051

Sibongo sakwa Nhleko, kwakungu Mncwangu,
the Nhleko ~~clan-name~~ sibongo was [originally] Mncwangu,
lesibongo lesakwa Nhleko. Lo Nhleko libito,
this ~~clan-name~~ sibongo of Nhleko. This Nhleko is/was to
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 wakhe,
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]
bajabule abantu. Ngaleyo ndlela ke, bazeke
for people (to drink and) be happy. In 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, the
eNcandweni; indawo yele kwakwazi wa
place which was, indeed, known to belong
ukuthi yindawo yakwa Nhleko. Yayisuke
to the Nhleko [people]. It started ateNcandweni
Ncandweni yenyuke ne Nhloya ize iyoma
and went alongside, up the Nhloya[10], till it
fika ku Mgilija. Kumgilija ke ngulapho ke
reached Mgilija[11]. At Mgilija, was where the

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
variant: inkhosi } — see glossary

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

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

11a ekcandweni the name of an early Nhleko umphakatsi
(see p.15)

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

I.N. Ngu-Lamngometulu lona, uzalwa ngu-la-
This is Lamngometulu, this one, she is begot by
Ngwenyama khona, eka Ngwane.
Lo[3]Ngwenyama there, Ko[2]Ngwane.

R.S.M. Wo, make
wo[3], make[4]

E.M. Nisuka kuphi nakaTobamba?
from which place in Tobamba, do you come?

R.S.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 utaim interpretkela. Uyasiva SiSwati?
it means that you will interpret for her. Does she understand SiSwati?

S.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 ngemkando walesibongo
Here, we will talk about the umlando[5] of the
sakwa Nhleko lesibongo sakwa Nhleko.
Nhleko ~~clan name~~ sikango. This Nhleko ~~clan name~~ sibongo,

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, ie. 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 p.

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/ndvuo

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

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 (Lamngomekhe)
A.N. ⇐ Aaron Nhleko

Others Present were:
L.N = Jabukile Louis Nhleko
T.N. = Thandekile Nhleko
M.M. = Mfanyana Matsenjwa

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Nhleko History

JOHANE NHLEKO ET AL

TRANSCRIBED AND TRANSLATED
BY R.S. MAMBA (1986)
ANNOTATED BY R.S. MAMBA
AND C. HAMILTON (1986)
EDITED BY C. HAMILTON (1986)

Nhleko

History

- HAMILTON SERIES, INTERVIEW WITH Ezrom Ndlela., 6·10·83

(4) NHLEKO HISTORY

- HAMILTON SERIES, INTERVIEW WITH Johane Nhleko et al, 21·03·86.
- HAMILTON SERIES, INTERVIEW WITH. Mandanda Nhleko et al, 14·10·85.
- MAMBA SERIES, INTERVIEW WITH. Khushwa Nhleko and Dibhi Nhleko 13·04·86.

(5) NKONYANE HISTORY

- HAMILTON SERIES, INTERVIEW WITH Mshange Nkonyane and Dumali Nkonyane ·, 31·08·83

6. NSIBANDZE HISTORY

- Swaziland BROADCASTING SERVICES SERIES, INTERVIEW WITH. Mbhabha Nsibandze, (n.d.).
- Royal Series, INTERVIEW WITH Phuthaphi Nsibandze, (n.d.).
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- BONNER SERIES; INTERVIEW WITH Logwaja Mamba, 15·07·1970.
- HAMILTON SERIES; 2 INTERVIEWS with Logwaja Mamba, 25·08·83 and 14·10·86.
- Article by B. Sikhondze, 'The Mamba Clan of Swaziland: An Oral History', from Ngadla, vol.1, no.1 (1976).
- DISSERTATION BY R.S. Mamba (filmed under Section Two).

(2) MKHONTA HISTORY

- HAMILTON SERIES; INTERVIEW WITH Mhawukelwa Sam Mkhonta; 4·07·83.
- HAMILTON SERIES; INTERVIEW WITH Magoloza Mkhonta, et al, 31·08·83.

(3) NDLELA HISTORY

- ROYAL SERIES, INTERVIEW WITH Simbimba Ndlela. c. 1968.
- HAMILTON SERIES, 2 INTERVIEWS WITH Simbimba Ndlela, 27·07·83 and 17·08·83.
- HAMILTON SERIES, INTERVIEW WITH Mlunjana Ndlela, 14·10·83.

Swaziland Oral History Project

Section One

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. enhle. Kwakukhona u Phakathi, kukhona
enhle27, there was a person ~~umphakathi~~, 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 lelibuyela ke
when he became an ~~inkosi~~9, it turned
umasayinkosi, seliguguke sibongo lokuthi
into a ~~surname~~ & bongo, that of Nhleko.
Nhleko.

R.S.M Wo!
Wo!3

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

E.N. babuite sinanatelo phela
they have asked sinanatelo24

P.N. sinanazelo kuthiwake: "Nhleko, Mgiliya,
sinanazelo24, it is said: "Nhleko, Mgiliya,
Mngcwangu," kubuye kubeyelwe khona lapho.
Mngcwangu, And then it is returned there.

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

28 umphakathi
variant umphakatsi } – see glossary

M.N. nguMncwangu.
it's Mncwangu

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

M.N. Cha, akusiso sinanatelo lomncwangu.
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

RSM. 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~~ isibongo is Mncwangu. Now the name, Nhleko,
Nhleko, elithi Nhleko, kwakuyigama.
was a name

R.S.M. e-e-
yes

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

24 Sinanatela } — clan praise name,
Variant: Sinanazela } subsidiary surname.

25 Kuj 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)

bakaMamba. Awu Nguloko bekunene, lengathi, then stopped, the Mamba headed. 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 boNhleko; we have
fane njèke 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 loMncwangu kuku-
E- [um], I have not clearly understood that
Sibongo?
[you said] this Mncwangu was a ~~clan-name~~ sibongo?

M.N. Sibongo loMncwangu
It's a ~~clan-name~~ sibongo this Mncwangu

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

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

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

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~~ sibongo?

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

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

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

noNongogo. labange 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 kughan~~uka~~ 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
nibabulele lani ngalokhu ngibo labakhanda
certain person emerged and went to the inkosi[9]
lefikhali?" Owu, inkosi seyikuzwile lokho, yabese
and said: "Why do you [peoples] 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 of the person who was
Nembalake waya Lulwane. Chake, yabeseyiya-
sent to the Mamba [peoples] that they should stop
phelake lempi. vele babese sebayalalela labaka
fighting the Nhleko, ~~was Lulwane~~. Indeed, the impi

20d Lecture

Emvakwalekhoke kwabe sekuvela indlala
[people]. After that there appeared a very ; 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, baybona lemvubu, base bayabi-
Owu[17], they saw this hippopotamus and they then
tana baybulala 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 yagula lenkosi yakwaNhleko,
Nhleko inkosi[19] then fell ill and died. Then all
seyiyafa. Babese bayahlakazekeke bonke
the people got scattered; some went as
kabantu, abanye nje baya kafika 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[20b]
Ntubane, and went up to Nguwavuma[20c], in Zululand
bakhuphukela phezulu ieNguwavuma, 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 yakhora. Kabanye abasuka lakaNguane,
here kaNguane, were three emajaha[20]; but they
kwakunga majaha kamathathu, kodwa asangama
were already men. They were Mangoli,
doda; kwakungu Mangoli, noNodanga,
Nodanga and Nongogo. These whom

16 umphakathi – } – see glossary
variant: umphakatsi }

17 Awu } – 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: Mkhondwo } about 25 km South of Manzini

20 emajaha } – see glossary.
singular: lijaha }

20a eNgozi.

20b Mtubane

20c Nguavuma: either the Nguavuma river which reaches the sea of Swaziland Lubombo near Big Bend, or the area to which it gives its name

abakwaNhleko okwakuyaye kuthi uma kufe
Nhleko, when [their] inkosi[9] had died, all men
inkosi onke amadoda athule iyinaude
used to cut and place their hair[10]. This Nhleko
ayoyifaka khona. UNhleko ke, kuze kube
ke[6], for 'Nhleko' to be, [ie famous] the name
uNhleko kwabse kuchuma legama sekuba
[suddenly] stood out and it became 'Nhleko',
ngu Nhleko, akusabisiqe, sekusuka lakuMncwangu
no longer, [now] moving from Mncwangu
lo Nhleko libito, lo Mncwangu Sibongo, kwase
This Nhleko is a name; this Mncwangu is a Sibongo
kuba ngulo Nhleko. Abantwana baNhleko ke
~~[or clan name]~~, it then became Nhleko. We don't
asibati kahle. Size sazi ke le 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 uyokwembulin
Mamba, they fought and Mamba was defeated.
ngubo enkosini lo Mamba; inkosi Mswati.
He then went ~~kuyowembul~~ ngubo[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
zazithatbwe nguHlekwayo lakubaka Mamba
had been taken by Hlekwayo from the Mamba

12 Hlekwayo is a Zulu version of Hlekwako.

13 impi
variant: impbu } — (1) army, i.e. fighting force of the 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 (collective) hostile people or force (6) used to express surprise or admiration at the largeness of a company or body of people.

14 kuyowembulingube — literally 'to go and lift up the/a blanket to the King'. 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 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

R.S.M. Cha kungatsi sekuyahlobake lakulo Mgiliga,
No, it seems as if it is getting clear about
nakulo Mlotsa; leNcandwo, ligama lendzawo,
this Mgiliga and this Mlotsa. This iNcandwo, 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![3]

J.N. lenkosi, sekwaba yiNcando, kuyakuyakuya sikhathi
this inkosi[9] it has become iNcando, and as
njengaloku nizwa kothi 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, leNcandwo kwakungumphakatsi
wo[3] this iNcandwo used to be umphakathi[28]

J.N. enhhe.
enhhe[27]

R.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. Njo b'ubona uLobamba nje
As you see Lobamba

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

J.N. enhhe.
enhhe[27]

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, loNhleko nguye labeyinkhosi?
wo[3] this Nhleko was the one who was inkhosi[9]?

J.N. enhhe
enhhe[27]

R.S.M. loMgilija lo, seyindzawo nje lapha kwaku-
This Mgilija, is a place where [people] used
khulelwa khona?
to cut and place their hair?

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

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

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

R.S.M. Wo
wo[3]

J.N. enhhe
enhhe[27]

32 <u>lahlwa</u> – literally, be thrown; it means to be buried or placed as a corpse or a deceased person's property

R.S.M Wo!
Wo[13]

J.N. ngulapho sifike schlukanise 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, wayephethe
He found ubukhosi[31] nje[7] 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 inkosi[9]

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

J.N ingathi lo, lo lo, loNhleko; loMgilija yintawo
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, kure-
their cut-hair, after the death of the inkosi[9].
wa. Noma ngakufa yiphi inkosi, siyowubu-
there is a deep trench. Which ever inkosi[9]
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
enhhe[27]

31 ubukhosi
variant : bukhosi } see glossary

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

R.S.M. Batalwa ndwodza 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's

J.N. e-e- ayiphelelì 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 sesiburzana 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. enhhe "unguNhleko bani wena?" "Ngingu-
enhhe[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.

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

R.S.M. Wo, sekutfokota kwale Mngqwangu,
Wo[3], it is Mngqwangu'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
baneyingakala. bakhuza nazinyawo zakhe, ezimhla
ingakala[30]. They admired his feet, which
phe lezinyawo
are white, these feet.

R.S.M. Wo! Wo! Wo! Wo, lapha ke sesivile lokutsi
Wo![13] 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 aphatantfu tinyama; angikaa
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.

30 <u>inqakala</u> — Whiteness on the sole of a person's feet.

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

J.N. Kusho nje ukuphakama, umkhulu
It means to be up; 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 alwesilwane 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.

C.H. right, and this Mngcwango lomhlophe
right, and this Mngcwango who is white with
netinyawo 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?

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.

C.H. right, and this Mngcwango lomhlophe
right, and this Mngcwango who is white with
netinyawo takhe?
his feet?

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

J.N. Yisinanazelo loMngcwangu
"his Mngcwangu is a sinanazelo"
P.N. enthe
enthe[27]
"Nhleko, Mgilya Mngcwangu kalawuba."
"Nhleko, Mgilya, Mngcwangu at lawuba."
R.S.M. "Mngcwangu kalawuba."
"Mngcwangu at lawuba".
J.N. "Wengwe nengwenyama"
"Wengwe nengwenyama"[27]
R.S.M. "Wengwe nengwenyama, wo."
"Wengwe nengwenyama", wo"[13]
J.N. "Mngcangu lomhlophe nelunyawo lwakhe
"Mngcwangu who is white his foot for
lwekunyathela"
stepping"
P.N. "Ndlovu zenyathi awulali ngogogo lwenkomo
"Elephant for buffalo, you don't sleep on a cow's
ulala ngogogo lwengonyama."
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
"you don't sleep on a cow's hide, you sleep on
lwengonyama
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

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

wo[3] it [hippopotamus] was scattering.

J.N. enhhe

enhhe[27]

R.S.M. Kusho kuts. kwatsi lesilwane njena singadliwa kwase
Does it mean that just after this animal was
kubakhona 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 lidela[29] you [see], they did it
bhayi 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 bhuti[30] said
labangatsi bayidla lenyama, ingatsi kwaku-
there were people who appear to have eaten
khona Mangoli?
the meat, as if there was [among them] Mangoli?

J.N. ngumkhuli wethu lowo, bhayi kuthi
that is our grandfather, that one, not that
ngumkhulu womuntu, ngumkhulu, ubaba
he was another person's grandfather: it is our
kube wafa nje kuhwa rami ngabe kangikho mina
grandfather; father, if he [Mangoli] died when fighting
with you [people], wouldn't be
alive myself.

R.S.M. wo!

wo![3]

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.

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 <u>umswane</u> – the waste found in the cow's (or any animal's belly), just after this undigestable substance has passed the large intestines and is ready for excretion.

88 <u>mhlakaza</u> – 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 '<u>mhlakaza</u>'.

J.N. 'lolenyama inonile; bakhela phezu kwayo
"For, this meat is fatty[86]. They then dashed for
kanti bazifakelumkhokho.
it [and ate it] thereby inviting trouble.

P.N. kwathi mhla kubolumswane zaya!
When the umswane[87] rot, they left!

R.S.M. ———

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

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

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

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

J.N. lokudela, sisakazeke, kwaqhamuka 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 yayingu-
there and there and there. It means that the
mhlakaza.
intelezi[83] was mhlakaza[84]

R.S.M. wo, yayicita.

R.S.M. Wo, kwelubombo
"wo[3] [that side] of lubombo.

J.N. enhhe, yintelezi le
enhhe[27], it's intelezi[83], this.

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

J.N. hhayi emaShanganeni, ngaphesi kwawo.
Not to the Shanganes, this side of them.

M.N. kwaZulu?
in Zululand?

R.S.M. kaTembe?
at Tembe's?

J.N. enhhe. Nguko phela bathi..
enhhe[27], that is why it is said ——
laba abayikhiphayo ihambe imvubu ijowungenekhaya yenzi umsebenzi
those who sent out a hippopotamus to a homestead to do the job.

R.S.M. Wo, nanyalo bayatiwa ngaloku?
wo[3] even now they are known for this?

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

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

J.N. enhhe
enhhe[27]

R.S.M. Se, iyefikake esibayeni ke?
then, it arrived in the ~~cattle kraal~~ byre?

J.N. iyafikake esibayeni ke; bathi ke laba
then it arrived in the cattle ~~kraal~~ byre, then these
"thina singamajaha, thina"
ones said: "we are amajaha[55] us"

R.S.M. "siyayidla"
"we are eating it".

P.N Kwakuyintelezi yenu!
It was your intelezi[83]

J.N. manje ngokwesaba kuthi lamajaha alukhuni,
Now, because of fear that these amajaha are difficult

R.S.M alukhuni lamajaha
the amajaha are difficult

J.N. hha! sesizwake, ngoba kuthiwa lenkosi yala kube
Oh! we then hear that, because it is said

idliwe lemvubu
that the Inkosi[9] refused that the hippopotamus should be eaten.

R.S.M. ya!
ya!

J.N. amajaha kasalalela, asayayidla lemvubu,
the amajaha[85] didn't listen, they then ate the hippopotamus.

R.S.M. asayayidla
they then ate it

J.N. kant'asadlingozi
yet they were eating danger

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

J.N. enthe, ngoba ke lesilwane, kwesuka
enthe[27], because, about this animal, some

amajaha ngalapha kini, ashona le
amajaha[85] from your place went this direction

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

J.N. sasesiyaqhamuka silwane; kwakuyintelezi
then the animal appeared: it was an intelezi[83]

R.S.M. ashona leka Zulu lamajaha?
did these amajaha[85] go to Zululand?

J.N. ashona ngapha kotubombo
they went that side of tubombo [mountain]

84 ya! — oh I see!

85 emafaha } — see glossary
variant: amafaha }

P.N. base bayayibulalake
they then killed it

R.S.M. yasiyabulawake. Wo, Sayiyadliwa?
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 intelezi[83]

R.S.M. Wo!
wo!³

J.N. yayiqhamuke kini
some laugh out loud
it had come from your [place]

R.S.M. Wo!
wo!³

J.N. manje nandulo kwakuliwa ngayintelezi
Now, in ancient times [people] used to fight by intelezi[83]

R.S.M. Wo
wo³

83 <u>intelezi</u> – 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 (e.g. frog) that is sent to do harm to an enemy – either to the enemies property, or on the enemy himself/herself.

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J.N. njengezigedi nje ukuthi usigedi bani lapha
just like areas that this is area so and so

RS.M Wo!
Wo![3]

J.N. kodwa ke lentaba yonkhe yona yase
But then the entire mountain was then called
ibizwa kanjalo
like that

RS.M Wo!
Wo![3]

J.N. enhhe
enhhe[27]

R.S.M. Wo, kukhona lapha ngiveng atsi kwake kwa-
Wo[3], somewhere I felt as if you said an
chamuka silwane, kwabese kugulinkhosi, angati
animal then appeared; and the inkhosi[9]
noma yafa yini nanisho; e- kwaqhamuka
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
[Among others speak at once]
it was coming from the mountain

RSM Wo, yinvubu?
Wo[3] it's a hippopotamus ?

P.N. enhhe, yethukwa ke seyisesibayeni
enhhe[27], it was suddenly seen inside the ~~kraal~~ cattle byre

RS.M bayibona seyisesibayeni ?
they saw it when it was already in the ~~kraal~~ cattle byre?

J.N. e-e-
yes

R.S.M Hhawu
Hhawu[18]

R.S.M. | wo! _____ residence was called eNcanduweni
wo![5] _____ residence was called eNcanduweni
| iNcanduo . Wo, cha, sengutsi
iNcanduo _____ . Wo[3], Na, it seems I
sekuyahlobake nala.
am clear here.

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

R.S.M. Wo, Nyalo sengulentsaba.
wo[3] 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.
wo[3]

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

R.S.M kwakungulomuti
it was a homestead

M.N. ya
yes

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

M.N. Cha
No.

R.S.M ngulentsaba nje kuphela? Noma nalendzawo
It is the mountain only? Or even the area
lesedzutanyana kutsiwa kuseNcanduweni?
around is called Ncanduweni?

P.N. Sekwenabele, Sekwenabile lapho
It spreads, it has spread there

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Subject / Vak: Carolyn H. Interview

Place / Plek: Ekubulini

Book 2

Feint Ruling with Margin
Dowwe Lineering met Kantlyn

JD. 267

J.N. ngoba ngulapho (kwafiwa) khona
because it's where there was death
R.S.M. wo!
wo!
J.N. kade bengasuki ke, laphekulweni ke, kade benga-
they did not move from the fight(s), they
suki
did not move from it
R.S.M. bebangasuki laphekulweni
they did not move from the fight(s)
J.N. ngoba ngulapho kwasetshenzwa khona
because it's where they worked.
R.S.M. kulapho kwasetshentwa khona
it's where they worked.
J.N. ezimvazini ke, babengabe safika laphezimva-
to the shivers they didn't reach, to the
zini.
shivers.
R.S.M. e-e.
yes
J.N. lapha ingane babeyondla ngakho lokulwa
here a child was fed with this fighting
kwabo.
of theirs.
R.S.M. bayitshelingane
they would tell the child.
J.N. enthe lokakulwa nani njeka ngisho nomncane
enthe[27], that [story] of fighting against
esimzalako uyakwazi
you, even the young one knows.
R.S.M. uyakwati kutsi (same laughing) Cha ngiyakwa-
he/she knows that —— ne, I see

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Book 3

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

RS.M. Cwo! kodwake vele basuka batheka ku-
cwo!13 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 lona?
[Hlekwako] had died?

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

RS.M. impela
indeed

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

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

J.N. e-e-
yes

R.S.M. sesilakuHlekwako nje kwanyalo
we are now on Hlekwako, at the moment.

J.N. e-e-
yes

R.S.M. nafa lo Hlekwako ekubhidliken kwalomswane,
when this Hlekwako died, at the time when the
kute, bantfabakhe kwakubobane nje bantfa-
umswane[87] burst 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 kakomahasha
of Komahasha.

R.S.M. wo!
wo's

J.N. ngiyakwazi loko
I know that

R.S.M. laba baHlekwako?
those of Hlekwako?

J.N. e-e-
yes

J.N. noba baseNtalasifane noma bangapha
whether they are in the Transvaal or they
emaShanganeni ngeke sakutshela
are this side among the Shanganes we
can't tell you

bazalwa ngabantwabenkosi.
they are begot by children of the inkosi[9]

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

J.N. akusibo bona benkosi impela,
they themselves are not of inkosi[9] really,
bazalwa, ba, boyise abantwabenkosi
they are begot, its their boyise[92] bantwabenkosi[93]

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

J.N. enhhe
enhhe[27]

E.N. lenkhosi
this inkhosi[9]?

J.N. nh n?
what?

E.N lenkosi yayingeyakabani?
this inkhosi[9] did not have children?

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

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

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

92 <u>bayise</u> – literally translated as 'their fathers'

93 <u>bantwabenkosi</u> – literally translated as 'children of the <u>inkosi</u>', but see glossary.

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

P.N. Sengulapha bazawuhlakazeka khonake, ba-
It's then that they got scattered all over, and
bhidlikeke
spilled [away].

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

P.N. bayishiya lenkosi yona bayingcwabile,
they left having buried the inkosi[9], [the
lfile
inkosi] having died.

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

P.N. Yi
yes

R.S.M. Kusho kutsi kute lowabe sewuyabekwa emce
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 nyuzwe kahle
wo[3] 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,

P.N. Kwathi kubebayidle
after they had eaten it,
R.S.M. Enhhe
Enhhe[27]
P.N. bahlala
they stayed
R.S.M. enhhe
enhhe[27]
P.N. Kwathi ke mhlakubola lomswane; mhla ubhi-
then the day the umswane[87] rot, the
dlika lomswane
umswane when bursting,
R.S.M. e-e.
yes
P.N. yabes'iyafa ke lenkosi
then the inkosi[1] died
R.S.M. nakubhidlika lomswane?
when the umswane burst?
P.N. ya, kube kufe lomswane nj'ubhidlike
yes, after the umswane[87] got destroyed, got
lomswane, njob'uyawubona phelayachithwa,
burst, as you can see, it is thrown away
R.S.M. e-e.
yes
P.N. wasuyabhidlika, yasiyafa ke lenkosi. Yathi
it then burst and the inkosi[1] then died.
kube ife kelenkosi, 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 inkosi[1]

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J.N. | ngithi laba nje
It is us, these, as you see us
usibona sesibuyile nje
having, come back

RS.M. hawu!
hawu!18

J.N. ukhuluma naye njowahamba lapha, nguye
you are talking with him, who went away from
lolokhuluma naye sowabuya
here, it's he, with when you are talking, he returned

RS.M. hhanembala na! Wo! Cha, hhanembala na!
oh, indeed! Wo!3 No, indeed! This
lofflekwako yena ufa nini, ufa sebacitsekile
flekwako, himself, when does he die, does he
laba noma -?
die after these had gone away or what?

J.N. Cha, ufa baikhona
No, he dies while they are still present

P.N. bachitheka kufa kwakhe phela, mntanami,
they got scattered at his death, my child,
kybafe.
after he died.

RS.M. | Wo, watsikubafe kwase?
Wo3 just after he died then?

P.N. ake ngikuchazele kahle
let me explain to you properly.

RS.M. e-e
yes

P.N. sengizawukhulumisintu njobusazi
I am now going to talk siswati as you know it.

RS.M. impela
truly

J.N. nhn-nhn
yes

R.S.M. loMangoli, kutsiwa ngu Mangoli, bese kuba
R this Mangoli, they say its Mangoli, then there
na ?
is ?

J.N. na Nodanga
and Nodanga

RSM. na Nodanga
and Nodanga

J.N. uNodanga naye wahamba ezelabantwana
Even Nodanga went having beget children here;
la, nguye Owalwalezimpi
R its him who was fighting in these TRIBES

RS.M. wo! , naNo.
wo's and No

J.N. lo Nongogo ke nguyeromdala lapha ku-
this Nongogo was the elder, of Mangoli,
Mangoli, okushukuthi ke nguyena intloko
R which means that it's him whose head get
yakhe eyasheshe yathamba, kwathlakanipha
soft" quickly; the young one became
lona omncane
clever

R.S.M. wo!
wo's

J.N. naye wahambezele nabantwana la
He, too, went having beget children here
R.S.M. wo! bonkhe babatele?
wo's all had beget children ?

J.N. e-e-
yes

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

J.N. enhhe, ngumkhulu wethu njobusibona
enhhe[27] 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!
hawu![13]

J.N. enhhe ngumkhulu wethu lo Mangoli
enhhe[27] he is our grand father, this Mangoli

R.S.M. e-e!, ngu Mangoli ?
yes! Was he Mangoli ?

J.N. ya lo Mangoli
yes, this Mangoli

R.S.M. enhhe
enhhe[27]

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

R.N. ngesiSwati nguMdvoketane, Mdvoketane
In SiSwati its Mdvoketane, Mdvoketane

J.N. enhhe, legama lethiwa khona la; nguye
enhhe[27] this name was given [to him] here;
owalwalezimpi; wahambetekile, enebafazi,
He is the one who fought, these wars. He left having
ezelobanlwana la.
got married, having wives, having fathered children here.

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