

S. O. H. P. MILANO HISTORICAL e Johanna Malako et al. 2/3

P.N. lelenye ethi: "Ngyakwesaba Hlekwake.

the other one says, "I am afraid of you, Hlekwake."

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

"W-o - - - - - w-o - - - - -"

P.N. "Ngyayesa - - - - - 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 - - - - - Ngyakwesaba Ntulini,

"W-o - - - - - w-o - - - - - [many laughing] I am afraid of you, Ntulini"

J.N. "Bamthethe - - - - - singe - - - - - kho"

"They have taken - - - - - him - - - - - during - - - - - our absence"

P.N. injaloke

J.N. It is like that [many are still laughing]
Hhasisathukutheli;

R.S.M. By then, we are usually very angry
batsatsabanike kulengoma? Batsatsabani?
who is being taken in this song? Whos 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!

wo!³

J.N. kwenzela kithi laba

It happens to us.

R.S.M. sengini leniva loko.

it's now you, who feel like that.

R.S.M. wo!
we!¹⁵

J.N. "Uyesaba uhlekwayo", bathi ke U-
"Hlekwayo is afraid" they then say <sup>U-
[humming] 143</sup> "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 ningako ngyitzi yini
awu¹⁷, sisi²⁶ says that, would you sing it
wangu wangu, leyakini, ^{ingabi} iyamchoza.

P.N. for "us", your song, it looks like it excites her.
hawu, mina angikwazi ukuhlabela ngelinqisa
hawu¹⁸, myself I don't know to sing; I only
labanye

mimic others

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

P.N. "wo - - - bathi "uye - - -"
"wo - - - , they say." He is - - - " Oh, how

ngizawuyithatha ngiyithini ng!
am I to take it [the song]!

R.S.M. batakumela labanye nasawuyicalile.
Others will join and help you, after starting it.

555

856

R.S.M. wo!

wo³

J.N. [apha kudabuka legama lokuthi "uyesaba"
[This is] where the word "fear" originates

R.S.M. uyesaba Maloyi?

Maloyi is afraid?

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

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

R.S.M. Kusho lamabuthe?

the ~~amabuthe~~^{emabuthe} say so?

J.N. Kusho lamabuthe, aphikelele khona.

the amabuthe say so, being persistent.

R.S.M. wo!

wo³

J.N. aphikisana nenkosi

arguing with the inkosi?

R.S.M. aphikisana nalenkosi yawo, (a)Maloyi?

arguing with their inkosi?, this Maloyi?

J.N. enhhe. Akusiyo nje ingama, uma nihlabela

enhhe? It's not just a song, when you

leyo nje, nibokwazi ukuthi ke senihayo kube

sing that one, you should know that you bays⁹⁸

ke sadlinkomo ningekho

our eating the cattle during your absence

R.S.M. wo! Cha sengiyabona.

wo³ No, I now see.

P.N. Nathi futhi siblabela yona leyo

and we, too, sing that one

R.S.M. wo, nani niyayihlabela?

wo³, and you, too, sing it?

P.N. Sithi¹ thina: "uyesaba Ntulini, uyesaba Maloyi"

we say ourselves: "You are afraid Ntulini,

you are afraid, [you] Maloyi!"

98 hays - to compose; sing; allude to.

526

P35

R.S.M. Wo! Ngu Maloyi

Wo!³ it's Maloyi

J.N. enhhe. uyise ka, uyese kalokwana, uyise
enhhe²⁷ It's the father of this one, it's the
kalenkosi ezala... bo Khisimusi

father of this inkosi⁹ who begot Khisimusi.⁹⁷

R.S.M. Wo

Wo³

J.N. ebuse ngesrkhathi 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 ngesrkhathi kubusi Mswazi
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,
mabagabekileke, 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 impli
yakaNgwane ke.
got out.

R.S.M. Wo

Wo³

J.N. efika agabeka lamabutho, Afika akhanda
they [the amabutho⁹⁰] 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.

amabutho

divided the amabutho⁹⁶.

R.S.M. Wo! Mamba abchlephule ema.

Wo¹³ Mamba had divided the ema.

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

R.S.M. Wo!

Wo¹³

J.N. basala badlinkhomo. laphekhaya

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

R.S.M. Wo!

Wo¹³

J.N. e-e, bagwaza lamabuthrakhona

yes, they stabbed the remaining amabutho⁹⁶

R.S.M. Wo

Wo³

J.N. | ayefika lamabutho a Sebayidli-

when the amabutho arrived — they said:

le? Ase**sibalandele!** "Ithi ke inkosi: **"Hlalani!"**

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

"#hayi asesibalandele Bayithethe singekho"

The ^[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 baygabeta.

they then got out and failed.

R.S.M. lenkhosi letsi: "Hlalani" nguyiphi nje naso.

this inkhosi⁹ who said: "stay" is who, if you

wukhumbula? Ligama layo

remember? His name.

P.N. Ngu Maloyi

It's Maloyi

96 amabuthe - see glossary
variant: emabuthe

R.S.M. Wo!

Wo!³

J.N. Kuthe lapha, sisale ke si, lalabakhona ke then here, we remained and, those who were siluxinabo, sibephuca leyinkomo. Ayafitake present, we fought with them and annexed the lawamajaha le, afika sesingekho. O hlayi cattle. When the amajaha²⁰ arrived there, we were kahleni bo!: uyesaba wena Ntulini." gone. "Oh No, don't! You are afraid, you, Ntulini."

R.S.M. Kusho lawamajaha aka Mamba, Its the amajaha²⁰ of the Mamba [aren't] who said?

J.N. Kusho lawamajaha aka Mamba. Its these amajaha²⁰ of ka Mamba [aren't] who said,

R.S.M. atsi letinkhomo titsaffwe langekho, seblala saying that these cattle had been taken when they belingoma?

J.N. bahlabelingoma. 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, is for something to do with you?

J.N. enhhe iphatsele nani lengoma. enhhe²⁷ this song has something to do with us.

R.S.M. Hhanembala na. Se, atekho lo, ngumu Is it so, oh I see! this one was absent, who phi lalabengekha 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 ka Ngwane⁹⁵ phela kushukishi lo Mamba uhlephule from Magobhoyi, (it means) that this Mamba had

45 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.

4. kaNgwane could also refer to the area around Lebamba, that is, in the locus of power.

nembala kwakuse benteka ngoba (buka) tsine asitete
 indeed they worked because (look), we don't
 nje tankhe letintfo.
 Know all these things.

J.N. e-e-
 yes

R.S.M. uma asafa, bantfatake ke setahambile
 When he [Hlekwa] died, his children, having
 babheka kaMahaasha.
 gone to the direction of kaMahaasha.

J.N. nabancane bayazi. letubo lokuthi
 Even young ones know. This song which
 "uyesaba Mtulini" nje kungoba sidlinkomo
 says: "You are afraid Mtulini", it's because
 zenu
 we had eaten⁹⁴ your cattle

R.S.M. e-e-
 yes

J.N. akusilo ihubo lenu elidala
 It's not your [people's] old song

R.S.M. akusilo ihubo lelidala?
 It's not an old song?

J.N. Cha. Sasidlinkomo zenu, inkosi ihambile
 No. We ate your [people's] cattle, the
 ilande inkosi yakaligwane, kukuphi ngubani
 inkosi⁹⁵ [of yours] having gone to fetch the
 owaziyo?
 inkosi⁹⁶ of kaligwane, it's where, who knows?

R.N. nguMagobhoyi
 it's Magobhoyi

J.N. nguMagobhoyi
 it's Magobhoyi

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

616

116

R.S.M. wo, e e

wo¹³ yes

J.N. ngelakwa Ngcamphalala ngokuthela, hhayi ngomhlaba
It is for the Ngcamphalala by taxation, not by land.

R.S.M. Wo cha kungitsi sekuyahlaba ke. Sebahambile ke laba
wo¹³ 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 kubi
no one among those who remained who could
nguye losabuya la?
take over, so that it could be he, who would rule her?

J.N. Cha, akabangakho
No there was no one

R.S.M. Sebaphela bonke yini laba-?
Did these all get finished?

J.N. | abaphelanga abanye bakhonza
they did not get finished — Some
wena, njobungewaka Mamba
Khonza, as you are a Mamba.

R.S.M. wo,

wo¹³

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

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

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

Footnotes

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

PAGES
32
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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. ngelakaMngomezulu ngebhuku, ngokuthela,
it's for ^{the}Mngomezulu by book, by taxation, not
bhayi ~~ngomhlaba~~. ngelakaNgcamphalala ngebhuku,
by land; it's for the Ngcamphalala by book,
ngokuthela, bhayi ngomhlaba
by taxation, not by land.

R.S.M. wo!

wo!³

P.N. ngelakaThekwane nge

it's for Thekwane by

J.N. nebakaThekwane, ngoba sekukhona abakwa-

even Thekwane, because there are also the people

Thekwane, ngelakaThekwane, bhayi ngomhlaba

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

R.S.M. wo!

wo!³

J.N. enhhe. Njengoba nje noma besingalanda

enhhe²⁷. Even if we had to tell a

umlando omncane nje lapha, ingabe

umlando³ here, do you know [at the

uyazi yini kaMabatha

place called] kaMabatha¹⁰⁰

R.S.M. e.e.

yes.

J.N. Nalo ngelale kaMkhweli

even that one belongs to the Mkhweli [people]

100 Kaka Mathatha — a Shopping Centre situated
in Big Bend, in the Lubombo
Region.

604

P.44

R.S.M. Wo!
Wo¹³

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]
kuthela ngaleya inkosi yakho

your inkosi⁹ when paying the tax.

R.S.M. Wo!
Wo¹³

J.N. Hhayi ngezwe

Not by izwe⁹⁹

R.S.M. Hhayi ngeleve?

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~~vele~~ athele ngenkosi yakhe;

Ngcamphalala [person] registers his inkosi⁹ when
nowakwa Mngomezulu osowakhile uyawu~~vele~~

paying tax, because he has already; ^{put up homestead} even a Mngome-

athela ngenkosi yakhe,
zulu, who has put up a homestead, will register his
inkosi for taxation purposes

R.S.M. Wo!
Wo¹³

J.N. Hhayi ngezwe. Lezwenje nawuthi ngekha-

Not by izwe⁹⁹. This izwe if you say, it's

Mamba, ngekha Mamba ngebhuku

for the Mamba, it's for the Mamba by book.

29 live } - See glossary.
variant: live }

598

P43

R.S.M. wo!

wo!

J.N. enhhe, Sokuthi ke nina ke, ngoba selanya-
enhhe²⁷, then you people, because it is now for the
mizane, ^{sekuthiwele} ^{ngoba} ^{reane} Sekuthamaphisi akini, akaMamba^{game}
wild animal's land, it's now full of them, then Mamba, hunters

R.S.M. e-e-

yes

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

R.S.M. wo!

wo!

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

R.S.M. wo

wo!

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

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 ude
they are not present, those of Nongogo, ^{are not present} it's them who,

R.S.M. kedwa ke bakhonyana ba Nodanga?

But then I you saw? few of Nodanga are present?

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

R.S.M. wo! Manjena ngesikha-tsi sengendlulandu.

Wo¹³ Now, by the time, let me pass there. The
ke ke lapho ke; labantfuanake bayahamba,
children then went, I mean those ba²³ Nodanga,
Matsi laba ba Nodanga, Mangoli na Nongogo,
Mangoli and Nongogo, then went to their
bayahamba ke sebajetindzaweni, letehlukeneke
different places [destinations]

J.N. e-e

yes

R.S.M. laphake sekusala sekunjinike la, nase bahamba?
Here, then, how was the situation, after they left?

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

R.S.M. e-e

yes

J.N. kusabikho muntu
here was no person

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

J.N. siiyasala nje, liba lenyama zane
it [the land] remained and became, ^{wild} animals land

R.S.M. wo!

wo¹³

J.N. kuhamba labo ke, kusho kuthi sengamadodana,
it's those who went. It means that it's sons, their
oyise base befike ke.

boyse⁹², had died already.

R.S.M. base befike boyse

their boyse had already died.

J.N. enhhe ngoba kokunye kuyenze ka ukuthi abantu
enhhe²⁷ because sometimes it happens that
babe basebancane.

people die young.

R.S.M. impela

indeed.

J.N. sekuhamba labo ke, 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.

R.S.M. wo!

wo¹³

J.N. njoba namhla nje iningi labo ababuyile,
as today most of those who

ngabalo Mangoli

returned are those of this Mangoli.

R.S.M. wo, iningi labo (lababuyile) ngebalo Mangoli

wo³ most of those who returned are for Mangoli

J.N. Nj'obusibona nje sigawele lapha endlini

As you see us full in this house.

R.S.M. wo! nibalo Mangoli?

wo¹³, you are of this Mangoli?

578

140

R.S.M. ngibona bahambato

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 limububu

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 sinye

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. labantfuana balo Hlekwake?

the children of Hlekwake?

J.N. enhhe, sengamadodana lava lahambako

enhhe²⁷, it's their sons who went

R.S.M. Wo

wo³

J.N. enhhe. Okusho njukuthi nami ngingaba

enhhe⁷, which means that I, myself, can't

sehlukanisa, kodwa nje kuhamba labakade

differentiate, but then those who went, said

bethi laku Hlekwayo Mkhulu

to Hlekwayo, grand-father.

J.N. siyesithi uma sibabala leyo basesiyakhal
we usually cry when singing this song.

R.S.M. ya

yes

J.N. Kungathi sasikhona le, kufa omkhulu
it then seems as if we were there, when ^{died} anasithi

R.S.M. e.e. awu cha nembala, Lapha ke, wo sesithi
yes. awu¹⁷ no, indeed. Here, wo³, by the
kutsi base bayahamba banifabaflekwa, bashona
way we have said that flekwa's children left,
Katomahasha labanye; laba bahamba sebakhe
and went towards Komahasha others; these, del
yini labantwana la, noma bahamba labantwana
they go after having begot the children here,
babatalela le; sebatwubuya muva labantwana
or they begot the children whilst there and
baflekwa

the children of flekwa then came later here.

J.N. asisho nje ukuthi angazi ke kulaba, ngaba selo-
let us say that I don't know about these, because
ku bahamba

Since they went, they were heard of no more

R.S.M. Wo, kusho kutsi la boNongogo, nabo 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, boNongogo, it's them who fought in this ^{imp}

R.S.M. wo, ngubona tabebelwa lemphi?
wo³ it's them who were fighting in this ^{imp}

J.N. yibona abahambayo
it's them, who went [to different places.

Siyazi ukuthi ngelethu

know that it is for us [the area]

R.S.M. Wo!

Wo³

J.N. ngisho sekukhulunywa singasho, ^{ngisho sebebanga,} ukuthi ke
even if there could be some talk, even if they
"nibanginto 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, utsike nasibuta kutsi singabafelaphi 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; utsike kwaze kwahamba kanzani?

are here, on this farm, ^{she says} how did it go?

J.N. Wo, kuhambe kwahamba kwahamba, ngoku buka
Wo³ 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 nalabuya bangapha; wazi uma

myself I have stayed with those people that side [south

umhlaba uma uwuthenge naemali kuthi

Africa] You know that if you have bought land

Udinginto yakho wedwa.

by money, you need your own personal thing.

R.S.M. Wo!

Wo³

J.N. Sathand'ukuthi lomhlabathi siwuthenge

we loved to buy -this land [the farm]

691

R55

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

R.S.M.

wo!
wo¹³

J.N. lutho akulendawo, ngobe lomhlaba une-
 it doesn't 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 Swardse"

R.S.M.

wo!
wo¹³

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

R.S.M.

wo! kusho kutsi nani ke nani fika nakha
 wo¹³, It means that, even you, yourself, when
 ndza kutsi lendzawo lapha kwakuhlala
 you arrived here, where Hlekwaoko used to ~~stay~~
 Hlekwaoko, iphansi kwakaMngometulu...
 you found this area under the Mngometulu?

J.N.

wo! Sabesesiyazi bonela ukuthi phela
 wo¹³ 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

685

P54

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 ngichaze, 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'
wo'¹³

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

Mamba [peoples]

R.S.M. wo'
wo'¹³

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

Mngomezulu, registeret Mngomezulu when paying tax.

R.S.M. wo'
wo'¹³

679

P53

C.H. Came here?
Came here?

E.N. Came here, and talk e-- with the chief who
Came here, and talked e-- [um] with the chief
was ruling this area
who was ruling this area

R.S.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

R.S.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
kwebaka Mngometulu?
tulu [people]?

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 _____ ?

J.N. Sabe sesifika kanje, ngoba ^{noise} 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--

Kuwona lomhlaba nasho kutsi, tyengoba kwaseka
 [Home], did you return to the land, and say
 nemaNgisi lapha, kuakungukitsi 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 wakwaZulu 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

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

J.N. bhawu, 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 ngo 57?
 you returned in '57

P.N. e-e. mhlaka ka 7 janawary, 1957
 yes, on the 7th january, 1957

R.S.M. hawu! kani nati ne, they know even the
 hawu!¹⁹ you know even the, they know even
 date! mhlaka 7
 the date! On the 7th

P.N. janawary.

R.S.M. janawary, 1957
 janawary, 1957

C.H. um!

um!

R.S.M. enhhe!
 enhhe!²⁷

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 nase nibuya, nabuyela
 when you returned then, you returned

645

P49

ngulapho vele boHlekwako, basengakacitseki
where we are, is where Hlekwako, 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 Hlekwako alavule
wo³ it means that Hlekwako was originally
alapha?
here?

J.N. e-e-

yes

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

wo³, yes, they were here.

C.H. Where was Hlekwako buried?
Where was Hlekwako buried?

R.S.M. Wo, Hlekwako, Wangawatjelwaphi, Hlekwako?
wo³ Hlekwako, where was Hlekwako buried?

J.N. Wangawatjelwa khonaphenNandweni, kodwa
He was buried there at eNandweni, but
ithuna lakhe ngeke silazi, kodwa babathe khona.
we can't know his grave, but they had built [a
Tomestead] here.

R.S.M. Wo!

wo³

J.N. e-e

yes

R.S.M. |

C.H. enhe

enhe²⁷

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

102 eNkandweni
variant: eNkandweni

} — name of a place located
about 20 km North west
of Moko, in the South East
of Swaziland.

102 eNkandweni
variant: eNkandweni

} — name of a place located
about 20 km North west
of Nsoke, in the South East
of Swaziland.

to the land they just settled here; and he is
 to the land they just settled here; and he is
 saying that it is them, those who remained, who
 saying that it is them, those who remained, who
 should have, in fact, given details as to what
 should have, in fact, given details as to what
 happened and how. But anyway, when these
 happened and how. But anyway, when these
 people came back, they just settled where
 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 HlekwaKa?
 So, this is the original area of HlekwaKa?

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

R.S.M. wo'
wo'¹³

J.N. Enhe. Angisho nje ukuthi, ^{uma bekungaba nje} bekungafanele
Ebbe²⁷. 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

R.S.M. lalabasala

those who remained

J.N. e-e. kuthi: "sekonakele Kanje? Thina sesibuyi
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].

R.S.M. wo
wo³

C.H. |

R.S.M. he is saying that after they left, these Nongony
he is saying that after they left, these Nongony
Mangoli and Nodanga, ^{descendants of Hlekwaoko} then these who remained
Mangoli and Nodanga ^{descendants of Hlekwaoko}, 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

R.S.M. and then when they came back, that is, the
and then when they came back, that is, the
descendants of Hlekwaoko, when they ^{came} back
descendants of Hlekwaoko, when they came

nabo baphuma

they, too, went out.

R.S.M. baphuma. Wo! Bakhona yini labanye nje
they went out. Wo¹³ Are there ^{any} other Nhleko,
baka Nhleko lapha babanengi khona ngaphandle
somewhere, where they are many, apart from here,
kwala e- Kuse eKanduweni yini, ngaphandle
e-Eum? Is it eKanduweni¹⁰², apart from here;
kwala, lenye njindzawo, kubheka kulenye
another place in Swaziland, not in this
indzawo lakaNgwane, kodwa ke bhayi la,
area?
kulesigodzi?

P.N. bengithi bagawele layi Sithobelweni

I think they are many at Sithobelweni¹⁰⁵

R.S.M. Wo, bagawele layi Sithobelweni?

Wo³, they are full at Sithobelweni¹⁰⁵

A.N. Bakhona. Angithi nje, labanye bangale phezu

they are present. In fact, aren't others that side
kwe Mkhondo, ngale bathi kuse Mawela^{105a}
of Mkhondo, that side, they say it is Mawela^{105a}

R.S.M. Wo!

Wo¹³

A.N. labanye ke bala Sinceni

others are at Sinceni¹⁰⁶

R.S.M. Wo!

Wo¹³

A.N. e- Cisheke nalanga^{neno eum} sase Sithobelweni nje, kule

e-Eum almost this side of Sithobelweni, in the
Siganga sase Sithobelweni, banengi laka-
area of Sithobelweni; they are many

105 Sithobela/Sithobelweni } a hill and also of late
variant: Sithobelweni } 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

bsa Ma seawela: an island in the middle of the Lusutfu,
just south of dnyengo and about 50 km south of present
day Sobamba

- 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 ^{to search}
- P.N. usho labikwa Mlatha?
you mean those of Mlatha?
- J.N. e-e-
yes
- P.N. bagcwele abakwaMlatha lapha
they are full, the Mlatha here.
- J.N. Kuphi ke?
Where, then?
- P.N. bagcwele nje konke la
they are full all over here
- J.N. Cha, phela lalela ^{kuthi} kuthi ngithini. Abasakanga
No, listen carefully to what I say: they never
kunasi sigodi akwaNhleko.
remained in this area of the Nhleko.
- P.N. | wo!
| wo³
- R.S.M. Kodwa abazange baphumela ngaphandle
But they never went out of the Ngwane
KwalakaNgwane?
- J.N. [country]
abaphumelanga ngaphandle; basala batanngi
they never went out; they remained and
kona
they were many, true
- R.S.M. wo!
wo³
- J.N. ngikho nje ngisho kuthi kulesigodi esasingesethu
that is why I say that in this area of ours

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

P.N. awu kute ngaphandle kwaloko

awu¹⁷ Nothing apart from this.

R.S.M. wo. Babese sebayaphela yini bona lokutsi
wa³. 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 bakaNhleko babanabo
 though, that the Nhleko were themselves once
 tikhosi, kwabesekuyaphela lokwakabo?
tikhosi⁹, did theirs [autonomy] come to an end?

J.N. awu, angathi nje
^{end-747} awu¹⁷ let me say ^{finish - end of topic}

R.S.M. imisalela yabo yona yabanako yini kutsi
 their remnants, themselves, did they have the
 "awu! njengoba sebahambile bomnaketfu labanye
 idea of saying: "awu¹⁷, as ^{some of} 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
 thali kulesigodi,
 you don't find them in this area.

Mlotta ukufika la
Mlotta to arrive here.

R.S.M. wo!
wo¹³

P.N. Manjena ke ubende yint'edliwayo ke
Now, ubende^{10H} is something which is eaten

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

P.N. uma ke sebedle ke lobende laba bakwattle-
After those of Hlekwake had eaten the
kwayo,
ubende^{10H}.

R.S.M. nhhe-e.
yes

P.N. uma sebedle lobubende, bayabashiyelake
After they had eaten the ubende, they [those of Hlekwake] then

R.S.M. nhhe-e.
yes
left some for them,
[those of Mlotse]

P.N. uma bebashiyelake lobubende, uma sebefiki
When they [the Nhleko] left the ubende^{10H}, and
laba, sebayabala, bathi: kungeke kwenzake
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^{10H}

R.S.M. wo!
before they [Mlotta] arrived.

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

R.S.M. wo! cha, kungatsi sekuyakhanya mpela ke nyalo.
wo¹³ No, I think it is really clear now

PAGES
32
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Naam

Subject Carolyn H. Interview
Vak

Place Efubulini
Plek
Book 5

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

- M ababudli bubendze laba labatakwa 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 bakamhleko
& Mhleko.
- R.S.M. wo!
wo'³
- J.N. lendu yakwamlotla ayibudli.
the house of Mlotla doesn't eat it
- R.S.M. kwentiwa yini, babe Mhleko?
What makes it [that way] babe¹⁰³ Mhleko?
- J.N. angazike kuthi laphokukhandeni, kubaswe
I don't know that there, when they were
umhlo, kwabe sekuhloniphaka kanyani, Kodwa
making, five and producing spears, how it got
kusukela lapho
^{inlapho}
~~respected~~, but it started there.
- P.N. Cha, buyaneno, Mhleko.
No, come this side, Mhleko.
- J.N. ya, beka ke okwaziyo.
yes, put that which you know
- P.N. e- kwenzeka nje; njobe ke kuyahlatshwa
e-[um] it happened like this, as they used to slaughter
- R.S.M. e-e-
[beasts]
- P.N. Makuhlatsiwe ke bayabizwa abantu, beze
When a beast(s) has/have been slaughtered, people are
called.
- R.S.M. e-e
- P.N. yes
Uma ke bebiziwe ke, bephuza laba bakwa
When they were called, they delayed, those of

732

ngapha, ashiye lona lapha phakathi

R.S.M. for ~~my~~ duties this side, leaving this one in the middle.
wo!

we¹³

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

R.S.M. wo! wakhile

we¹³ has put up [his homestead]

P.N. wakhile

he has put up [his homestead]

R.S.M. wakhile. He says that

C.H. he has put up [his homestead]. He says that —
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?

Mlotsa people and this, Lubelo?

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

you split? [they all burst into laughter]

P.N. awu, uyasazi siswati!

awu¹⁷, you know siswati!

J.N. Cha ngazi kancane.

No, - know only a little.

R.S.M. e-e-

yes

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

104 ububende } — blood that is cooked into a
variant; bubende solid state and then eaten.

thina?
begot us?

R.S.M. e e-
yes

J.N. ngubaba omncane ke lowo, yenate
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

wo¹³

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

R.S.M. wo

wo³

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

R.S.M. wo!

wo¹³

P.N. ya, uyabona nje njoba uke washo kapha
yes, you see, as you have said here, that
ukuthi e-alisto elikanama ngubani, ubufekazi
it [land] is not for anyone, the evidence is
nabu: lomuzi lo ngowakwaMamba; lona
this: this homestead belongs to kaMamba, this
wakwaMngomezulu; loyona nguShifu
one belongs to kaMngomezulu; that one is chief
Mngomezulu; uyedlula lo eze azowumameza
Mngomezulu; this one passes on to call people

Kwaba ukudingampahla yakho wedwa

it was ^{I because of} needing your own personal property.

R.S.M. nawuthenga kubakaMngometulu?

Did you buy it from the Mngometulu [people]?

J.N. Cha, sawuthenga kulowa mlungu loya,

No, we bought it from that white person there
nanguya eMankayane, njob'emaphuzi
there he is, at Mankayane, as farms are
ethengisa nje
sold.

R.S.M. Wo! Kwase kuwle kulipulazi?

wo¹³ 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!

wo¹³

J.N. Singene sesiyingenela laphepulazini
we enteredⁱⁿ 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 [1977].

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

103 ubaba } - see glossary.
varnababe }

loMgilya, 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 Sithakazelo²⁴, I think we explained. It is
ye. Nhleko Mgilya
said, Nhleko, Mgilya.

R.S.M. wo!

wo¹³

J.N. | loMgilya kasimazi ukuthi usukelaphi

We don't know where this Mgilya begins—

loMgilya igamelikanasi isiwa, lesi lapha kuthi
This Mgilya is the name of this liwa¹⁰ which
uma kufinkosi, kufakwiyinwele khona. Namuhla
is the one in which hair thrown. Today
|sekuthiwa Nhleko, Mgilya
It's said Nhleko, Mgilya

R.S.M. wo!

wo¹³

J.N. Noma kuadabuka ngaleyinwele ezifakwakhona
Whether it originated because of the hair which
ngeze ngikuchazele.

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

R.S.M. wo.

wo³.

J.N. kodwa ke ngingacishe ngichaze ukuthi

But I can almost explain that there is
kukhona okufananako

something similar to it.

R.S.M. e-e

yes

lalapha nanibhulela khona, nani, kwakuvele
 where you used to cut your hair, was it
 kuyindzawo lapho khona kubhulwa letinwele,
 [for a long time] the place you cast your hair
 nite imilandawo yekutsi kwakubhulelekwani,
 at, don't you have a history as to say why
 khona Plakuze nlabile letinwele, noma kumbe
 the hair was thrown there? Why did you
 ningalahli lokwembatsa, noma nibeke
 cast the hair there, not clothes or place
 lenkhosi?
 the inkhosi?

J.N. Kwakuyinkhosi yokuhi, siyawubhulela
 It was respect, that all of us were to cut
 indawonye. Hhayi kuthi inwele
 our hair there, not that you would
 uyawuyilabla laphuthanda khona, ziyowuphe
 cast your hair wherever you wanted, they
 lala ndawo yinye leyinwele, lapha sibhulela
 [hair] would all be in one place, where
 khona
 we cut hair.

R.S.M. wo!

wo¹³

J.N. e.e.

yes

R.S.M. awu cha, kungatsi boMhleko sekwele sekur-
 awu¹⁷ No, it seems as if, [you] Mhleko, a lot has
 hlobile empeleni lokunyenti, Awu sekuhlobile
 become clear, indeed. Awu¹⁷ it has become
 Wo! Asengibute: loMgilija kwakuligama lemuntfu, yini
 clear. Wo¹³ let me ask: this Mgilija, was it the

R.S.M. batakhela 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?

Zenzele people and who is Siboniso?

R.S.M. nangabe niyakhumbula njena, kulemilandowo if you remember, in your history, are there yakini, kukhona yini baninzi njend lenake any people with whom you met in the history nahlangana nabo kulemilandowo, njengebaka- such as the Zenzele or Zenzile, Zenzele ~~noma~~ Zenzile?

J.N. Zenzele?

Zenzele?

C.H. Zenzile

zenzile

R.S.M. Zenzile.

Zenzile

J.N. Cha sisengakahlangani nabo; siyogabanje

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 nabo Siboniso,

Wo! ³ or have you come across the name kukhona yini lapha ake achamuke khona

of] a person who is called Siboniso,

layimilandoweni yenu?

does he come up in your history?

112 Nsoko — a small settlement (in fact a village) situated in the South-East of Swaziland about 30 km North of Luvumisa Border post.

113 Khweza — a place situated ^{about} 15 km west of Nsoko. There is also eKhweza Secondary School in this area.

R.S.M. awu cha, sesibongile empeleni ko; lokunjama
 awu⁷ no, we are thankful, indeed. This
 bhawu vele sekuyawugcinwa emsamo
 [information] bhawu¹⁸, indeed, it will be kept safely
 le. Kutsi njeke empeleni, utsi sisi nakukhona
 at the umsamo¹¹ there, yonder. But then, sisi²⁶
 kumbe encenye lesikukhohlwako, Singabuya
 says, if there¹⁵ something we forget, can we come
 yini ngalelinye lilanga? Siwutabute
 back again on another day? Can we ask
 njeke nangabe kukhona lokunye lokusele,
 certain questions [in future], if, after
 njengoba siyatsutsatsa, sitabe sesiyabonga
 looking at this information, we find that
 I. Kutsi wo, kukanje kantsi. Ingabe nasingabuya
 further questions need to be asked, are
 ngalelinye 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 kuthi
 frequently, as stay in the fields [these days]. You
 niyabuya, nizwe kuthi sisemasimini
 may, on your second coming, find that we are in the

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

C.H. | they 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, ningashayit elephone
 to come back, you can telephone [us]

||| 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 there two places known as Umsamo: the National Museum and the National Archives.

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.

R.S.M. e-e-
 yes

J.N. kulapha kungawatshwe khona amakhosi
 it is where all Mngomezulu amakhosi⁷
 akaMngomezulu onke.
 were/are buried.

R.S.M. wo!

J.N. wo¹³
 lamukha sebathakazela ngawo. Into ehamba
 Today they thakazela²⁴ by it. A thing which,
 ihambe yenzeka ngomuntu, isigama kulaba
 over time, happens to a person, it eventually
 abeza ngemva kubese kuba yisithakazela.
 becomes a sithakazela²⁴ to those who come after.

R.S.M. wo! Awu cha, sengathi sekuthlobile;
wo¹³ awu¹⁷ No, it seems as if it's clear.
 sesibongile mpela bo Nhleko.
 We are really thankful bo Nhleko

C.H. | _____

10 ~~lines~~ — cliff, precipice.

R.S.M. anguake

I haven't heard

R.N. nguwaka Nhleko?

Was he a Nhleko?

J.N. angikamboni Indawo nje yomuntu ogama

I haven't seen him. The place for a person

lakhe kungu Ndawonye, waka Sikhonde, wakhe

whose name is Ndawonye, is Sikhonde (surname), he

lapha sigama khona, le ku Mgijisa.

has built [his homestead] at the end of our territory at Mgijisa.

R.S.M. there is no Ndawonye Nhleko. ~~They know~~

there is no Ndawonye Nhleko, ~~they know of~~

(of)

C.H. right.

right

J.N. wakwa Sikhonde uNdawonye, le lapha sigama

It's a Sikhonde (surname) Ndawonye, there, where

khona, lapho kwakuhhulelwa khona inwelo

we [our territory] end, where they used to cut

wakhile nje.

and put their [our ancestors] hair

R.S.M. wo!

wo!

J.N. akusiye wa akhekho umlando engingawu

he is not of-, there is any history

landa ngaye.

I can tell about him

R.S.M. Wo, cha, sekuyakhanya khanya, nangingawu

wo! No, it is clearer, only if I can ask

fane njeke ngibute munye umbuto:

one more question.

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

C.H. Can I ask, where is Singama, eSingamanti?
Can I ask, where is Singama, eSingamanti?

R.S.M. ngukuphi eSingamanti, eSingamantuluwa?
where is at Singamanti, at Singamantuluwa?

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

P.N. kulapha
It's here

R.S.M. wo!
wo!³

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 nawulapha
you see 'Ncando¹⁰² 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 kutema
is there {a person you know of} called
landuwo yenu, lakini njena, ligama lelichamu-
Ndawonye in your history; a person's
kako lokutsiwa ngaNdzawonye?

P.N. name, Ndawonye [does it] come up?
Sibongo anguwa kwa Nhleko?
Whose ^{Sibongo} surname is Nhleko?

lakuba Madoubeni?

in the area around Madoubeni¹⁰¹

e-e- , kedwa laba labasalekhona mbamba,
yes, but those who have truly remained,

R.S.M.

e-e-

yes

A.N.

laba engingathi nje vele bangaba bekusika
those whom I can say they had migrated
la, ngulaba base Mkhondo, nawubhaka te-
from here, are those of Mkhondo¹⁰², when
eMawelawela

you go towards Mawelawela.

R.S.M.

wo!

wo¹³

A.N.

nalabake base Sinceni

as well as those of Sinceni

R.S.M.

laba, nasowubuka ngabe ngulabasala, noma

those, do you think, they are those who
nje ngulasebabuya, base sebayakha nasebafika?
remained behind, or its^{base who} returned and settled there after arrival?

A.N.

abawelanga ke bona

they never went there

R.S.M.

wo!

wo¹³

A.N.

~~lakuthiwa~~ kuse yimbhathweni khona, masesi-
where it said to be at yimbhathweni¹⁰, when
khuluma, bathi bona kuba kulayi Nandweni
we talk, they say their place is at Nandweni

R.S.M.

wo. Bashe kutsi bona basika laptha bona?

wo³. They mean that they came from here?

A.N.

e-e- bathi basuka la Nandweni

yes, they said they moved from eNandweni

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

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.