

S. O. H. P. NBIWAKO HISTORY: D1 bh1 Nbiwako & Chwaha Nbiwako 3/3

le inkhosi iyamfihla ubulawa sive sakubo ngelite
 the king had since he was killed by his ^{brother} sive for nothing
 wakhula wakhula wakhula ——— wabuya
 he grew up and grew and grew ——— and he came
 watanubekwa khona la

back to be installed right here

MR laba bakahleko ke bona wesuka nabo le noma
 These of Ntseko, did he leave with them, ^{there} or he
 wesuka nabo la?
 left with them from here

ND wesuka

he left

MR wo nahamba nalamadvedza naya le

oh he went with those men when he was young then

ND Yebo

Yes

MR labanye babakahleko waphindze wabuya nabo
 others who were of Ntseko, he came back with them

ND Yebo

Yes

MR wo gha sekuyakhanya. @ha ngiyabonga Ntseko

Oh no it is now clear. No thank you Ntseko in
 kulomlandvo. Kodvwa ungubani ligama lakho?

By the way, what is your name?

ND Ungubibhi Ntseko

I am Ntseko's Ntseko

MR Ungubibhi Ntseko. Ehhe lotomunye ke umrakenu

Yes are Ntseko's Ntseko Ehhe, the other one, your brother
 ngubani ke

ND Ngubani khushwa Ntseko

Footnotes

145 Sibhi, the son
brother of Mandulala Nhlako and the
Khusiwa Nhlako

MR Aha ngiyabona, kutsi ngifuna kuva nje kutsi mine
 lo I see, I just want to know that the king &
 inkhosi yakarumba ayibukani nenkhosi yakarume
 karumba does not seem to have any other info the king
 [some information not clear to hear]

ND Ya lomntfwana nje lo lephesheya mhla sine
 Ya³⁰ this umntfwana who is abroad, the day we
 sigala kumbona esthewini wendlula kuMuntonsundu
 first saw him at the river, he passed Muntonsundu
 kwendlula inkhosi kugala, kwendlula Muntonsundu
 the king passed first, Muntonsundu passed then
 kut' inkhosi.

MR Ya gha sengiyabonga ngitija kodvwa ke bekusasole
 Ya³ no thank you ngitija but put a bit to left
 kancane laba kutsi laba bakabhleko weta nabo
 where it says these y Miki he came with them
 esuka le veshiselweni noma hosuka la baye
 when he left from there at Shiselweni or they left from here
 ingatsi ngifuna kutsi laba bakabhleko lebhokweni
 and want, I want to say that these y Miki this bhokweni
 weta nabo asuka le ebiseleni noma wesuka
 came with them when he was leaving from ebiseleni or
 nabo laka Mamba.

he left with them from Mamba

ND Wesuka naku karumba
 He left from here at karumba

MR Waya nabo le
 He went with them there

ND Angumntfwana kubangua, wayofihlwa yinkhosi

Notes

174 Shisobani - (variant, Shisobani) the 'place
of living' the village founded by King
Munakpa is the administrative capital
It is considered to be the birthplace of
the Shon people and those clans with
kinship at Shisobani are known as
'the Shon' or land of the Shon. There is
also a traditional belief which is the
southernmost district of the past making
up the country.

what is being said, how were these shadows?

ND Tiffunti taha angitanti phela bebasindzana nata
 Their shadows, I do not know them, they were over-
batfunda khona

whenever each other, come from about they first started
 MR Wo bayasindzana
 Oh why are overwhiling side other

ND Ayibukani inkhosi _____ ayibukani renkhosi
 The king do not look _____ do not look at the
 Pjalo usengakabekwa _____
 king, now he is not yet coronated

Sekuqhamuka Bayethe Sinjibuka uqhamuka
 Then appeared Bayethe when he was looking at him, he
emashobeni utsi abe ambuka nje ulata phansi
 (comes from Mashobeni) just after he looked at him, he
 (do)

(one step down)

MR Wo inkhosi yakaMamba
 Oh the king of Mamba

ND Inkhosi yakaMamba
 The king of Mamba

MA Cuvu
 Cuvu

ND Ya
 ya

MR Kuyenteka yinikulefanye fikhulu atiyibuki nato
 Does it happen to other chiefs, when they look at him also

ND A banifu nje labo _____

Oh these are just some
 [some information not clear to hear]

Notes

43 Matched to me and found in the same section
for some time

They do not look at each other actually
 [some information not clear to hear]

MR Ababukani

They do not look at each other

ND Ababukani nalunge nje lusuku, ^{mntonsundu}
 they do not look at each other when it is dark, with ^{ntonsundu}

MR Inkhosi yalapha ayibukani neya le

This king is here so, he is not looking at each other with the one of those

ND Nalowakini ubekwa nje kuxatjenuwe, nebakuswane

Even the one of your place was installed when there was a wife with ^{the name of Inkhosi}

MR Anu

Wu

ND Ya ababukani. kwefika libatho alale ka phansi

Ya³ they do not look at each other when a ^{small} amount of

yenge imoto yenkhosi ya angikwati (katsi)

would sleep down, the king is not a ^{small} amount of ^{the} is not

(ufanani)

how (what you want)

MR Cha ngiko phela lolengikufunaka nje kukwati

ND Cha is indeed what I want to know about these

ngemilandvo yona le bengingayati. Ababukani

(ilandvo) which I did not know. Why don't they

ngani

look at each other

ND [some information not clear to hear]

MR Tifunti

The children

ND Tifunti

The children

MR Intsinani litifunti tinjani

longwa ingatsi kukhona labanye labeta nabhokweni
 I am looking for some of these who come with
 bachamuka ebuseleli kulisimiso

Bhokweni¹⁸ was a man who came to the place is known
 ND Kwatsatsa indodza yakasamba, bhokweni watsatsa
 a man ofamba tsisa, bhokweni tsisa from
 nuthleleko naku ebuseleli, ebuseleli nakuya
 those of nuthleleko at buseleni, buseleni there at
 masanduvini
 masanduvini¹⁴

kubomanduvini nako ebuseleli lenkhosi yakasamba
 at Masanduvini, those there at buseleni^{14c} this day of
 yakasamba nebakitsi nakuya ebuseleli
 the Mamba went with those who were at buseleni^{14c}

MR Nayisuka le ebuseleli
 He left from there at buseleni^{14c}

ND Nayisuka ifihliwe ngombungo
 He left and hid in a bush
 Lebhokweni njoba ngisho kutsi Bayette udlala
 This bhokweni, just as I say that Bayette is playing by
 ngami ematebenina, wafihlwa ngami ya wafihlwa ngami
 me, he hid in a bush, he hid in a bush, ya
 ngwenyama kusho bhokweni
 ngwenyama was hidden by me, bhokweni, said so

MR kusho bhokweni
 bhokweni said so

ND wamethuka embiknakhe
 he insulted him in front of him

MR Athukwa yingwenyama
 He was a thief in the bush

ND atabukani phela

Notes

no further ... about 5 km north ...

no Kasehane (int. ... place located about 10 km south of ... (lit. the place of palms) ... his wife ...

no ... (singular ... word which ... part of the ...

Oh that was his residence
ND Kunemuti wakhe
There is his residence

MR O
Oh

ND Ya ikashoni la emehlweni
Ya³ his eyes is longer see

MR Semidzala
He is old

ND Ngise ngambona umfazi wamntfwanakhe
I have once seen his child's wife

ati ushiye bafati lekhuja
they say he has wife who is at home

MR bakhe
his

ND bakhe
his

ND Qunu umfana wakhulela layikhaya watsatsa
awo the way open up from the hand, he took a
sikhali waguza waguza waguza
spat and he talked and talked and talked

MR khawu
khawu

ND Ngagcina khona lapho nami
I could there myself

[some information not clear to hear]

MR Ya qha ngyabonga, ngyabonga sekunjikhanyele
Ya³ no ngyabonga, ngyabonga sekunjikhanyele

MR yekwentani

He went to the court

ND ~~_____~~ asibenta una luyhe abhlume

[some information not ear to hear]

wake wefika nala

He once came to see

MR wake wefika lakhaya

He once came to see some

ND Ya

Ya

MR Wamhlabis inkhomo wena

You slaughtered a cow for him

ND Ya ngamhlabis inkhomo

Yes I slaughtered a cow for him

MR Watsi wesuka kapha naye

He said he came from here

ND wala endlini

He is of our house

MR wala endlini

He is of our house

ND Ya

Ya

MR wayawukwentani le kathohho

Why did he go to church

ND wayawusebenta

He went to work

MR wo wayawusebenta

Oh he went to work

ND abekunemuti wakhe

There is a tree in his garden

MR O abekunemuti wakhe

isobutane

isobutane, was first located
in the northern part of the country.
It was first produced by the
University of California
at Berkeley, about 1850
by the work of Barton.

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Mawimbela and those of Mkhumane. I, too, don't know; I was told by elders.

M.R. We so those of Mawimbela surname, were in this area long ago?

N.D. those are people who beget inkhosi here, and kaNgwane. They are known to be people who beget tinkhosi (i.e. Mawimbela females, who get married to an Inkhosi, automatically becomes the chief wife and bears an heir to the throne. We, Nkhleko too, were beget by those of Mawimbela surname.

M.R. Oh! So, the Mawimbela and Mlotso people got known, because they have been here for ages?

N.D. yes, they are old here. Here, kaMamba, this live is getting finished. The Ingwenyama said: "Aren't there, kaMamba, men whose daughters could be taken by the Mamba inkhosi and bear an heir? You are making me a greedy person / because his daughters, in the recent past, have been marrying to Mamba tinkhosi and ^{have} been giving birth to heirs". He was saying that Mamba tinkhosi should go back to the tibenge which bear tinkhosi of kaMamba. These are Mawimbela and Shongwe, a Mawimbela or Shongwe girl, who gets married to a Mamba inkhosi, becomes a chief wife, and bears an inkhosi.

M.R. you also talked about a Mlotso man who became ill and you were called upon for

N.D. you see, I am explaining to you. The inkhosi Mntonsundu, told me that the ^{Nhleko} people would have been become a chiefdom by now, had it not been for Ngaulu and Jethro who refused to let them have their chief. The inkhosi Mntonsundu has told me, he was not against this.

M.R. enbbe

N.D. We are not taken to wife by an inkhosi. It is only you, mntfwane inkhosi, who may do so. Once the inkhosi does that, and the Nhleko girl gets pregnant, the inkhosi will go mad. I told this inkhosi, Mntonsundu. His suit got accepted by Khushwa's daughter. After that, there were problems.

M.R. enbbe. Let me ask: Who begot your father? Who is your father, himself?

N.D. My father was Mandulda. By law, the father, who begot him, was Mbulawa

M.R. we, Mbulawa Nhleko?

N.D. yes.

M.R. Who begot him; he descended from who?

N.D. He descended from Hlekwako

M.R. we, they descended from Hlekwako. Who were the indwana of the Nhleko people?

N.D. the Mkhumane were indwana. People who were under the Nhleko, were the 'Mkhaliphi people' [those whose surname is Mkhaliphi], those of Sikhondze (surname), those of

some remained and the latter fell under the Mamba, they were protecting their souls. They later came back those who had run away to Zululand. When they returned, they changed their surnames, as they were thinking that they wouldn't be allowed to settle by the chiefs. In Zululand, the Boers troubled them, and they decided to come back to their place. But on arrival, you [Mamba leaders, Ngaulu and Jethro - regents for Mbatjane II and Maja II respectively] were not happy, because you thought they had come to cause problems - political problems. By changing their surnames, they were hoping to be allowed to settle, without discrimination.

M.K. enbbe

N.D. then a Mamba person told them, not to change their surnames; he told them to stick to their real surnames and to go to Sobhuza II and tell him that they are looking for a place for settlement. You were once living in this land (ancestors) and you ran away to Zululand during the wars. In Zululand, you are troubled by the Boers. He told the returning Nkheko to tell Sobhuza II that. As I have said that the people who refused to all these Nkheko to settle down, were your [the interviewers] gogo, Ngaulu, who bore Nyanyali, and Jethro, Bholweni's son, who was acting for Mntonsundu.

M.K. enbbe.

M.R. who was this Mgijija, was it a person?

N.D. this Mgijija was an inkhosi, just like 'Sobhuwa'.
Yes. He was an inkhosi.

M.R. enbhe.

N.D. yes, here.

M.R. in fact, I hear that there is a place called Mgijija?

N.D. yes, there is a mountain, (at which place) the Ntseko people arrived.

M.R. enbhe

N.D. it is Ka Mgijija, there. When you are at Malama, there are hills there, now under Tshekwane; it is Ka Mgijija, our place.

M.R. I also hear that there is a place where you used to place your head-hair, after shaving it, where is that place?

N.D. But that is what I am telling; it is just there. When imphi used to be doctored, in preparation for a fight.

M.R. wo. By the way, you said you don't know who, Mangali, Nodanga and Nongogo

N.D. (breaking in, before the question is completed)
Nongogo is of Mamba [presumably his surname]
He was younger in comparison to bababe.
Who is the other one?

M.R. Nodanga and Mangali.

N.D. Nodanga, I can say he is of Dlamini (surname)

M.R. Now, how did you fall under the Mamba, you Ntseko?

N.D. Some people ran away during imphis and

M.R. emhhe they were still trying to skin it
 N.D. Then it was said that: "you are no longer an inkhosi, you". Then this Maja was expelled. I don't know part of this aspect myself, then Maja came and found us, the Nkhleko here, being emakhosi. We were emakhosi, when he came, when he [Maja, according to this informant] fought us, we beat him. He then said, "they the Nkhleko people are killing us". He then gathered the whole country and brought it to us; he gathered a very large army, from the entire country, the whole of Nguane, and everyone, to fight the Nkhleko

M.R. Now, I once heard a song: "Uyesaba Maloyi" (Maloyi is afraid) ...
 N.D. "Maloyi is afraid, they have taken ..." (Dibhi singing the song). We had taken all of them (cattle) and gone with them

M.R. you had taken all of them, you Nkhleko people?

N.D. yes

M.R. you had taken them from Kalmamba?

N.D. yes

M.R. emhhe. Where were the Mamba people at that time, when you took the cattle?

N.D. They were present. They had been fighting against us. It was after we defeated them.

M.R. we. Then who was this Mgijija?

N.D. (greeted a person whom he sees a few metres away).

N.D. yes, he was named by people.

M.R. Who was the elder between/of the two?

N.D. It's Hlokwane

M.R. Wz

N.D. [telling his brother Khushwa, who had just gone away for a few minutes, Dibhi says: "It has gone wrong here, in his machine."]

M.R. yes, [to Khushwa] but it will work well now. Now, how did it happen that the Ntseko people later got scattered?

N.D. Oh, I will tell you very well, myself; I won't be afraid, even if you can put me into custody.

M.R. No, I will not put you into custody.

N.D. a war broke out. The people from Kanguane there, came to our country. What happened was that. [Someone interrupts him, and he sharply orders the interrupter to keep quiet, saying that "you don't know anything". The interrupter had said "his machine is writing".]. The inkhosi there, set off; whereas there were these men, boNdvungunye; there was also Maja. He, too, [Maja] was our inkhosi; Even that one, too, [the Nkwane Branch] was also an inkhosi that side, KaNgwane.

M.R. enbhe

N.D. those of kaMamba; a cow was then slaughtered. Those of kaMamba skinned it by this, finger and thumb. Those of Kanguane, I don't know part of this. Those of Kanguane skinned theirs easily and the smoke suddenly went up. Or, that side, they were still trying hard to skin it.

N.D. It is a stone - the stone which, when heated, turns into a liquid.

M.R. enhhe

N.D. even if a person is a habitual thief or any thing, this stone can cure this bad habit.

M.R. Oh, so he was a healer?

N.D. yes, he was a healer, this Mlotsa.

M.R. Oh, were they beget by one man, he and Hlekwako?

N.D. yes, just like me and this one.

M.R. Oh, just like you and this Khushwa.

N.D. Now, if on the previous day the people (including Hlekwako and Mlotsa) had been drinking beer, some people would pay a visit to Hlekwako and Mlotsa's home. Mlotsa would be attending to his spears and hoes a few meters away from the huts, and he would refer the visitors to Hlekwako, saying: "Go to my brother that side in the huts, he will attend to you, that side. He would probably give you meat, or beer in the emadladla (kitchens)."

M.R. enhhe.

N.D. then Hlekwako would take out food and drinks, and give it to the people. Then these people became acquainted to Hlekwako, and would be joined by him in eating, while Mlotsa was attending to his hardware. Then people named him Mlotsa: "you, eat the umlots".

M.R. Oh, he was named by the people?

N. Hlekwaka, ogogomkhulu came from the sea, and he died there at eNkandweni.

M.R. Okay. Hlekwaka beyint' who?

N.D. baNtando

M.R. Now I often hear that you do not marry the Mlatsa,

N.D. They are our sisters, they are our children. Even during the days of our ogogomkhulu they were siblings. This one [I] I used to serve the inkhosi. They are siblings. It was his umkakaba.

M.R. yes (I follow)

N.D. one would say to the other: "Here is a cow, kill/ slaughter it so and so, and skin so that it can then be cooked. This Hlekwaka was the great one in the house.

M.R. enhhe (I follow)

N.D. He was his brother. Now, as I have said, [in the unrecorded part of the interview] this Mlatsa had his own job. After attending to the inkhosi, his brother, he then took to his job of being a blacksmith. he made spears, hoes, etc. using stones - emanyela. Do you know what emanyela are?

M.R. No.

swallows which fly up in the air. Blanket of a leopard as well as of a lion, Mhlekwa of Mhleko;

M.R. we these people of Mhleko, dzabuka what according to your recollected information?

N.D. we dzabuka from the Tfunga/Thonga people. Our grand parents migrated from there until they arrived in this country, long ago. And here they found many groups, the Sotho.

M.R. okay. Here, then, where was your area?

N.D. at Nkandweni, we are of eNkandweni

M.R. alright. As I have heard in the Tfunga

that you said 'Mhleko, Mgijija', who was this Mgijija; no, let me start by asking Mhleko, who was this Mhleko?

N.D. It was a person, an induna for our inkhosi

M.R. who was the one who begot this Mhleko?

N.D. It's Hlekwa. He was the one who came from the sea.

M.R. we, he came from the sea [Thongaland], this Hlekwa, and he became inkhosi?

At first, the interviewer, using a radio-cassette, found that the first part of the interview had not been recorded. This was due to a mistake made by the interviewer - leaving the lever of the radio-cassette on the position 'radio', instead of pushing it to 'tape' - during the first 10 minutes of the interview. This mistake, however, was discovered not very long after the commencement of the interview, and the informants were asked to start afresh.

M.R. let me bother you [by asking you to repeat what you have said], Mhleko, Mgijija

N.D. you see, I am supposed to be gone by now [to Manzini by bus, but due to a delay caused by his family, he was no longer able to catch the early bus]. So, we are going to start afresh, is it going to work now?

M.R. That is the troublesome thing [the domestic problem that caused the delay]. Indeed, it is going to record properly now. Please take Mhleko, tell me your history that which you remember of the Mhleko people. First of all, I will start by asking you to tell me about the sibongo of the people of Mhleko, as well as their tinanatele; what do you say when you bonga?

N.D. Mhleko, Mgijija, Mabhemphe, Nyaranduna, Luphongolo is not crossed by Swallows,

Nhloko History; Notes constructed with the aid of the tape, but mainly based on what interviewee remembers to have gone on, on the day of the interview. In short, this is mainly the story line, punctuated by specific dialogues.

Informants: Dithi Nhloko (main)
Khushwa Nhloko.

INTERVIEWER: ROTTER, SIKHEME MAMPA
DATE: 13/4/86
PLACE: Mdedubeni, near Sithebelweni,
in the South.

12. 11. 1964
 MR Wo nyakhuswa ntleko. Bha sengibongile
 ntleko kentehe sakuyamalunga.
 ntleko kentehe sakuyamalunga.

Sobhuza II did not face each other. The inkhosi of kaMamba and inkhosi of kaNgwane do not look at each other.

M.R.

N.D.

Why don't they look at each other?
it is because of their special auras of dignity; each has got his own (presumably created by special rituals), and they never feel at ease, if they look at each other.

M.R.

●

We. Thank you very much, Nhleko, for this history. By the way, who is your name?

N.D.

I am Dithi Nhleko.

M.R.

enbhe. Then your brother?

N.D.

He is Khushwa Nhleko.

M.R.

Thank you very much

M.R. Can you tell me something about Hhondo Mamba, who was his father?

N.D. He is a Mamba, Hhondo had been possessed of the Holy Spirit, and was a very good prophet. He used to be called by Sobhuza II to kaNgwane, to prophesy there, but that is not the umlandwe, of ancient times.

M.R. yes, but I want to know who beget him, as I heard that he is very very old. Now, where else are other Ntloko people found, apart from here? After some left for kaZulu, where did others go?

N.D. Some are here and some are there, there is Mazuba in Hhobha, who belongs to this house. I once slaughtered a cow for him, sometime back, during his visit here at home. I also saw his child in Mhlume.

M.R. Hey, I heard that some people came in Bhokweni's company during the old times, when Bhokweni was still young and hidden at Buseleni, is it true that some people came with him?

N.D. You mean when the inkhosi Bhokweni returned home, here, after he had been hidden at Buseleni?

M.R. yes

N.D. Bhokweni took Ntloko people to Buseleni with him, when he left this place. He returned with those people, when he came to ascend the throne. The Mamba inkhosi was accompanied by Ntloko people. Sobhuza II used to be shouted at by Bhokweni, as I said that Bhokweni and

of, who was begot by Ngeulu by Lamlotse. I would be telling a lie.

M.R. Wo, you don't know of any one, or there was none?

N.D. No, but I am not saying there was not, I don't know about others. Do you know Masheshisane?

M.R. No, but I have heard of him. I have heard that there was a person called Mashesh Mamba.

N.D. That was an umntfanenkhesi, this Masheshisane.

M.R. Who begot him?

N.D. Maja [I] begot him.

M.R. Ebhhe.

N.D. He was very stubborn. Bhokweni, too, was very stubborn. Both were Maja's sons although Bhokweni was an inkhesi. Both of them had a bad temper. Even to Sobhuza II Bhokweni was very harsh; he used to insult him, when he had been wronged. And Bhokweni was older than Sobhuza II. He was of the persons who insisted that Sobhuza II should go to school.

M.R. Ebhhe.

N.D. Bhokweni had married kaNgwane girls. He was a member of the Ingulube libutfo, if I were to fit him in the kaNgwane libutfo system. Do you know of Gija?

M.R. No, all I know is that he was Maja's son.

N.D. Yes, he was an umntfanenkhesi. He was older than Ngeulu. Gija begot Ngini. Another umntfanenkhesi was Sitjopa.

This homestead became his 'official' umuti, whereas he had at first been interested only in maganu beer. Now it was one of his homesteads. He never khontid here. No! Through his wife, the inkhosikati, he suddenly had land and claimed the land in which the umuti stood, as his own.

The other wife (the senior wife from the Republic - Zulu perhaps) gave birth to a son, who was seen by the Mngomotulu people that side of the border as the heir to Zombizwe's throne. This side, the son of Zombizwe by the Swazi inkhosikati also laid a claim, and was supported by the local Mngomotulu people and the royal house (Tobamba). Hence there was some serious shooting, the open fight between Ntunja (the son of Zombizwe by the Swazi wife) and the other son of Zombizwe by the wife from Zululand.

M.R.
N.D.

We, I also heard of the shootings. Even those of Tsekwane also sliced our land. Those of Mgcamphalala, also cut it. All these chiefs take the land. The Mamba people took this land from us. Now every chief is claiming it. I know very well how each cut our land and I can tell who ever claims it.

M.R.

Whom (among the Mamba inkhosi) did those of Mlotse surname beget?

N.D.

Your father (meaning grand-father) had married a Mlotse girl. There is no child I know

got married to Zombizwe.

M. K.

N. D.

We Zombizwe of Mgometulu surname? yes Zombizwe Mgometulu. Even him did lay a claim over this area. Our intshosi was also claiming the land as his.

M. K.

Sorry, can you please explain once again what happened? What did Zombizwe do?

N. D.

Zombizwe married a princess, Sobhuza II's daughter, yet he also had a wife from the Republic of South Africa. The Mgometulu people wanted that ^{one} ~~the~~ daughter in the Republic to be the daughter born of ~~the~~ Zulu wife. This side, Sobhuza II's daughter, too, could not be just an ordinary wife. So the king supported the installation of a chief born of ^{Swazi} wife. Zombizwe doesn't have land here. He used to ^{come and} ask women in Swaziland, to brew Maganu beer (manulo) for him. At first, he used to come down into Swaziland from the Republic of South Africa and cadge Maganu, just like any other man. He would say to the Swazi women: "Hey you bemake, please help me, brew Maganu beer for me, because at our place, at Lubonjeni, there isn't the Maganu. I will come down with meat for you." He then came down, accompanied by his entourage, driving cattle before them. These were to be slaughtered and the women were given the meat. He then sent out one of his wives to build a homestead here, in our (Nhleko) land. He (Zombizwe) built near Lubuli magistrates court, our land.

is where the Nhleko umphakatsi stand, as far as I know."

M.R. enbhe.

N.D. then I beat a long-dried up tree, which was then just a log, and I said: "Nhleko, Mgijija lufhongolo is not crossed, it is crossed [only] by swallows, Malhenguni."

M.R. Were you talking with the ancestors of the Nhleko people?

N.D. Yes. They had been directed there, yonder, in Portugal, not even in Shanganaland, that this should be done.

M.R. Oh, I see!

N.D. even during the reign of Bhokweni (Mamba inkhosi), I was in a dilemma, because he (Bhokweni) always wanted me near him, whereas some men, including brothubenthe were not happy about my closeness to Bhokweni. The reason why Bhokweni wanted me near him was because we are of Lukhosi; they took lukhosi from us.

M.R. enbhe.

N.D. Bhokweni used to get seeds from my father, Mandulela. This was because we are of lukhosi, as they took the lukhosi from us.

M.R. After some Nhleko people left, who took control of this your land?

N.D. you see, Befusile, Sebhuza's daughter? She, too, cut this land. In fact, what happened was that Sebhuza's daughter

help, what did you say happened in that account?

N.D. He was ill for a long time, and went about in search for treatment until he reach down to the Portuguese country (possibly the land once under the Portuguese, now known as Mozambique), not here, in Shangane land.

M.R. He went as far as Portugal?

N.D. yes. And he was told (by a spiritualist or a diviner) that, among all the Nkheko and Mlota, there are two boys, who are from the Nkheko bukhosi, from the great house (indlunkhulu).

M.R. about whom was that said?

N.D. the reference was being made to me and Khushwa

M.R. enbhe. Who was ill?

N.D. It was a Mlota person, Mnkumpule's brother.

M.R. enbhe.

N.D. then Mnkumpule sent a child to Khushwa and myself, calling us to his place (homestead, as Mnkumpule's homestead is in Kalamba). He then told us that they were told to ask you Dibi (the informant, who is also the elder one) to go to the Nkheko site of their ancestor umphakati and talk to the ancestors there, report the illness and plead with them for mercy. I then went to eMandwani, where the Mamba killed us. I then told the Mlota people (relatives of the ill) that this