

S. O. B. P. NHALAKO HISTORICAL ? Johano Nhialako et al. 5/3

M.N. It is a sibongo, this Mncwangu.

R.M. Is it the sibongo of the Nhleko people, or is it the sibongo of a man named Nhleko?

M.N. It is Nhleko's sibongo. xx Nhleko is a name.

xx

R.M. Is this Mncwangu a sinanatebo? //

M.N. No, it is not a sinanatebo, this Mncwangu.

xx

I. What are the sinanatebo of the Nhleko? //

xx

P.N. It then happened this way xx: the sibongo is Mncwangu. Now, the name, Nhleko, was a name. xx Then what happened was that the name Nhleko, having split - because those of Mncwangu are one with those of Phakathi.²⁶ - those of Phakathi.

xx

There was a person, Phakathi; there was a person, Nhleko; there was a person, Mlotha. Then these people split, being of Nxamu²⁷ and Mncwangu. Now when they split, xx and he became an inkosi, this name 'Nhleko' turned into a sibongo //.

xx Yet it was a name.

E.N. They asked about sinanatebo?

P.N. Sinanazelo! It is said: "Nhleko,
Mgijija,

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I am talking today, there are still some imizi of there.

Those who set off from here, kaNgwane²¹, were three emajaha, but they were already men. They were Mangoli, Nodanga and Nongogo. These whom I enumerate here, were the ones who fought the impi of kaNamba²². They were the ones too, who ate the hippopotamus, the meat of the hippopotamus.

In order that no-one should be defeated in the course of the impi of the Mamba and the Nhleko, a certain person emerged and went to the inkosi²³, and said, "These Nhleko people, why do you kill them? They are the ones who make the spears!" Having heard this, the inkosi sent a person to the Mamba people to tell them to leave the Nhleko people alone. Indeed, they stopped fighting with the Nhleko people. The sibongo of the person who was sent by the inkosi was Lulwane²⁴, the one he sent to the Mamba to say that they should stop fighting the Nhleko. Indeed, Lulwane went. The impi then stopped. The Mamba people heeded "him".

Awe, bekunene²⁵ "that is what I can we know!"

R.M. xx Awe, xx thank-you, all you of Nhleko. We have found [what we wanted]. xx May we ask to patch where we have not understood? I have not understood clearly what was said about this Mnewangu. It was a sibongo?

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The area where they were [at that time], was eNcandweni,⁵ the place which was indeed known to belong to the Nhleko. It started at eNcandweni, and went alongside the Nhlaya⁶, until it reached Ngilija.⁷ When the [Nhleko] inkhosi died, it was to Ngilija that all men would go, to cut off their hair, and to place it there.⁸

"How did the name Nhleko rise to prominence?"
 This Nhleko was a name; this Mncwangu was a sibongo. It then became 'Nhleko'. "We don't know who Nhleko's children were, we only know of this Hlekwayo.⁹ Hlekwayo fought with Mamba.¹⁰ The impi of Hlekwayo fought with that of Mamba. They fought, and Mamba was defeated. Then this Mamba went to lift up the blanket¹¹ of the inkhosi, inkhosi Mswati¹². Mswati then sent out an impi to hlaselela Hlekwayo. xx Mswati's impi returned with the cattle, those which had been taken by Hlekwayo from the Mamba.

After that, there came a great famine. Just then, a hippopotamus was found inside the cattle-byre of the Nhleko umphakathi. Awe¹⁴, they saw this hippopotamus. They called to each other, and then they killed and ate the hippopotamus. Not very long afterwards, the Nhleko inkhosi fell ill and died. Then all the people got scattered: some went as far as eNzozi¹⁵ in KwaZulu¹⁶; some are there at Mkhondo¹⁷; some went up here, past Ntubane¹⁸, and on up to eNgwavuma¹⁹, kaZulu.²⁰ As

Nhleko

Hamilton series

date : 21.03.86

interviewed at: edubulini¹

informants: Mzakayise Johane Nhleko (JN)
Mgede Moses Nhleko (MN)
Paul Borane Nhleko (P.N)
Emelyn Nhleko (laMngometulu)² (EN)
Aaron Nhleko (AN)

Also present: Jabulane Louis Nhleko
Thandekile Nhleko
Mfanyana Matsenjwa.

interviewers: Rother Sichele Mamba (R.M)
Carolyn Hamilton (C.H)

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M.N. Here, we will talk about the umlando of the Nhleko sibongo. This Nhleko sibongo was [originally] Mncwangu. xx Nhleko was the name of a person. He was born of Mncwangu, together with Mlotha³. Mlotha "was" the elder; this Nhleko was the younger..

"Mlotha was" a blacksmith; Nhleko was a person who slaughtered beasts for people to eat, and who also brewed tshwala⁴ for people "to make them" happy. In that way, they eventually made this Nhleko great. He ended up becoming an inkhosi, this Nhleko.

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J.N. njalo kunamake, njalo wabphethaya

by the way, there is make's for this home

E.N. mine tgingu Emelina Nhleko

myself I am Emelina Nhleko

R.S.M. wo

wo³

J.N. |

M.M. khawu

ngiyindvodza nje mine

khawu¹⁸, I am just a man, myself.

R.S.M. asisho empeleni kutsi uwaka Nhleko,

We are not saying that you are a Nhleko,

sesisho nje kutsi kumbe rawe njenge-

we are saying that you, as a person, you

muntfu, Sowumdzala vele.

are old [enough] already, indeed,...

M.M. Mfanyana

Mfanyana

R.S.M. wo fanyana

wo, fanyana

M.M. Mfanyana

Mfanyana

R.S.M. wo, Mfanyana

wo Mfanyana

C.H. Nhleko ?

Nhleko ?

M.M. ngiwaka Matsenjwa

I am of Matsenjwa [surname]

R.S.M. wo Mfanyana Matsenjwa.

wo Mfanyana Matsenjwa.

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R.S.M. wo!
wo¹³

C.H. enhe, that (guy),
enhe²⁷ that (guy)

M.N. mine ngingu Mgede, Moses Nhleko
myself, I am Mgede, Moses, Nhleko

R.S.M. wo!
wo¹³

C.H. and thrs, you also spoke
and this, you also spoke

A.N. | I am Aaron Nhleko
I am Avon _____ Nhleko

R.S.M. make awu...

P.N. : make¹⁵ don't you ---
wena awusa zisho wena?

F.N. you, you are not mentioning your name?
mina ngingu Jabulane, Louis Nhleko
myself I am Jabulane, Louis, Nhleko.

R.S.M. wo.
wo³

C.H. | enhe
enhe²⁷

R.S.M. na make
even make¹⁵

T.N. (mine) ngingu Thandekile
(myself) I am Thandekile

R.S.M. Thandekile Nhleko?
Thandekile Nhleko?

T.N. e-e.
yes

R.S.M. sesisele nababe
we are now left with kabe¹⁰³

115 mae - means mother, 2. also a polite way of addressing a woman who is senior to one, whether it is a biological mother or not.

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JD. 267

J.N. ya
yes

S.M. Cha, sibongile mpela bo Nhleko. Awu
No, we thank you [all] boNhleko. Awu
sesize sakhohlwa empeleni bes engimchi
we have forgotten, I have already
zele babe emagama ngoba sitatose-
explained to babe¹⁰³, I've have forgotten to ask
yatihlanganisa tetintfo, kantsi kube
Your names, because we will put these things
besingati wo, cha labesakhuluma
together, yet (if) we could know that wo³, no,
lapha ngubabe bani, lolomunye ngubabe
the one who was speaking here, is babe¹⁰³
bani.

so-and-so, -the other one is babe¹⁰³ so-and-so.
P.N. Wo, vele, ngikunika omabili mina
wo³, indeed; I am giving you both my
ami.
names.

R.S.M. e-e-
yes

P.N. e- P, Pawula, Bhorane Nhleko
ezumj f, Paul, borane Nhleko

R.S.M. wo, pawula, Bhorane Nhleko
wo³ Paul, Bhorane Nhleko

C.H. | enhe
enhe²⁷

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

C.H. enhe
enhe²⁷

P. N. S. M. C. H. J. N. C. H.

114 'we thank you', could be put as Siyabongile
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; ngiyabongile

R.S.M. Wo, awu cha, siyabanga, Utsi ke dzadze
Wo³ awu¹⁷, No, we are thankful. Dzadze²⁶
 nangabe nifuna kumbe kubona
 says, if you want to see your history, as
 lemilandvo yenu, njengaloku niyishito lo,
 you have told us here, you may go to
 ningake nifike kiona le eNational
 the National Archives you will find it
 Archives, nitawufike niwukhandze vele
 as it is [unaltered].
 unjengaloku unjalo.

E.N. Wo

Wo³

R.S.M. Sisholo nyeke kutsi nani nibone kutsi
 we say this because we want you to see
 akusho kutsi fane siyanibhebulisa yini,
 that we are not just getting you to talk for
 banifu 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, nangu lomlanduwo
 see it for yourself that this is the history.

J.N. njengami njengahlola, nje ngoba
 like me, I can check because I travel
 ngihamba kakhulu lekaNgwane, angithi
 frequently to kaNgwane², by the way, is it
 kambe usemgwacweni?
 next to the road?

R.S.M. e.e.
 yes

R.S.M. wo!

wo¹³

J.N. anshoke 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?¹¹²

R.S.M. wo

wo³

M.N. nishayele Nsoko nje nithi nifuna Dudu
you would telephone to Nsoko and ask for
Ngcamphalala, noma ningathi (Fizzy)
Dudu Ngcamphalala, or you may say (Fizzy)
Ngcamphalala.

Ngcamphalala.

E.N. yini bangashayeli ekhwezi?

Why can't they telephone to Khwezi?¹¹³

M.N. kungcono kakhulu ngalo; lento yasekhwezi

it is far better this side; this thing of ekhwezi,
nje ngiyenyanyiswa yiniaku; leyingane
I hate it because of this: these children
ngeke zikhulume lezi. U Dudu imessage
won't speak these. Dudu conveys a message,
uyihambisa 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.

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beget the children whilst there, and the children of Hlekwa then later came here?

J.N. Let us say that I don't know about these, because "they went".

R.M. xx So, it means that these, Nongogo, Mdvoke⁵⁵tane were left here, having been born here?

J.N. These, Nongogo and the others, it was they who fought in this umpi, xx It was they who "then" left. xx It was they who ate the hippopotamus.

xx
R.M. Their fathers left long ago?

J.N. They left at the same time xx Not that their fathers left - they died here. xx Their graves are here.

R.M. The children of Hlekwa?

J.N. "Yes", its their sons who went. xx Which means that I, myself, can't differentiate, but "that" those who went "called" Hlekwayo "grand-father" xx Their fathers had died already. xx For sometimes it happens that people die young. xx Its those then, who went, who ascended here - the two men - most of them, most of their children did not come back. xx As today, most of those who returned

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R.M. Will you sing your song for us?

xx

P.N. "I am afraid of you, Hlekwaoko", xx
I am afraid of this inkosi,"

J.N. "They have taken him during our absence",
xx

P.N. "I am afraid of you, Ntulini".

J.N. "They have taken him during our absence".
xx By then, we are usually very angry.

R.M. Who is being taken in this song? Who is taken?

P.N. I, too, don't know there.

J.N. We then become very angry. xx We then become very angry. We remember where our ancestors died. We, not the elders. xx It happens to us.

R.M. It is now you who feel like that.

J.N. We usually cry when singing this song. xx It then seems as if we were there, when the ancestors died.

R.M. xx We said that Hlekwaoko's children left, and went towards Lomasha; xx did they go having begot the children here, or did they

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our absence. xx They then went out, but failed.

R.M. This inkosi who said stay, was who?

P.N. It was Malayi⁵².

J.N. ^{xx} The father of xx the inkosi who begot
 Khisumisi⁵³. xx who reigned during the time of
 Mswati xx Having failed, they then ran to kaNgwane
 to report: that was when the impi of kaNgwane
 went out xx They [the amabutho] failed.
 They found xx that it was hard here. xx That's
 where the words 'He is afraid' originate.

R.M. Malayi is afraid?

J.N. "Yes" "They have eaten them during our absence!"

R.M. The emabutho say so?

J.N. The amabutho say so, being persistent. xx Arguing
 with the inkosi. xx It's not just a song: when
 you sing that one, you should know that you
haya⁵⁴ our eating the cattle during your
 absence.

^{xx}
 P.N. And we, too, sing that one. We say, ourselves,
 "You are afraid, Ntulini,
 You are afraid, Malayi".

J.N. "Hlekwapo is afraid, la-la-la".

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some xx gets left out for us. They [the elders] did not pay special attention to this. xx They have usually begun from the hippopotamus, they did not move ⁴⁶.

R. M. They had been holding tightly on the hippopotamus

JN. Because it's where there was death xx They did not move from the fight. xx They did not extend to the ripples xx Here a child was fed with this fighting of theirs xx Even the young ones know. This song which says "You are afraid, Ntulini" ⁴⁷, it's because we had eaten ⁴⁸ your cattle, xx the inkosi ⁴⁹ having gone to fetch the inkosi of Kanguane.

PN. "From" Magobhozi ⁵⁰

xx

JN xx "We remained here, and fought with those [Mamba] who were present, and appropriated their cattle". When the amabutha arrived there, we were gone. "Oh, no, don't: You are afraid, you, Ntulini!" xx The song comes from us. xx This song has something to do with us. xx They had gone to fetch the inkosi of Kanguane from Magobhozi. It means that this Mamba had divided the amabutha, xx and then left. "They ate the cattle in "his absence" xx They stabbed the remaining amabutha xx. When the [Mamba] [rest of the Mamba] amabutha "returned", they said, "They have eaten them? Let us follow them. The inkosi ⁵¹ said 'Stay'." "No, let's follow them. They have taken them during

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xx
R.M. Does it mean that no-one was installed,
following his death?

P.N. No, there never was. xx Let me explain there,
so that you may hear well. This Nongogo,
and this Mangoli, and this Nodanga, they "were",
begot by the children of the inkosi. xx They
themselves "were", not of the inkosi. xx Their
fathers were children of the inkosi.

xx
E.N. This inkosi did not have children?

xx
J.N. I will explain: it seems as if the people then lost
their brains.

xx
R.M. When this Hlekwa died, at the time when the
umsuane burst, these "were", gone who were
his real children? Without counting the children
of the children.

J.N. I don't know their names, but I know that his
blood children disappeared in the direction of
Samaasha⁴⁵. xx Whether they are in the Transvaal,
or whether they are this side among the
Shanganas, we can't tell you. xx Whether they
got finished, we can't tell you.

xx
R.M. No-one [else] had been installed after that time?

J.N. In this umlando, we don't get there. As I said,

.xx

J.N. And Nodanga. xx Even Nodanga went, having begot children here. It was he who was fighting in these izimpi. xx This Nongogo was the elder brother of Mangoli, which means that it was he whose head got soft⁴³ quickly; the young one became clever. xx He too went, having begot children here. xx It is us, , these, as you see us, having come back. xx You are talking with he who went away from here. It is him, "the one, with whom you are talking. He returned.

R.M. Oh, indeed. xx This Hlekoko, xx when "did" he die? "Did" he die after these had gone away, or what?

J.N. No, he died "when they "were" still present.

P.N. They got scattered at his death, my child, after he died. xx Let me explain it to you properly. xx I am now going to speak siSwati as you know it.⁴⁴ xx After they had eaten it xx They stayed. xx Then, the day the umswane rotted, when the umswane burst, xx the inkosi died. xx After he died, it was seen [by the Nhleko] that they no longer had a place, for they no longer had an inkosi. xx It was then that they scattered all over, and spilled [away]. xx They left having buried the inkosi,

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became deserters, and they left. xx This habit of abandoning, getting scattered, emerged from that mind. xx That of going away from this country to there and there and there. It means that the intelezi was mhlakaza⁴⁰.

xx

R.M. Does it mean that just after this animal was eaten, there was a feeling of 'let me go' that suddenly, [gripped the people], or was there a quarrel?

P.N. They never quarrelled.

J.N. They never fought.

R.M. They just left?

J.N. Just left, the lidela⁴¹. xx They did it gradually. - not that they all left in one day.

R.M. xx I think I heard my brother⁴² "here" say that there were people who "appeared" to have eaten the meat. Was there Mangoli?

J.N. That "was" our grandfather xx If he ^{had} died when fighting you people, I wouldn't be alive myself. xx He is the one who ascended here. xx Another name of his was Mokozaire xx This name was given to him here. He is the one who fought in these wars. He left, having got married, having wives, having fathered children here.

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R.M. ⊕ → these emajaha go to katulu

J.N. They went that side of the dubombos.

xx

R.M. These yonder to the Shangani³⁶?

J.N. Not to the place of the Shangani. This side of them.

○ M.N. kwazulu?

R.M. ka Tembe³⁷?

J.N. "Yes", that is why it is said ... 'those who sent out a hippopotamus to the home to do the job'.

R.M. xx Every now, they are known for this?

○ J.N. Every today, they do that. xx Then it arrived in the cattle byre. Then these ones said "u
"We are amajaha, us."

R.M. "We are eating it!"

J.N. 'For this meat is fatty'³⁸ They then dashed for it, thereby inviting trouble.

P.N. When the umswane rotted³⁹, they left.

xx

J.N. Then their minds became disturbed xx, and they

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xx

P.N. It came from the mountain.

R.M. It was a hippopotamus?

P.N. Yes. It was suddenly seen inside the cattle byre.
xx They then killed it. xx It was eaten

xx

M.N. May I request you to put it properly: it was believed that this animal had been doctored, let it be clear!

xx

P.N. Yes, you put it properly. xx This animal did not just come on its own.

J.N. It was an intelezi. xx It had come from your place.³⁴
xx Now, in ancient times, the fighting was by means of intelezi.P.N. It was your intelezi.J.N. Now, because of fear, the amajaha are difficult xx We hear that, for it "was" said that the inkosi refused "to allow" the hippopotamus to be eaten xx The amajaha did not listen. They ate the hippopotamus. xx Yet they were eating danger because of this animal some amajaha from your place went in this direction. xx Then the animal appeared. It was an intelezi.

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J.N He found ubukhosi, for people. He used to rule people, giving them food. He was then chosen to be the inkosi.
 xx This Ngilya is an area of theirs, where, after the death of the inkosi they all put their cut hair. There is a deep trench, whichever inkosi dies, we would gather together, all of us, to cut our hair there and to leave it there, in the caves on Ngilya mountain.

xx

R.M. This Nthleko was the one who was the inkosi?

J.N. Yes, xx. As you see, the people of Ngwane are lahlwa³² in a cave. In our case, only the hair was lahlwad in a cave, when an inkosi had died.

xx

R.M. This iNcandvo, is it the name of a place as well?

J.N. It was an umuzi, an umphakathi. xx. It was originally the umphakathi of the inkosi.

xx

R.M. It was Hlekwak's umuti?

J.N. "Yes".

xx

M.N. As for today, iNcandvo is a mountain at the name of a mountain.

xx

R.M. Somewhere I heard you say that an animal had appeared, and the inkosi became ill. I don't know whether you said he then died, or what, where did this animal come from?

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J.N. No, they praise this great person.

P.N. Show your feet first. They, in fact, had uigakala³⁰.
They admired his feet which "were" white. xx
xx

R.M. Now we have heard that Nhlako's surname was
Mncwangu. Now then, this Mlotsa: I heard you
say something about one being a blacksmith, and
the other giving people meat. I didn't get it here.
How xx does this Mlotsa appear?

J.N. He was, Nhlako's brother.

xx
PN They "were" begot by one bull.

J.N. They "were" begot by one man. xx They meet
[in the tinanakele] where it is said 'Nhlako'; they
differ only where it is said by some 'Nhlako,
Mlatha'. xx Yes. It isn't finished. This Mlatha's
work was to make spears. xx When we ask
each other "You are Nhlako who?" "
"I am Nhlako Mlatha". You then know that is the
house which made spears. xx
"You are Nhlako who?"
"I am Nhlako Ngilija". It is the house which never
made spears. xx
It is where we differentiate.

R.M. xx Ehio Ngilija³¹ himself, it means that he ...

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Mngcwangu";
and then it is returned to there.

J.N This 'Mngcwangu' is a siyanazelo

P.N "Yes", "Nhleko,
Mgilya,
Mngcwangu at Lawuba." 28

xx

J.N " of/for the leopard and the lion" 29.
xx "Mngcwangu who is white as is his foot for stepping".

P.N "Elephant for buffalo, you don't sleep on a cow's hide,
you sleep on a lion's skin!"

xx

I Why is it said that "you don't sleep on a cow's hide"?

J.N. It means to be up; to be great. xx You are great.
You can't wear a cow's hide xx You can only wear that of a great animal because you are majestic.

xx

I "What does it mean" where it says "Mngcwangu at Lawuba;
Covering of/for a leopard and a lion;
Mngcwangu who is white as is his foot for stepping".
There, what does it mean?

J.N It just means being happy, or pleased.

P.M. It is Mngcwangu's happiness?

- 9 Hlekwayo (variant: Hlekwayo): an early chief of the Nhleko people
- 10 Mamba: a common Swazi sibongo. The Mamba chiefdom lies west of Maloma in central southern Swaziland. Mamba was also the name of an early leader of this group.
- 11 to go and lift up the blanket: a siSwati expression meaning to make an appeal.
12. Other sources suggest that the Nhleko stole the Mamba cattle while Maloyi was abroad, attempting to fetch back Somhlolo. (SW.O.H.P., Hamilton series, edit. p.13; also see Sikhondze, B. 'The Mamba Clan of Swaziland: an Oral History', in Ngadla, vol. 1, No. 1, 1976, UBS, pp 18-21)
- 13 (ku) hlasele: to attack, invade; to go against; to go to war; to hunt
- 14 Auru: a non-influencing interjective.
- x 15(e) Ngozi: we have been unable to locate this place
- 16 kwaZulu: lit. the place of the Zulu. Swazis use ^{a variant of} the term, kaZulu to refer to the entire area to the immediate south of Swaziland, while in South Africa, kwaZulu is the name of the 'Zulu homeland' area within Natal
- 17 Mkhondo (variant: Mkhondvo) river and area around it

- 1 (e) Lubulini: area and small settlement lying between Maloma and Nsoko in south-eastern Swaziland.
- 2 laMngometulu: lit. daughter of Mngometulu (variant, Mngomezulu) Mngometulu is a sibongo commonly found in Swaziland. The Mngometulu chiefdom lies in south-eastern Swaziland.
- 3 Mlatha (variant: Mlota): a sibongo commonly found in Swaziland.
- 4 tshwala (variant: tswala): an intoxicating drink, such as that brewed from maize or sorghum.
- 5 (e) Ncardweni: the informants subsequently give Ncardweni as the name of a mountain located between present-day Maloma and Lubuli, named ^{after} the umphakatsi of Hlekoko, an early Nhekoko chief, called iNcardo.
- 6 Nkhoya: stream close to Maloma in south-eastern Swaziland.
- 7 Mgijija: a mountain about 14 km. south-east of Maloma in south-eastern Swaziland. (Mgijija is also a sinaratelo of the Nhekoko sibongo)
- 8 Swazi children cut or shave their hair whenever there is a death in the family; adults and more senior people in a 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.

said "Nhleko,
Ngilija"

xx

J.N. We don't know where this Ngilija begins. xx
This Ngilija is the name of this cliff/precipice
the one in which the hair is thrown. Today it is
said "Ngilija,
Nhleko".

Whether it originated because of the hair which
was thrown there, I can't explain to you xx
But I can explain that there is something
similar to it: like these ones xx of Mngamezulu
There is a place you hear called eMabataneni⁷⁹;
as in Dlakadla⁸⁰ at eMabataneni xx That is where
all the Mngamezulu amakosi were based.
xx Today they Th thakazela by it. A thing
which, over time, happens to a person, eventually
becomes a sithakazelo to those who come after.

xx

The apparently inconsistent orthography of this text
reflects various dialect differences among the speakers.
(eg. Mlotha - Mlotso; inkosi - inkhosi)

pp. 67-70

J.N. You see the Ncando?
xx

I Is there someone called Ndawonye in your irizandvo?

P.N. Whose mbango is Nhleko?

R.M. I haven't heard.

P.N. Was he Nhleko?

J.N. I haven't seen him. The place of the person Ndawonye, of the Sikhonde⁷⁸, is where he built, at the end of our territory, at Mgijija, xx there where they used to cut and place the hair.

R.M. Why was the hair thrown there? Why did you cast the hair there, and not clothes, or place the inkhosi there?

J.N. It was hlanipho, that all of us were to cut our hair there. xx Not that you would cast your hair wherever you wanted; it would all be in one place.

R.M. This Mgijija - was it the name of a person, or was it a mountain?

J.N. It seems as if we have already explained.

A.N. It's a sithakazelo. I think we explained. It is

pp. 64-67

xx

A.N. Arent there others that side of Mkhondo, xx "at Mawelawela.⁷⁴ xx Others are at Sinceni.⁷⁵ xx is the area of Sithobelweni. They are numerous in the area around Madvubeni.⁷⁶ xx Those whom I can say migrated from here, are those of Mkhondo, when you go towards Mawelawela, xx as well as those of Sinceni. xx Where it is to be at Yimbhathweni.⁷⁷, when we talk, they say their place is at Ncardweni.

R.M Oh, they mean that they come from here?

A.N Yes, they said that they moved from Ncardweni.
xx

I "Do" you remember, in your umlandvo, whether xx "you met, in your umlandvo people such as Zenzela or Zenzile.

xx

J.N No, we haven't yet come across them; it is our first time to tell the imilando; as we talk here.

I Oh, or have you come a person called Sibomiso? Does he come up in your imilando?

J.N. No, I don't know.

xx

I Where is eSinyamanti, eSinyamantuluwa?

xx

P.N. It's here. xx It's hidden there. x

xx

pp. 63-64

J.N. They are not here. You find them outside. xx You don't find them in this area xx Because if they were in this area, you wouldn't have to search.

P.N. You mean those of Mlotha?

J.N. Yes.

P.N. They are full here, the Mlotha.

J.N. Where then?

P.N. They are full, all over here.

J.N. No, listen carefully to what I say: they never remained in this area of KwaNhlako.⁷²

P.N. Oh!

P.M. But they never left kaNgwane?

J.N. They never left; they remained, and they were many, true. xx That is why I say that in this area of ours they too went out.

xx

P.M. Are there any other Nhlako people, somewhere where they are numerous, apart from here, xx Ncandvweni? Another place in Swaziland, got in this area?

P.N. I think that there are many at Sithobelweni.⁷³

pp. 59-62

J.N. No, I only know a little. xx Those who were begot by Mlotha do not eat ububende. It is eaten by those of Hlekwaoko, those of Nhleko. xx The house of Mlotha does not eat it.

R.M. What makes it [like that], babe Nhleko?

J.N. I don't know that there, when they were making the fire and producing spears, how it go hlonipha'd, but it started there.

xx

PN It happened like this: They used to slaughter. When a beast was slaughtered, the people were called. xx When they were called, xx those of Mlotha delayed xx arriving. xx Now, ubende is something which is eaten. xx After those of Hlekwaoko had eaten the ubende, xx they left some for them [the Mlot a] xx When they [the Nhleko] left and these [the Mlotha] arrived, they refused to eat it saying that it can't happen that they [the Nhleko] could eat the ububende before they [the Mlot a] arrived. xx It was then said "you will never eat ububende, you are of Mlotha.

R.M. xx I think that it is really clear now. Don't you remember anything else the Mlot a? xx

PN. Awee, nothing apart from this. xx It seems as if they did not go.

pp. 56-59

you need your own personal thing. ~~xx~~ We tried to buy this land - it was because of needing one's own personal property

R.M. Did you buy it from the Nngomezulu people?

J.N. No, we bought it from that white person, there, he is at Mankayane⁶⁴; as farms are sold.

R.M. ~~xx~~ It was already a farm?

J.N. Yes. This is a farm. Our homes are outside. ~~xx~~ We entered onto this farm afterwards. ~~xx~~ The homes are just outside. We bought this farm in '71. ~~xx~~ The ubaba⁶⁵ ~~xx~~ who begot us ~~xx~~ "the young one", he himself never entered onto the farm. He built on Ncardwini. ~~xx~~ These are my brothers who are not on this farm. It's not that all of us got onto [it] here. Most of them are outside. ~~xx~~ Yes, you see, ~~xx~~ it [the land] is not for anyone. The evidence is this: the umuzi belongs kwa Mamba⁶⁵; this one belongs to kwa Nngomezulu. That one is chief⁶⁷ Nngomezulu; this one passes on to memeza⁶⁸ this side, leaving this one in the middle

~~xx~~

I ~~xx~~ regarding the Mlotsa people, what do you know about a person called Dubelo⁶⁹; since you split?

P.N. Auru, you know siSwati!

pp. 54-56

J.N. No. xx It happened like this: xx it is under no-one. Let me explain; let me talk about something you will see. xx Do you see that small mountain? It was built by the Nngomezulu. It was built by the Ngcamphalala. It was built by the Mamba. The one who built on incande being under Nngomezulu, registered Nngomezulu when paying tax. xx Still on the same mountain, - the one who built, being an Ngcamphalala, registered Ngcamphalala. He registered his chief. Where, when he was born, he was being governed from there. xx It does not matter that he is in this area, because the land has its owner, but myself, I am telling about myself. I know that I belong to so-and-so. xx I am telling the truths.

R.M. xx It means that xx when you arrived here, where Hlekwahe used to stay, you found this area under the Nngomezulu?

J.N. xx We then realized that we can't come and involve ourselves in talks. xx We couldn't get into a dispute, but we know that it [the area] is ours. xx Even if there were talks, even if there came a dispute, we can say "You are disputing our thing!"

xx

I We heard that "the Nhleko" are here on a farm. xx How did that come about?

J.N. xx You know that if you have bought land with money

pp. 49-53

J.N. "Yes"
xx

E.M. It means that Hlekwako was originally here?

J.N. "Yes"

1 ~~Where~~ was Hlekwako buried?

J.N. He was buried there at eNcwani, but we can't identify his grave, but they had built "there".

xx
PN We returned in '57 xx, on the 7th January, 1957

xx
I When you returned, did you return to the land and say to the British, "This used to be our place here"?

J.N. Let me explain how it stands: this land, KwaZulu was very big and wide xx We chose to come back to our place. xx We then left that about which we had gone. We then got in under the Nguni wing.

xx
E.N. Since they came back, the area was being ruled by a chief xx So they didn't ask "Where is our land?", they just xx came here, and talked with the chief who was ruling this area.

xx
I "Can we say that after your descendants left, this area came under the Nguni people?"

pp.44-49

Mamba by the [tax] book xx not the land. xx
 It's for the Mngomezulu⁵⁸, by the book, in terms of⁵⁹
 taxation, not by the land. It's for the Ngcamphalala
 by the book, by taxation, not by land. xx Even
 Thekwane⁶⁰, because there are also^{the} people of
 Thekwane present here. It's for Thekwane,
 not by the land.

xx

Even if we had to tell the umlando here: do
 you know the place Mathatha⁶¹? xx Even that one
 belongs to the Mkhweli⁶² xx It's for the
 Ngcamphalala by taxation, not by land.⁶³

xx

R.M. These ones, having gone, did that mean that there
 was no-one among those who remained who
 could take over xx "and" rule here?

J.N. No, there was no-one.

R.M. Did these all get finished?

J.N. They did not get finished. xx Some khonzid,
 as you see a Mamba xx It means that
 they were, in fact, saving their skin, xx They
 were like people who had lost the power of
 thinking.

xx

R.M. Am I right to say, here, where we are, is where
 Thekwane was, before "the" children got
 scattered.

pp. 41-44

are the "descendants" of Mangoli. xx As you see us, full in this house.

R.M. Oh, you are of this Mangoli?

J.N. There are not many. It's the descendants of this Mangoli.

R.M. The "descendants" of Nongogo are not present?

J.N. They are not present, the "descendants" of Nongogo. xx "A few of Nodanga's descendants are present."

xx

R.M. "What happened here after these, Nadanga, Mangoli and Nongogo left?"

xx

J.N. Then wild animals remained here. xx There was not a person xx It became the land of wild animals. xx Then you people came; for it was now the land of wild animals. Then came the Mamba game hunters. xx They came to build here, so as to kill wild animals xx Then ^{came} game hunters from anywhere. They came to build. I will talk about the side of your people. xx Then on your side, just yesterday, the English people arrived xx They created taxation xx You had built here already. xx You then came to pay tax. You must "say ubo" your inkosi is, when paying the tax. Not by izwe. This izwe, if you say it's for the Mamba, it's for the

this place.

78 Sikhonde (warrant, Sikhondze) : a sibongo commonly found in Swaziland

X 79 Mabataneni

X 80 Olakadla.

66 Ewa Namba: the ewa prefix is the zunda dialect equivalent of the siSwati 'ka'; see, eg. note 22.

67 chief: original has 'shifu'

68 (uku) memeza: to call up people to perform labour, or to attend to an announcement.

6 Subebs:

70 ububende (variant bubendze): blood that is cooked up into a solid ^{state} dish..

71 (uku) hlonipha: to practice a respectful avoidance, such as of language or through food taboos.

72 kwathleko: lit. place of the Nhleko. see note 66.

73 Sithobelweni (variants Sithobela, Sitfobela, Sitfobelweni)
a hill and the surrounding area
in central southern Swaziland, about 35 km.
west of Big Bend.

74 Mawelawela: an island in the middle of the Lusutfu river, just south of Duyengo, and about 13 km south of present-day Lobamba.

75 Sinceni: a range of hills - about 17 km
northwest of Sitfobela in central southern Swaziland.

76 Nadrubeni: area about 2 km west of Sitfobela

77 Mzimbathweni: we have been unable to locate

57 yow people: i.e. the Mamba.

58 Mngometulu: see note 2

59 Ngcamphalala: a sibongo commonly found in Swaziland. The Ngcamphalala chiefdom lies north of the Mngometulu chiefdom between the latter and the Mamba chiefdom, in south-eastern Swaziland.

60 Thekwane: chief of the Dlamini chiefdom, lying just south-west of the Mngometulu chiefdom. in south-eastern Swaziland.

61 Mathatha: shopping center . . . south-west of Big Bend.

62 Mkhwezi: a sibongo commonly found in Swaziland.

63 The Ngcamphalala, Mngometulu, Mamba and Dlamini (Thekwane) chiefdoms all border on privately-owned land. The informant seems to be suggesting that the Swazis on that land all pay taxes under one or the other of the surrounding chiefs.

64 Mankayane (variant Mankaiane) town in central-western Swaziland, about 40 km south of Mbabane.

65 ukabē (variant kabē): lit. father; sometimes used as a polite form of address for an older man.

48 eaten: figurative expression for taking another's possessions for oneself

49 inkosi: presumably the Mamba inkosi

50 Magobhozi: the early nineteenth century Sotho chief who lived on the Dronoboro mountains of Swaziland, to the north-west of present-day Swaziland, with whom Samhlobo sought protection against Zwide (Bonner, Kings, pp. 27, 28, 30).

51 inkosi: presumably the Mamba inkosi.

53 Khisimjusi: alias Mbatjane II, the Mamba chief who died in the mid 1960s. His father was Bhokweni, the previous Mamba chief, whose father was Maja II Maloyi, the nineteenth century Mamba chief who 'fetched' Samhlobo was the grandfather of Maja II.

52 Maloyi: Mamba chief in the early nineteenth century.

54 (ku) haya: to sing; to compose; to allude to.

55 Mdivokotana:

56 to build: original has (ku) akha, meaning, in this context, to put up a homestead.

- 37 ka Tembe: place of the Tembe i.e. the area east of Swaziland and south of Maputo.
- 38 In Swaziland, fatty meat is preferred to lean meat.
- 39 umswane: waste found in an animal's body, ready for excretion.
- 40 mhlakaza: something which scatters or destroys, from (ku)hlakaza, to scatter or destroy by breaking up
- 41 lidela (variant: lidzela) one who feels that he or she should leave or abandon home (or other things); the umutsi (potion/cantrip) used to create this feeling.
- 42 'brother': original has 'bhuti'; a not necessarily a biological brother, but a polite form of address
- 43 soft i: has the sense in siswati of being able to understand and absorb things quickly.
- 44 Presumably a reference to the strong zunda dialect of the Ntshoko informants at the interview.
- 45 Lomahasha: border-town in north-eastern Swaziland,
- 46 did not move: ^{presumably} from the story of the hippopotamus
- 47 Ntulini (variant Ntfulini): putative Mamba ancestor, and a polite form of address for all Mambas.

- 27 Nkamu: this name is unclear in the original recording and may be incorrectly rendered here. We have been unable to trace the name as it appears here.
- 28 Lawuba: we have seen words in these languages
- 29 This praise is usually preceded by 'ingubo', meaning covering (like a blanket or clothing).
- 30 ingakala: whiteness of the foot's sole.
- 31 Ngilya: this could refer to a person of this name, or it could be used to refer to any Ntshoko.
- 32 (ku)lahlwa: lit. be thrown; to be buried or otherwise 'placed' as a corpse.
- 33 intelezi: a tree, flower or herb used to strengthen or protect a person against evil; any 'doctored' or magically treated creature sent to harm a person.
- 34 The circumstances of the interview made it clear that this remark was directed at the interviewer, Koster Sicheime Mamba.
- 35 Lubombo: the Lubombo mountains stretch across much of the length of Swaziland's eastern border.
- 36 Shangane: term used to refer to the inhabitants of Mozambique.

about 25 km south of Manzini.

15 Ntubane

16 Ngwavuma: the Ngwavuma river breaches the Lubombo mountains near Big Bend, and flows eastwards to the sea, lending its name to the area between the Lubombo and the sea.

20 ka Zulu: see note 16.

21 ka Ngwane: lit. the place of the Ngwane. The term can be used to refer to either the whole of Swaziland, or to its heart, the immediate area around the principal residence of the reigning monarch.

22 ka Mamba: lit. the place of the Mamba.

23 inkosi: presumably Mswati, the Ngwane inkhosi, whom the narrator earlier mentioned as having come to the assistance of the Mamba.

24 Lulwane: we have been unable to trace this person.

25 bekunene: . . . lit. those of the right hand; a polite form of address derived from the sinanetelo of the Dlamini.

26 Phakathi (variant Phakatsi) a subongo commonly found in Swaziland.