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SIZE A4 (297 x 210mm) GROOTTE

Name
Naam

Nhleko History

Subject
Vak

Cardyn H. Interview

Place
Plek

Elubulini

Book 3

Feint Ruling with Margin
Downwe Lineëring met Kantlyn

JD. 267

J.N. ngoba ngubapho kwesithwa khona

SM wol

J.N. kade bangsuti ke, laphetuluweni ke, kade bang
suti

SM belangsuti laph'etuluweni

J.N. ngoba ngubapho kwasetshentwa khona

SM. kulapho kwasetshentwa khona

J.N. esimezani ke, babemabe safiti laph'emona
zani

SM e-e

J.N. lapha unywe babeyondla ngakho lokulung
kabe

SM bangshelengine

J.N. enthe lokot-lux noni njeto nasha noni
shimabha ngakho

SM ngobani futsi Cha ngubapho

H95

J.N. ngoba ngulapho kwafiwa khona
because it's where there was death.

R.S.M. wol
wol³

J.N. kade bengasuki ke, laph'ekulweni ke, kade bengasuki
they did not move from the fight(s); they
suku
did not move from it.

R.S.M. bebangasuki laph'ekulweni
they did not move from the fight(s).

J.N. ngoba ngulapho kwasetshenzwa khona
because it's where they worked.

R.S.M. kulapho kwasetshenzwa khona
it's where they worked.

J.N. ezimvazini ke, babengabe safika laph'ezimvazini.
to the shivers they didn't reach, to the
shivers.

R.S.M. e-e-
yes

J.N. lapha ingane babeyondla ngakho, lokulwa kwabo.
here a child was fed with this fighting
of theirs.

R.S.M. bayitshelingane...
they would tell the child...

J.N. enhhe, lokukulwa nani njeke ngrisho nomncane
enhhe²⁷, that [story] of fighting against
esimzalako uyakwazi
you, even the young one knows.

R.S.M. uyakwazi kutsi
He/she knows that ^[some laughing, including R.S.M.] no, I see. Cha ngiyabona.

⁹⁴ 'eaten' in this context means taken with intention to keep as one's possession.

nembala kwakuse benteka ngoba buka tsine asiteti indeed they worked because look, we don't oje tonkhe letintfo. know all these things.

J.N. e-e-
yes

R.S.M. uma asafa, bantfabakhe ke sebahambile When he [Hlekwa] died, his children, having babheka kaTomahasha... gone to the direction of Tomahasha...

J.N. nabancane bayazi. lehubo lokuthi Even young ones know. This song which "uyesaba Ntulini" nje, kungoba sidlinkomo says: "You are afraid Ntulini", it's because zenu

we had eaten⁹⁴ your cattle

R.S.M. e-e-
yes

J.N. akusilo ihubo lenu elidala it's not you [people's] old song.

R.S.M. akusilo lihubo lelidzala? it's not an old song?

J.N. cha. Sasidlinkomo zenu, inkosi ihambile No. We ate your [people's] cattle, the ilande inkosi yakaNgwane, kukuphi, ngubani inkosi⁹ [of yours] having gone to fetch the owaziyo?

inkosi⁹ of kaNgwane, it's where, who knows?

P.N. nguMagobhoyi it's Magobhoyi

J.N. nguMagobhoyi it's Magobhoyi

95 kaNgwane

- 1. Place of Ngwane, including his people.
- 2. kaNgwane is sometimes used to refer to Swaziland as a home, the idea behind 'Ngwane' being that he was a king; his country became known as Swaziland, after King Mswati ascended the throne.
- 3. kaNgwane, these days ^{could} also refer to the homeland which belongs to the Swazi people residing in the Republic of South Africa.
- H. kaNgwane could also refer to the area around lobamba, that is, in the locus of power.

R.S.M.

wo!
wo!³

J.N.

kutbe lapha, sisale ke si, lalabakhona ke then here, we remained and, those who were silwanabo, - sibe phuca leyinkomo. Ayafitake present, we fought with them and annexed the lawamajaha le, afika sesingekho. "Oh hayi cattle. When the amajaha²⁰ arrived there, we were kahleni bo!: uyesaba wenia Ntulini!" gone: "Oh No, don't!: You are afraid, you, Ntulini!"

R.S.M.

kusho lawamajaha aka Mamba? It's the amajaha²⁰ of the Mamba [area] who said so?

J.N.

kusho lawamajaha aka Mamba. its those amajaha²⁰ of ka Mamba [area] who said, so.

R.S.M.

atsi letinkhomo titsaffwe bangekho, sebakha saying that these cattle had been taken when they belingoma?

J.N.

were not present, were they singing a song? bahlabeledingoma. (Isuka) kithi, nje lengoma they were singing a song. Comes from us.

R.S.M.

lengoma isuka nje, iphatsele nani? this song comes from you, it has something to do with you?

J.N.

enhhe iphatsele nathi lengoma. enhhe²⁷ this song has something to do with us.

R.S.M.

Hhanembala na! se, akekho lo, ngumun Is it so, oh I see! this one was absent, who phi lalabengekho labeye leku Magobhoyi? was absent, who had gone to Magobhoyi?

J.N.

babeland'inkosi yaka Ngwane ku Magobhoyi, they had gone to fetch the king of kaNgwane⁹⁵ phela (kushukuthi) lo Mamba uhlephule from Magobhoyi, (it means) that this Mamba had

96 amabutho - see glossary
variant: emabutho

amabutho

divided the amabutho⁹⁶.

R.S.M. Wo! Mamba abehlephule ema-

Wo³ Mamba had divided the ema...

J.N. | uhlephulamabutho, ahambile,
he divided the amabutho⁹⁶ and went

R.S.M. Wo!
Wo³

J.N. basala badlinkhomo laphekthaya

they [Nhleko] ate⁹⁴ the cattle in their [Mamba] absence.

R.S.M. Wo!
Wo³

J.N. e-e, bagwaza lamabuthiakhona

yes, they stabled the remaining amabutho⁹⁶

R.S.M. Wo
Wo³

J.N. | ayefika lamabutho

athi: Sebayidli-

when the amabutho arrived — they said:

le? Ase sibalandele! "Ithi ke inkosi: "Halani!"

"they have eaten them? let us follow them!"

"Hhayi ase sibalandele! Bayithethe singekho"

He ^[Mamba] inkosi⁹ said: "Stay". "No, let's follow them, they

R.S.M. Wo! have taken them during our absence."
Wo!

J.N. bayaphuma ke, ayaya, afika bayagabeta.

they then got out and failed.

R.S.M. lenkthosi letsi: "Halani" nguyiphi, nje naso-

this inkthosi⁹ who said: "Stay", is who, if you

wuthumbula? Ligama layo

remember? His name?

P.N. Ngu Maloyi
it's Maloyi

97 Khisimusi - father of Maja II Mamba, who was
Bhokweni Mamba's son and heir.

R.S.M. Wo! Ngu Maloyi
 Wo! its Maloyi

J.N. enhhe. uyise ka, uyese kalokwana, uyise
 enhhe²⁷ It's the father of this one, it's the
 kalenkosi ezala-- to Khisimusi
 father of this inkosi⁹ who begot Khisimusi.⁹⁷

R.S.M. Wo
 Wo³

J.N. ebuse ngesikhathi kubusa Mswazi nje,
 who reigned during the time when Mswati
 asibeke kunjalo
 was reigning, let us put it that way

R.S.M. Wo
 Wo³

J.N. ebuse ngesikhathi kubus'umswazi
 who reigned during the reign of Mswati

R.S.M. Wo!
 Wo!³

J.N. enhhe. Uma kunjalo ke, kufikwe lapho ke,
 enhhe²⁷ if it's like that, it was arrived there,
 mabegabekile ke, sebaya baleka baya kaNgwane
 and they, having failed, then they ran to kaNgwane
 ke, bayawubika, lapho setuzawuphuma lempi
 to report; that was when the kaNgwane impi
 yaka Ngwane ke.
 got out.

R.S.M. Wo
 wo³

J.N. efika agabeka lamabutho, Afika akhanda
 they [the amabutho⁹⁶] failed. They found
 kutsi kulukhuni lapha
 that it was hard here.

97 Khisimusi - father of Maja II Mamba, who was
 Bhokweni Mamba's son and heir.

R.S.M. Wo!
 Wo!³

J.N. enhhe. uyise ka, uyese kalokwana, uyise
 enhhe²⁷ It's the father of this one, it's the
 kalenkosi ezala-- to Khisimusi
 father of this inkosi⁹ who begot Khisimusi.⁹⁷

R.S.M. Wo
 Wo³

J.N. ebuse ngesikhathi kubusa Mswazi nje,
 who reigned during the time when Mswati
 asibeke kunjalo
 was reigning, let us put it that way

R.S.M. Wo
 Wo³

J.N. ebuse ngesikhathi kubus'umswazi
 who reigned during the reign of Mswati

R.S.M. Wo!
 Wo!³

J.N. enhhe. Uma kunjalo ke, kufikwe lapho ke,
 enhhe²⁷ if it's like that, it was arrived there,
 mabegabekile ke, sebaya baleka baya kaNgwane
 and they, having failed, then they ran to kaNgwane
 ke, bayawubika, lapho setuzawuphuma lempi
 to report; that was when the kaNgwane impi
 yaka Ngwane ke.
 got out.

R.S.M. Wo
 wo³

J.N. efika agabeka lamabutho, Afika akhanda
 they [the amabutho⁹⁶] failed. They found
 kutsi kulukhuni lapha
 that it was hard here.

98 haya - to compose; sing; allude to.

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R.S.M. wo!

wo³

J.N. lapha kudabuka legama lokuthi "uyesaba"
[This is] where the word "He is afraid" originates.

R.S.M. uyesaba Maloyi?

Maloyi is afraid?

J.N. e-e- "Bayidle singekho."

yes, "They have eaten⁹⁴ them during our absence".

R.S.M. Kusho lamabutfo?

the ~~amabutfo~~^{emabutfo} say so?

J.N. Kusho lamabutfo, aphikelele khona.

the amabutfo say so, being persistent.

R.S.M. wo!

wo³

J.N. aphikisana nenkosi

arguing with the inkosi?

R.S.M. aphikisana nalenkosi yawo, loMaloyi?

arguing with their inkosi, this Maloyi?

J.N. enhhe. Akusiyo nje ingoma, uma nihlabela
enhhe²⁷ It's not just a song; when you

leyo nje, hibokwazi ukuthi ke Senihayo kube
sing that one, you should know that you haya⁹⁸
ke sadlinkomo ningekeho
our eating the cattle during your absence.

R.S.M. wo! Cha sengiyabona.

wo! No, I now see.

P.N. Nathi futshi sibhabela yona leyo

and we, too, sing that one.

R.S.M. wo, nani niyayihlabela?

wo³, and you, too, sing it?

P.N. Sithi⁹¹ thina: "uyesaba Ntulini, uyesaba Maloyi?"

We say, ourselves: "You are afraid Ntulini,
you are afraid, [you] Maloyi!"

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R.S.M. Wo!
Wo!⁵

J.N. "Uyesaba uHlekwayo", bathi ke u-...
"Hlekwayo is afraid" they then say ^{humming it} nh-...."

R.S.M. ya!
yes!

J.N. enhhe.
enhhe²⁷

R.S.M. They say that the Mamba sing a song
They say that the Mamba sing a song:
"Uyesaba Maloyi", and also, they have, sort
"Maloyi is afraid" and also; they have, sort
of another version...
of another version..."

C.H. okay, can we hear it?
okay, can we hear it?

R.S.M. awu utsi sisi ingabe ningake ngyrtyi yini
awu¹⁷, sisi²⁶ says that, "would you sing it
wangu wangu, leyakini, ^{ingatsi} iyamchaza.

R.N. hawu, mina angikwazi ukhlabela ngitingisa
hawu¹⁸, myself I don't know to sing; I only
labanye
mimic others.

R.S.M. Wo, awubalingise ke
wo³, please mimic them.

R.N. "Wo-... bathi "uye-..."
"Wo-... they say: "He is-..."
ngizawuyithatha ngiyithini ng!
am I to take it [the song]!

R.S.M. batakuvumela labanye nasowuycalile.
the Others will join and help you, after starting it.

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P.N. Ielenye ithi: "Ngryakwesaba Hlekwake
the other one says: "I am afraid of you, Hlekwake"

J.N. "W-o - - - - - w-o - - - - -
"W-o - - - - - w-o - - - - -"

P.N. "Ngiyayesa - - - - - ba lenko - - - - - si
"I am afraid - - - - - of this inko - - - - - si"

J.N. "Ba - - - - - mthethe - - - - - singe - - - - - kho
"They - - - - - have taken - - - - - him - - - - - during our absence"

P.N. "W-o - - - - - w-o - - - - - Ngryakwesaba Mtulini
"W-o - - - - - w-o - - - - - [many laughing] I am afraid of you, Mtulini"

J.N. "Ba mthethe - - - - - singe - - - - - kho
"They have taken - - - - - him - - - - - during - - - - - our absence"

P.N. injaloke
it is like that [many are still laughing]

J.N. hhasisathukutheli
By then, we are usually very angry

R.S.M. batsatsabanike kulengoma? Batsatsa bani?
who is being taken, in this song? who's taken?

P.N. angazike nami lapho
I, too, don't know there.

J.N. hhasisathukutheli lapho akukho.
We then become very angry by then.

Hhasisathukutheli sesikhumbula lakwafa khona
we then become angry; we then remember where
omkhulu. Thina, hhayi abadala.

our ancestors died; we, not the elders/old.

R.S.M. wo!
wo¹³

J.N. kwenzela kithi laba
it happens to us.

R.S.M. sengini leniva loko.
it's now you, who feel like that.

J.N. siyēsithi uma sikhabela leyo besesiyathala
We usually cry when singing this song.

R.S.M. ya

yes

J.N. kungathi sasikhona le, kufa omkhulu

if then seems as if we were there, when ^{died} ancestors

R.S.M. e-e awu cha nembala, Lapha ke, wo sesishito

yes. awu¹⁷, no, indeed. Here, wo³, by the

kutsi base bayahamba bantfabaflekawako, bashona

way we have said that flekawako's children left,

katomahasha labanye; laba bahamba sebatelwe

and went towards Komahasha others; these, did

yini labantfuana la, noma bahamba labantfuana

they go after having begot the children here,

babatalela le; sebatwubuya muva labantfuana

or they begot the children whilst there and

baflekawako?

the children of flekawako then came later here.

J.N. asisho nje ukuthi angazi ke kulaba, ngoba selo,

let us say that I don't know about these, because

ku bahamba

since they went [they were heard of no move]

R.S.M. wo, kusho kutsi laboNongogo, habo Mdvokotane

wo³, so it means that these, Nongogo, Mdvokotane,

bona bashiywa la vele, sebatelwe la?

were left here, having been born here?

J.N. phela laboNongogo yibona kade belwa lemphi

These, bo Nongogo, it's them who fought in this ^{impi}

R.S.M. wo, ngubona labebelwa lemphi?

wo³ it's them who 'were fighting in this impi¹⁸?

J.N. yibona abahambayo

it's them, who went [to different places.

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- R.S.M. ngibona bahambako
it's them who went
- J.N. ngibo laba abadla lemububu
it's them who ate the [meat] of the hippopotamus
- R.S.M. ngibo lalabadla lemububu
it's them who ate the [meat of] the hippopotamus
- J.N. enhhe.
enhhe²⁷
- R.S.M. bahamba kadzeni laboyise?
their boyise⁹² left long ago?
- J.N. bahamba ngasikhathi siinye
they left at the same time.
- R.S.M. e-e-
yes.
- J.N. Hhayi kuthi bahamb'oyise bafela khona la
Not that their boyise⁹² left, they died here.
- R.S.M. Wo, bafela khona la
wo³, they died here
- J.N. amathunabo alapha
their graves are here.
- R.S.M. labantfwana balo Hlekwako?
the children of Hlekwako?
- J.N. enhhe, sengamadodana lawa lahambako
enhhe²⁷, it's their sons who went.
- R.S.M. wo
wo³
- J.N. enhhe. Okusho njukuthi nami ngingaba
enhhe²⁷, which means that I, myself, can't
sehlukarisa, kodwa nje kuhamba laba kade
differentiate, but then those who went, said
bethi laku Hlekwayo mkhulu
to Hlekwayo, 'grand-father'.

RS.M. wo!
wo³

J.N. Kuhamba laboke. Kusho kuti sengamadodora,
 it's those who went. It means that it's sons; their
 oyise base befike ke.
boyrse⁹², had died already.

RS.M. base befike boyrse
 their boyrse had already died.

J.N. enhhe ngoba kokunye kuyenze ka ukuthi abant
enhhe²⁷ because, sometimes it happens that
 bafe basebancane.
 people die young.

RS.M. impela.
 indeed.

J.N. sekuhamba laboke, abakhuphuka lapha ke.
 it's those then who went, who ascended here,
 lamadoda amabili. Imvamisa yabo, iningi laba-
 the two men. Most of them, most of
 ntwababo ababuyanga.
 their children did not come back.

RS.M. wo!
wo³

J.N. njoba namhla nje iningi labo ababuyile,
 as today most of those who
 ngabalomangoli
 returned are those of this Mangoli.

RS.M. wo, iningi labo lababuyile ngebaloMangoli
wo³ most of those who returned are for Mangoli

J.N. Nj'ob'usibona nje sigwele lapha endlini
 As you see us full in this house.

RS.M. wo! nibalomangoli?
wo³, you are of this Mangoli?

RS.M. wo!
wo³

J.N. Kuhamba laboke. Kusho kuti sengamadodora,
 it's those who went. It means that it's sons; their
 oyise base befike ke.
boyrse⁹², had died already.

RS.M. base befike boyrse
 their boyrse had already died.

J.N. enhhe ngoba kokunye kuyenze ka ukuthi abant
enhhe²⁷ because, sometimes it happens that
 bafe basebancane.
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 it's those then who went, who ascended here,
 lamadoda amabili. Imvamisa yabo, iningi laba-
 the two men. Most of them, most of
 ntwababo ababuyanga.
 their children did not come back.

RS.M. wo!
wo³

J.N. njoba namhla nje iningi labo ababuyile,
 as today most of those who
 ngabalomangoli
 returned are those of this Mangoli.

RS.M. wo, iningi labo lababuyile ngebaloMangoli
wo³ most of those who returned are for Mangoli

J.N. Nj'ob'usibona nje sigwele lapha endlini
 As you see us full in this house.

RS.M. wo! nibalomangoli?
wo³, you are of this Mangoli?

J.N. abakho abaningi, yilaba balo Mangoli
there are not many, it's those of this Mangoli

R.S.M. ba Nongogo abekho?
those of Nongogo are not present?

J.N. abekho ba Nongogo, yibona bangekho vele
they are not present, those of Nongogo, ^{are not present} it's them who,

R.S.M. koduwa ke bakhonyana ba Nodanga?
But then [you say] ^{few} of Nodanga are present?

J.N. ba Nodanga bakhonyana
those few of Nodanga are present.

R.S.M. wo! Manjēna ngesikha tsi sengendlulanda.
Wo! Now, by the time, let me pass there. The

le ke lapho ke; labantfuanake bayahamba,
children then went, I mean these ^{be²⁵} Nodanga,
ngatsi laba ba Nodanga, Mangoli na Nongogo,
Mangoli and Nongogo, then went to their
bayahamba ke sebay'etindzaweni setehlukeneke
different places [destinations]

J.N. e-e
yes

R.S.M. lapha ke sekusala sekunjani ke la, nase bahamba?
Here, then, how was the situation, after they left?

J.N. kusaliyinyamazane la
then, ^{wild} animals remained here

R.S.M. e-e
yes

J.N. akusabikho muntu
there was no person

R.S.M. akusekho muntfu?
there was no person?

J.N. seliyasala nje, liba lenyamazane
it [the land] remained and became ^{wild} animal's land

R.S.M. Wo!

Wo!³

J.N. enhhe, Sokuthike nina ke, ngoba selengya-
enhhe²⁷, then you people, because it is now for the
^{Sekugwelle inyamazane} mazane, Sekuthamaphisi akini, akaMamba
wild animal's land, it's now full of them, then Mamba, ^{game} hunters

R.S.M. e-e-

yes

J.N. asuyusuka amaphisi azokwakha lapha,
then Mamba, ^{game} hunters came to put up homesteads
azobulalizingyamazane
here, in order to kill wild animals.

R.S.M. Wo!

Wo!³

J.N. sekuthike namaphisi aqhamukaphi, azokwa-
then game-hunters from anywhere, came to
kha, ngitawukhuluma ngakulolwakini ke
put up homesteads here. I will talk about the
uhlangothi
side of your people [Mamba].

R.S.M. e-e-

yes

J.N. kuthike ngakulolwakini uhlangothi, ekuthi
then on your [people's] side, then just
izolo, sekufikake amaNgisi
yesterday, the English ^{people} arrived.

R.S.M. Wo

Wo³

J.N. sekuthi nasekufikaMangisi ke, asadalake kuthi
then when the English people arrived, they
akuthelwe ke
created taxation.

99 izwe } - See glossary.
variant: live }

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R.S.M. Wo!
Wo!³

J.N. nina senakhile lapha
- you had put up homesteads already here.

R.S.M. e-e
yes

J.N. Sowuyafika ke wena uzawuthela, uzawufi-
You then come to pay tax; you will [register]
kuthele ngaleya nkosi yakho
your inkosi⁹ when paying the tax.

R.S.M. Wo!
Wo!³

J.N. hhayi ngezwe
Not by izwe⁹⁹

R.S.M. hhayi ngelive?
Not by live⁹⁹

J.N. cha izwe akusilo elakho, wena uthele
No, the izwe is not yours; you [only]
ngenkosi yakho; nowakwa Ngcamphalala osowa-
register your inkosi⁹ when paying tax; even a
khile uyawu~~wele~~ athele ngenkosi yakhe;
Ngcamphalala [person] registers his inkosi⁹ when
nowakwa Mngomezulu osowakhile uyawu~~wele~~
paying tax, because he has already ^{put up homestead} even a Mngome-
athete ngenkosi yakhe,
zulu, who has put up a homestead, will register his
inkosi for taxation purposes.

R.S.M. Wo!
Wo!³

J.N. Hhayi ngezwe. Lezwenje nawuthi ngefika-
Not by izwe⁹⁹. This izwe if you say, it's
Mamba, ngelaka Mamba ngebhuku
for the Mamba, it's for the Mamba by book.

100 Kalamathatha — a Shopping Centre situated in Big-Bend, in the Lubombo Region.

R.S.M. lalokutselisa ?

[the book] for taxation ?

J.N. bhayi ngomhlaba

Not by the land.

R.S.M. bhayi ngalomhlaba ?

Not by the land ?

J.N. ngelaka Ngomezulu ngebhuku, ngokuthela,

it's for ^{the} Ngomezulu by book, by taxation, not

bhayi ngomhlaba; ngelaka Ngcamphalala ngebhuku,

by land; it's for the Ngcamphalala by book,

ngokuthela, bhayi ngomhlaba

by taxation, not by land.

R.S.M. wo!

wo!¹³

P.N. ngelaka Thekwane nge...

it's for Thekwane by...

J.N. nebakathekwane, (ngoba) sekukhona abakwa-

even Thekwane, because there are also the people

Thekwane, ngelaka Thekwane, bhayi ngomhlaba

of Thekwane present here, it's ^{for} Thekwane, not by land

R.S.M. wo!

wo!¹³

J.N. enhhe. Njengoba nje noma besingalanda

enhhe²⁷. Even if we had to tell a

(umlando) omncane nje lapha, ingabe

(umlando⁵) here, do you know [at the

uyazi yini kalamathatha

place called] Kalamathatha¹⁰⁰

R.S.M. e.e.

yes.

J.N. Nalo ngelale kamkhweli

even that one belongs to the Mkhweli [people]



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