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Subject / Vak: MKhumane History

Place / Plek: by LaMsibi (Mrs. MKhumane)

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Book 1

JD. 267

Mamba Series
Mkhumane History
PLACE : at eNgudzeni
Interviewers: Rotter Sicheme Mamba = R.S.M.
Jeremiah Choza Mamba = J.C.M
Interviewee : LaMsibi (Mrs. Mkhumane) = M.M.
(wife of Mshishi Mkhumane)

Ij

M.M. Kuze bangene kaMamba, bangeniswa ngebe-
They [Mkhumane people] got under the Mamba
kaNgwane, beManti
authority, because of KakaNgwane, beManti
RS.M. asengitsi nje _____.
let me _____.
M.M. banikwa-ke e- [uyakhwehlela] banikwa
they were given, e-[um] [she coughs]; they were
ngebakaLiba laphaya e-, batsini, kubitwa
given by the people of Liba, there e-[um] what do
ngekutsini nje, etudzakeni
they say, what do they call it, at etudzakeni
J.C.M. e-e-
yes
RS.M. Wo!
wo!
M.M. enkhe! Nabachamuka kaZulu, bafike banikwa
enkhe! When they came from ka-Zulu, they were
lendzawo-ke, okusho kutsi-ke bona
given this area, which means that these, too,
babukhosi laba ba seba, beta nabo bakhulu
were bukhosi, they came being big themselves,
nalaba bakaMkhumane, sebanikwa lendzawo
the Mkhumane people, they were then given
ke, nabanikwa lendzawo, bayahlala-ke.
this area, when they were given this area, they
Ukuze bangene kaMamba bangeniswa nge-
then stayed. That is how they got under the
beManti
Mamba, they were forced under ka Mamba by beManti
RS.M. enkhe...
enkhe...

M.M. nabefika lapha, kokuphela bakaMa, ba, ba,
When they arrived here, persistently the baka,
beManti bavele gogo, bo, bomkhulu babahlu-
the, the, beManti, indeed, gogo, bomkhulu
pha ngaloko. Seyiyefika-ke inkhosi yakaMamba,
were troubling them by that. Then arrived inkhosi
lendzala, itowuqelel'emakhashi; bona bale
of kaMamba, an old one, to ask [for land] so
e Sitfobelweni.
themselves.
that his horses could graze, they were at Sitfobelweni,
RS.M anikhumbuli kahle lokutsi nguyiphi lenkhosi
you don't remember very well, which Mamba
yaka Mamba?
inkhosi it was?
M.M. kusho kutsi, angikhumbulike kahle lapha, noma
it means that, I don't remember very well there,
akungu Bhokweni yini
whether it was Bhokweni
RS.M. wo, ya, noma kubo Maja?
wo, yes, whether it was Maja?
M.M. noma kubo Maja, bonkhosi.
whether it was Maja, bonkhosi.
RS.M. wo, labe Manti bakuphi-ke, sive lokutsi:
wo, these bemanti are where? It is a sive
beManti, noma?
or what?
M.M. bachamuka ka Ngwane!
they came from kaNgwane!
RS.M wo, bachamuka kaNgwane?
wo, they came from kaNgwane?
M.M e-e, bachamuka ka Ngwane.
yes, they came from kaNgwane.

R.S.M. babhekaphi-ke?
and they went where?

M.M. bahamba nje batsi: 'Oh uyamkhumulisa!
they went around saying, 'Oh uyamkhumulisa!'

R.S.M. Wo!
wo!

M.M. 'Oh, umtsini?'
'Oh, umtsini?'

R.S.M. inkhi!
inkhi!

M.M. oh, nawumkhumulisa ke, nom'uyamkhumulisa,
oh, if uyamkhumulisa, or uyamkhumulisa,
umnika-ke kudla-ke.
you give him food.

R.S.M. wo, labeManti?
wo, these beManti?

M.M. lababe Manti.
these beManti.

R.S.M. enkhe!
enkhe!

M.M. ukhokhe noma yini njeke lowunayo, baya-
you take out whatever you have; the beManti,
hamba-ke beManti, sebendlulile-ke njalo
then go, they have thus passed there.
lapho

R.S.M. bayakuphi nje labaqondze khona?
where are they going, their destination?

M.M. lapha baqondze khona, baqondz'umnango,
their destination, they are destined for umango,
ngoba, nabesuka le, besuka lokutsi, nje iyahlase
because when they set off from there, they

la ihlaselela Ngwane
go as people who are blaselasing Ngwane,

RS.M wo!
wo!

M.M. nhn-nhn, ihlaselela Ngwane.
nhn-nhn- it [imphi] blaselas Ngwane.

RS.M wo!
wo!

M.M. e-e-. Kwabonakala-ke kutsi-ke, base, baya-
yes, it then transpired that, they then
bona-ke baka Mkhumane njengoba nangala
saw, the Mkhumane, as even this side, it
iyahlasela phela
was blasela'ing as well.

RS.M e-e-
yes.

M.M. bafela nje lemkhomeni bona
they, themselved died [inside] the caves,

RS.M wo!
wo!

M.M e-e, bafela emkhomeni, bomkhulu
yes, bomkhulu died in the caves

RS.M labomkhulu, bobani-nje?
who were these bomkhulu, by the way?

J.C.M. kule njengoba kutsiwa nje emkhomeni ka-
it's there, as it is said that its the caves
Mkhumane?
of the Mkhumanes?

M.M. inkhi!
inkhi!

RS.M. enkhe.
enkhe.

M.M. [uyahleka, futsi uyakhwehkela] Nase-ke ba,
[he laughs and coughs] then these bo
laba bo Ngizane, laba bobabetala
Ngizane, these bobabetala

RS.M. Agisane ?
Ngisane?

M.M. ngu Ngizane, ngu Ngizane
it's Ngizane, it's Ngizane

RS.M. Ngizane?
Ngizane?

M.M. e-, Ngizane. Bona sebakhulule; kungu-
e-[um] Ngizane. They were big there, it was
Mfelafutsi labengubona ba, babulawa.
Mfelafutsi, who were the ones being killed.

RS.M. enkhe!
enkhe!

M.M. sebatsi-ke laba bo Mfelafutsi: 'kungono
then these ones, bo Mfelafutsi said; 'I better
ngingene kubaka Mamba.'
get in under the Mamba people'

RS.M. ya!
yes!

M.M. bangena-ke eluphikweni lwaka Mamba-ke.
then they got in, under the Mamba wing. It
Ayisahlaseli-ke leyaka, le lemphi ibahla-
never continued blasela'ing them, the impi,
sele la ngoba bona, ngoba nati nje
blasela'ing them here, because them, because,
bonkhosi, kutsi baka Mamba abadlelani
as you know bonkhosi that the Mamba
nalaba.
people do not dlelana with those.

R.S.M. baphi-ke ?
which ones ?

M.M. laba baka Ngwane
those of kaNgwane.

R.S.M. wo!
wo!

M.M. nabo ba, ba banenhlambelo yabo! Abahla-
they, too, ha, have their own inhlambelo!
selwa nje kakhulu labo.
They are not hlaselwa'd that much, those.

R.S.M. nhn.
nhn.

M.M. e-e, abange bahlasela nje, impela kakhulu
yes, they never hlaselaa'd much, indeed,
laba baka Ngwane, bahlasele baka Mamba,
the Ngwane people, hlasela'ing the Mamba
ngoba banenhlambelo yabo
people, because they have their own inhlambelo

R.S.M. enhke.
enhke.

M.M. bayahlala-ke, bonkhosi-ke, kwase kubanja-
they stayed-ke, bonkhosi, it then went like
lo-ke, kwase kubanjalo-ke, njengalamu-
that, it then went like that, as the case is
hla-ke, angilandzela njeke lomkhulu
today, according to what this mkhulu
nasilandze-landzela
narrated to me, as far as we follow it.

R.S.M. e-e Nawuva njeke, gogo, e-kutsiwa
yes, according to what you hear, gogo,
la laba badzabuza ka Zulu, laba baka-
e-[um] it is being said that these dzabuka'd

Mkhumane, badzabuka ka Zulu base bafike
from KaZulu, the Mkhumane people,
bahlala la, e- khona laNgudzeni?
they then settle here at Ngudzeni on arrival?

M.M. e-e-, sebabala umnumzane khona la-
yes, they then settled here, the umnumzane
Ngudzeni, sebatawuphatsa khona laphe-
here at Ngudzeni, they then came to phatsa
Ngudzeni
here at Ngudzeni.

R.S.M. wo!
wo!

M.M. banábobani, babanebaka Matsebula, angibati-ke
they were with whom, they were with the
bona Kutsi baqhamuka njani baka Matsebula
Matsebula people; I don't know as to how
the Matsebula came.

R.S.M. wo!
wo!

M.M. e ngoba yindvuna yabo laba baka Matsebula,
e-[um] because the Matsebula are tindvuna
laba baka Mkhumane
of the Mkhumanes.

R.S.M. wo, laba baka Mkhumane batindvuna?
wo, the Mkhumane [people] are tindvunas?

M.M. e-, la, laba!
e-[um] the, these ones!

R.S.M. laba baka-
these who...?

M.M. baka Matsebula!
the Matsebula!

R.S.M. baka Matsebula batindvuna kubaka Mkhumane?
the Matsebula people are Mkhumane's tindvuna?

M.M. Inkhi! Inkhi!
inkhi! inkhi!

R.S.M baka Mkhumane babeginkhosi?
the Mkhumane were inkhosi?

M.M ngubona bona babakhulu laba baka Mkhumane
it's them who were big, these Mkhumanes.

R.S.M wo! ekufikeni kwabo?
wo! At the time of their arrival?

M.M. ekufikeni kwabo! Nabafika kulelive. this live.
at the time of their arrival! When they arrived in,

R.S.M. wo! Nangabe befika, akuvakali lokutsi babe-
wo! When they arrived, it is not clear whether
fika- nje bahamba sipki noma babacoshwa
they came here because they were being pursued
timphi kaZulu noma babatihambela nje,
by timphi of kaZulu, or they were just
bafun' indzawo?
travelling, looking for a place to settle in?

M.M. ghake lapho kuyasho kutsi, bonkhosi,
No. There, it means bonkhosi, I would be
nganami ngiqambemanga
telling lies.

R.S.M e-e-
yes

M.M. noma ngitakusho kutsi-ke nakhona kaZulu
although I will say that even in kaZulu
ayilwa phela impi
impi used to fight.

R.S.M e-e-
yes.

M.M. e-e-, ayilwa. Nabeta ngalapha-ke sebafika
yes, it used to fight. When they came this

lapha-ke kaLiba-ke batowuphumula, babatha
side to rest, the people of kaLiba showed
mbisa lendzawo
them this area.

R.S.M. Wo!
Wo!

M.M. e-e-
yes.

R.S.M. Kutsi: 'Khalani la'
saying: 'Sit here'

M.M. Kutsi: 'Khalani la!' Bonanje, nabesuka le
saying: 'sit here!' Them, when they left from
babangubaka Khumalo [clan name]
there, they were known as belonging to Khumalo,

R.S.M. Wo, babangubaka Khumalo
wo, they were known as Khumalos.

M.M. [uyahleka] nanyalo-nje leka Ngwane kuyalina
[she laughs] even now there at kaNgwane
batsi, uya, ukhandza laphi etitifikaneni
it is being fought over, they say in their [Mkhu-
tabo bentile, kutsiwe: 'Khumalo'; batsi-ke
mane people's] certificates, it is written 'Khumalo';
laba: 'Angisiye waka Khumalo, ngiwaka Mkhumane'
these ones say: 'I am not of Khumalo
ne! ne!' [uyahleka]
[sibongo], I am of Mkhumane ne! ne! [she laughs]

R.S.M. Wo! badzabuka ngekwabo, ka Khumalo!
wo! They themselves dzabuka'd from Khumalo!

M.M. e-e, badzabuka kaKhumalo batsi 'Sibaka-
yes, they dzabuka'd from Khumalo. They say
Mkhumane ne!' [uyahleka]
'We belong to Mkhumane ne! [sibongo]' [she
laughs]

R.S.M. enkke! fapha-ke, naseniva nje ngekuva
enkke! Here then, when you hear, that is,
kwakho, njoba siva kutsi kwake kwabana
according to what you hear, as we hear that
baka Nhleko, nabo e baphetse, banemholi
there was once the Nhleko people; they, too,
wabo, e bakakuphi labaka Mkhumane kuleso
where incharge, they had their leader, where
sikhatsi leso?
were the Mkhumane people at that time?

M.M. a-- chake, _____ angibati-ke labo
a-- no, _____ I don't know those.

R.S.M. e-e-
yes

M.M. e-e-, ngise ngiva nje nabakhlabelingoma
yes, I sometimes hear when they sing a song,
batsi: "Niyesaba bekunene, tinkhomo nitilsa-
saying: "You are afraid bekunene, you have
tse sika Magobhoyi"
taken cattle when we were at ka-Magobhoyi"

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

M.M. laba baka Mamba, kutsiwa: "Ngesaba Maloyi,
these, the Mamba people, it is said: "I fear Maloyi
_____ ta lenkhosi, tinkhomo _____ [uyahleka]
_____ ta the inkhosi, cattle _____ [she laughs]

R.S.M. e-e-? [uyahleka]
yes?" [he laughs]

M.M. iphela lapho
it [song] ends there.

R.S.M. ningete neva-ke lokutsi ikhamba kanjani?
Do you not hear how it [the song] continues?

M.M. singete seva-ke kutsi kuhamba kanjani
we do not hear how it continues.

R.S.M. wo
wo

M.M. kulaba bakaNhleko. kusho kutsi bona balomuya
to the Nhleko people. It means they are of umoya

R.S.M. ya. Anizange nine nike nihlale nabo?
yes. You never yourselves lived with them?

M.M. awu cha! cha! asihlalanga nabo
awu 'No! No!' We never lived with them.

R.S.M. wo!
wo!

M.M. ngiyabona bambalwa nje bakaNhleko lesibatfo
I think they are few Nhleko people whom we
la lapha
find here.

R.S.M. wo. laba basekudzakeni, nasenivi, babavele
wo. Those of kudzakeni, according to what you hav,
baphetse yonkhe lendzawo le?
were they incharge of this whole area?

M.M. kusho kutsi nkhosi abebaphetse yonkhe
it means, nkhosi, that they were incharge of
lendzawo.
the whole of this area.

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

M.M. umabefika laba bakaMkhumane nabo befika
When the Mkhumane people arrived here, they, too,
balitsanti basikhulu
came being a sizeable people,

R.S.M. enkhe!
enkhe!

M.M. enkhe. Ekutsiwa-ke, "baka Mkhumane nayi-
enkhe. And then it was said: "Mkhumane people,
ndzawo isehleti kahle,"
here is a place which is as yet unoccupied."

RS.M. ya
yes

M.M. seyiba ngeyaka Mkhumane
it then became Mkhumane area.

RS.M. wo, ya, baphansi kweluphiko lwalapha
wo, yes, being under the wing of there at
eludzakeni
eludzakeni

M.M. inkhi! inkhi!
inkhi! inkhi!

RS.M. kanakhuzana, wo! Akuvakali...?
at this one's place, wo! It is not audible...?

M.M. bayefika-ke la! nasengiva ngalomkhulu, lai
they then arrived here! when I hear from mkhulu
here;

RS.M. nhn-nhn.
nhn-nhn.

M.M. enkhe, njengokuba sebeta lapha bemanti,
enkhe, as the water people came here,
sebeta lapha bemanti, beta lapha bemanti, sebeta
water people came here, water people came
lapha bemanti; bona-ke sebaqoqelwa
here; then they themselves were gathered at
eludzidzini, sebaka Ngwane. Eludzidzini nga-
eludzidzini, they became Ngwane people. At
lolunye luhlangotsi
Ludzidzini by another flank.

RS.M. wo!
wo!

M.M. kantsi baphetfwe nje laka Mamba. Uyasho
yet they are ruled from here kaMamba. He
nje yena atsi: "Tsine singube Ludzidzini"
does say himself that: "We belong to Ludzidzini".

R.S.M. inkhi!
inkhi!

M.M. "Nasisuka lapha nje, nakuya!" Ngoba bayi-
"When we moved from there, there!" because
khokolota nakhona le, laba bakaNgwane
they provoked it even from there, these Ngwane
people,

R.S.M. e-e
yes.

M.M. inkhosi lelekambile nje besungatsi iyayiphe-
the departed inkhosi seemed to be responding
ndvul-indzaba yekutsi bakaMkhumane yindza-
to the indzaba that the Mkhumane people, it
wo yabo leNgudzeni
is their place there at Ngudzeni.

R.S.M. ya!
yes!

M.M. bakaMamba noma bangatsandza bangabuyela
the Mamba people, if they wish may go back.
lemuva. Angitsi selutsi loluhlanya lolungu-
Indeed, the luhlanya who is umfowenu [she
mfowenu [uyahleka],
laughs]

R.S.M. nhn
nhn.

M.M. utsi ngalelinye lilanga: "ubotjela Mshishi
he says one day: "Tell Mshishi that
manje kutsi ngiyahamba manje, asale
I am going now, let him remain with

nelive lakhe [uyahleka]
his lie [she laughs]

RSM [uyahleka] wo! laba bemanti, kangiva
[he laughs] wo! These beManti people, I don't
kahle lapho yegogo, kutsi laba bemanti
get it properly there, gogo, that the beManti
bona babaqhamuka kaNgwane ba, bahlasela
people came from kaNgwane, were they hlasela
yini la?
ing here?

T.C.M angitsi, nhn-nhn, bakanje wena mnakethu, kuba
Let me say, nhn-nhn, they are like this, you
khona bantfu labahambe batsatsa tinkhomo
mnakethu; there are people who go around
batsi bemanti, kusho nje kutsi tinkhomo
taking cattle, saying they are bemanti; it means
letisemtsetfweni.
that these are lawful cattle.

RSM. wo!
wo!

T.C.M manje ke, letinkhomo, kusho nje ke kutsi
Now, these cattle, it means that they go
tiye tihambe titsatfwa, kutsiwe "wo!
around capturing these cattle, saying "wo!
kunebemanti, kunebemanti" labahambe kutsa-
there are people of beManti, there are beManti"
tfwa tinkhomo. Kusho-ke kutsi leto tintfo
who go around capturing cattle. It means
lekutiwako ngisho nebukhosi buyati ngaloko
that these things are known, even bukhosi
knows about it.

RSM wo
wo.