

PAGES  
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BLADSYE

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*Hamilton Series*

# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name  
Naam

Mhleko History

Subject  
Vak

Carolyn H. Interview

Place  
Plek

Ehlabuleni

Book 5

Faint Ruling with Margin  
Dowwe Lineëring met Kantlyn

JD. 267

Mlatha utufika ka.

*Handwritten notes in red ink*

RSM wol

RN Manjena ke ubende yint edliwayo ke

*Handwritten notes in red ink*

RSM e-e

RN unaka sebedle ke lobende labu batwille

*Handwritten notes in red ink*

RSM

RSM nhe-e

RN unxa sebedle lobubende, bayaba shryelake

*Handwritten notes in red ink*

RSM nhe-e

RN unxa bebashryelake lobubende, unxa sebedle

*Handwritten notes in red ink*

labu, sabayabalo, bathu, kuyete kwanato

*Handwritten notes in red ink*

niuthi badle lobubende lona bengaka fikr

RSM wol

RN kuse kutwike nina, asiseyatubudle ubito

*Handwritten notes in red ink*

nde nibaka mlatha

RSM wol. Chis kuyete seuyathanya mpala ke pyalo

*Handwritten notes in red ink*

Mlotta ukufika la. ngaphandle kwaloko  
Mlotta to arrive here.

R.S.M. wo!  
wo<sup>13</sup>

P.N. Manjena ke ubende yint'edliwayo ke  
Now, ubende<sup>104</sup> is something which is eaten.

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

P.N. umake sebedle ke lobende laba bakwattle-  
After those of Hlekwako had eaten the  
kwayo,  
ubende<sup>104</sup>.

R.S.M. nhhe-e-  
yes

P.N. uma sebedle lobubende, bayaba shiyelake  
After they had eaten the ubende, they [those of Hlekwako] then

R.S.M. nhhe-e-  
yes

P.N. uma bebashiyelake lobubende, uma sebefiki  
When they [the Nhleko] left the ubende<sup>104</sup>, and  
laba, sebayabala, bathi: kungeke kwenzete  
these arrived, they refused to eat it, saying that  
ukuthi badle lobubende bona bengakafiki  
it can't happen that they [Nhleko] could eat the ububende<sup>104</sup>

R.S.M. wo!  
wo<sup>13</sup> before they [Mlotta] arrived.

P.N. kwase kuthiwa ke: "nina aniseyukubudla ubube-  
it was then said, "you will never eat ububende,  
nde, nibakwamlotta"  
you ave of Mlotta".

R.S.M. wo! cha, kungatsi sekuyakhanya mpela ke nyalo.  
wo<sup>13</sup> No, I think it is really clear now

lokunye ke kwakamlotsa ngaphandle kwaloko,  
 Don't you remember something else about the Mlotsa,  
 kute lenikukhumbulako?  
 apart from this one?

P.N. awu kute ngaphandle kwaloko

awu<sup>7</sup> Nothing apart from this.

R.S.M. wo. Babese sebayaphela yini bona lokutsi

wo<sup>3</sup>. Did they [the Mlotsa] cease to be on their  
batimele noma bayinge nabo babanje baka-  
own, or they continued to be the Mlotsa, knowing  
Mlotsa, bati kofi lokutsi baka Nhleko babanabo  
though, that the Nhleko were themselves once  
inkhosi, kwabesekuyaphela lokwakabo?

inkhosi<sup>9</sup>, did theirs [autonomy] come to an end?

J.N. awu, angathi nje

awu<sup>7</sup> let me say finish - end of tape.

R.S.M. imisalela yabo yona yabanako yini kutsi  
 their remnants, themselves, did they have the  
 "awu! njengoba sebahambile bomnaketfu labanye  
 idea of saying: "awu<sup>7</sup>, as <sup>some of</sup> our brothers have  
 natsi asihambe", noma nje basala, noma  
 gone, let us go, too", or they just remained,  
 kwabanjani nje?  
 what really happened?

P.N. angathi abahambanga.

it seems as if they did not go.

J.N. Cha, ayikho phela lapha, uyithola ngaphandle  
 No they [their remnants] are not here, you  
 nom'ungaphumeli ngaphandle kodwa awuyi-  
 find them outside; even if you don't go out, but  
 tholi kulesigodi,  
 you don't find them in this area.

R.S.M. awuyitfoli kulesigodi?  
 you don't find them in this area?

J.N. Ngoba phela ukube ikulesigodi ngawubufuna  
 Because if they were in this area, you wouldn't have <sup>to search</sup>

P.N. usho labakwa Mlotta?  
 you mean those of Mlotta?

J.N. e-e-  
 yes.

P.N. bagcwele abakwa Mlotta lapha  
 they are full, the Mlotta here.

J.N. Kuphi ke?  
 Where, then?

P.N. bagcwele nje konke la  
 they are full all over here

J.N. Cha, phela lalala <sup>kahle</sup> kuthi ngithini. Abasakanga  
 No, listen carefully to what I say: they never

R.S.M. kunasi sigodi bakwa Nhleko.  
 remained in this area of the Nhleko.

P.N. Wo!  
wo!<sup>3</sup>

R.S.M. kodwa abazange baphumela ngaphandle  
 But they never went out of the Ngwane

R.S.M. kwalaka Ngwane?  
[country]?

J.N. abaphumelanga ngaphandle; basala babanngi  
 they never went out; they remained and

kona  
 they were many, true

R.S.M. Wo!  
wo!<sup>3</sup>

J.N. ngiko nje ngisho kuthi kulesigodi esasingesethu  
 that is why I say that in this area of ours

105 Sithobela/Sithobelweni } a hill and also of late  
variant: Siffobelweni } perhaps the area around the  
hill, situated in the Centre  
of Southern Swaziland.

about 35 km west of Big Bend

106 Sinceni - a range of hills in the  
neighbourhood of Sithobela;  
in fact it is about 17 km  
north-west of Sithobela

105a Mawelawela; an island in the middle of the Lusutfu,  
just south of Luyengo and about 50 km south of present-  
day Sobamba.

nabo baphuma  
they, too, went out.  
R.S.M. baphuma. Wo! Bakhona yini labanye nje  
they went out. Wo! Are there any other Nhleko,  
baka Nhleko lapha babanengi khona ngaphandle  
somewhere, where they are many, apart from here,  
kwala e- , kuse Ncandweni yini; ngaphandle  
e-Eum? is it eNcandweni<sup>102</sup>, apart from here;  
kwala, lenge nji indzawo, kubheka kulenze  
another place in Swaziland, not in this  
indzawo laka Ngwane, kodwa ke bhayi ka,  
area?  
kulesigodzi?

P.N. bengithi bagawele layi Sithobelweni  
I think they are many at Sithobelweni<sup>105</sup>

R.S.M. Wo, bagawele layi Sithobelweni?  
Wo<sup>3</sup>, they are full at Sithobelweni<sup>105</sup>?

A.N. Bakhona. Angithi nje, labanye bangale phezu  
they are present. In fact, aren't others that side  
kwe Mkhondo, ngale bathi kuse Mawelawela  
of Mkhondo, that side, they say it is Mawelawela<sup>105a</sup>

R.S.M. Wo!  
Wo<sup>3</sup>

A.N. labanye ke bala Sinceni  
others are at Sinceni<sup>106</sup>

R.S.M. Wo!  
Wo<sup>3</sup>

A.N. e- Cisheke nalangase<sup>neno kwaz</sup> Sithobelweni nje, kule  
e-Eum almost this side of Sithobelweni, in the  
siganga sase Sithobelweni, banengi laku-  
area of Sithobelweni, they are many

107 Madrubeni } - a place situated about  
variant: Madubeni } two km away from  
Sithebelweni

108 Mkhondo - area around Mkhondo river,  
situated about 27 km South of  
Manzini

109 Mawelawela - an island situated about  
4 km South-west of  
Mankayane

805

lakubo Madrubeni?  
in the area around Madrubeni<sup>107</sup>  
e-e- , kodwa laba labasalekhona mbamba,  
yes , but those who have truly remained,

R.S.M. e-e-  
yes

A.N. laba engingathi nje vele bangaba bekusuka  
those whom I can say they had migrated  
la, ngulaba base Mkhondo, nawubhaka le-  
from here, are those of Mkhondo<sup>108</sup>, when  
eMawelawela  
you go towards Mawelawela.

R.S.M. wo!  
wo!<sup>13</sup>

A.N. nalabake base Sinceni  
as well as those of Sinceni

R.S.M. labo, nasowubuka ngabe ngulabasala, noma  
those, do you think, they are those who  
nje ngulasebabuya, base sebayakha nasebafika?  
remained behind, or it's <sup>those who</sup> returned and settled there after arrival?

A.N. abawelanga ke bona  
they never went there

R.S.M. wo!  
wo!<sup>13</sup>

A.N. lakuthiwa kuse Yimbhathweni Khona, masesi-  
where it said to be at Yimbhathweni<sup>110</sup>, when  
khuluma, bathi bona kubo kulayi Nandweni  
we talk, they say their place is at Nandweni

R.S.M. wo. Basha kutsi bona basuka lapha bona?  
wo<sup>3</sup>. They mean that they came from here?

A.N. e-e- bathi basuka la Nandweni.  
yes, they said they moved from eNandweni

822

R.S.M. batakhele khona le?  
then they built [their homesteads] there?

A.N. e-e-  
yes

C.H. um! ya, Do, can they tell us about the Zenzele  
um! yes, do, can they tell us about the  
people and who is Siboniso?

R.S.M. nangabe niyakhumbula njena, kulemi landuwo  
if you remember, in your history, are there  
yakini, kukhona yini banfya njena lenake  
any people with whom you met in the history,  
nahlangana nabo kulemi landuwo, njengebafu-  
such as the Zenzele or Zenzile?  
Zenzele <sup>nom</sup> Zenzile?

J.N. Zenzele?  
Zenzele?

C.H. Zenzile  
Zenzile

R.S.M. Zenzile.  
Zenzile

J.N. Cha sisengakahlangani nabo; siyagabanje  
No, we haven't yet come across them; it is  
ukulanda imilando loku sikhuluma la,  
our first time to tell the history, as we talk here.

R.S.M. Wo! kumbe ke umuntu lokutsiwa nguSiboniso  
Wo! or have you come across [the name  
kukhona yini lapha ake achamuke khona  
of] a person who is called Siboniso,  
layimilandweni yenu?  
does he come up in your history?



J.N. Cha, angikhumbuli.  
 No, I don't remember.

C.H. Can I ask, Where is Sinyama, eSinyamanti?  
 Can I ask, where is Sinyama, eSinyamanti?

R.S.M. ngukuphi eSinyamanti, eSinyamantuluwa?  
 Where is at Sinyamanti, at Sinyamantuluwa?

C.H. ya! Where is that?  
 yes! Where is that?

P.N. Kulapha  
 Its here

R.S.M. wo!  
 wo!<sup>3</sup>

C.H. where is it?  
 where is it?

P.N. kusithele lapha.  
 it's hidden there.

R.S.M. wo!  
 wo!

J.N. ubona neNcando nje nawulapho  
 you see iNcando<sup>102</sup> when you are there

R.S.M. wo!  
 wo!

C.H. Who is Ndawonye?  
who is Ndawonye?

R.S.M. Kukhona yini lokungu Ndawonye nje kuleni-  
 is there {a person you know of}, called  
 landuwo yenu, lakini njena, Iqama telichamu-  
 Ndawonye in your history; a person's  
 kako lokutsiwa ngaNdawonye?  
 name, Ndawonye {does it} come up?

P.N. sibongo anguwaKwaNhleko?  
 Whose <sup>Sibenge</sup> surname is Nhleko?

J.N. Cha, angikhumbuli.  
 No, I don't remember.

C.H. Can I ask, Where is Sinyama, eSinyamanti?  
 Can I ask, where is Sinyama, eSinyamanti?

R.S.M. ngukuphi eSinyamanti, eSinyamantuluwa?  
 Where is at Sinyamanti, at Sinyamantuluwa?

C.H. ya! Where is that?  
 yes! Where is that?

P.N. Kulapha  
 Its here

R.S.M. wo!  
 wo!<sup>3</sup>

C.H. where is it?  
 where is it?

P.N. kusithele lapha.  
 it's hidden there.

R.S.M. wo!  
 wo!

J.N. ubona neNcando nje nawulapho  
 you see iNcando<sup>102</sup> when you are there

R.S.M. wo!  
 wo!

C.H. Who is Ndawonye?  
who is Ndawonye?

R.S.M. Kukhona yini lokungu Ndawonye nje kuleni-  
 is there {a person you know of}, called  
 landuwo yenu, lakini njena, Iqama telichamu-  
 Ndawonye in your history; a person's  
 kako lokutsiwa ngaNdawonye?  
 name, Ndawonye {does it} come up?

P.N. sibongo anguwaKwaNhleko?  
 Whose <sup>Sibenge</sup> surname is Nhleko?

- RS.M. angivake  
I haven't heard
- P.N. nguwaka Nhleko?  
Was he a Nhleko?
- J.N. angikamboni Indawo nye yomuntu ogama lakhe kungu Ndawonye, waka Sikhonde, wakhe whose name is Ndawonye, is Sikhonde [surname], he lapha sigcina khona, le ku Mgilija. has built [his homestead] at the end of our territory at Mgilija
- R.S.M. there is no Ndawonye Nhleko. They know there is no Ndawonye Nhleko, they know of
- C.H. right.  
right
- J.N. wakwa Sikhonde uNdawonye, le lapha sigcina it's a Sikhonde [surname] Ndawonye, there, where khona, lapho kwakuthulelwa khona inwelo we [our territory] end, where they used to cut wakhile nje. and put their [our ancestor's] hair
- R.S.M. wo!  
wo!
- J.N. akusiye wa. akkekho umlando engingawu he is not of-- there is any history lands ngaye. I can tell about him
- RS.M. Wo, cha, sekuyakhanya khanya, nanginga- wo! No, it is clearer, only if I can ask fane njeke ngibute munye umbuto: one more question:

lalapha nanithulela khona, nani, kwakuvele  
 Where you used to cut your hair, was it  
 kuyindzawo lapho khona kulahlwa letinwele,  
 [for a long time] the place you cast your hair  
 nite imilanduwo yekutsi kwakuthulelelwan,  
 at, don't you have a history as to say why  
 khona Plokuzi nilehle letinwele, noma kumbe  
 the hair was thrown there? Why did you  
 ningakihli lokwembatsa, noma tibeke  
 cast the hair there, not clothes or place  
 lenkhosi?

the inkhosi?

J.N. Kwakuyinhlonipho yokuthi siyawuthulela  
 it was respect, that all of us were to cut  
 ndawonye. Hhayi kuthi inwele  
 our hair there, not that you would  
 uyawuyilabla laphutanda khona, ziyowuphe  
 cast your hair wherever you wanted; they  
 lala ndawo yinye leyinwele, lapha sikhulela  
 [hair] would all be in one place, where  
 khona  
 we cut hair.

R.S.M. wo!

wo<sup>13</sup>

J.N. e-e-

yes

R.S.M. awu cha, kungatsi boMhleko sekwele sekur-  
 awu<sup>17</sup> No, it seems as if, [you] Mhleko, a lot  
 hlobile empeleni lokunyenti, Awu sekuhlobile  
 become clear, indeed. Awu<sup>17</sup> it has become  
 Wo! Asengibute; loMgilija kwakuligama lemuntfu, yini  
 dear. Wo<sup>13</sup> let me ask: this Mgilija, was it the

no ~~liwa~~ — cliff, precipice.

lomgijija, noma kwakuyintsaba yini?  
name of a person or was it a mountain?

J.N. ungathi sesichazile

It seems as if we have already explained

P.N. Sithakazelo. Sike, besithi Siyachaza, kuthiwa

It's a Sithakazelo<sup>24</sup>, I think we explained. It is

nge. Nhleko Mgijija  
said, Nhleko, Mgijija.

RS.M. wo!

wo!<sup>3</sup>

J.N. lomgijija kasimazi ukuthi usukelaphi

we don't know where this Mgijija begins

lomgijija igamelikanasi isiwa, lesi lapha kuthi

This Mgijija is the name of this liwa<sup>10</sup> which

uma kufinkosi, kufakwiyinwele khona. Namuhla

is the one in which hair ~~was~~ thrown. Today

sekuthiwa Nhleko, Mgijija

it's said Nhleko, Mgijija

RS.M. wo!

wo!<sup>3</sup>

J.N. Noma kwadabuka ngaleyiniwele ezifakwathona

Whether it originated because of the hair which

ngeze ngikuchazele.

were thrown there, I can't explain for you,

RS.M. wo.

wo!<sup>3</sup>

J.N. kodwa ke ngingacishe ngichaze ukuthi

But I can almost explain that there is

kukhona okufananako Nhleko.

something similar to it.

RS.M. e-e

yes

J.N. njenganampa nje laba baka Mngomezulu  
 like these ones; these of Mngomezulu, there  
 kukhona lapha nizwa khona kuthi kuse  
 is a place you hear to be called Mabataneni,  
 Mabataneni. Njengokuthi: "Dlakadla eMabataneni."  
 as in "Dlakadla at Mabataneni". There at  
 lapha eMabataneni, njengoba sekuthiwa  
 Mabataneni, as it is now said "Dlakadla  
 "Dlakadla eMabataneni" nje lapha ku Dlakadla,  
 at Mabataneni", it is a place, this Dlakadla,  
 yindawo lo Dlakadla.

RS.M. e-e-  
 yes

J.N. kulapha kungawatshwe khona amakhosi  
 it is where all Mngomezulu amakhosi?  
 akaMngomezulu onke.  
 were/are buried.

RS.M. wo!  
 wo!<sup>3</sup>

J.N. lamukha sebathakazela ngawo. Into ehamba  
 Today they thakazela<sup>24</sup> by it. A thing which,  
 ihambe yenzete ngomuntu, isigerno kulaba  
 over time, happens to a person, it eventually  
 abeza ngemuva kubese kuba yisithakazelo,  
 becomes a sithakazelo<sup>24</sup> to those who come after.

RS.M. wo! Awu cha, sengathi sekuhlobile;  
 wo!<sup>3</sup> awu!<sup>7</sup> No, it seems as if it's clear.  
 sesibongile mpela (bo Nhleko).

We are really thankful, You Nhleko

C.H.

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Umsamo - Swaziland National Archives, in this particular context, though Umsamo generally refers to the upper-most part of a hut, where things are kept. In Lobamba there are two places known as Umsamo; the National Museum and the National Archives.

408 417  
R.S.M. awu cha, sesibongile empeleni ko; loku nyeni awu<sup>17</sup> no, we are thankful, indeed. This bhawu vele sekuyawugcinwa emsamo [information], bhawu<sup>18</sup>, indeed, it will be kept safely. le. Kutsi njeke empeleni, utsi sisi nakukhona at the Umsamo<sup>19</sup> there, yonder. But then, sisi<sup>20</sup> kumbe encenye lesikukho hlwako, singabuya says, if there<sup>21</sup> is something we forget, can we come yini ngalinye lilanga? Sibutabute back again on another day? Can we ask njeke nangabe kukhona lokunye lokusele, certain questions [in future], if, after njengoba siyatsatsatsa, sitabe sesiyabonga looking at this information, we find that lokutsi wo, kukanje kantsi. Ingabe nasingabuya further questions need to be asked, are ngalinye lilanga singamukeleka yini? we going to be welcomed?

J.N. Cha asikwali, into nje sihamba sihambile, No, we do not refuse, but we go quite njoba sihlala emasimini. Ungezwa kutshi frequently, as stay in the fields [these days]. You niyabuya, nizwe kutshi sisemasimini may, on your second coming, find that we are in the fields.

R.S.M. impela cha... indeed, no... fields.

C.H. | they<sup>ever</sup> want to come to the Archives they ever want to come to the Archives

J.N. kanti into enhle kakhulu, uma yet the most beautiful thing, if you are nizawubuya, ningashayitelephone to come back, you can telephone [us]

112 Nsoko — a small settlement (in fact a village) situated in the South-east of Swaziland about 30 km north of Lavumisa Border post.

113 Khwezi — a place situated, <sup>about</sup> 15 km west of Nsoko. There is also ekhwezi Secondary School in this area.

R.S.M. wo!

wo<sup>13</sup>

J.N. anishoke nina naziyo kuthi bangasha-  
you, who know, where they can ring  
yelaphi.

[us]

M.N. bangashayele Nsoko kungabanjani nje?  
how would it be, if they could phone to Nsoko?

R.S.M. wo

wo<sup>3</sup>

M.N. nishayele Nsoko nje mithi nifuna Dudu  
you would telephone to Nsoko and ask for  
Ngcamphalala, noma ningathi Lizzy  
Dudu Ngcamphalala, or you may say Lizzy  
Ngcamphalala.

Ngcamphalala.

E.N. yini bangashayeli ekhwezi?

Why can't they telephone to Khwezi?

M.N. kungcono kakhulu ngala; tento yasekhwezi  
It is far better this side; this thing of ekhwezi,  
nje ngiyenyanyiswa yinaku; leyingane  
I hate it because of this: these children  
ngeke zikhulume lezi. U Dudu imessage  
won't speak these. Dudu conveys a message  
uyitambisa noma kanjani  
no matter what.

E.N. Dudu nguwakabani loyo?

Dudu, who belong where, of whom?

M.N. waka Sikhosana; loyo muntu  
of Sikhosana; that person is the  
nguyena ethembekile lowo  
one trustworthy, that one.

948

R.S.M. Wo, awu cha, siyabonga. Utsi ke dzadze  
Wo<sup>3</sup> awu<sup>7</sup>, No, we are thankful. Dzadze<sup>26</sup>  
 nangabe nifuna kumbe kubona  
 says, if you want to see your history, as  
 lemilandvo yenu, njengaloku niyishito la,  
 you have told us here, you may go to  
 ningake nifike khona le eNational  
 the National Archives, you will find it  
 Archives, nitawufike niwukhandze vele  
 as it is [unaltered].  
 unjengaloku unjalo.

E.N. Wo  
Wo<sup>3</sup>

R.S.M. sisholo njike kutsi nani nibone kutsi  
 we say this because we want you to see  
 akusho kutsi fane siyanihhebulisa yini,  
 that we are not just getting you to talk for  
 bantfu labadzala, kodwa vele yintfo  
 pleasure, old people, but this is really something  
 lengumsimeto, lecocokako kutsi ningefika  
 legitimate to collect; you can go and  
 nani nitibonele kutsi <sup>wo</sup> nangu lomlandvo  
 see it for yourself that this is the history.

J.N. njengami ngingahlola, nje ngoba  
 like me, I can check because I travel  
 ngihamba kakhulu lekaNgwane, angithi  
 frequently to kaNgwane<sup>2</sup>, by the way, is it  
 kambe usemgwacweni?  
 next to the road?

R.S.M. e-e.  
 yes



114 'We thank you', could be put as 'Siyabonga' or (if the act, for which one is thanking, has been done) 'sibongile'. 'Sibongile' refers to the present, but for a completed act, favour, etc., and it is a plural; its singular form is 'ngibongile'; ngiyabonga

J.N. ya  
yes

R.S.M. Cha, sibongile mpela bo Nhleko. Awu  
No, 'we thank you' [all] bothleko. Awu  
sesize sakhohlwa empeleni bes engimchi-  
we have forgotten, I have already  
zele babe emagama ngoba sitabes-  
explained to babe<sup>103</sup>, [we have forgotten to ask]  
yatihlanganisa letintfo, kantsi kube  
your names, because we will put these things  
besingati wo, cha labesakhuluma  
together, yet (if) we could know that wo<sup>3</sup>, no,  
lapha ngubabe bani, lolomunye ngubabe  
the one who was speaking here, is babe<sup>103</sup>  
bani.

so-and-so; the other one is babe<sup>103</sup> so-and-so.

P.N. Wo, vele; ngikunika omabili mina  
wo<sup>3</sup>, indeed; I am giving you both my  
ami.  
names.

R.S.M. e-e-  
yes

P.N. e- P, Pawula, Bhorane Nhleko

R.S.M. e- e- umj f., Paul, Borane Nhleko  
wo, Pawula Bhorane Nhleko

wo<sup>3</sup>, Paul, 'Bhorane Nhleko

C.H. | enhe  
enhe<sup>27</sup>

J.N. mina ngingumzikayise, Johane Nhleko  
myself I am Mzikayise, Johane, Nhleko

C.H. | enhe  
enhe<sup>27</sup>

7. M. ...  
 8. M. ...  
 9. M. ...  
 10. M. ...  
 11. M. ...  
 12. M. ...  
 13. M. ...  
 14. M. ...  
 15. M. ...  
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 23. M. ...  
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 27. M. ...  
 28. M. ...  
 29. M. ...  
 30. M. ...

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