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Name Naam Nhleko History

Subject Vak Carolyn H. Interview

Place Plek Etubuhini

Book H

Feint Ruling with Margin
Downw Lineëring met Kantlyn

JD. 267

Wah e... *Technical*
transcript

KSM. *cha* ngisi sekuyahlebe ee, Sebatumbile ke lala
kusha kuti sekude nye, kumbe encenge kudaba
sakaraka, e losatawutsatsa phela kusalekha
ngaye losabuye ee?

J.N. *cha*, atabangakhe

K.S.M. Sebatumbile bonthe yini lala

J.N. abaphelanga abanye bathona
weona, niebungewata Mamba

K.S.M. wo

J.N. kusho ukuthi, abase nye baphepbisa loyogo
kumbe

K.S.M. namu senginokusaphi?

J.N. abangisibantu abaphelane

Footnotes

101 khonza'd } 1. pay allegiance to, serve, worship.
variant: khonta } 2. greet 3. seek political asylum.

R.S.M. wo! ee

wo!¹³ yes.

J.N. ngelakwa Ngcamphalala ngoku thela, hhayi ngomhlaba
it is for the Ngcamphalala by taxation, not by land.

R.S.M. Waj cha kungatsi sekuyahloba ke. Sebahambile ke laba
wo!¹³ no, I think it is becoming clear. These
kusho kutsi sekute nje, kumbe encenye kulalaba-
ones having gone, does it mean that there was
salasala, e- losatawutsatsa phela kusale kuba
no one among those who remained who could
nguye losabuya la?

take over, so that it could be he, who would rule here?

J.N. cha, akabangakho

No there was no one

R.S.M. sebhaphela bonkhe yini laba.?

Did these all get finished..?

J.N. | abaphelanga abanye bakhonza
they did not get finished — Some

wena, njobungewaka Mamba

khonza'd, as you are a Mamba.

R.S.M. wo!

wo!¹³

J.N. kusho ukuthi, ^{ngokwabo} abesenje baphephisa logogo
If means that they were, in fact, sawing their
lwabo
skin.

R.S.M. kutsi nami sengitawusalaphi?
which is, where am I going to be left?

J.N. ee-, babanjengabantu abaphelelwe
yes, they were like people who had lost
ukucabanga
the power of thinking.

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RS.M. wo! land they just settled here and he is
wo!³

J.N. enbhe. Angrsho nje ukuthi, ^{uma bekungalo nje} bekungafanele
enbhe²⁷. Let me say that, if it was as it
ukuthi kukhulume Thina; bekufanele kukhulu.
Should be, we were not supposed to talk, the
me laba abangazange bahamba.
people who never went anywhere

RS.M. lalabasala
those who remained.

J.N. e-e kuthi: "sekonakele Kanje? Thina sesibuya
yes, that "things have gone wrong this way";
le; namhla lo nabo bayikhomba kithi nje
We now come from there, today, as they, too, point
at us [history].

RS.M. wo
wo³

C.H. | _____

RS.M. he is saying that after they left, these Nongogo
he is saying that after they left, these Nongogo
Mangoli and Nodanga, ^{descendants of Hlekwako} then those who remained
Mangoli and Nodanga descendants of Hlekwako, then
here just out of insecurity said oh, let
those who remained here, just out of insecurity said
them be under me, that is, the Mamba
oh, let them be under me, that is, the Mamba.

C.H. enhe
enhe²⁷

RS.M. and then when they came back, that is, the
and then when they came back, that is, the
descendants of Hlekwako, when they ^{camp} back
descendants of Hlekwako, when they came

to the land they just settled here; and he is saying that it is them, those who remained, who should have, in fact, given details as to what happened and how. But anyway, when these people came back, they just settled where the Nhleko people settled long ago.

Nhleko people settled long ago.
 C.H. | _____ the Mamba people?
 | _____ the Mamba people?

R.S.M. | _____

C.H. in other words, they are saying this area is for
 in other words they are saying this area is for
 the Nhleko?
 the Nhleko?

R.S.M. ya, ya
 yes, yes

C.H. and they were here before?
 and they were here before?

R.S.M. before they went to the different places
 before they went to the different places in
 in Zululand and other places.
 Zululand and other places

C.H. so, this is the original area of Hlekwako?
 So, this is the original area of Hlekwako?

R.S.M. ya. Angitsi lapha lapha sikhethona nje,
 yes. Am I right to say [you have said] here,

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102 eNcandweni } name of a place located
variant: eNcandweni } about 20 km North west
of Nsoko, in the South East
of Swaziland.

ngulapho vele boHlekwaoko, basengakacitseti
where we are, is where Hlekwaoko, before their
labantfana babo, babakhona?
children got scattered, [it's where] they were?

J.N. e-e-
yes.

R.S.M. Wo, kusho nje kutsi Hlekwaoko abavele
wo³ it means that Hlekwaoko was originally
alapha?
here?

J.N. e-e-
yes

R.S.M. Wo. yes, they were here. 1957
wo³, yes, they were here.

C.H. Where was Hlekwaoko buried?
Where was Hlekwaoko buried?

R.S.M. Wo, Hlekwaoko, Wangawatjelwaphi, Hlekwaoko?
wo³ Hlekwaoko, Where was Hlekwaoko buried?

J.N. Wangawatjelwa thonapheNcandweni, kodwa:
He was buried there at eNcandweni¹⁰², but
ithuna lakhe ngeke silazi, kodwa babathe khona.
We can't know his grave, but they had built a
homestead here.

R.S.M. wo!
wo¹³

J.N. e-e
yes

R.S.M. — how did they get the land?

C.H. enhe.
enhe²⁷

R.S.M. Nakuke setihambile tikhatsi ke, setihambile
here then, times have gone, they have gone

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ke tikhatsi ke, sekuyakhiwake manje sekunaka
now [people are building their homesteads]
Mangisi futsi, nibuye asakhona lamaNgisi?
there are the English as well, did you return when

J.N. hawu, Sibuya akhona the English were here!
bhawu¹⁸, when we returned, they [English or British] were present

R.S.M. Nanibuya ke
when you returned then --

P.N. Sibuye ngo 57,
we returned in [19]57

R.S.M. nibuye nga 57?
you returned in '57

P.N. e-e. mhla ka 7 January, 1957
yes, on the 7th January, 1957

R.S.M. hawu! kani nati ne, they know even the
hawu!¹⁸, you know even the, they know even
date! mhla ka 7
the date! On the 7th

P.N. January,

R.S.M. January, 1957
January, 1957

C.H. um!
um!

R.S.M. enhhe!
enhhe¹²⁷

C.H. Now, the issue is, how did they get the land
now the issue is, how did they get the land
here?
here?

R.S.M. Nasekubuywa ke, njoba nasenibuya, nabuyela
when you returned then, you returned

Kuwona lomhlaba nasho kutsi, tyengoba kwasefu-
[Bome], did you return to the land, and say
nemaNgisi lapha, Kwakungukitsi ka?

to the British, (this used to be our place here)?

J.N. angichaze ukuthi kume kanjani
Let me explain how it stands.

R.S.M. e-e-
yes

J.N. lomhlabathi wakwa Zulu wawumkhulu
This Zulu land was very big and wide
ubanzi

R.S.M. wo, e-e-
wo³, yes

J.N. thina sakhetha ukubuyemura kithi
we chose to come back to our place

R.S.M. impela
indeed.

J.N. losabuyake
as we came back

R.S.M. wo!
wo³

J.N. losesikhona kithi nje
as we are in our place [now]

R.S.M. wo!
wo³

J.N. e-e-
yes

C.H. what is he saying?
what is he saying?

R.S.M. Well, he says in Zululand there was plenty
Well, he says in Zululand there was plenty

of land,
of land.

C.H. enhe! enhe!
enhe! enhe!²⁷

R.S.M. but they felt they should come back home
but they felt they should come back home.

C.H. okay now, how did they get the (area here),
okay now, how did they get the (area here),
was it that they (were allowed to) -...?
was it that they (were allowed to) -...?

R.S.M. nafikake, natsi kube nifike natsi sesifike e
then when you arrived, did you then say we
khaya naseke seni

have come home and then ^{noise} -...?

J.N. Sabe sesifika ranje, ngoba Sabe sesiyayeka
we then came like this: we then

lokwesahamba ngako, sabe sesingena phansi
left that, about which we had gone; we
kophiko lwakaMngomezulu
then got in under the Mngomezulu wing

R.S.M. when they came home, they sought to -
when they came home, they sought to -

E.N. since they came back, the area was being ruled
since they came back, the area was being
by the chief's (area)
ruled by the chief's (area).

C.H. ya
yes

E.N. So they didn't ask: "Where is our land?"
So they didn't ask: "Where is our land?"
they just e...
they just e--

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C.H. Came here?

Came here?

E.N. Came here, and talk e--with the chief who

Came here, and talked e--sums with the chief
was ruling this area

who was ruling this area

RS.M. Wo!

Wo!

C.H. So, all the Nhleko people today are under

So, all the Nhleko people today are under

the Mngomezulu?

the Mngomezulu?

E.N. yes

yes

C.H. They are?

they are?

E.N. but not all of them, the others were left

but not all of them, the others were left

under

under

C.H. but, still here?

but, still here?

E.N. yes

yes

RS.M. lokusho kutsi kambe Nhleko, singatsi nje

which means then, Nhleko, then we can
kwatsi kube bahambe labatintalelwane,

say that, after those who were descendents left,

gase vele lendzawo seyiba ngaphansi

then this area came under the Mngome

kwebakaMngometulu?

tulu [people]?

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J.N. Cha?
No?

R.S.M. noma yaba.
or it

J.N. kwenzeka kanje
It happened like this ——— it [the area] is
kwakhe. Awuthi nje ngrchaze, angikhulume ngento
under no one. Let me explain; let me talk
ozayibona.

about something you will see

R.S.M. enhhe.
enhhe²⁷

J.N. uyayibona nayintab'encane?
Do you see that small mountain?

R.S.M. e-e.
yes

J.N. yakhiwe nguMngomezulu,
it has built by Mngomezulu [people

R.S.M. wo!
wo¹³

J.N. yakhiwe ngu Ngcamphalala, yakhiwe
it is built by Ngcamphalala, it is built by
wu Mamba.

Mamba [peoples]

R.S.M. wo!
wo¹³

J.N. lo oyakhile leNcando engo kaMngomezulu,
the one who, built on INcando being under the
wavele wathela ngaMngomezulu

Mngomezulu, registered Mngomezulu when paying tax.

R.S.M. wo!
wo¹³

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J.N. Kuyo lentaba, ^{Ngcamphalala,} lo owakhele lentaba ngoba ngawaka,
 Still on the same mountain, this one who built a
 wavele wathela nga Ngcamphalala. Wathela
 homestead, being a Ngcamphalala, he registered Ngcam-
 ngalesikhulu sakhe, laphazelwe ephethwe khona.
 phalala; he registered his chief, where, ^{where} he was born,
 he was being governed there.

J.N. lutho akulendawo, ngobe lomhlaba une-
 it does not matter that he is in this area, because
 mnikazi wawo, kodwa "mina ngizisho
 this land has its owner, but "myself I am telling
 mina ngizazi ngingawakabani,
 about myself that I know that I belong to Saandso"

J.N. ngisho emaginisro
 I am tell the truths.

J.N. wo! kusho kutsi nani ke nani fika nakha
 wo! It means that, even you, yourself, when
 ndza kutsi lendzawo lapha kwakuhlala
 you arrived here, where Hlekwako used to stay,
 Hlekwako, iphansi kwakaMngometulu.
 you found this area under the Mngometulu?

J.N. wo! Sabesesiyazi bonela ukuthi phela
 wo! we then realized that we can't come and
 ngeke safika kube nenkulumo
 involve ourselves in talks.

R.S.M. e-e-
 yes

J.N. (singengene) embangweni, kodwa ke
 we couldn't get into a dispute, but then we

siyazi ukuthi ngelethu
know that it is for us [the area]

R.S.M. Wol

Wo¹³

J.N. ngisho sekukhulunywa singasho, ^{ngisho sebebanga} ukuthi ke
even if there could be some talk, even if they
"nibangnto yethu".
can have a dispute, we can say: "you are disputing our thing"

R.S.M. | impela, wo.

indeed. Wo³

C.H. but now, we heard that they own a farm?

but now, we heard that they own a farm?

R.S.M. Wo, utsi ke nasibuta kutsi singabafolaphi baka-

Wo³, she is saying, when we asked "where could
Nhleko? Sivile kutsi engatsi bakhona la,
we find the Nhleko people?" We heard that they
epulazini, utsi ke kwaze kwahamba kanjani?
are here, on this farm, ^{she says} how did it go?

J.N. Wo, khambe kwahamba kwahamba, ngoku buka
wo; it went and went and went, and as a

izinto namhla, angisho njeke mina sengike
result of looking at things today, let me also say that
ngahlala nalabaya bangapha; wazi uma
myself I have stayed with those people that side [south
umhlaba uma uwuthenge ngemali kuthi
Africa] You know that if you have bought land
Udinginto yakho wedwa.

R.S.M. Wo |

Wo¹³

J.N. Sathand'ukuthi lomhlabathi siwuthenge
we loved to buy this land [the farm]

103 ubaba } - see glossary.
variant babe }

R.S.M. Kwaba ukudingimpahla yakho weduwa
it was ^{I because of} needing your own personal property.
nawutbenga kulabaka Mngometulu?
Did you buy it from the Mngometulu [people]?

J.N. Cha, sawutbenga kulowa mlungu loya,
No, we bought it from that white person there
nanguya e Mankayane, njob'emapukazi
there he is, at Mankayane, as farms are
ethengisa nje
sold.

R.S.M. Wo! :kwase kuvele kulipulazi?
Wo!³ it was already a farm?
J.N. ya, ipulazi leli; amakhaya ethu angapha-
yes; its a farm this; our homes are outside
ndle.

[the farms]
R.S.M. Wo!
Wo!³
J.N. Singene sesiyingenela laphe pulazini
we entered ⁱⁿ this farm afterwards [from ^{our} homes].

R.S.M. Wo, emakhaya akhona la?
Wo³, the homesteads are just here?
J.N. alapha ngaphandle nje. Silithenge ngo 71
they are just outside; we bought this farm
lelipulazi
in [1971].

R.S.M. Wo ya. They were already under the Mngomezulu chief
Wo³; yes. They were already under the Mngomezulu chief

J.N. njenganangu ubaba, uyambon'ubaba ozala
like this ubaba¹⁰³, do you see ubaba¹⁰³ who

thina?

begot us?

R.S.M. e-e-

yes

J.N. ngubaba omncane ke lawo, yenake
its young baba¹⁰³ that one. He, himself
ubevele akhe eNcandweni, akangenanga
never entered onto the farm; he built this
layipulazini
homestead on eNcandweni.¹⁰²

R.S.M. wo!

wo!¹³

J.N. uzalwa ngubaba nje lo
this one was begot by ubaba¹⁰³

R.S.M. wo

wo³

J.N. bakhona omnakethu abangekho layipulazini;
there are my brothers who are not on this
Rhayi ukuthi sangena sonke. Bangaphandle iningi labo
farm; it's not that all of us got into here,
R.S.M. wo!
most of them are outside.

wo!¹³

P.N. ya, uyabona nje njoba uke washo lapha
yes, you see, as you have said here, that
ukuthi e- alisilo elikanoma ngubani, ubufakazi
it [land] is not for anyone, the evidence is
nabu: lomuzi lo ngowakwa Mamba; lona
this: this homestead belongs to kaMamba, this
wakwa Mngomezulu; loyana ngu shifu
one belongs to kaMngomezulu; that one is chief
Mngomezulu; uyedlula lo eze azowumemeza
Mngomezulu; this one passes on to call people

104 ububende? - blood that is cooked into a
variant: bubende solid state and then eaten.

ngapha, ashiye lona lapha phakathi
for ~~royal duties~~ this side, leaving this one in the middle.

R.S.M. wo!

wo¹³

P.N. Okusho ukuthi ke, akukhombi indawo yabo
which means that it doesn't point at their
ukuthi nguyaphi. Kushukuthi nje umuntu nakhite
area [in terms of possession]. It means that a person

R.S.M. wo! wakhile

wo's has put up [his homestead.]

P.N. wakhile

he has put up [his homestead.]

R.S.M. wakhile. He says that

he has put up [his homestead]. He says that

C.H. ya, Can you also ask ^{him} the story of the
yes can you also ask him the story of the
Mlotsa people and this, Lubelo?

R.S.M. ya, bakamlotsa ke, njengekwehlukana kwenu,
yes, as for the Mlotsa [people], what do you
natinini, kumbe nasekufaka umuntu lokitsiwa
know about a person called Lubelo, since
nguLubelo?

P.N. you split? [they all burst into laughter]
awu, uyasazi Siswati!

J.N. awu¹⁷, you know Siswati!
cha, ngazi kancane.

R.S.M. No, I know only a little.
e-e-

yes

J.N. laba abazalwa nguMlota ababudli bubende
those who were begot by Mlota do not
eat ububende¹⁰⁴

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R.S.M. ababudli bubendze laba labatalwa ngumlotsa?
they don't eat bubendze¹⁰⁴, those who were begot by Mlotsa?

J.N. e-e, budliwa yilaba, yilaba bakatlekwayo,
yes, it's eaten by those of Hlekwa, those
yilaba bakaNhleko
of Nhleko.

R.S.M. wo!
wo's

J.N. lendu yakwamlotha ayibudli.
the house of Mlotha doesn't eat it.

R.S.M. kwentiwa yini, babe Nhleko?
What makes it [that way] babe¹⁰³ Nhleko?

J.N. angazike kuthi laphokukhandeni, kubaswe
I don't know that there, when they were
umbilo, kwabe sekuhloniphaka kanjani, kodwa
making five and producing spears, how it got
kusukela lapho
respected, but it started there.

P.N. Cha, buyaneno, Nhleko.
No, come this side, Nhleko.

J.N. ya, beka ke okwaziyo.

P.N. e- kwenzeka nje; njobe ke kuyahlatshwa
e- sum; it happened like this, as they used to slaughter
e-e- [beasts]

P.N. Makuflatshiwe ke bayabizwa abantu, beze
When a beast(s) has/have been slaughtered, people are
called.

R.S.M. e-e

P.N. Uma ke bebiziwe ke, bephuza laba bakwa
When they were called, they delayed, those of

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2M. *Abundant* *pubescens* *folia* *abundant* *pubescens*
 they don't eat *pubescens* ^{or they eat} *pubescens* ^{or they eat} *pubescens*
 2M. *pubescens* *pubescens* *pubescens* *pubescens*
 use it often by those of the ...
 2M. *pubescens* *pubescens* *pubescens*
 2M. *pubescens* *pubescens* *pubescens*
 the leaves of *Melastoma* doesn't eat it
 2M. *pubescens* *pubescens* *pubescens* *pubescens*
 what makes it that much *pubescens* ^{pubescens}
 2M. *pubescens* *pubescens* *pubescens* *pubescens*
 I don't know that there is, they are
pubescens *pubescens* *pubescens* *pubescens*
 marking five and producing spores, but I get
pubescens *pubescens* *pubescens*
~~pubescens~~ but it started there
 2M. *pubescens* *pubescens* *pubescens* *pubescens*
 no, I am sure it's *pubescens*
 2M. *pubescens* *pubescens* *pubescens* *pubescens*
 yes but that which you know
 2M. *pubescens* *pubescens* *pubescens* *pubescens*
 the fungus is *pubescens* like this or like that
 2M. *pubescens* *pubescens* *pubescens* *pubescens*
 yes
 2M. *pubescens* *pubescens* *pubescens* *pubescens*
 when the *pubescens* has been *pubescens*
 2M. *pubescens* *pubescens* *pubescens* *pubescens*
 yes
 2M. *pubescens* *pubescens* *pubescens* *pubescens*
 when they were *pubescens* *pubescens*



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