

S. O. H. P. NEMANO HISTORY | NEMANO NEMANO 1/2



37 Bhotkwen: chief of the Nambas and  
of the present chief Naya II

grandfather

38 Jakisandla: chief of the Nkambule people at  
Buseleni sometime in the early twentieth century

KaMamba  
KaMamba

J.D. Kanga kept laba bakamba  
Before the Mamba people come here  
la nanakheph were bakamba  
where were you Mleko settled?  
Namkuph?

M.N. Seta nenkhosi Ebuselen<sup>30</sup>  
We came with the King from Ebuselen

J.D. Chubeka babe usance nye wena  
just continue telling babe, I don't  
uchubeke angah kutlho were  
know anything, just continue  
uchubeke

M.N. Inya Seta nenkhosi Ebuselen  
We came with the King from Ebuselen  
babe, Manje-ke Sase Palahwa  
babe, they we were born and brought up  
tane la, Subanthwana  
here, we are young born by the old  
Petalwa ngabe labanthu  
people who came with the King, from where  
labeta nenkhosi labachaba  
we ogabuka - 'ol  
lasatgabuka khona

J.D. Kwakunqubani nenkhosi  
Who is that King with whom the old  
labeta naye labachaba  
people came here?

6 habe 7 see glossary

7 chabuka 7 see glossary

36 Buseleni: area in a cove of the Nkhondro river, about  
16 km south of Hlatikulu.

4N Ngu Maja awu Angphambanals  
 It is Maja, I am mixing  
 Ngu Maja & Maku same name waka  
 my chief is Maja, I of Nheko  
 Nheko, inchovura ngu subanga  
 the inchovura is subanga,  
 Mavuso  
 Mavuso<sup>35</sup>

4 Ishoko

MN Ishoko, Iya Akhulume ngani  
 Ishoko, yes but what did we talk  
 Kojwa  
 about?

Ngunumusa wa Mavolovolo name  
 I am the son of Mavolovolo, my  
 Mkhulu wama ngumbuli, ungata  
 grand-father is Ibuli, No he is  
 ngu Sachabala, Iya kurye velo  
 Sachabala, yes [There seem to be a confusion]  
 Ibuli, inchovura yaku Mamba  
 Ibili, the man of Mamba

3 Yuma-ke, phudza fula kuti  
 stop, let him ask again to  
 ubutem  
 be clear

JD Machomukapiti - ke name baka-  
 where did you Nheko people come from  
 Nheko, I am here  
 as you are here [place of origin]

MN Sinyatalwane ture yala  
 we are intalwane of here at

4 Indvuma = the assistant of a  
chief or king. See glossary

5 Intakwane = means the generation  
or descendant of a  
person or animal

34 Sibandye: a Swazi sibongo. The Sibandye people  
are mostly found in the far south of Swaziland near  
Lombodze.

35 Navuso: a Swazi sibongo, according to Kuper (p. 233)  
the Navuso are lamTsabuko.

JD Ilauncala up: Mhiko ngokubuta kute  
we will show Mhiko by asking you  
Chufe wakho ngubani nawe  
Who is your chief, your name and  
unigubani. Ubutho lakho  
your libutho?

MN Mine ngunguMandanda Mhiko  
I am Mandanda Mhiko

JD Ubokhuzuma up: Sakhulu  
Just talk slowly

MN NgunguMandanda Mhiko, akuvakali  
I am Mandanda, Mhiko, is not clear

JD Cha kuyevakala  
No, it is clear

MN NgunguMandanda Mhiko  
I am Mandanda Mhiko

3 O. Bantkhwabani ubuta Sakhulu  
Oh! Bantkhwabani, he is asking for your  
Sakhulu phela  
Chief

MN Sibusani, akulu Mbatlane  
My chief, isnot Mbatlane, <sup>32</sup> my brother  
njini abali wo kochwa akho  
in law? Oh, but we should be present  
lompana losaphona, a unithwana  
mfana<sup>3</sup>, the chief of Mbatlane  
Mbatlane we nguMbatlane  
Oh it is Mbatlane  
saphona  
No

3 Ngumhaka  
It is Mhaka<sup>33</sup>

1. Libathfo 7 See gossing
2. Buthwobama 7 lib means my childless. it could mean both biological and son biological childless as a sign of responsibility of an old person.
3. Mfema - means a boy but can even be used to refer to an attendant. It could also be used jokingly.
32. Mbatshane (variant Mbatjane): there were two Mba ba chiefs known by this name, Mbatshane I reigned in the nineteenth century and Mbatshane II in the twentieth. The latter was the father of the present chief.
33. Maja: the present chief of the Namba people. (Maja was also the name of a <sup>late</sup> nineteenth century Namba chief).

1. Li - the idea of gossiping

2. Li fu shu li means my  
childhood, it could mean  
both biological and non  
biological children as  
a sign of responsibility of  
an old person

3. Ma shu means a boy but  
can even be used to refer  
to an attendant.  
it could also be used jokingly.

32. Ma shu ( was not Ma shu ): there were two  
Ma shu chiefs known by the name, Ma shu  
I ruled the Ma shu territory.  
Ma shu II is the mentioned the latter was  
the father of the present chief

33. Ma shu the present chief of the Ma shu people.  
Ma shu was the name of the late present century  
Ma shu chief.

PAGES  
72  
BLADSYE

Croxley

Exercise Book  
Skryfboek

87- 44/20 x 215 mm) unrovere

Name: *Nhleko informants*  
Subject: *at Ngud zuni*  
Place: *southern Swaziland*

Faint Ruling with Margin  
Druwe Linsering met Kantlyn

JD. 328

*B. Buthe* / *back*

Nhleko

Hamilton Series

Interview with Mandand Nhleko et al.

14.10.85.

Original transcript translation

41 pp.

Hamilton et al  
14. 10. 1985

Nhleko

Nhleko History  
MANDANDA NLEKO ET AL.

TRANSCRIBED AND TRANSLATED  
BY J. DLAMINI (1985)  
ANNOTATED BY J. DLAMINI  
AND C. HAMILTON (1985)

laba labase bacabana salabaka  
with the name of the quarried with the  
Mamba, mykanya bakpa la  
Mamba people; the year when they  
ngabo

JD Kumba kukhona lomunye longamlelele  
May be someone can help him as  
la ngoba abuta nje kuti akubhe  
be as a person who is not that  
yim labappa bacabana salabaka  
are they not the ones who quarried  
Mamba? Subali

3 Awu ayate yekhos, some nguncane  
I don't know you are <sup>young</sup> <sup>amali</sup>

MN Kuyakuba ngabo kuyafanekisa  
I could be there but am not  
nje nkhozi !!  
I am not there

4 Kuyho kuti wena muthpwanami  
that means my child, may be you  
enkenye sususela kapha ngoba  
may that be a name of a person  
kuyasho enkenye kuti kuya  
the first child people  
kulaba labadzala yini bakucela

JD e - Ma ke

4 Yebe - Ke muthpwanami laba  
you my child those who

MN e-e Ngobu laba labakhandowa  
they say that there are some people

JD La -  
Lava

MN e-e Ngulaba kakhwaba - Ke  
yes they are the members

JD Lase bahamba suni kuya ka Zulu  
When did they left for Zulu?

MN e-e Amloka wabo usake! nyo.  
The Mloka<sup>13</sup> is here at Englandwin  
Englandwin, mlakq. candwin  
It is here at Englandwin. I would not  
ngete ngati-ke ngoba namu ngenzi-  
know because I was not here  
Sengakatalwa ngengumthwava.  
I am sorry

JD Koolowa nawura labazala baki  
but if you hear from the old people  
base baya suni leka Zulu, abasawa  
they say when did they go to Zulu.  
Yini laha npha phela mkhonziso  
what reported that here because you found  
bakho nune namfika mlabaka -  
they settled, when you came with  
Mamba?

The Mamba people

MN Ngitawwelo ngichaze abaki, nginemanya  
I will explain to you the old man - am  
nye ikhosi? ngitawwazela  
I know about it, I will explain to  
lowe kusini. Kutsi akusibo  
this is because that are they

13

of Uluakata 7 lit. fishy. According to Doke, and Vilakazi (p. 464) it is also a place of importance where important cleansing ceremonies are carried out. Uluakata is also a Swayi sitanga and numbers of Uluakata people live with the Uluakata chiefdom.

40. Uluakata: a mountain between present-day Uluakata and Uluakata, so named after the Uluakata area, of the early chief Uluakata.

JD Uyasah lesabe  
Do you know them?

MN e - e -  
Yes

JD Kutawani kubo  
What is the name of this?

MN Kutawa kubo, Mgulu, mine baka-  
It is sawt kubo, Mgulu, mine baka-  
Maollizuluka, I am - ke achabo  
Maollizuluka, we are not of  
laba baka Maollizuluka  
Maollizuluka

JD Kushe kutani kutani mine baka-  
What is the meaning of  
Maollizuluka  
Maollizuluka

MN Awe ngoyphela - - awe ngoyphela  
I stop, I will laugh, because  
phela mine ngoba tano kasabo  
we are not of Maollizuluka. I don't  
labaka Maollizuluka. A angath wena  
know wena <sup>12</sup> kutawani because  
we kutawani ngoba be nabo kasabo  
if they were here they would be better  
Sebabuya ka zulu - ke bona fute  
they come from ka zulu the people  
Kulabo.

JD Bahamba mine - - kayaka zulu  
When they left for ka zulu  
angath uter naba khavuya la  
What you say you heard them here?

12) Wam. Wakarusa. It is part  
of the Kwanatale for the Algon  
people but it is now used  
to respect anybody. I see  
Cammbers

MN

e -

J.D

<sup>eye</sup>  
Laba savachala  
The old people

MN

laba savachala, tanyo kutalwa  
The old people we were born  
la here

J.D

metakwe la  
you were born here

MN

Mkhosi

J.D

Kuto bakahlake libesakhona.  
Here there no Nhlake people here before  
la ngaphambili

MN

Bakhona kona kawa-ke asaba--  
there were but we don't -  
bakisi nje ngakuti abonyo, ngoba  
they are just Nhlakes because of the clan names  
nangq' umkhona wabo nje ngale  
because here is their case that is old  
kuMgqiza la, asi. labe ke babodwa  
at Mgqiza here, we -- these are different  
kuna kela ninkhosi njobo sika  
we came with the King as we are here

J.D

Abhlangini kamanatelo sena  
is you kamanatelo not the same?

MN

Syablangana, khambi tyashlangana  
it is showing as the parts but these  
koolwa  
are differences

MN' Awu asah-ke ngoba Sabanthwana  
We don't know because we were still  
natsi babe  
young babe

D' Lelenye-ke unxanyo yalabanatelo  
What does the other part of the  
isho puteni lokuter Mhleko  
Ananatele means, to say Mhleko  
Mguleya  
Mguleya

MN' Awu nangate ngati-ke  
I wouldn't know Muthfwanakethu  
Muthfwanakethu indzabuko  
the indzabuko  
yalabadzala laba, ngoba  
of the old people because  
ngabakhanitza namu bakhona  
I found them there  
Koya letnanatelo bakhona ngati  
But the Ananatele of there I  
tona nje masibonga kulaba  
know it only when we praise  
labadzala ngati sata ngoba  
to the old people, we wouldn't know  
Sabanthwana Mhleko  
because we are young nkhosi

D' Mame angwa kabhe Mhleko  
I don't understand quite well Mhleko  
uthe wena amsi sata nkhosi  
you say you came with the King  
here

10 M. Ufwanakithfe means my mother's  
student, but it is sometimes  
loosely used to refer to  
anybody as a sign of  
close friendship.

11 Nkhos - it is a disanatele  
for the Ilamini people  
~~that~~ or salutations for  
~~members~~ members of the  
royal family. But it is  
now used to respect anybody.

39 indzabuko: the place where they dzabuka a fine  
glossary

10 Muthwanakethfu means "my mother's  
child", but it is sometimes  
loosely used to refer to  
anybody as a sign of  
close friendship.

11 Nkhosiyat is a Swanatile  
for the Swami people  
~~but~~ or salutations for  
~~members of~~ members of the  
royal family. But it is  
now used to respect anybody.

39 indzabuko: the place where they dzabuka d. see  
glossary

awulali ngehugogo <sup>hand bag?</sup> twesgu,  
the skin of the <sup>hand</sup> bag, you sleep  
ulala ngehugogo twesgu twesgu  
with the skin of the <sup>hand</sup> bag  
Nhleko Ngehuga Ngawangu  
Nhleko, Ngehuga, Ngawangu who is  
lomplophi nehungwa takho  
white and his feet of walking  
tokunyatseta. ngyaphaha takho  
it ends there

D. Ungasibayela yini ye Nhleko  
Can you explain to us Nhleko  
kuba kutani Ngehuga kusho  
that what is meant by Ngehuga, what does  
kubani noma kwakubayela  
it mean or it was a name of  
kumuntshi; noma kwakubayela  
a person or what it is, and the  
nalenanale nje kuti awulali  
tenanalelo that you don't sleep  
ngekuba, ngehugogo. kumuntshi  
with what, the skin, and what, what  
tsho kubani le kubaphi?  
what does it mean, where is it derived from

MN Wo Ngehuga kumuntshi  
Ngehuga was a name of a person  
kumuntshi kuba kwakubayela  
who was <sup>also</sup> named Nhleko  
Ngu Nhleko naye. e-e  
yes

JD Wentani yini  
what did he do?

5  
muthwangan. bababab bawelo  
muthwangan, our father were born  
bababab bawelo bawelo bababab  
there, and we were born here  
la

JD Kwako Kwabakhona yini kulwa  
was there ever any fight between  
enkhakam bababab kumamba  
the Mamba people and the Nhlako  
nebaka Nhlako  
people?

MN Chai  
No

4 Zange sekube khona

No, there was never any

JD ingabe ngubani lofuthwala  
who could remember the hnanatelo of  
hnanatelo bababab kumamba  
the Nhlako people all of it from  
up kulaba phansi kutsi  
the beginning up to the end, it  
kutsiwa Nhlako base, yes  
is said Nhlako and what  
kutsiwa?

follows?

MN Kutsiwa Nhlako, Mgqilifa  
It is said Nhlako, Mgqilifa  
Mgqilifa kumamba, netumawo  
Mgqilifa who is white and his feet of  
inkhe tokumamba. When  
walking, you don't sleep with

8 Muthuvanam & means my child.  
It could mean a biological  
child or any child, as  
a sign of responsibility of  
an old person.

9 travanatilo & see glossary.

travanatilo - head stamp; temple cross stamp

44 Mabhulukwane: area and stone, just east of and close to  
elphogane - Sibokela road, near eLinceni. The name  
refers to the original white owner of the stone, who  
wore odd trousers (libhuluka).

45 Ntjufukati: site mountain in the savanna, west of  
the Lubombo, 2 km. north of the Ngwenema L.,  
and about 18 km west of Nsoke in south-eastern Swaziland

46 Singamanti

47 Sifuntaneni: area about 12 km west of Nsoke along  
the Nsoke - Maloma road

17

Kakhamye kutar Maloyi nkeetse  
 It was clear that Maloyi, they took the  
 tunkhomo nemankhomyare tunkho  
 cattre and the calves also, but the  
 angatar baka Mhlike, bakteetse  
 the Mhlike people, they have taken over  
 nethathole baka Mhlike tunkho  
 calves the Mhlike people all, therefore  
 myesuka-ke Maloyi nyahlonna  
 Maloyi arrived and went to fight  
 nyawuhlasela baka Mhlike  
 the Mhlike people

5D) Sebakuphi bababaka Mhlike?  
 Where were the Mhlike people?

3) Bakhe nako phuse Ksaba  
 they are settled there below the mountains  
 nako ngaku Ndawonye  
 there at near Ndawonye 42

5.1) e e

3) Lakutsiwa kuku Mgulifa khona  
 where it is said to be  
 angwa-ke kapho kutar  
 I don't know where it is, they left  
 nasibesuka asabablasela  
 where Maloyi attacked them, they  
 Maloyi babaleka babhekaphu.  
 now they are going to Mhlike  
 laba baka Mhlike  
 people

5) Bale Educeye  
 they are at Educeye 43

42 Ndawonye .

43e Sinceni: area around the mountains of the same  
name about 35 km south-east of present-day Manzini

JD Kephha kuteni nyasaba Maloyi  
but that Maloyi is afraid, what do  
basha kuteni, isho kuteni  
they wear, what does the word  
Lungoma mean?

3 Kangath ngoba namu Lungoma  
I don't know because I don't know  
nyamkhanche njo Reyi hlatshelwa  
the word being that Maloyi  
Kutisi nyasaba Maloyi batathleke  
is afraid of the Hlathleke people, they  
batsetse hukhange kMaloyi  
have taken the cattle from Maloyi  
angekho, bafike batsetse  
what, why, they came and took, and took  
batsetse neMafole, wase  
even before, but Maloyi invaded  
Maloyi nyabavumbetela  
that place and the English  
Sekukuka mphu - Ke  
started

JD WO

3 nya

JD Naseyuka, mphu Seyeswa  
When the English started work at  
ngulabaka Mamba  
started by the Mamba people

3 Seyeswa ngulabaka Mamba  
it was started by the Mamba people

16 Amplex 7 die gladios

Wo, yini-ke leyo? Do halle  
 batsetse nemankhonyane, wo-  
 they took away...  
 awo, yini labayi bakaMhleko  
 wohlo - Yesaba Maloyi,  
 batsetse Kingekho, batsetse  
 they took them away... they took  
 nemankhonyane, wo, awo  
 iyesaba lekhosi yethu  
 wohlo, iyesaba Maloyi  
 batsetse, yelaba bakaMhleko  
 wo-awo iyesaba lekhosi  
 yethu wohlo. Yesaba Maloyi be  
 batsetse nemankhonyane  
 wo-awo, yelabayi bakaMhleko  
 [END of SONG]

- 50 Ufanele Kuyath Mamba Lindzaba
- 3 Ngath bengokha nye Kuphela

15 Wc aw 7 ~~xxx~~ exclamation words

Sungoma  
the song started

4 Azar get subtitle, ngoba abanyat  
we should ask because we should  
lokuta kutawutani  
know what to say

JD Ngubani loyayathko sungoma  
who knows the song, who can sing  
loiyayathko njo kutu baye batse  
and say they say say but  
batse noma kumbale Mamba  
Mamba could know it?  
angayathi?

4 uyayath veki Mamba  
Mamba know it

MN loiyayathko njo - -  
I say - -

3 Sungoma  
the song

JD e-e- nkhozi  
yes nkhozi

3 Wo nguyayath  
oh I know it

JD Wentu Sakunhlabela njo nkhozi  
just say it nkhozi

3 [the Song] Uyesaba Maloyi, Batelli  
So afraid Maloyi, they took them  
Sungakhe, iyasaba kunkhozi yethu,  
when we were away, our songs afraid,  
Wokho, yele bayi bakaMhleke  
where are Mhleke people

3 Che phela babuta. Kuru a ne  
ho the one asking from inside the  
bakathleko, mine angunge - lapho  
pepe. I am not a student.

MN e-e- ehe, akusibe laba  
ye, aont not those who took the  
labathfumba to Khomo tikhosi  
Cattle of the King.

4 Asah muthwarami lapho nakutawa  
I don't know my child what they say  
batalla singekho yela bayibaka-  
they took them when we were across you  
thleko, asah-ke tane baluyika-  
the people. We don't know because  
talwa, kikhote bengoma upe  
we don't know, we found  
muthwami seykhathelwa.  
the song being sung by my child.

MN Kube nangempela  
it is really

4 Kutawa bayisaba Malay  
it is said they are afraid Malay

MN ehe khosi  
I am not a student

4 Saungakatawa-ke tane, tane akhanga  
we don't know, we found the song  
nye seykhona muthwarami seyvuthfida  
already existing my friend:  
bengoma

JD Nase Mbuta mine pater uenbelapli  
when you ask them they say low was

# Mabizi, the Mamba chief in the time of the Swan King,  
Somerville

labacabana malaba bakathamba  
who travelled with theamba people  
enkenye-ke mathpwaam, aengathe  
may be we were not there, we are  
tengo lungakatalwa  
not here

5D Kutsi nje pese nwa make kutsi  
May be we heard of them that they  
sphamba kanjani kanjani, ngoba  
that is coffee, here because  
mathfo longkhalumake akusyo  
that we talk about is not anything  
yankhe lowuykhandzelo. kanye  
the same as other things you just  
nye nwe ngala badzala kutar  
has from that people that things  
kwahamba kwabanye kwabanye  
were like that and that

4 a. auyatei kute ymathpwaam  
Let me say there is nothing my child  
lungkuwaka kutar bacubaruswa  
it is not that they travelled because  
epni ngobe sup hwe nje  
the same as other things  
sabahlabela lungama, kanye  
the same as other things  
kuphela auyatei-ke nayo 14  
as you know the mathpwaam  
ayincabansa epni mathpwaam kase  
actually what you are saying  
ayitani vele?

144 Manda / process / of / the / interview

child of the king. The recent English reported a  
process process. In this case, the term seems  
to refer to the Manda person present at the interview.

49. Mawewe

50. Idabazewe: probably the father of the present chief  
Tsekwan of the deVernest district of southern  
Swaziland

51. edidzani - area just east of the Mbulungwane  
road junction in southern Swaziland, under the  
late chief Nyezi, now under

52. Zimale people:

kwembesane seynumbonyelo manzo  
kwembesane having covered and  
kesitso mbe, bakaMuka la  
covered all sides. They came here  
synfi, bakaMuka la, synfi  
synfi, the same here synfi  
synfi, baze laba bakaMuka  
synfi, the Muka people  
babaleke la.

J.D. Sexoury kateela emva kokudlwa  
you are taking it from after the cattle  
kwethukhomo babe?

5 e-e-e-ke batawuthukuteela thona  
yes where they got angry and said  
batsi katele likhosi yesaba  
is this kang appeared?  
yini na

J.D. Kuthukuteela laba bakaMamba  
The Mamba people got angry

5 Kakhulu, la akwakhule thona  
greatly, where the house was built  
kulomthi wakaMamba, uyabona  
of the Mamba people, you see  
ekhumbutha?  
at Khumbutha?

J.D. e e  
yes

5 Uyabona, kesitolo lofutuwa  
do you know the stone called

19 Lumbesane & the meaning of this  
word is not clear but it  
possibly means something that  
covers or attack from all  
directions

~~20~~ ~~but~~ & see glossary

20 yumpi is a saying meaning  
death

Wase utsi leMaloyi - Ke hawu  
then Maloyi said, oh my child  
Muthwanani, waze wacecha  
you finish the Mamba people why?  
Dive Saka Mamba ngam.

Wachamuka - Ke Maloyi e-  
then came Maloyi, where they started  
lapha asho phona - Ke kutai  
to say 'Maloyi, they are afraid'. He  
baka Maloyi bayisaba lenkhosi  
king, but they then said they took  
Kochwa base basho batar

batrolle, singekho, ingene. Ke  
then while we were away, then it  
ngoba phila shagawiki Sabhona  
entered because the fighting zone  
Kuyatwa kutai shawhlangaya  
was known, that it is going to  
lapha ingene atsi - Ke Maloyi  
attack there, it entered and Maloyi  
ngenani ngala, sine - Ke  
said enter this side, you enter  
Chamukani ngala, le Ayata - Ke  
this side, then it, came in full  
silungulela Manje la  
force, they come, when they came  
batawuchamuka nabachamuka la  
they found us, we  
bakhandze kuni, kuni

malaba bakathleko le, Mani  
people, Oh my god, I nearly  
nkosi yam kutai angam khumbulo  
remembers the person, and again a dark  
phundze futai kutai khwishi  
cloud heavy before me.

MN Awo -  
oh

5 Awo kancane nye nakethye  
Oh nearly my brother and the Mboko  
malaba bakathleko kuge  
people, till the name come, that  
kushaye leligama kutai  
they have taken them while they were  
batolle bangekko, kule  
away, at is at khumbutha, near  
e khumbutha lapha ngasitolo.  
The stone of Malumbukwane. The  
ka Malumbukwane, labakathleko  
nkoko people are there, they became  
bale : bapika bajiya khona  
strong there  
bajiya siteliga lapho ngobe  
they were very strong there because  
nalona lobeuka limpho,  
even the ~~people~~ <sup>people</sup> came, they came  
bachamuke, ngathaye, bathamuke  
from ~~the~~ and the Mboko people  
bakathleko ngala nangala.  
came all over  
Chushu yimpi lobuba

10 Chusku yampi lobu-ba, it is a  
Paying school where Stabing is  
the amphi

53 Kibutha: area along the Hlathekhalu -  
Sitobola road about 15 km from the latter

Kukhona Si -- labaka Bengile.  
There is -- the Bengile<sup>52</sup> people  
iya.

Yes

4 - - -

MN e - e - Kukhuya oye ngoba kukhuli kithili  
yes the problem is that there are two chiefs

5 Bhokweni Napika malababaka Mleko  
where Bhokweni came with the Mleko

MN iya

Yes

5 Ngunaba baka Mawewe

It is the Mawewe<sup>49</sup> people

Awu bekunene kuyakhohlwakala

I just forget bekunene<sup>12</sup>

lona nje ukanye sabo Ndaba -

that he is together with Malabazwe<sup>50</sup>

zwe ukanye na Nangu. walapha<sup>51</sup>

is together with that one at Eludakeni<sup>51</sup>

Eludakeni (Belwakte)

Belwakte

Manjena ngeke akhona ngoba

it is difficult for us because we don't

loku asisamath lomunthfu lomogala

know the old person, who was

libengunyana asipheliso, Kodwa

unhuyi yes, but our King Bhokweni

lowakutsi Bhokweni asu Manti

We know because at the time

njengobe nakhatari abuya

when he came with the Mleko

bebaphethwe ngubakabani laba  
 who was ruling the Nkike people  
 baka Nkike, Nabale Ebusebeni  
 when they were at Ebusebeni, where  
 bona bebadzabukephi  
 were they originating from, were they  
 babe Mdzabu yini Ebusebeni noma  
 originating at Ebusebeni or or they are  
 ngi Makhandzambili. Umlando we  
 Makhandzambili. Such history that  
 nje lonjalo kule mbanda  
 really, according to your knowledge  
 Namwa nina. Kulewa laba  
 it is said by Nkike people at Ebusebeni  
 baka Nkike khona le Ebusebeni  
 long they arrived, under whose rule  
 be baye kanyani baphasa bani  
 as they came with Bhotweni here, were  
 sebata na Bhotweni lapha nje  
 chief the first then under whom or  
 ubalsale phasa bani noma  
 they were under Bhotweni even  
 babevele baphasa Bhotweni  
 there  
 khona le ?

MN Lapha esikhuleni sabo man  
 I am not sure about this chief  
 angasandzi kakhle ngoba  
 because there is Fakisandza  
 Kukhona Fakisandza

17 Mathiaschewsky & sea goshawk

10  
2  
MN Lenzawo kutawa kusithfwakati  
The place is called Mtsithfwakati

JD Mtsithfwakati

MN e - Mtsithfwakati  
yes Mtsithfwakati

JD Bachamuka, khona labakaMhleko  
Is not the Mhleko people come from there  
Kukhona labachamuka khona  
are there any other come from there

MN Cha - zange ngwot  
No, never heard

JD Noma kukhona labaya khona?  
Or some of them visit there?

MN Bakhona nje lesibakhona  
There are some there, who were  
labavelo bakhona lapho bangesha  
there across the river  
kweNgovuma, bakaMhleko - ke  
the Mhleko people. Makwenya and  
labo. BaMakwenya wena sibah  
others my brother in law, our  
labakutsi labanye labale  
family people who are there

JD Manye keshawucela - ke BaMhleko  
Now we want to know what  
kutsi njaba ntezi bakaMhleko  
that is you say the Mhleko people  
bachamuka le EBuselem sebata  
come from EBuselem<sup>30</sup> and came  
la na Bhokweni, EBuselem  
here with Bhokweni, a Buselem<sup>37</sup>

48 Ulasuma: probably the Ulasuma river, which rises  
north of Ntlangano and flows down and, leaving  
much of eastern Swaziland, to reach the  
Subambo Mountains at Ingwanemapoort

3 Nase bacheswa ngaMaloye  
When they were attached by Maloyi, after  
akhandoga bakesee bokhomo  
by bus found that they have taken bus  
tuthe  
Cattle

5 Basebuceni, lapla ngako  
They are at basebuceni near  
Mabhubukwani, lapla ngakosi  
Mabhubukwani. <sup>44</sup> near the store.  
tolo

J.D Chubeka Mamba, ngulelele  
Cattle Mamba in the morning

3 Awu serengidzile sekuti  
I am the only one who has a cow, that  
lokunye, bingogaphundze  
I can say again. Therefore I am  
ngokbulume ngako serengidzile  
though, it's not here, it's  
khona lapla nji ngokwath  
I know  
kwami

J.D Entthfuthfukati kukuphi lapla?  
Where is the place called Entthfuthfukati  
Kutsiwa kukuphi  
I am not sure of it

M.N Esinye Manti <sup>46</sup> Caphurane <sup>47</sup>  
at Manti, Caphurane

J.D Seligama Kutsiwasu?  
What is that name?

9 8 64

- Mgwango - le Mhlopho, kuzala  
 Mgwango... you said you  
 Rimbukela, Siphelala, kapho  
 than that on the first, etc. at school  
 Minko, amabonje make  
 Mollay, S. C. you have molla
- 4 Ngath Salakata... muthlwanani  
 Siphelala... muthlwanani
- JD We... kakhakhabho...  
 the one about... this one of your husband
- MN chupela  
 kakhakhabho
- JD Setai babanywa batwini?  
 how did they say they are married?
- 4 Bata kutawa Mhloko, Mgwango, Mgwango  
 they say at school, Mhloko, Mgwango  
 lomhlopho... kakhakhabho...  
 Mgwango... you of  
 waka Mgwango...  
 blanket of a...  
 ngumunye, ngumbathwa ngubabali  
 but colors... people?
- JD Kushe kutawo - ke loko  
 what color that was
- 4 Amaty phela kulabanyo base  
 different... [kakhakhabho]
- JD Kushe kutawo Mhloko?  
 what color was Mhloko
- MN Kushe kutawo, Mgwango ngubabali  
 it was... that they say  
 bata oha wena muthlwanani  
 no my... color

98024

- Nya Alumbaka Kakhulu, Nobe  
 baberisa lea Saka Khleko ayat.  
 5D Nyaabanga, bybe  
 5 Nyaaphela Khona Laplo  
 5D Kulawaru - Ke, Lyaarataho ?  
 MN Kutawa Khleko Ngulija  
 5D Awami - Ke, Kabe, uter Ngulija  
 Kwakuligama Lemhalepa,  
 MN  
 5D WC Okubeka - Ke  
 MN Ngulija Ngawanyo Lemhalepa  
 5D Lemhalepa Lemhalepa Nymbasa  
 MN Kukhomba Kaba Kwakuligama Lemhalepa  
 3 Kula Babhokho  
 MN Nya Kula Babhokho

93 10. - 20



- 4 e e Bahlangana lapha kutawa  
 ya. They must be at a point Mlotan  
 Mlotan Sitaba Mgulifa Mgawange  
 Sitaba, Mgulifa Mgawange
- J.D Wo nabo kutawa Mlotan  
 it. They are also called Mlotan  
 Mloga dikhumbukhumbula liantya  
 Can you remember the Mlotan  
 Mlotan ?  
 are ?
- 4 Angah goma ngogga dikhumbula yoni  
 dikont kwani sitaba i con rucumbant
- J.D Kopwa utiani  
 wlat chelipon wany
- 4 Kutawa Mlotan, Sitaba, Mgulifa  
 it is said Mlotan Sitaba, Mgulifa  
 Mgawange lamklopho, sitaba be ke  
 Mgawange uti wabito, ut mee to  
 Bahlangana lapho malabaka Mlotan  
 here with the Mlotan one  
 Mnthwarani  
 Mnthwarani
- J.D Sekule ledinye lemhlangana nase  
 is. Here are other "shango" de which  
 Ribonga  
 you are related
- MN Awu sekule ngaphandle kwaleso Mlotan  
 no one except the Mlotan one
- J.D La Ebubendzi utai lobubendze  
 here at the south. you may know  
 buMjani, ababulili bubendze  
 is the brother, don't the Mlotan

9 6 0 7

54 Bukendze: a road or flow made of cloud and  
entrails

Ngelomwatele, noma

MN

Yebe picha kutuwa nabo nje  
yebe  
Kwasekumane sekona laba  
only the old people stayed there, they  
labadzala, sekusike sekayagaye  
did a young thing  
kateri laba koma kutuwa sekuter  
get there is that they ate the  
base kolla buboche.

JD

Sebuolluwa ngulabaka Mloten  
It was eaten by the Mloten people

MN

e - e -  
yes

JD

Ambuolli nino buboche  
Don't you eat breath-spirit?

MN

Sewu yahurula - ke lowakhorra puti  
Then he was surprised, one of them  
lowuruye

JD

Ukhehluwa kutuwa nje weya Muthwanani  
He failed to tell you Muthwanani that  
kuteri bakanye malabaka Mloten, baolla  
they are one with the Mloten people  
kanye kanye

JD

Kuteri make bahlayagayapha ka  
That matter about the, meet with  
esana kwere you  
He is a white one

bangababili ehe bangababili  
they are too up there  
bati lokuta aena ulali syengbo  
they don't know that one person used to be one  
yakho weclowana yumbathpor  
blanket down, it was too high  
sigubabili, ngerepanga nye sabali?  
Am I wrong my mother in law

JD Atukagany lupho make

It doesn't look like that  
4 tiganke <sup>menthwanami</sup>  
That is all <sup>menthwanami</sup>

JD Wo, laba - ka Mleko ngusphi  
Which other name is one to Mleko  
lesenye kibongi labahlobene naco  
people related to, which they don't  
Noma labangasitateri, labahlobene nabo  
happy?

MN Labamatene nabo nye mbwera?  
To which they are lightly related?

JD Noma mbwera noma kangakanoni  
or lightly or greatly

MN Asilabaka Mlotan sabali?  
Is it not the Mlotan people my in-law?

JD Baka Mlotan  
The Mlotan people

MN e - e Sebehuka - ke bora sabadla  
yes they differ because they are different  
subenolge labaka Mlotan  
the Mlotan people

JD Mhlangasa kangani salabaka Mlotan  
How are you related to the Mlotan people

11. Mathematics but means my  
child, the biological guide.  
It is also used by old people  
to refer to old young people  
as a sign of respect  
responsibility, a person  
representing biological  
parents.

22. I have 7 in glossary

JD Abibaclo... ngam laba b...  
Kallailija, b...  
f...

MN Aion...  
...

JD Chubika - ke...  
...

MN Ngawang...  
...  
lakhe...

JD Kumpam - ke...  
...  
lakhe

MN ee - -  
...

JD Bise Kubeiam - ke...  
...

MN Sekubawa...  
...  
Laphe:

JD Angat...  
...

MN...  
...

JD Abikaphili...  
...

*[Faint, illegible handwriting]*

9 10 0 0 4

Kaka Mabhukwane  
Kaka Mabhukwane

JD

5 Lababakhe khona-ke bala  
the Mamba Sabase bala bahlabele  
ngama nye kuti weseaba  
Malayi batari batilhe bingethe  
ngenolile lenjani? bayaphela  
labaka Malay bathfu, baka Mamba  
people were getting pushed to Mamba  
njalo  
people

JD

Bacebowa ngubaphi  
finished by Mamba people

5

Bacebowa ngulaba baka Mheko  
finished by the Mheko people

JD

Labaka Mheko bakuphi bona  
the Mheko people

5

Bakhe lapha ngoyaba uyabona ka  
Kaka Mabhukwane.  
the Mamba people

JD

Basi sikhulu sabo khona  
the Mamba people

5

Phela cha lapha-ke ngiyale  
the Mamba people