nkhis<sup>10</sup>.

JD Mane angiva kahle Nhleko I don't understand quite well Nhleko utsi wena sine neta nentkosi you say you came with the King la, here

*Nkhosi* - *anamatelo* for the *Blanc* people but now commonly used as *respecting word*

*Anamatelo* - see glossary

MN e - - e  
*yes*

JD laba labadzala  
*the old people*

MN laba labadzala, taine ntalelwe  
*the old people - grand-parents we were born*

JD ntalelwe la  
*you were born here*

MN Nkhosi

JD Kuto bakakhleko lebebakhona  
*Were there no Nkhleko people here before*  
la ngaphambili  
*[Before the arrival of Nkhosi and the Nkhleko]*

MN Bakhona kona kowa - ke asiba -  
*there were but we don't -*  
bakutsi nje ngakutsi abonyo, ngoba  
*they are just Nkhlekos because of the clan name*  
Nangu umukhona wabo nje ngale  
*because here is their cow that is*  
kuMgilepa la, asi labo ke babodlwa  
*at Mgilepa here, we - - those are different*  
taine seta nenkhosi nyoba sila  
*we came with the King as we are here*

JD Ashlangani lesanatelosenu  
*is you sanatelo not the same?*

MN Syahlangana, thambi tyashyana  
*it is showing some parts but there*  
koolwa  
*are differences*

12 Wena, Wekunene > It is part  
of the Ananatele for the Alami  
people but it is now used  
to respect anybody [even  
Commissioners]

JD Uyasit lesabo  
Do you know them?

MN e - e -

yes

JD Kutaiwani kubo

What is said to them?

MN Kutawa Mleko, Mgilya, mine baka.

It is said, Mleko, Mgilya, you of

Madlilizuka, Tsine-ke asabo

Madlilizuka, we are not of  
laba baka Madlilizuka

Madlilizuka

JD Kusho kutani lokutsi mine baka-

What is the meaning of

Madlilizuka

Madlilizuka

MN Awe ngiyophela - - awe ngitawuleka

I stop, I will laugh, because

phela mine ngoba tsine kasabo

we are not of Madlilizuka. I don't

labaka Madlilizuka. A angath wena

know Wena<sup>12</sup> Wekunene<sup>3</sup> because

Wekunene ngoba be nabo Anabo

if they were here [It would be better]

Sebabuya ka Zulu - ke bona futsi

they come from Ka Zulu; these people

Kulabo.

now [emphasizing the difference]

JM Bahamba nini - kuyaka Zulu

when did they left for Ka-Zulu

angutsi utsi nabaphandoza la

don't you say you found them here?

<sup>13</sup> ~~4~~ Umlotsa 7 lit. rish. According to Dake, and Vilakazi (p. 464) it is also a place of importance where important cleansing ceremonies are carried out. Mlotsa is also a Swazi svango and numbers of Mlotsa people live with the Namba chiefdom.

40. Ngcandwini: a mountain between present-day Naloma and Lubuli, so-named after the umphakatsi in the area, of the early chief Hlekwako.

MN e - e - Ngobo laba labakhandwa  
Yes they are those who were found.

JD La -  
here

MN e - e , ngulaba kamba - ke  
yes they are of Mamba.

JD Base bahamba nini kuya ka Zulu  
When did they left for Zululand.

MN e - . Umlotsa wabo usakhe nje  
Their Mlotsa<sup>13</sup> is here at Engcandwini.  
Engcandwini, ulaqcandwini  
It is here at Ngcandwini. I wouldn't  
ngete ngati - ke ngoba nami ngergi -  
know because I was not born  
Sengakatalwa ngergu mthwana.  
I am young.

JD Koolowa nawuva labadala batsi  
But if you hear from the old people  
base baya nini leka Zulu, sebaswa  
they say when did they go to ka Zulu,  
yini lapha ngoba phela nkhozi  
what removed them here because you found  
bakhile nire namfika nalabaka -  
them settled, when you came with  
Mamba?  
the Mamba people

MN Ngitawule ngichaze sbali, nginemanya  
I will explain my brother in law am  
nje nkhozi? ngitamuchazela  
I wrong nkhozi? I will explain to  
lowekunene, kutsi akusibo  
this wekunene that, are they

laba labose bachabana nalabaka  
not the ones who quarrelled with the  
Mamba, nyakanya bafika la  
Mamba people, the year when they  
ngabo

came here

J.D. Kumbi kukhona lomunye longamelekele  
May be someone can help him as  
la nyoba abuta nje kutsi akusibo  
he is asking the questions that  
yini labafika bachabana nalabaka-  
are they not the ones who quarrelled  
Mamba? Sibali

3 Awu angati yenkhosi, nami ngumama  
I don't know you nkhosi I am also <sup>young</sup>

M.N. Kuyakuba ngabo siyafanekisa  
I could be them we are not  
nje nkhosi  
same nkhosi

4 Kusho kutsi wena muthwanami  
that means my child, may be you  
enkenye nususela lapha ngoba  
may that looking it from  
kuyasho enkenye kutsi kuya  
the first old people  
kulaba labadzala yini bakucela

J.D. e-e-e. Make  
yes mother  
4 Yebo - ke muthwanami laba  
yes my child those who

157 Mnthfoarenkhozi 7  
child of the king. The nearest English equivalent is  
prince - princess. In this case, the term seems  
to refer to the Mamba person present at the interview.

labacabana nalaba bakamamba  
who quarrelled with the Mamba people,  
enkenye-ke Mnthfoarami, asergetho  
May be we were not here, we were  
tune angakatalwa  
not born

5D Kutsi uye nase uva make kutsi  
May be you heard mother, that how  
yphamba kanjani, kanjani, ngoba  
didi it happen, how, because  
intho lowykhulumako, akasiyo  
what we talk about is not everything  
youkhe lowykhandzile, lenye  
we found, other things you just  
uye uve ngalabadzala kutsi  
hear from old people, that things  
kwahamba kwabanje kwabanje  
were like that and that

4 a. angatai kuto ymntfoarami  
Let me say there is nothing my child  
lengikwaka kutsi bacabamusa  
I heard, that they quarrelled because  
yini ngobe siye siwe uye  
we hear when they sing the  
nabahlabela lengoMa, kambe  
Song, only, I don't know if  
kuphela, arizyati-ke nayo  
it was quarrelsome, Mnthfoarenkhozi  
yaycabansa yini Mnthfoarenkhozi  
actually what is the song?  
yaytani vele?

41 Maloyi: the Mamba chief in the time of the Swazi king;  
Somhlolo

3 Cha phela babuta kuni mine  
No they are asking from you, Mhleko  
bakaMhleko, mine angungeni laphe  
people, I am not involved in that.

MN e-e- ehe, akusibo laba  
yes, is it not those who took the  
labathfumba tikhomo tenkhosi  
cattle of the king?

4 Asath muthfwanani laphe nakutawa  
I don't know my child when they say  
batrolla singekho yelabayibaka-  
they took them when we were away you  
Mhleko, asath-ke tane sasungaka-  
Mhleko people. We don't know because  
talwa, khlatsa lengoma nje  
we were not born, we just found  
muthfwami seyhlatselwa.  
The song being Surq my child.

MN Kube nangempela  
It is really

4 Kutawa bayisaba Maloyi  
It is said they are afraid Maloyi!

MN ehe nkhozi  
yes Mhleko's

4 Sasungakatalwa-ke tane, tane akhanda  
we were not born, we found the song  
nje seykhona muthfwanani, seyouthwa  
already existing my child,  
lengoma

JD Nase Mbuta mine batesi usubelaphi  
When you ask them they say how was

lengoma  
the song started

4 Azange sesibute, ngoba sahangath  
we didn't ask because we didn't  
lokutsi sitwoutani  
know what to say

JD Ngubani loyathyatko lengoma  
who knows the song, who can sing  
longayisho nye kutai baye batesi  
and say they say, may be  
batesi noma kumbe Mamba  
Mamba could know it?  
angayati?

4 uyayati vele Mamba  
Mamba knows it

MN Lengisho nye - -  
I say - -

3 Lengoma  
the song

JD e-e - nkhozi  
yes nkhozi

3 Wo nguyayati  
Oh I know it

JD Wento sakuyhlabela nye nkhozi  
just sing it nkhozi

3 [The Song] Uyesaba Maloyi, Bahelle  
Is afraid Maloyi, they took them  
Sungekho, iyesaba lenkhozi ythfu,  
when we were away, our king is afraid,  
Wohho, yelabayi bakaNhleko  
Wohho, you Nhleko people



15 Wo aw 7 exp exclamation words

15  
Wo, yini-ke leyo? Baholle  
*wo, what is that? they took them,*  
batsetse nemankhonyane, wo-  
*they took even calves,*  
awo, yeji labayi <sup>wo</sup> bakathleko  
*awo, you the thleko people*  
Wohho - Yesaba Maloyi,  
*wohho - Maloyi is afraid,*  
baholle kingekho, batsetse  
*they took them while we were away, they took*  
nemankhonyane, wo, awo  
*even calves,* <sup>wo, awo</sup>  
iyesaba lenkhosi yethfu  
*Our King is afraid*  
wohho, uyesaba Maloyi  
*wohho, Maloyi is afraid*  
Baholle, yelaba bakathleko  
*they took them, you thleko people*  
wo-awo iyesaba lenkhosi  
*wo-awo, our King is afraid*  
yethfu wohho. Uyesaba Maloyibe  
*wohho, Maloyi is afraid*  
baholle, batsetse nemankhonyane  
*they took them, they took even calves*  
wo-awo-, yelabayi baka thleko  
*wo-awo, you thleko people.*  
[END of Song]

50 Ufanele Kuyath Mamba lenzaba  
*Seemingly Mamba knows the story*  
3 Ngath lengoma nye kuphela  
*I know only the song*

16 Imphi 7 See glossary

JD Kepha lokutsi uyesaba Maloyi  
But that Maloyi is afraid, what do  
basha kutini, isho kutini  
they mean, what does the song  
lengoma?  
mean?

3 Kangati ngoba nami lengoma  
I don't know because I also found  
ngayikhanolze uje seyihlatshelwa  
the song being sung, that Maloyi  
kutisi uyesaba Maloyi bakathleko  
is afraid of the Nkhoko people, they  
batsetso tukhouso taMaloyi  
have taken the cattle for Maloyi  
angetho, bafike batsetsa  
while away, they came and took, and took  
batsetsa neMathole, wase  
even calves, then Maloyi invaded  
Maloyi uyabavumbela  
their place and the imp<sup>16</sup>  
sekukuka imp<sup>16</sup> - ke  
started

JD WO  
Oh

3 nya  
Yes

JD Naseyuka imp<sup>16</sup> seyiswa  
When the imp<sup>16</sup> started wa it  
ngulabaka Mamba  
started by the Mamba people

3 seyiswa ngulabaka Mamba  
it was started by the Mamba people

42 Ndawonye

43 eSinceni: area around the mountains of the same name about 35 km. south-east of present-day Manzini

17  
kakhamye kutsi Maloyi utsetso  
It was clear that Maloyi, they took the  
tinkhomo nemankhonyane tonkho  
cattle and the calves all, oh no  
ngatsi bakaMhleko, bantsetso  
the Mhleko people, they have taken even  
nemathfelo bakaMhleko tonkho  
calves the Mhleko people all, therefore  
uyesuka-ke Maloyi uyahloma  
Maloyi armies and went to fight  
uyawuhlasela bakaMhleko  
the Mhleko people

5.1) Sebakuphi lababakaMhleko?  
Where were the Mhleko people?

3 Bakhe nako phense Ktsaba  
they are settled there below the mountain  
Nako ngakuNdawonye  
there at near Ndawonye 42

5.1) e e  
Yes

3 Lakutsiwa kukuMgilya khona  
where it is said is Mgilya  
angwa-ke lapho kutsi  
I don't know then, when they left  
nasibesuka asabahlasela  
when Maloyi attacked them, they  
Maloyi babaleka babhekaphi.  
ran away to where, the Mhleko  
laba bakaMhleko  
people

5 Bale Esinceni  
they are at Esinceni 43

44 Mabhulukwane: area and store, just east of and close to Siphofaneni - Sitobela road, near Ediceni. The name refers to the original white owner of the store, who wore odd trousers: (li bhulukwa).

45 Ntjufukati; site mountain in the downland, west of the Lubombo, 2 km. north of the Ngwanama R, and about 18 km west of Nsoko in south-eastern Swaziland.

46 Singamanti

47 Sifuntaneni; area about 12 km west of Nsoko along the Nsoko - Maloma road.

3 Nase bachoshwa ngu Maloyi  
When they were attacked by Maloyi, after  
akhandza batsetse inkhomo  
he has found that they have taken his  
tubho

Cattle

5 Base Sinceni, lapha ngako  
They are at Sinceni, there near  
Mabhulukwane, lapha ngase si  
Mabhulukwane, <sup>44</sup> near the store.  
tolo

JD Chubeka Mamba ngilalele  
Continue Mamba I am listening

3 Awu sengcedzile sekuto  
I am through there is nothing else, that  
lokunye, bengaphundze  
I can say again, therefore I am  
ngokhulume ngako sengcedzile  
through, I stop here, where  
khona lapho uji ngokwati  
I know  
kwami

JD Entfuthukati kukuphi lapha?  
Where is the place called Entfuthukati  
kutsiwa kukuphi  
how is it pronounced

MN Esinyamanti - Esifuntaneni  
at Sinyamanti <sup>46</sup> - at Sifuntaneni <sup>47</sup>

JD Seligama kutsi wani?  
What is that name?

48 Ngoruma: probably the Ngwaruma river, which rises north of Nhlanguano and flows due east, draining much of southern Swaziland, to breach the Lubombo Mountains at Angwavumapool.

MN: Lenolawo kutsiwa kuse Ntsithfwakati  
The place is called Ntsithfwakati

JD: Ntsithfwakati

MN: e e Ntsithfwakati  
yes Ntsithfwakati.

JD: Bachomuka khona labakathleko  
Did the Nhleko people come from there  
Kukhona labachomuka khona  
are there any who come from there

MN: Cha - zange ngive  
No, never heard

JD: Noma kukhona labaya khona?  
Or some of them went there?

MN: Bakhona nje besebakhona  
There are some there, who were  
labavele bakhona lapho bangesheya  
there across the Ngoruma,  
kwe Ngoruma, bakathleko - to  
the Nhleko people. Makwenga and  
labo. Bo Makwenga wena sibali  
others my brother in law, our  
labakitsi labanye labale  
family people who are there

JD: Manye besitawucela - ke Bo Nhleko  
Now we want to know Nhlekos  
kutsi njoba ntsi bakathleko  
that as you say the Nhleko people  
bachomuka le Ebuseleli sebata  
came from Ebuseleli<sup>30</sup> and came  
la na Bhokweni, Ebuseleli  
here with Bhokweni<sup>37</sup> at Buseleli

17 Mathandzambilo > See glossary

bebaphethwe ngubakabani laba  
 who was ruling the Nhleko people  
 baka Nhleko, Nabale Ebusebeni  
 when they were at Ebusebeni, where  
 bona bebadzabukephi  
 were they originating from, were they  
 babe molaba yini Ebusebeni noma  
 originating at Ebusebeni or or they are  
 nge Mathandzambili. Umlando  
Mathandzambili. Such history that  
 nje lonjalo kuti mbamba  
 really, according to your knowledge  
 Maniva nune kutswa laba  
 it is right to Nhleko people at Ebusebeni  
 baka Nhleko khona le Ebusebeni  
 how they arrived, under whose rule  
 bebaye kanjani baphasa bani  
 as they came with Bhokweni here, where  
 sebete na Bhokweni lapha nje  
 chief he find them under whom or  
 ubalsala phasa bani noma  
 they were under Bhokweni even  
 babevele baphasa Bhokweni  
 there  
 khona le ?

MN Lapha esikhuleni sabo man  
 I am not sure about their chief  
 angaxondzi kahle ngoba  
 because there is Fakisanolla  
 kukhona Fakisanolla

49. Mawewe

50 Ndabazewe: probably the father of the present chief Tsekweni of the LaVumisa district of southern Swaziland

51 edudzakeni - area just east of the Mbulungwane road junction in southern Swaziland, under the late chief Nenzi, now under

52 Zenzile people

Kukhona Si -- labaka Zenzile. There is Si -- the Zenzile<sup>52</sup> people iya.

yes

4 - - -

MN e - e - kukhona nye ngoba kubhuli kubili yes the problem is that there are two chiefs

5 Bhokweni napika nalababaka khleko When Bhokweni came with the khleko

MN Iya

yes

5 Ngunaba baka Mawewe

It is the Mawewe<sup>49</sup> people awu bekunene kuyakhohlwakala I just forget bekunene<sup>12</sup>

lona nye ukanye nabobaba - that he is together with Ndabazewe<sup>50</sup> zezwe ukanye na Mangu walapha is together with that one at Edudzakeni<sup>51</sup>

Edudzakeni Belwakhle

Manjena ngeke akhona ngoba it is difficult for us because we don't loku asisamati lomunthfu lomzala know this old person, who was lebergujena asiphelise, Kodowa nuying us, but our King Bhokweni lowakutsi Bhokweni asama Manti we know. because at the time njengobe nakhatsi abuya when he came with the khleko

18 Chushu yimfi hobuba & it is a  
saying used when stabbing in  
the impi

5 K... of the ...

53 Khubutha; area along the Hlathikhulu -  
Sitobela road about 15 km from the latter

nalaba bakathleko le, Mani  
people, oh my God, I nearly  
nkosi yomi kutai angumbumbule  
remember the person, and again a dark  
phundze futai kutai khwishi  
cloud hangs before me.

MN Awo -

Oh  
5 Awo kancane nye nakethu  
oh nearly my brother and the Nleko  
nalaba bakathleko kuzo  
people, till the name come that  
kushaye leligama kutai  
they have taken them while they were  
batollo bangekho, kule  
away, it is at Khubutha<sup>53</sup>, near  
e Khubutha lapha ngesitolo<sup>44</sup>  
the stone of Mabhulukwane. The  
kaMabhulukwane, labakathleko  
nleko people are there, they became  
bale bafika bajiya khona  
strong there  
bajiya sitelega lapho ngobe  
they were very strong there because  
nalona leberuka limphi,  
even the impi commander, they came  
bachamuke nganhlange, balhamuke  
from one side and the Nleko people  
bakathleko ngala nangala.  
came all over  
Chushu yimfi<sup>18</sup> hobuba



Wase utai loMaloyi - ke hawu  
 then Maloyi said, oh my child  
 Muthwanami, waze wacezga  
 you finish the Mamba people why?  
 Give sakamamba ngani.

Wachamuka - ke Maloyi e -  
 then came Maloyi, where they started  
 lapha asho khona - ke kutai  
 to say Maloyi they are afraid the  
 bakamaloyi bayesaba lenkosi  
 King, but they then said they took  
 kodwa base basho batar

batollo ringekho, ingene. ke  
 them while we were away, then it  
 ngoba pela sigawiti sakhona  
 entered because the fighting zone  
<sup>Sampla</sup> Kuyatwa kutai yawublangana  
 was known, that it is going to  
 lapha ingene atsi - ke Maloyi  
 attack there, it entered and Maloyi  
 ngerani ngala, nine - ke  
 said enter this side, you enter  
 Chamukani ngala, e. Kyeta - ke  
 this side, then it came in full  
 silungulela marize la  
 force, they came, when they came  
 batawulamka nabachamuka la  
 they found us, we  
 bakhandze taine, taine

19 lwembesane & the meaning of this word is not clear but it possibly means something that covers or attack from all directions

~~20 Babe~~ & See glossary  
20 yimfi & is a saying meaning death

lwembesane seiyimbongile manzo  
lwembesane having covered and  
Desitse mbo, bachaMuka la  
covered all sides, they came here  
yimfi, bachaMuka la yimfi  
yimfi, they came here yimfi  
yimfi, baze laba bakaMhleko  
yimfi, till the Mhleko people  
babaleke la.  
ran away

J.D Sewuytsatsela emwa kokudhwa  
you are telling it from after the cattle  
kwetukhomo babe?  
have been taken, babe?

5 e-e-le bawuthukutsela thona  
yes where they got angry and said  
batsi katri bukosi yesaba  
is this king afraid?  
yini na

J.D Kuthukutsela laba bakaMamba  
The Mamba people got angry  
5 Kakhulu, la akwakhwele thona  
greatly, where the hope was built  
kulomuh wakamamba, uyabona  
of the Mamba people, you see  
ekhutha?  
at Khutha?<sup>53</sup>

J.D e-o  
yes  
5 Uyabona lesitolo lokutawa  
Do you know the stone called

Kuka Mabhlukwane  
Ka Mabhlukwane

5D e e  
yes

5 lababakhe khona-ke bala  
It is where the Mamba people  
ka Mamba. Mabaze batwuhlabela  
were settled, they sang the song  
lengoma nye kuti nyesaba  
that the Maloyi is afraid, they say  
Maloyi batsi batille singekho  
they have taken them while we were  
ngenollela lenyani? bayaphela  
away, in which way? the Maloyi  
labaka Maloyi banthfu, baka Mamba  
people were getting finished, the Mamba  
nyalo

5D Baceolowa ngubaphi  
Finished by which people

5 Baceolowa ngulaba baka Mleko  
Finished by the Mleko people

5D labaka Mleko bakuphi bona  
Where were the Mleko people

5 Bakhe lapha ngenoba ayabona la  
They were settled there as you  
Ka Mabhlukwane

see Ka Mabhlukwane 44

5D Banekhulu sabo khona  
Did they have a chief there.

5 Phela cha, lapho-ke ngiyabe  
Oh no, there I wouldn't

21 Mgcwange & the meaning of this word is not clear

Ngisachubeka kakhulu, nobe continue very much, whether they babenaso lesi Saka Nhleko argati. had a Nhleko chief I don't know

JD Ngyabona babe I see babe

5 Ngyaphela khona lapho I find there

JD Kutswani - ke tnanateles? What is the tnanateles?

MN Kutswa Nhleko Mgilya It is said Nhleko, Mgilya

JD Awume - ke babe, utri Mgilya just stop babe you say Mgilya Kwakuligama lomunthfu, was a name of a person

MN e. Lubeka - ke yes

JD Wo chubeka - ke Oh continue

MN Mgilya Mgcwange lombhlopho Mgilya Mgcwange who is white

JD So Mgcwange lombhlopho ngumbani who is the white Mgcwange

MN Kukhomba kutri Kwakungumunthfu It means it was just a person Naye

3 Kulabokhokho So the great-grand-parents

MN nya kulabokhokho yes to the great-grand-parents

JD Abebaoloume ngani laba boMgwange  
What was white Mgwange and Mgilifa  
NaMgilifa, boMgwange boMhlopho  
famous of.

MN Awu ngete sate  
We would not know

JD Chubeka - ke babe  
Continue babe

MN Mgwange boMhlopho netnyawo  
Mgwange who is white and his feet  
lakho, unapatelo - ke leso  
those are unapatelo

JD Kunyani - ke boMhlopho netnyawo  
How is the white and his feet  
lakho

MN ee -  
yes

JD Bese kutswani - ke embili  
What is said after that

MN Sekutsiwa khleko, Mgilifa  
Then it is said khleko, Mgilifa  
Mgwange, awu ngyapela - ke  
Mgwange, I stop there  
lapho.

JD Ingatsi atkapheli lapho khleko  
It seems as if they don't end here khleko

MN hhe babe  
Hallow babe [not clear, repeat babe]

JD atkapheli la ku khleko, Mgilifa  
It doesn't end there khleko, Mgilifa

Mgwange lo Mhlophe kugala  
 Mgwange who is white, you said more  
 richubekile, siphelela lapho  
 than that in the first, does it end here  
 make, asusabonge make  
 mother, can you praise mother

4 Ngata 'Salekisi' no muthfoanani?  
 I know mine my child

JD Wo... lesekhakhakho awusati  
 Oh you don't know this one of your husband

MN Impela  
 Really

JD Batsi babongwa bateweni?  
 how did they say they are praised?

4 Batsi kutiwa Mhloko, Mgulifa, Mgwange  
 they say it is said, Mhloko, Mgulifa  
 lomhlophe nethnyawo takho, wena  
 Mgwange who is white with his feet, you of  
 waka Mgubo yengwe, ayembathwa  
 blanket of a tiger, does not cover one  
 ngumunye, yembathwa ngubabali  
 but covers two [people]

JD Kusho kuti ni-ke loko  
 What does that mean

4 Angati phela kulabanyo baso  
 I don't know from its owners [Mhloko people]

JD Kusho kuti ni Mhloko?  
 What does it mean Mhloko

MN Kusho kuti, noma ngyabona kuti  
 it means, or I think that they say  
 batsi cha wena muthfoanani  
 no my my child

11 Muthwanani lit means my child, the biological child. It is also used by old people to refer to old young people as a sign of love and responsibility of a person representing the biological parents.

22 Sibongo 7 See glossary

bangababili ehe bangababili they are two yes they are two bate lokuta wena ulale nyengabo they dont have that one person uses his own yakho wedlowana yembathwa blanket alone, it covers two people ngubabili, ngine munga nje abali? am I wrong my brother in law

FD Atukagani lapho make It doesnt end there Mother 4 tiganle Muthwanani That is all muthwanani

FD Wo, laba - ka Mleko ngusphi Which other Sibongo are the Mleko kesenze Sibongo labahlobene nabo people related to, which they dont Nomma labangatsatsi, labahlobene nabo Mampy?

MN Labamatene nabo nje mbifana? To which they are lightly related?

FD Nomma mbipna nomma kangakanani or lightly or greatly

MN Asilabaka Mlotse abali? Is it not the Mlotse people my brother in law

FD Baka Mlotse The Mlotse people

MN e - e Sebehuka - ke bona sebaola yes they differ because they eat broths spleen 54 bubendze labaka Mlotse The Mlotse people

FD Mhlungana kangani nalabaka Mlotse How are you related to the Mlotse people

Ngetnanatelo noma  
by trandelo or

MN Yebo phela kutiwa nabo uji  
Yes it is also said to them,  
kwasekumane sekona laba  
only the old people spoiled the things, they  
labadzala, sekusike sebayagange  
did a wrong thing  
katsi laba kona kukhona lokutsi  
yet there is that they ate the  
base baolla buboche.

JD Sebulla ngulabaka Mlotso  
It was eaten by the Mlotso people

MN e - o -  
Yes

JD Ambuolli uine buboche  
Don't you eat brooth <sup>spreen</sup>?

MN Sewuyalwala - se lowakhona puti  
Then he was injured, one of them  
lomunye

JD Ukhohlwa kukhuma uji weya Mthwani  
He fails to tell you Mthwani that  
kutsi bakanye nalabaka Mlotso, baolla  
they are one with the Mlotso people  
kanye kanye

JD Kutsi wake bahlanganaphi la  
That mother where do they meet in  
esnanatweni yini?  
the snanatelo or?



54 Bubenze: is a broth or stew made of blood and entrails

4 e-e bahlangana lapla kutawa  
yes they meet, where it is said Mlotse  
Mlotse (Sitiba) (Mgilifa) Mgwange  
Sitiba, Mgilifa Mgwange

TD Wo nabo kutawa Mlotse  
oh, they are also called Mlotse  
Ungakhumbukhumbula lesaka  
Can you remember the Mlotse  
Mlotse?

one?

4 Argath noma ngingakhumbula jini  
I don't know whether I can remember it.

TD Kofwa utreni  
What did you say

4 Kutawa Mlotse, Sitiba, Mgilifa  
It is said Mlotse Sitiba, Mgilifa  
Mgwange lomhlophe, shombeni  
Mgwange who is white, it meets  
Sihlangana lapla nalabaka Mlotse  
here with the Mlotse one

Mnthwanani

Mnthwanani

TD Sekute lesanye lemhlangana naso  
Is there no other Abongo to which  
Abongo

you are related?

MN Awe sekute ngaphandle kwaleso Mlotse  
No one except the Mlotse one

TD La Ebubendzeni utai lobubenze  
Here at the <sup>spleen</sup> ~~broth~~ 54, you say how  
bu Nyani, ababulili bubenze  
is the broth, don't the nkheko

baka Nhleko

people eat brooth <sup>bubendze</sup>

MN Wesuka lonina wena, muthwanenkosi  
his mother muthwanani ate the brooth.  
waolla bubendze angati be - -  
I dont know - -

Syabuolla taine bubendze, angati  
we eat brooth, I dont know where  
Nakemtai lomuthwana kutai  
she was pregnant the child that  
enozabukweni yethu kwase kwenta  
in our origin what happened  
njani ke, waphuma nye achwaho  
the child was born crippled

4 Katsi kutwubutwa tichwala yni la  
they have not come to ask about cripples  
akuketwa kutwubutwa tichwala  
here, they have not come to ask about  
la, kubutwa umlandwo  
cripples here, they want the history

JD Cha myekele make  
just leave him mother [let him continue]

MN a ngete sengati, waseewolla  
I cant know, then she ate brooth <sup>bubendze</sup>  
lobubendze lonina manje angati  
then I dont know the child was born  
sewuphuma sewuchwaho umuthwana  
crippled from her mothers womb  
laswini

JD Sekubakwehlukana kwabo  
they they separated

23 tibongo - see glossary

MN Abehlukana kwafunge nje akanye  
They didn't separate we are still one  
nabo  
with them

JD Sisacela kubuta-ke Nhleko la  
We want to know Nhleko as you say  
nyngoba utai benkanye Malabaka  
you were one with the Mlotse people  
Mlotse nase nehlukana kanjani?  
How did you separate?

MN Asehlukana afunge nje akanye  
We didn't separate we are still one  
lomntfwana longuyena achwala  
the child who is to one who was crippled  
longuyene, base nyayekela nje  
still him, we just ignored  
afunge akanye kona nabo  
we are still one with them  
e-e-

JD Manje yini subetbongo letbili  
But why do you have two tibongo  
uma ngabe nkanye kangako  
if you are one, why are they called  
kuntwelani lokutsi basekutawa  
Mlotse while you are called  
Mlotse bona kani nino kutawa  
Nhleko?  
Nhleko?

MN Asati endzabukweni yethfu  
We don't know from our origin

23X timpaka > The meaning of this word is not clear or no definite thing is known as impaka. But here it means very clever and somebody full of question. Tends to question everything. It is also believed that there are special entities used by wizards when bewitching.

timpaka : wild cats or 'witches' cats

4 Kutsi kwaba nyani kulabadzala that how it happened from the old people  
4 Sesungasho nje wena Muthfwanami We can say you Muthfwanami ngoba phela lentlho njoba ngisho because this thing as I say that nje kutsi lentlho say khondza We found it like that; that means ikhona, kusho kutsi kukulala it is with the old people, because we badzala ngoba sibakhandze baolla found them eating together with the kamzekanye nalabaka Mlotse basho mlotse people, they told us, also the ke sebepka basitshela, nalaba mlotse people are of this family bakamlotse bala ekhaya.

MN Nngabalali  
Don't separate from them  
4 Nkanye nabo, sasanyabizozga you are one, we kept quiet because ke ngoba tsine sangakent we not clever like timpaka lokuhlakampha ngeretimpaka that we ask we are one how kokutsi sibute kutsi skanye  
Kanyani, sisukela kufhi.  
from where  
3D Kuthona yini lowati tbongo Is there anyone who knows the

~~libuthfo~~ See glossary

25 Mjibka: a Mamba libuthfo

tamgija nomra tamphi nye lomo ala  
praises of Mgijifa, or of any old Nheko  
kulabaka Nheko nomata Mgawange ?  
person or of Mgawange ?

MN Awu kuto lowahko, awu velo  
No one knows it, we were  
Rasingakatalwa  
not born

4 Ayabona kube bebaraka ngabe  
you see if they were carefull you  
wat taboniso.  
would be knowing those of Sboniso

MN Bokhokho, he - chake rgitai  
great grand parents, no I say  
bakhokho  
great grand-parents

JD Libuthfo lakho ungbani?  
What is your Libuthfo ?

MN Angitai ulibutulo ligama lami  
Didn't you ask my name

JD e - e  
yes

MN Manje sewuphunde uyaphunde  
Now you are repeating again

JD e - e -  
yes

MN Ajingseta lapha, Manje rgunu  
I am coming here, I am Mandanda  
Mandanda Nheko, libuthfo lami  
Nheko, my libuthfo<sup>25</sup> I am  
ngungumfibha  
umfibha<sup>25</sup>

Umpibha is a subongo

40 Mkhumane: a Swazi subongo.

JD Ungumpibha  
you are Umpibha

MN e ie  
yes

JD Wena-ke nake?  
What about you?

4. Ngingusibayekhulu mune  
I am big cattle bijne me

JD - e

4. e = e - Muthwanami  
yes Muthwanami 8

JD Sibongo, Sakho  
your Sibongo 227

4. Ngwaka Mkhumane, Ngenza ka  
I am of Mkhumane 40 married to  
Nhleko

JD Nhleko  
Ngunkokazi waNhleko  
Are you the wife of Nhleko

64 e - e -  
yes

JD Babe ke  
What about you babe 6

3 Sibongo  
Sibongo 22

JD Neligama babe  
and the name babe

3 ligama lami, ngingumhene ligama  
My name I am mferene, my  
lami  
name

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Wagon

Wagon

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