PAGES 32 BLADSYE

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SIZE A4 (297 x 210mm) GROOTTE

Name / Naam: Nhleko History

Subject / Vak: Cardyn H. Interview

Place / Plek: Ekubulini

Book 1

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

Interview Conducted by : Carolyn Hamilton = C.H.
Assisted by : Rotter Sicheme Mamba = R.S.M.

DATE of Interview : 21/3/86

PLACE : Elubulini area

Informants

J.N. ⇐ Mzikayise Johane Nhleko
M.N. ⇐ Mgede Moses Nhleko
P.N. ⇐ Paul Borane Nhleko
E.N. ⇐ Emelyn Nhleko (Lamingometulu)
A.N. ⇐ Aaron Nhleko.

Others Present were:

L.N = Jabulane Louis Nhleko
T.N. = Thandekile Nhleko
M.M. = Mfanyana Matsenjwa

Footnotes

1 La – formative used before a personal noun, meaning ~~married~~ 'daughter of'....

2 ka – a locative possessive (with personal nouns (pronouns): ~~at the place of...~~ (so-and-so).
variant: kwa

2a kaNgwane: lit: the place of Ngwane. This phrase can be used to refer to the very heart of Swaziland, i.e. the area around the King's principal residence; it can also refer to the whole of Swaziland.

3 Wo – 1. interjection, expressing amazement (whether of admiration or displeasure), regret, grief, etc., hence, Oh! alas! etc.
2. In SiSwati it could also mean: 'I see/ I get it / I understand, and in this sense, it is usually a response to someone's point

4 make – the SiSwati word for 'mother'. In SiSwati though, make refers to (1) one's biological mother and, by extension (2) to ever woman that qualifies to be a mother, whether or not she has a child, and irrespective of whose mother, she is. In (2), the word is more a reflection of respect, or a polite way of talking with an old, but not very old, woman.

5 umlando } – see glossary.
variant: umlandvo/ndvwo

5a Ngwenyama: lit: the lion; a title reserved for the King of Swaziland.

[The interviewers had told the informants in advance that they would like to interview them about the Nhleko History.]

JN Ngu LaMngometulu lona, uzalwa ngu ka-
This is LaMngometulu, this one, she is begot by
Ngwenyama Khona leka Ngwane.
Sa
LaNgwenyama there, KaNgwane.

RS.M. Wo, make
wo[3], make[4]

E.M. Nisuka kuphi nakatobamba?
from which place in tobamba, do you come?

RS.M. Sisuka la e National Archives, sisuka le lapha
we come from ~~at~~ National Archives, we come
lelibhavisi likhona.
from where this [Oral History Project Office] is housed

E.M. Lingakuphi nakatobamba? No, kusho
Where exactly is it [office], in tobamba? ____. No
kutsi utaminterpretkela. Uyasiva SiSwati?
it means that you will interpret for her. Does she understand SiSwati?

RS.M. Cha, vele akasiva, empeleni, usiva
No, really she doesn't; in fact, she understands
kancane
only a bit of it. [voices speak at the same time]

E.M. anyway ngoba babhale phansi, ngeke
anyway, because they have written down [the history]
sikhone lokutsi uma akhuluma sibe sihumusha
we can't manage to interpret while he [M.N.] talks.

M.N. lapha sizowukhuluma ngomkando walesibongo
Here, we will talk about the umlando[5] of the
sakwa Nhleko lesibongo sakwa Nhleko.
Sikongo Sikongo
Nhleko ~~clan name~~. This Nhleko ~~clan name~~,

6 ke — is an non-influencing word if used alone in a sentence.

7 nje — (or njena) adverb. just; merely, only; thus, so, like this, in this state (expressing surprise with displeasure); thus, so, in this way (similar to njalo).

8 tshwala — 1. traditional beer, brewed from maize or sorghum
2. (In modern times) has come to mean anything that is an intoxicant, be it traditional or foreign.

9 inkosi } — see glossary
variant: inkhosi }

10 Nhloya — a river-stream situated in the south-east of Swaziland, close to Maloma.

11 Mgilija — a hill situated in the south-east of Swaziland between Maloma and Lubulini

11a eNcandweni: the name given early Nhleko umphakatsi (see p.15)

Sibongo sakwa Nhleko, kwaku ngu Mncwangu, ~~this~~ Nhleko ~~clan-name~~ sibongo was [originally] Mncwangu, lesibongo lesakwa Nhleko. Lo Nhleko libito, this ~~clan-name~~ sibongo of Nhleko. This Nhleko is/was uzalwa ngu Mncwangu beno Mlotha. a name [of a person], he is begot by Mncwangu, UMlotha ke ngulomkhulu; lo Nhleko ngulo- together with Mlotha. Mlotha ke[6] is the elder; mncane. Lo Mlotha ke yena umsebenzi while this Nhleko is the younger. The job of Mlotha wayebaza leyikhali; kubesekuthi lo Nhleko was being a blacksmith, and then Nhleko yena wayengumuntu nje ehlabinyama himself, was a person nje[7], who slaughtered badle abantu, aphindaphise notshwala beasts for people to eat, and also brewed tshwala[8] bafabule abantu. Ngaleyo ndlela ke, baze ke for people (to drink and) be happy. It that way, lo Nhleko bamenza abemkhulu, njengoba they eventually made this Nhleko great, as he njeke wagcina aseyinkosi lo Nhleko. Indawo ended up being an inkosi[9], this Nhleko. Their yabo lapha babekade bekhona kwakuse area, where they were, was eNcandweni[11a], the eNcandweni; indawo vele kwakwaziwa place which was, indeed, known to belong ukuthi yindawo yakwa Nhleko. Yayisuke to the Nhleko [people]. It started ateNcandweni Ncandweni yenyuke ne Nhloya ize iyowu and went alongside, up the Nhloya[10], till it fika ku Mgilija. Ku Mgilija ke ngulapho ke reached Mgilija[11]. At Mgilija, was where the

12 Hlekwayo is a Zulu version of Hlekwako.

13 impi } — (1) army, i.e. fighting force of the
variant: imphi } tribe collected for action (2) whole of any particular fighting excursion undertaken by that force, i.e. war; (3) any particular engagement in that war, i.e. battle (4) foe, adversary, hostile person (5.) enemy (collectively) hostile people or force (6) used to express surprise or admiration at the largeness of a company or body of people.

14 kuyowembulingubo — literally 'to go and lift up the/a blanket to the kings'. This is a siswati expression for 'to appeal to [usually] the king'.

15 hlasela — 1. Go out to war, invade, attack, go against. 2. Hunt.

15a The custom of Swazi children cut or shave their hair whenever there is a death in the family; adults and more senior people in the family only do so when the head of the family dies. When Sobhuza II died in 1982 many Swazis shaved, cut, or covered their hair.

abakwaNhleko okwakuyaye kuthi uma kufe Nhleko, when [their] inkosi[9] had died, all men inkosi, onke amadoda ahkule iyinawele used to cut and place their hair.[15a] This Nhleko ayoyifaka khona. UNhleko ke, kuze kube ke[6], for [the word] 'Nhleko' to be, [i.e. famous] the name uNhleko kwabese kuchuma legama sekuba [suddenly] stood out and it became 'Nhleko', ngu Nhleko, akusabisiye, sekusuka laku Mncwangu, no longer, [now] moving from Mncwangu, lo Nhleko libito; lo Mncwangu Sibongo, kwase kuba ngulo Nhleko. Abantwana baNhleko ke ~~[or clan name]~~, it then became 'Nhleko'. We don't asibati kahle. Size sazi ke lo Hlekwayo know Nhleko's children very well. We only know lapha ke uHlekwayo esetwa khona no- this Hlekwayo[12], when Hlekwayo fights with Mamba. Impi ke yaHlekwayo no Mamba Mamba. The impi[13] ke[6] of Hlekwayo and balwa, wehlulwa Mamba, wase uyokwembuli- Mamba, they fought and Mamba was defeated. ngubo enkosini lo Mamba; inkosi Mswati. He then went kuyowembulingubo[14] to the uMswati ke wasuyayikhipha impi iyowu- king, this Mamba — king Mswati. Mswati hlasela Hlekwayo, lapha ke yafika seyibuyela then sent out an impi[13] to hlasela[15] Hlekwayo, neyinkomo emuva, lempi yaMswati, lezi and Mswati's impi returned with cattle; those which zazithatwe ngu Hlekwayo lakubaka Mamba had been taken by Hlekwayo from the Mamba

16 umphakathi – } – see glossary.
variant: umphakatsi }

17 Owu } – 1. interjection. Of sudden surprise.
variant: Awu } 2. of surprised interrogation.
3. in some contexts this morpheme is non-influencing in a sentence.

18 hhāwu – } 1. of surprise or disbelief. 2. of
hhāwuu – } concern, disapproval or sorrow
hhāwūū – } 3. of pity or sympathy.

19 Mkhondo } – name of an area situated
variant: Mkhondvo } about 25 km south of Manzini

20 emajaha } – see glossary.
singular: lijaha }

20a eNgozi:

20b Ntubane.

20c Ngwavuma: either the Ngwavuma river which breaches the Swaziland Lubombo near Big Bend, or the area to the least of which it gives its name

Emvakwalokhoke kwabe sekuvela indlala
[people]. After that there appeared a very big famine.
enkulu. Kuthe kusenjaloke kwakhandekimvubu,
Just then, a hippopotamus was found inside
la esibayeni sasemphakathi, umphakathi waka-
the ~~kraal~~ cattle byre of the Nhleko umphakathi[16]
Nhleko. Owu, bayibona lemvubu, base bayabi-
Owu[17], they saw this hippopotamus and they then
tana bayibulala lemvubu base bayayidla.
called each other and killed this hippopotamus
kwathi ke emvakwesikhashana hhawu
and ate it. After not very long, hhawu[18] the
yabese iyagula lenkosi yakwaNhleko,
Nhleko inkosi[19] then fell ill and died. Then all
seyiyafa. Babese bayahlakazeka ke bonke
the people got scattered; some went as
labantu; abanye nje baya bafika phezulu
far as eNgozi[20a] in Zululand; some are there
eNgozi kwelakwaZulu; abanye nabo eMkhondo,
at Mkhondo[19]; some went up here, passed
abanyeke bakhuphuka la bashaya kuNtubane,
Ntubane[20b], and went up to Ngwavuma[20c], in Zululand
bakhuphukela phezulu leNgwavuma, kaZulu;
As I am talking today, there are still some
engikhuluma nanamhla nje basekhona eminyimi-
~~homesteads~~ imizi for ~~there~~. Those who set off from
zi yakhona. Labanje abasuka lakaNgwane,
here kaNgwane, were three emajaha[20], but they
kwakungamajaha lamathathu, kodwa asangama
were already men. They were Mangoli,
doda; kwakungu Mangoli, noNodanga,
Nodanga and Nongogo. These whom

20d Lulwane

noNongogo. kabanje engibabala la ngibo laba-
I enumerate here, were the ones who
lwa lempi yakaMamba; ngibo futhi laba labadla
fought the impi[13] of ka[2]Mamba; they were
lemvubu, lenyama yalemvubu. Ukuze kungabikho
the ones, too, who ate the hippopotamus,
owehlulwa empini yakwaMamba neyakwaNhleko,
the meat of the hippopotamus. In order for there
kwabese kuqhamuka muntu mumbe uyahamba
to be no one who would be defeated in this impi[13]
uyenkosini, ufike uthi; "laba bakwaNhleko
of the Mamba and of the Nhleko [peoples], a
nibabulale lani ngalokhu ngibo labakhanda
certain person emerged and went to the inkosi[9]
letikhali?" Owu, inkosi seyikuzwile lokho, yabese
and said: "Why do you [people] kill them, because
yithumela umuntu kubakaMamba ukuthi ayiba-
they are the ones who make the spears?"
yekele labantu bakaNhleko, Nembala, yabese
Owu[17], the inkosi[9], having heard that; then he
seyiyabayekela; yabeseyiyabayekela labakaNhleko,
sent a person to the Mamba people
Sibongo salona lowathunywa yinkosi ngu-
that they should leave the Nhleko people alone.
Lulwane; lona leyamthumukuthi akahambe
Indeed they [the Mamba, impi[13]] stopped fighting
aye lekaMamba bayekelane nalabakaNhleko.
the Nhleko. The surname Sibongo of the person who was
Nembalake waya Lulwane. Chake, yabeseyiya-
sent by the ukon was Lulwane; the one he sent to the Mamba [people] that they should stop
phelake lempi. vele babese sebayalalela laba
fighting the Nhleko, ~~was Lulwane~~ 20d. Indeed Lulwane was the ~~impi~~

21 bekunene — literally 'you of Kunene' (the right hand) — a polite, respectful way of addressing people

22 O — } or Oh } non-influencing morpheme in certain contexts, but in others it expresses surprise, and it becomes 'oh!'.

23 bo — so-and-so-and company; you (collectively) people, those people

bakaMamba. Awu Nguloko bekunene, lengathi
then stopped; the Mamba heeded. Awu[17], it is that
nathi lesikwatiko
bekunene[21], which I can say we know.

R.S.M. O[2], awu cha siyabonga boNhleko sesitfolile
O[22] awu[17] no, thank you bo[23]Nhleko; we have
fane nyèke sitawucela sibohle sibutabuta
found [what we wanted], but then may we ask,
kumbe sichibechibele lapha singakeva khona.
to patch where we have not understood.
E- angikeva kahle kutsi lo Mncwangu kuku-
E- [um], I have not clearly understood that
Sibongo?
[you said] this Mncwangu was a ~~clan-name~~ subango?

M.N. Sibongo lo Mncwangu
It's a ~~clan-name~~ subango this Mncwangu

R.S.M. Sibongo salabaka Nhleko noma sibongo
It is the ~~name~~ subango of Nhleko ~~clan~~ people or it's a
saNhleko ligama lakhe?
~~surname~~ subango of the man named Nhleko?

M.N e- sibongo saNhleko
e- [um] it is Nhleko's ~~surname~~ subango

R.S.M. wo, sibongo saNhleko.
wo[3], it is Nhleko's ~~surname~~ subango

M.N. e- loNhleko libito
e- [um] this Nhleko is a name

R.S.M. wo, Nhleko libito
wo[3], Nhleko is a name

M.N. libito
It's a name

R.S.M. sibongo sakhe?
His ~~surname~~ subango?

24 sinanatelo } — clan praise name,
Variant: sinanazelo } subsidiary surname.

25 [ku] bonga — 1. thank 2. praise; recite praises

26 sisi — 1. sister or my sister. 2. any girl could be referred to, as sisi in Siswati if the speaker is being polite and respectful to the girl. (any unmarried lady who does not qualify to be a mother yet)

M.N. nguMncwangu.
it's Mncwangu

R.S.M. wo, hhayi kutsi sinanatelo lo Mncwangu?
wo[3], not that this Mncwangu is a Sinanatelo[24]?

M.N. Cha, akusiso sinanatelo lo Mncwangu.
No, it is not a sinanatelo[24], this Mncwangu.

R.S.M. Sibongo
it is a ~~surname~~ sibongo

M.N. sibongo sakhe mbamba nje ngulo Mncwangu
his real ~~surname~~ sibongo is this Mncwangu.

R.S.M. Wo
wo[3]

M.N. e-e-
yes

C.H. What is the Sinanatelo of the Nhleko?
What is the sinanatelo[24] of the Nhleko?

R.S.M. utsi ke losisi ingabe sinanatelo saka Nhleko
this sisi[26] is saying what does the Nhleko sona sitsini? Sinanatelo njena nangabe
Sinanatelo say? Sinanatelo njena, if you
nibonga nitsi: "Nhleko!", besenitsini?
bonga[25], you say: "Nhleko!", and then say what?

P.N. kwabe sekwenzeka nje, njobe nati: isibongo
It then happened this way as you know: the
Ngesakwa Mncwangu. Manjenake igama lakwa
~~surname~~ sibongo is Mncwangu. Now the name, Nhleko
Nhleko, elithi Nhleko, kwakuyigama.
was a name.

R.S.M. e-e-
yes

P.N. kwabeke sokuthi ke legam'okuthiwa ngu
Then what happened was that the name,

27 enhhe – yes; that's it! ; I see; I agree.

28 umphakathi – see glossary
variant umphakatsi

Nhleko, sebehlukene, ngoba laba bakwa Mncwangu
Nhleko, having split, because those of Mncwangu
bakanye nebakwa Phakathi; kwehlukana bakwa-
are one with those of Phakathi; those of
Phakathi.
Phakathi split.

R.S.M. Wo!
Wo![3]

P.N. enhhe. kwakukhona u Phakathi, kukhona
enhhe[27], there was a person umphakathi[28], there was
uNhleko, kukhona uMlotha. Base bayehlukana
a person Nhleko, there was a person Mlotha. Then these people
ke labantu, kungabase ma Nxamu nebakwa
split, being of Nxamu and Mncwangu.
Mncwangu. Manje ke uma sebehlukana ke
Now, When they split, this name went to,
Sokuthi ke manje ke legama selibuyela ke
when he became an inkosi[9], it turned
umasayinkosi, seligucuke sibongo lokuthi
into a surname, that of Nhleko.
Nhleko.

R.S.M. Wo!
Wo![3]

P.N. kanti lona ligama.
yet it was a name.

E.N. babute sinanatelo phela
they have asked sinanatelo[24]

P.N. sinanazelo kuthiwake: "Nhleko, Mgiliya,
sinanazelo[24], it is said: "Nhleko, Mgiliya,
Mngcwangu," kubuye kubeyelwe khona lapho.
Mngcwangu, And then it is returned there.

29 'wengwe nengwenyama' ... of/for the leopard and the lion.

J.N. Yisinanazelo lo Mngcwangu
"his Mngcwangu is a sinanazelo[24]

P.N. enhhe.
enhhe[27]

"Nhleko, Mgilija, Mngcwangu kalawuba."
"Nhleko, Mgilija, Mngcwangu at lawuba."

R.S.M. "Mngcwangu kalawuba."
"Mngcwangu at lawuba".

J.N. "Wengwe nengwenyama"
"Wengwe nengwenyama"[29]

R.S.M. "Wengwe nengwenyama, wo!"
"Wengwe nengwenyama", wo![13]

J.N. "Mngcangu lomhlophe nelunyawo lwakhe lwekunyathela"
"Mngcwangu who is white his foot for stepping"

P.N. "Ndlovu zenyathi awulali ngogogo lwenkomo, ulala ngogogo lwengonyama."
"Elephant for buffalo, you don't sleep on a cow's hide, you sleep on a lion's skin."

R.S.M awulali ngelwenkhomo?
you don't sleep on that of a cow?

P.N. awulali ngogogo lwenkomo ulala ngogogo lwengonyama.
"you don't sleep on a cow's hide, you sleep on a lion's skin."

R.S.M. Wo!
Wo![13]

C.H. Why do they say that?
Why do they say that?

R.S.M. Utsi sisi kushiwolani lokutsi 'awulali ngelugo
sisi[26] says: "Why is it said that 'you don't

go lwenkhomo?
sleep on a cow's hide?' "

J.N. kusho nje ukuphakama, umkhulu
It means to be up; to be great

R.S.M. Wo—!
Wo!13

J.N. Umkhulu, ungeze wembatha lugogo lwenkhomo
you are great, you can't wear a cow's hide.

R.S.M. Wo!
Wo!13

J.N. ungembatha olwesilwane esikhulu, ngoba
you can only wear that of a great animal,
uwubukhosi.
because you are majestic.

R.S.M. You can't sleep on a cow's hide,
you can't sleep on a cow's hide,
but only on a lion's skin, because of your
but only on a lion's skin, because of your
greatness.
greatness.

Cliff. right, and this Mngcwango lomhlophe
right, and this Mngcwango who is white with
nefinyawo takhe?
his feet?

R.S.M. ya lapha ke kutsi khona Mngcwangu
yes, [what about] where it says Mngcwangu
kalawuba, ngubo yengwe nengwenyama
at lawuba, blanket of a leopard and [of] a lion;
Mngcwangu lomhlophe nelunyawo lwakhe
Mngcwangu who is white with his foot for
lwekunyatsela, lapho ke kusho kutsini?
stepping, there what does it mean?

30 ingqakala — whiteness on the sole of a person's feet.

30H

J.N. Kusho kuthi njeke sewukuthokoza
it just means being happy or pleased.

R.S.M. Wo, sekutfokota kwale Mngcwangu?
Wo[3], it is Mngcwangu's happiness?

J.N. Cha, baborga lomuntu lomkhulu.
No, they praise this great person.

P.N. veza nazi izinyawo zakho kucala. Babekele
show your feet first. They, in fact, had
baneyingqakala, bakhuza nazinyawo zakhe, ezimhlo
ingqakala[30], they admired his feet, which
phe lezinyawo
are white, these feet.

R.S.M. Wo! Wo! Wo! Wo, lapha ke sesivile lokutsi
Wo![3] Wo! Wo! Wo[3], Now, we have heard
Nhleko ngekwakhe sibongo sakhe waka
that Nhleko's surname was Mncwangu,
Mncwangu. Manje ke lo Mlotsa ke yena u,
Now then, this Mlotsa, I heard as if you
ngive ngatsi kukhona lapha nitse lomunye
said something like, one was a blacksmith
abebata, lomunye aphabantfu tinyama, angikwa
and the other used to give people meat. I
lapho, lo Mlotsa ke yena ukanjani ke yena, uvela
didn't get it here, how is this Mlotsa, how does
njani?
he appear?

J.N. Ngumnakabo Nhleko
It is Nhleko's brother.

R.S.M. Wo, ngumnakabo
Wo[3], it's his brother

P.N. Ngumnakabo, bazalwa nkunzi yinye
it's his brother, they are begot by one bull.

J.N. bazalwa ndoda yinye
they are begot by one man.

R.S.M. Batalwa ndvodza yinye.
they are begot by one man.

J.N. Cha bayahlangana lapha kuthi Nhleko,
No, they meet where [they] say Nhleko; they
sekwehlukananje kuthi: 'Nhleko Mlotha'.
only differ where [some say] 'Nhleko, Mlotha'.

R.S.M. Wo!
Wo![3]

J.N. e-e- ayipheleli kuthi ke yena loMlotha
yes it does not get finished [the Mgilija part],
usebenza ukukhanda iyikhali.
this Mlotha's work is to make spears.

R.S.M. loMlotsa?
this Mlotha?

J.N. loMlotha. Uma sesibuzana nje ukuthi "ungu-
this Mlotha. When we ask each other: "You
Nhleko bani wena?" "Ngingu Nhleko Mlotha",
are Nhleko who?" "I am Nhleko Mlotha." You
sowuyamazi ukuthi ngulendlu leyayikhanda
then know that it is the house which made
iyikhali.
spears.

R.S.M. Ngulendlu leyayikhandza tikhali.
it's the house which made spears.

J.N. enkhe "unguNhleko bani wena?" "Ngingu-
enkhe[27]" "You are Nhleko who, you?" "I am
Nhleko Mgilija", sengulendlu ke leyayinga-
am Nhleko Mgilija", it is the house which
khandiyikhali
never made spears.

31 ubukhosi
variant : bukhosi } see glossary

R.S.M Wo!
Wo!13

J.N. ngulapho sifike sehlukanise khona.
It is where we differentiate.

R.S.M. Wo! loMgilija yena kusho kutsi abe-
Wo!13 this Mgilija himself, it means that he..

J.N. watholubukhosi nje ngebantu, wayephetse
He found ubukhosi31 nje7 for people, he used
abantu, abanikukudla; wakhonjwa, kwase ku-
to rule people; giving them food; he was then
khethwa yena kuthi akabe-yinkosi.
chosen to be the inkosi9

R.S.M. Wo! Cha, ngiyabona
Wo!13 No I see.

J.N ingathi lo, lo lo, loNhleko; loMgilija yinkuwo
I mean this, this, this, this Nhleko; this
yabo lapho kuthi uma kufinkosi kuyowuhhu-
Mgilija is an area of theirs, where they all put
lelwa khona leyinwele yihlale khona, kune-
their cut-hair, after the death of the inkosi9;
wa. Noma ngakufa yiphi inkosi, siyowubu-
there is a deep trench; which ever inkosi9
thana sonke thina siyowuhhulela khona
dies, we would gather together all of us to cut
iyinwele zisale khona kulewa, kulentaba
our hair there and leave the hair there, in
okuthiwa wuMgilija.
caves on Mgilija mountain.

R.S.M Wo! loMgilija yintsaba?
Wo!13, this Mgilija is a mountain

J.N. enhhe
enhhe27

[32] lahlwa — literally, 'be thrown'; it means to be buried or placed as a corpse or a deceased person's property

M.N. njoba sibekile nje
as we have put it.

R.S.M. yintsaba, liwa, wo
it's a mountain, it is a deep trench, wo![13]

J.N. enhhe.
enhhe[27]

R.S.M. Wo, lo Nhleko nguye labeyinkhosi?
wo[3] this Nhleko was the one who was inkhosi[9]?

J.N. enhhe
enhhe[27]

R.S.M. lo Mgilija lo, seyindzawo nje lapha kwakuhhulelwa khona?
this Mgilija, is a place where [people] used to cut and place their hair?

J.N. enhhe. Lenkosi, onke amadoda manjayahhula, afelwe yindoda yawo, asahhulela kuMgilija kufike kufakwe leyinweleke kulomgede
enhhe[27] this inkosi[9], all men now cut their hair having lost theirs man, they cut their hair at Mgilija, where the hair is placed.

R.S.M. Wo!
Wo![13]

J.N. e-e njob'ubonanje bakaNgwane balahlwa emgedeni. Thineke kwakulahlwa leyinwele emgedeni nje, sisuke sifelwe yinkosi
yes, as you see the Ngwane are lahlwa[32] in a cave. In our case, only the hair were lahlwa[32] in a cave, when an inkosi[9] had died.

R.S.M. Wo
wo[3]

J.N. enhhe
enhhe[27]

R.S.M. Cha kungatsi sekuyahlobake lakulo Mgiliya,
No, it seems as if it is getting clear about
nakulo Mlotsa; leNcandvo, ligama lendzawo,
this Mgiliya and this Mlotsa. This iNcandvo, is
nakhona?
it the name of a place as well?

J.N. kwakungumuzi womphakathi.
it was a homestead, an umphakathi[28]

R.S.M. Wo!
Wo![13]

J.N. lenkosi, sekwaba yiNcando, kuyakuyakuya sikhathi
this inkosi[9] it has become iNcando, and as
njengaloku nizwa kuthi yiNcando kanti ke kwaku-
time went by, as you hear that it is
wumphakathi wenkosi umphakathi[28]
iNcando, yet it was [originally] inkosi[9],

R.S.M. Wo, leNcandvo kwakungumphakatsi
Wo[3] this iNcandvo used to be umphakathi[28]

J.N. enhhe.
enhhe[27]

P.N. kuyigama lalomuzi
it was the name of the homestead,

R.S.M. Wo, ligama lalomuti
Wo[3], it's a name of the homestead.

J.N. Njob'ubona uLobamba nje
As you see Lobamba.

R.S.M. Njoba ngibona lobamba nje. Wo, kwakungu-
As I see Lobamba, Wo[3], it was Hlekwako
muti wathlekwako.
homestead

J.N. enhhe.
enhhe[27]