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SIZE A4 (217 x 210mm) GROOTTE

Name Naam Mhleko HISTORY
Subject Vak Cardyn H. Interview
Plece Plek Ehuhulini
Book 2

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

ESM: wo! vantage was called Nambun
wo! ...

M.N. ya, kumamamba yintaba, iNkando
...
sejahlabeke nula

ESM: wo, Nyalo - sangilentsaba

M.N. ya sekidzwa ngokuthi, sekuba nje igama
...
Lalentsaba

ESM: wo

M.N. ngokuthiwa kumbonjengoba sibekile nje
...
kumbonjengoba

ESM: wo

M.N. ya

ESM: abusyo lentsaba yonhanyama?

M.N. cha

ESM: lentsaba nje liphela? Nama sekabona
...
lentsaba nje liphela?

M.N. ...

ESM: ...

M.N: ...

R.S.M. | wo! residence was called eNcandweni,
wo!³ residence was called eNcandweni,
 iNcanduo . Wo, cha, sengetsi
 iNcanduo . Wo³, No, it seems I
 sekuyahlobake nala.
 am clear here.

M.N. ya, kungunamhla yintaba, iNcando.
 yes, as for today, the iNcando is a mountain

R.S.M. Wo, Nyalo . sengulentsaba .

Wo³ now it is the mountain

M.N. ya, sekubizwa ngokuthi, sekwaba nje igama
 yes, it is now the name of a mountain
 lalentaba.

R.S.M. wo.

wo³

M.N. ngekwakhona kwakulonjengoba sibekile nje
 in fact, it was as we have stated.

R.S.M. kwatungulomuti

it was a homestead?

M.N. ya

yes

R.S.M. akusiyo lentsawo yonkhanyana?
 Isn't it the entire area?

M.N. cha

No.

R.S.M. ngulentsaba nje kuphela? Noma nalentsawo
 It is the mountain only? Or even the area
 lesedwutanyana kutsiwa kuseNcandweni,
 around is called Ncandweni?

P.N. (setwenabele) setwenabile lapho
 (it spreads), it has spread there

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J.N. njengezigodi nje ukuthi usigodi bani lapha
just like areas that this is area so-and-so

R.S.M. Wo!
wo³

J.N. kedwa ke lentaba yonkhe yona yase
But then the entire mountain was then called

ibizwa kanjalo
like that

R.S.M. Wo!
wo³

J.N. enhhe
enhhe²⁷

R.S.M. Wo, kukhona lapha ngive ngatsi kwake kwa-
wo³, somewhere I had as if you said an
chamuka silwane, kwabese kugulinkhosi, angati
animal then appeared, and the inkhosi⁹
noma yafa yini nanisho; e- kwaghamuka
became ill; I don't know whether you said he
silwane sibuyaphi nje?
then died or what. Where was this animal coming from?

P.N. Sasiqhamuka entabeni
it was coming from the mountain
[many voices speak at once]

R.S.M. Wo, yinoubu?
wo³ it's a hippopotamus?

P.N. enhhe, yethukwa ke seyisesibayeni
enhhe²⁷, it was suddenly seen inside the ~~front~~ cattle byre

R.S.M. bayibona seyisesibayeni?
they saw it when it was already in the ~~front~~ cattle byre?

J.N. e-e.
yes

R.S.M. Hhawu
hhawu¹⁸

83 intelezi - 1. a tree, or flower or herb, used to doctor a person, in order to strengthen that person, or to protect him/her against evil.

2. any doctored creature (eg. frog) that is sent to do harm to an enemy - either to this ^{enemies} property, or on the enemy himself/herself.

587

P.N. base bayayibulake

they then killed it

R.S.M. yasiyabulawake. Wo, Seyiyadliwa?

it was then killed, Wo³, it was then eaten?

P.N. yadliwa

It was eaten

R.S.M. Wo, imvubu lesilwane semanti?

wo³, a hippopotamus, the animal of water?

M.N. bengicela vele nikubeka kahle kuthi lesilwane

May I request that you put it properly that vele kwakukholwa ingathi silunjiwe, vele

it was believed that this animal had been kuhlobe nje

doctored, let it be clear.

P.N. ya ubeka kahle.

yes, you put it properly.

R.S.M. wo

wo³

P.N. lesilwane sasingayiphumeli.

this animal did not just come on its own

J.N. kwakuyintelezi

it was an intelezi⁸³

R.S.M. wo!

wo³

J.N. yayiqhamuke kini

^{some} it had ^{laugh} come from your [places]

R.S.M. wo!

wo³

J.N. Manje mandulo kwakuliwa ngeyintelezi

Now, in ancient times [people] used to fight by intelezi⁸³

R.S.M. wo

wo³

84 ya! — oh I see!

85 emajaha } — see glossary
variant: amajaha }

P.N. kwakuyintelezi yenu!
it was your intelezi⁸³

J.N. manje ngokwesaba kuthi lamajaha alukhuni;
Now, because of fear that these ~~men~~^{amajaha} are difficult

R.S.M. alukhuni lamajaha
the ~~men~~^{amajaha} are difficult.

J.N. hha! sesizwake, ngoba kuthiwa^{lenkosi} yala kube
oh! we then hear that, because it is said
idliwe lemoubu

that the Inkosi⁹ refused that the hippopotamus
should be eaten.

R.S.M. ya!
ya⁸⁴

J.N. amajaha kasalalela, asayayidla lemoubu,
the amajaha⁸⁵ didn't listen, they then ate the
hippopotamus.

R.S.M. asayayidla
they then ate it

J.N. Kantasadlingozi
yet they were eating danger

R.S.M. asadlingoti!
they were eating danger!

J.N. enhhe, ngoba ke lesilwane, kwesuka
enhhe²⁷, because, about this animal, some
amajaha ngalapha kini, ashona le
amajaha⁸⁵ from your place went this direction,

R.S.M. e-e?
yes?

J.N. sasesityaphamuka silwane; kwakuyintelezi
then the animal appeared: it was an intelezi⁸³

R.S.M. ashona leka Zulu lamajaha?
did these amajaha⁸⁵ go to Zululand?

J.N. ashona ngapha kofubombo
they went that side of fubombo [mountain]

402

R.S.M. Wo kwelubombo ^[that side] of lubombo.

J.N. enhhe, yintelezi le enhhe²⁷, it's intelezi⁸³, this.

R.S.M. lena emashanganeni? there yonder, to the Shangane?

J.N. hhayi emashanganeni, ngapha kwawo. Not to the Shanganes, this side of them.

M.N. kwaZulu? in Zululand?

R.S.M. kaTembé? at Tembés?

J.N. enhhe. Nguko phela bathi... enhhe²⁷, that is why it is said...

laba abayikhiphayo ^{ihambe} imvubu ijowungene khaya yenzi umsebenzi those who sent out a hippopotamus to a homestead to do the job

R.S.M. Wo, nanyalo bayatiwa ngatoku? wo³ even now they are known for this?

J.N. nanambha bayakwenza loko even today, they do that.

R.S.M. Wo! wo!³

J.N. enhhe enhhe²⁷

R.S.M. se, iyefikake esibayeni ke? ^{the cattle byre} then, it arrived in the cattle kraal?

J.N. iyafikake esibayeni ke; bathi ke laba ^{byre} then it arrived in the cattle kraal; then these "thina singamajaha, thina"

R.S.M. "siyayidla" ones said: "we are amajaha⁸⁵ us"

"we are eating it".

86 fatty meat - in SiSwati, a fatty meat is, in fact preferred to a very lean one; in this context, 'fatty' expresses appreciation, and 'too fatty' expresses the idea that it is not good to eat

87 Umswane - the waste found in the cow's (or any animal's belly), just after this undigestible substance has passed the large intestines and is ready for excretion.

88 Mhlakaza - something (usually herbs) which scatters [people, property etc.] and the sense of 'scatter' is meant to express destruction. Anything which has the effect of scattering in this sense can be said to be 'Mhlakaza'.

J.N. "tolenyama inonile"; bakhela phezu kwayo "for, this meat is fatty⁸⁶". They then dashed for kanti bazifake (umkhokho).

P.N. kwathi mbla kubolumswane, zaya! When the umswane⁸⁷ rot, they left!

R.S.M.

C.H. ehe! ehe!
ehe! ehe! (oh, I see!)

R.S.M. seyidliwe ke, kwentetani ke?
[the meat] having been eaten, what happened then?

J.N. konakalumqondo ke manje ukuthi babe nga- then the mind got disturbed now, and they madela, bahambe, njoba bahamba nje became deserters, and left [the home] as they did.

R.S.M. hawu!
hawu!¹⁸

J.N. lokudela, sisakazete, kwaghamuka kulowo this [habit] of abandoning, getting scattered, emerged mqondo from that mind.

R.S.M. wo!
wo!¹³

J.N. kube sihambe kulelizwe siye le na le that of going away from this country to na le; kusho ukuthi leyontelezi yayingur- there! and there! and there! It means that the mhlakaza.

intelezi⁸³ was mhlakaza⁸⁸

R.S.M. wo, yayiciba.

89 lidela - the feeling that one must go away from home, like the prodigal son in the bible.

90 bhuti - a polite word, ^{when} referring to a young man, but literally, it translates ^{as} "brother" in English.

wo³ it [hippopotamus] was scattering.

J.N. enhhe.

enhhe²⁷

R.S.M. kusho kutsi kwatsi lesilwane ^{njena} singadliwa kwase

Does it mean that, just after this animal was kuba khona lokutsi "asengihambe", noma eaten, there the feeling that "let me go" suddenly kwabakhona kucabana?

[gripped the people] or there was a quarrel?

P.N. abacabananga

they never quarrelled.

J.N. abalwanga

they never fought.

R.S.M. basuka nje (bahamba)?

they just left?

J.N. kwesuka (lidela wena) baya kancane nje,

it just ^{left}, the lidela⁸⁹ you [see], they did it

hhayi kuthi bahamba langa linye gradually, not that they all left in one day.

R.S.M. wo! Ngive ngatsi utsi bhuti kwakukhona

wo!³ I think I heard as if bhuti⁹⁰ said

labangatsi bayidla lenyama, ingatsi kwake-

there were people who appear to have eaten

khona Mangoli?

the meat, as if there was [among them] Mangoli?

J.N. ngumkhuli wethu lowo, hhayi kuthi

that is our grandfather, that one; not that

ngumkhulu womuny'umuntu, ngumkhulu, libaby,

he was another person's grandfather; it is our

kube wafa nje, ^{keliswa namj} ngabe kangikho mina

grandfather; father, if he [Mangoli] died when fighting

R.S.M. wo!

wo!³

with you [people], I wouldn't be

alive, myself.

H32

J.N. enhhe, ngumkhulu wethu njobusibona
enhhe²⁷, he is our grand-father, as you see us
Silapha nje
here.

R.S.M. lo Mangoli?
this Mangoli?

J.N. | nguye lowakhuphuka lapha
He is the one who ascended here.

R.S.M. hawu!
hawu¹¹⁸

J.N. enhhe ngumkhulu wethu lo Mangoli
enhhe²⁷ he is our grand-father, this Mangoli

R.S.M. e-e!, ^{kuwazi} ngu Mangoli?
yes! Was he Mango'li?

J.N. ya lo Mangoli
yes, this Mangoli

R.S.M. enhhe
enhhe²⁷

J.N. e-e., ngetiny'igama lakhe; elinye ngu-
yes, it was another name of his; another
Mdokozane
name was Mdokozane

P.N. ngesiSwati nguMdukotane, Mdukotane
In SiSwati its Mdukotane, Mdukotane.

J.N. enhhe, legama lethiwa khona la; nguye
enhhe²⁷ this name was given [to him] here;
owalwalezimpi; wahamb'etekile, enebafazi,
He is the ~~one~~ who fought¹ⁿ these wars. He left having
ezel'abantwana la.
got married, having wives, having fathered children^{here}

R.S.M. wo!
wo's

91 soft - in this context means "clever"
in the sense of being able to
understand, do things, quicker than
other people - intelligent.

440

J.N. nhn-nhn

yes

R.S.M. lo Mangoli, kutsiwa ngu Mangoli, bese kuba
this Mangoli, they say it's Mangoli, then there
na ?

J.N. na Nodanga

and Nodanga

R.S.M. na Nodanga

and Nodanga

J.N. u Nodanga naye wahamba ezelabantwana
Even Nodanga went having begot children here;
la, ngye owalwalezimpi

it's him who was fighting in these wars.

R.S.M. wo!, na No...

wo!³ and No...

J.N. lo Nongogo ke ngye nomdala lapha ku-
this Nongogo, was the elder^{brother} of Mangoli,

Mangoli, okushukuthi ke ngyena inbloko
which means that it's him, whose head got
yathe eyasheshe yathamba, kwahlakanipha

soft⁹¹ quickly; the young one became

lona omncane.

clever.

R.S.M. wo!

wo!³

J.N. naye wahambrezele nabantwana la
He, too, went having begot children here.

R.S.M. wo! bonkhe babatele?

wo!³ all had begot [children] ?

J.N. e.e.

yes

H#8

J.N.

ngithi laba nje
it is us, these, as you see us

R.S.M.

usibona sesibuyrle nje.
having, come back.

R.S.M.

hawu!
hawu!

J.N.

ukhuluma naye njowahamba lapha, nguye
you are talking with him, who went away from
lolo khuluma naye, sowabuya
here, it's he, with whom you are talking, he returned

R.S.M.

hhanembala na! Wo! Cha, hhanembala na!
oh, indeed! wo! No, indeed! This
flek wako yena ufa nini, ufa sebacitsekile
flek wako, himself, when does he die; does he
laba noma - ?
die after these had gone away or what?

J.N.

Cha, ufa bakhona
No, he dies while they are still present.

P.N.

bachitbeka kufa kwakhe phela, mntanami;
they got scattered at his death, my child,
kubafe.
after he died.

R.S.M.

Wo, watsikubafe, kwase?
wo just after he died then?

P.N.

ake ngikuchazele kahle
let me explain to you properly.

R.S.M.

e-e.
yes.

P.N.

sengizawakhulumisiny njobusazi
I am now going to talk siSwati as you know it.

R.S.M.

impela
truly

4.57

P.N. Kwathi kubebayidle
 after they had eaten it,

R.S.M. Enhhe
 Enhhe²⁷

P.N. bahlala
 they stayed

R.S.M. enhhe
 enhhe²⁷

P.N. Kwathi ke mhlakubola lomswane; mbla ubhi-
 then the day the umswane⁸⁷ rot, the
 dlika lomswane
 umswane when bursting,

R.S.M. e-e.
 yes

P.N. yabes'iyafa ke lenkosi
 then the inkosi⁹ died

R.S.M. nakubhidlika lomswane?
 when the umswane bursted?

P.N. ya, kube kufe lomswane nji'ubhidlike
 yes, after the umswane⁸⁷ got destroyed, got
 lomswane, njob'uyawubona pheluyachithwa
 bursted, as you can see, it is thrown away

R.S.M. e-e.
 yes

P.N. wasu ya bhidlika, yasiyafa ke lenkosi. Yathi
 it then bursted and the inkosi⁹ then died.
 kube ife ke lenkosi, kwase kuyilapha ke,
 After he died, it was then that they saw that
 babon'ukuth'abasenandawo phela, ngoba aba-
 they [the Nhleko] no longer had a place, because
 senankosi
 they no longer had an inkosi⁹

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R.S.M. Wo!
Wo!³

P.N. Sengulapha bazawuhlakazeka Khonake, ba-
it's then that they got scattered all over, and
bhiddike ke
spilled [away].

R.S.M. Wo!
Wo!³

P.N. bayishiya lentosi yona beyingawabile,
they left having buried the inkosi, [the
ifite
inkosi] having died.

R.S.M. bamshiya vele bamngawabile
they left having buried him.

P.N. ya
yes

R.S.M. kusho kutsi kute lowabe sawuyabekwa emoe
Does it mean that no one was installed, after
ni kwaloko, kube nje afe?
that, following his death?

P.N. cha, akuzange
No, there never was.

R.S.M. kantsi lomdzala kwakunguyena lo, lo,
But then the elder was this, this, the
lomdzala kwakungubani nje, lo Nongogo?
elder was who, this Nongogo?

J.N. wo, angichaze futhi lapho njiuzwe kahle
wo³ let me explain there, so that you may hear well.

R.S.M. e-e-
yes

J.N. lo Nongogo nalo Mangoli, nalo Nodanga, kwaku-
this Nongogo and this Mangoli and this Nodanga,

92 boyise - literally translated as 'their fathers'

93 bantwabenkosi - literally translated as 'children of the inkosi', but see glossary.

bazalwa ngabantwabenkosi.
they are begot by children of the inkosi?

R.S.M. Wo!

Wo!¹³

J.N. akusibo bona benkosi impela,
they themselves are not of inkosi? really;
bazalwa, ba, boyise abantwabenkosi
they are begot, it's their boyise⁹² bantwabenkosi⁹³

R.S.M. Wo!

Wo!¹³

J.N. enhhe

enhhe²⁷

E.N. | lenkhosi?
| this inkhosi?

J.N. n'hi?
what?

E.N. lenkosi yayingeyakabani?
this inkhosi did not have children?

J.N. | ngizawuchaza ke,
| I will explain it seems as if
kungathi labantu babese baphelelwa ngamCondo
the people then lost their brains.

R.S.M. kusho nje kutsi, nasolosiyilandze landzela
if we follow it properly, when Hlekwako died,
lo, watsi nafa loHlekwako

J.N. e-e

. yes

R.S.M. e- ngoba sesitakhumbula lokutsi phela
e [um] because we remember that there was
kwakuna Hlekwako, bese kubana Mlotsa lapha
Hlekwako, and then there was Mlotsa here

*80

J.N. e-e-

yes

R.S.M. Sesilakuthekwaoko nje kwanyalo
we are now on Hlekwaoko, at the moment.

J.N. e-e-

yes

R.S.M. nafa loHlekwaoko ekubhidlikeni kwalomswane
when this Hlekwaoko died, at the time when the
kute, bantfabakhe kwatubobane nje bantfa-
umswane⁸⁷ bursted, there was none, who were
bakhe mbamba? Singasabali labantfabebantfa-
his real children? Without counting the children
babo?
of their children?

J.N. amabizo abo angibazi, kodwa ngiyakwa
I don't know their names, but I know that
zi ukuthi abakhe bengazi basithela ba-
his blood-children, they disappeared, in the direction
bhe ka le, kungathi babheka kaTomahasha
of Tomahasha.

R.S.M. wo!

wo¹³

J.N. ngiyakwazi loko

I know that.

R.S.M. laba baHlekwaoko?
those of Hlekwaoko?

J.N. e-e-

yes

J.N. noba baseAtalasisifane, noma bangapha
Whether they are in the Transvaal or they
emaShanganeni ngeke sakutshela
are this side among the Shanganeni, we

can't we you

H 88

RS.M. Wo! keduwa ke vele basuka babheka ku-
wo! But then, indeed they went to that [direction]
lela langakatomahasha.
of Tomahasha.

J.N. labengazi yakhe, nome baphela, ngeke
those of his blood, whether they got finished,
sakutshela.

we cannot tell you
RS.M. impela. Nabo bahamba lokuya lena
Indeed, even them went after this one
sowufile long?

[Hlekwako] had died?
J.N. Sowufile lohlekwako
He had died, this Hlekwako

RS.M. kute vele losabekiwe, manje?
No one had been installed after that time?

J.N. Kulomlando akube kusasifikela ke lapho,
(in this history) we don't get there, as I
njoba ngisho ukuthi okunye
say that some [of the information]

RS.M. kuyasala
get(s) left out

J.N. kuyasalela, kade bengayinaki lento
it get(s) left out for us, they [ancestors] didn't pay
special attention about this

RS.M. impela
indeed.

J.N. kakhulu kade beyisusa lapha, laphemu-
they have been usually [narrating], starting it from here,
tshini ke, kade bergasuki
from the hippopotamus, they did not move.

RS.M. bebavele basima kulemububu
they had been holding tightly on the hippopotamus
[story]

A2760 A22.2.2.2

82M. Ulu: labuna ke uke posuka babaka ka
 uke? But then asked they want to that
 la langkalamasha
 of tomasha.

7M. labangsi yake nome babaka ngete
 these of his blood whether they got
 salutaba

82M. impara. Nabo bahamba lonyo lona
 asked: even then went after this one
 samufu lona?

7M. samufu tollitwako
 he had died, the Hlckwako
 82M. kute uke lasapine mane?

7M. kulomanda kabe kusasifika ke lapa
 no one had been installed at that time
 as this first we don't get there

82M. kugisala ngo
 say that I of the informant
 ngo left out

7M. kugisala, kade pangamata lanta
 ngo left out for us, pangamata about
 ngo

82M. impara
 asked whether
 7M. kaku kade pagisa (apa) labamun
 they have been installed starting a
 kade pangamata

82M. labamun kama kumun
 from the pangamata they did not
 they have been fighting in the
 labamun



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