

PAGES
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BLADSYE

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SIZE A4(297 x 210mm) GROOTTE

Name Mamba Series
Naam
Subject Mkhumane History
Vak
Place by Tamsibi (Mrs Mkhumane)
Plek
Place: e Naudzeni
Date: 18/4/87

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 2

JD. 267

UAM: nhl... e

RSM: e

JCM: e, baofu... ng, labisentsatfweni labavama
... they are people who often go around
kubhala bakamba

RSM: bakamba - imungo?

... as around community?

UAM: e...

RSM: e...

JCM: e...

RSM: e...

RSM: bakamba-ke befika nabika Mthumane?
... went on till they came even among the

UAM: e, e befika... bapha kaMthumane,
... they came here kaMthumane

RSM: nabefika, bafika batsatse tinthomo, bani biphethi
... they came they took cattle and trampled

UAM: beky, khawu! babu impela, babona ke laba
... used khawu! they would fight seriously, then

RSM: khawu! eisenbiphethi ngoba sibiphethi
... saw that khawu! We are in trouble because

UAM: khawu! khawu! khawu! khawu! khawu!
... we are suffering it's better for the Mambas these

RSM: khawu! khawu! khawu! khawu! khawu!
... we are suffering it's better for the Mambas these

UAM: khawu! khawu! khawu! khawu! khawu!
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UAM: khawu! khawu! khawu! khawu! khawu!
... we are suffering it's better for the Mambas these

RSM: khawu! khawu! khawu! khawu! khawu!
... we are suffering it's better for the Mambas these

M.M. nkhe-e *nkhe-e* *nkhe-e*
nkhe-e *nkhe-e* *nkhe-e*

J.G.M. e-e, banifu-nje labasemtsetfweni labavama
yes, they are, people who often go around,
kubohle bahamba.

R.S.M. bahambe imimango? *do they go around?*
they go around communities?

M.M. nkn-nkn- *nkn-nkn-*
nkn-nkn-

J.G.M. enkhe. *enkhe.*
enkhe.

R.S.M. bahamba-ke befika nalaka Mkhumane?
they went on till they came even among the Mkhumane?

M.M. e-e befike lapha kaMkhumane.
yes, they came here kaMkhumane.

R.S.M. nabefika, bafike batsatse tikhomo, bani hluphe?
when they came, they took cattle and troubled you?

M.M. beky, khawu! balwimpela, babona-ke laba
it used, khawu! They would fight seriously; these
kutsi 'khawu! sisenhlupheni ngoba sikluphaka,
ones saw that: 'khawu! We are in trouble, because

R.S.M. kungono kulaba baka Mamba, laba ngubona
we are suffering; it's better for the Mambas; these

M.M. ba, ba, bengamele nabo lapha kulolive, wa
ones [Mamba] are the ones who, who; they, too,
singahlala. Nembala-ke kwabanjalo *it was like that,*
are in charge in this live, we can stay with them. Indeed,

R.S.M. wo, bavele bathuluma yini nalenkosi,
we did they talk to the inkhosi, to khonta,

R.S.M. bathonta lokutsi: 'cha sesitawuhlala phansi'
saying: 'No, we are now sitting down' or

M.M. noma nje babese, bayakhala-nje babingka?
they just sat down and kept quiet?

M.M. Cha! Abindzanga, nkhozi, wakho lom
No! He never kept quiet, nkhozi!

R.S.M. Wo
Wo

M.M. abindzanga mkhulu, lo lomdeala. Watsi
mkhulu never kept quiet, the, the older one. He
'nkhozi, sengiya, nami sengingena phansi'
said 'nkhozi, I am now, I, too, am getting under
kwenkhozi yami', ngoba ayati kutsi yinkhozi
my inkhozi', because he knew that he was inkhozi

R.S.M. e-e
yes

M.M. 'ngingena phansi enkhozi yami? Inkhozi nje
'I am getting under my inkhozi'. The inkhozi
Bhokweni long, nakhona abeyikhonipha
Bhokweni, this one, used to respect this
yonkhe lendzawo, atsi 'yindzawo yakaMkhur
area, saying 'It is the Mkhumanes area'
mane'

R.S.M. e-e
yes

M.M. 'Kwagelelelu emahashi la. Nami sengiya
'This place was sought for horses, I, too, felt
kutsi lipholile leli lelilapha etulu, sengite
that this place is cool and I came to cool
kuphala
off.

R.S.M. Wo!
Wo!

M.M. e-e-

yes

R.S.M. ngumuphi-ke yena lomkhulu wakho, lom-
who is this mkhulu of yours, the mkhulu of
R.S.M. khulu webaka Mkhumane lowangena phansi
the Mkhumane people who got under the wing
M.M. lweluphiko, ligama lathe anisalikhumbuli,
[of the Mamba], his name, don't you remember,
lowangena phansi kweluphiko lwaka Mamba?
the one who got under the wing of the Mamba?

M.M. wo, lowangena phanseluphiko lwaka Mamba
wo, who got in under the wing of the Mamba,
M.M. phela ngu—, ngu Mfelafutsi
people, it's, it's Mfelafutsi.

R.S.M. wo, ngu Mfelafutsi!
wo, it's Mfelafutsi!

M.M. e-e, ngu Mfelafutsi
yes, it's Mfelafutsi

R.S.M. Mkhumane, abengumholi?
Mkhumane, was he a leader?

M.M. anguyena mholi!
he was the leader!

R.S.M. wale, wale walesive?
of, of the sive?

M.M. walesive saka Mkhumane, lo Mfelafutsi anguye
of the sive of the Mkhumane people, this
na mholi, uyise wabogogo lo utongwala.
Mfelafutsi; he was the leader; the father of this,
R.S.M. wo, uyise wabo tongwala? gogo, utongwala.
wo, the father of tongwala?

M.M. enhke.
enhke.

Mahlanya

R.S.M. enhhe. angati kutsi Mahlanya ukange naba
enhhe

M.M. e-e Ngizane yini laba labatala laba laba
yes

R.S.M. logogo-ke labala...?
this gogo begets...?

M.M. labala laba botongwala, njengalona, unina
who begets these botongwala, such as the
wa Gwadlu
mother of Gwadlu.

R.S.M. wo!
wo!

M.M. e-e lababali
yes

R.S.M. wo, unina wa Gwadlu ngutongwala?
wa the mother of Gwadlu is 'ongwala'?

M.M. e-e [uyahleka]
yes! [laughing]

R.S.M. wo! nguyise wabo-ke?
wo! it's their father, then?

M.M. nguyise wabo-ke! nguyise wabo Mfelafutsi
it's their father! It's their father Mfelafutsi

R.S.M. kute, anibakhumbuli bonnakabo Mfelafutsi kutsi
is there don't you remember ^{the names} Mfelafutsi's brothers
kwakubani?
as to who they were?

M.M. bo Mfelafutsi, lomunye ngu Gama
of Mfelafutsi, one of them was Gama

R.S.M. wo
wo

M.M. angati lokutsi u---, ngu Mfelafutsi sengu Gama
I don't know that..., it's Mfelafutsi and

Mahlanya

sengu---, angati, kutsi Mahlanya ukanye naba
Gama and... I don't know Mahlanya, whether
mkhulu Ngizane yini, laba labatata laba laba
Mahlanya was Ngizane's brother or not, those who
be beget bobabe!

R.S.M. e-e-

yes.

M.M. nhn-nhn.

nhn-nhn

R.S.M. wo!

wo!

M.M. laba lababili

these two.

R.S.M. wo ya, angitsi labobabe, lababe ngubani-ke
wo yes, the babe, this babe was who,

yena?

himself?

M.M. lotalwa ngu, ngu Ngizane

who was beget, its, its Ngizane

R.S.M. wo, ngu Ngisane

wo, Ngu Ngisane

M.M. Ngizane!

Ngizane!

R.S.M. Ngizane?

Ngizane?

M.M. nhn, Ngizane

nhn, Ngizane

R.S.M. wo

wo

M.M. senguye lotala balwanyana, ngu Khuphulwane
and then its him who begets these, its

longuyena sikhletinaye, usiphetsa, lotala bo
khuphuluwane, who is the one with whom we are
Nqwabadla, ngu Khuphuluwane. Khuphuluwane
staying; he is in charge of us, its who begets

RSM wo, khuphulwako Mkhumane?
wo, khuphulwako Mkhumane? you don't

M.M. nhn
nhn

R.S.M- utala Nqwabadla Mkhumane, baphi-ke laba
he begets Nqwabadla Mkhumane, where are
Nqwabadla?
these bo Nqwabadla?

M.M. abasekho, babe.
they are no longer present.

R.S.M sebahamba?
they went?

M.M. nhn
nhn

R.S.M sebafa?
they died?

M.M. sebafa.
they died.

R.S.M. wo, bantfwababo, baphi?
we, where are their children?

M.M. kute wafa angenalutfo.
there is nothing, he died without any.

R.S.M wafa angenalutfo?
he died without any?

M.M. nhn-nhn, nkhosi
nhn-nhn, nkhosi

R.S.M solomane ngukelilayini-nje, sive saka-
its still the same line, the size of

Mkhumane?

Mkhumane?

M.M. e-e, e-e-

yes, yes

R.S.M wo, khona la, kusho kutsi anikhumbuli.

wo. Still here; does it mean that you don't
nalokutsi lenduuna, e-, kulaba baka-

remember, the induuna, e-jum among the
Matsebula kwakungubani. nje, noma yinge

Matsebula, who were they; just one of
yathona, anisakhumbuli kakhle?

them, don't you remember very well?

M.M. a-, ngetengati laba labadzala, angatsi

a-, I can't know the old ones, it sees as
bo Mnyamane abebaphansi kwatke lababe.

if these bo Mnyamane were under this labe.

R.S.M wo, Mnyamane?

wo, Mnyamane?

M.M. nhn, Matsebula

nhn, Matsebula.

R.S.M. e-e

yes

M.M. angibati-ke laba labadzala

I don't know the old ones.

R.S.M wo, letala bani-kepha yena, bo Mnyamane ^{bani} utala?

wo, who begets who by the way; this Mnyamane?
nje kepha Mnyamane?

Who does he beget this Mnyamane?

M.M. angati, angati, nkhesi, kumbe rawungathula,

I don't know, I don't, nkhesi, may be if you
Mnyaman'utala bani? ngoba lo lothona lola

can grow, Mnyamane begets who? because

lomfana
the present one, this boy.

R.S.M. e-e
yes

M.M. Sewutalwa ngu mntfuwana. Mnyamane
is begot by Mnyamane's child.

R.S.M. Wo, ngubani yena lomfana?
Wo, who is this boy?

M.M. sengimkholiwe, sengibakholiwe
I have forgotten his name, I have forgotten them.

R.S.M. Kanye nalomfana?
together with the boy?

M.M. nhn-nhn, ngibakholiwe, ngoba nalomfana
nhn-nhn, I have forgotten them, because even
le, wu, sengimkholiwe nakalwatala
this boy, I have forgotten even the one who
lomfana lona
who begot this boy.

R.S.M. e-e
yes

M.M. losalengaphansi
who is now beneath [something]

R.S.M. wo, sowungale ngaphansi manje?
wo, he is that side beneath [something]

M.M. nhn-nhn
nhn-nhn

R.S.M. e-nga, la, eMalomo, noma?
e-zini la, at Malomo or ?

M.M. ngala! Ngala, ekwehleri nje kwalentsaba.
this side! This side when one goes down ^{mountain} this

R.S.M. wo, ekwehleri-nje kwalentsaba yona le?
wo, down this mountain ?

M.M. nhn-nhn

nhn-nhn

R.S.M. wo. Taba baka Mkhumane bona yini nje tintfo
wo. These Mkhumane people, what things did
lababatata nje tintfo, ngetandla, lababanato
they do by hands, which they possessed; or
kumbe encenye tintfo labebakwati kutakha, noma
things they were known for making, such as
njete tikhali, njengani, njengani -
Spears, or what or -

M.M. [uyahleka]

[laughing]

R.S.M. Kute la'niva kutsi baba, baba, emandla
there is nowhere where you have that their

M.M. ncono bowukhandza mkhulu ka power
it would be better if you found mkhulu.

R.S.M. e.e.

yes.

M.M. [uyahleka] awu, lapha kangatitlifo impele,
[laughing] awu, here I know nothing, indeed,
angati kutsi abebasime kuphi, emsebentini

(I don't know) where their base was, in works.

R.S.M. tinkhomo kepha nawuva bebanato kulesikha-
But they had cattle in the past, according
tsi sakadzeni?

to what you hear?

M.M. nhn, abebanato

nhn, they had.

R.S.M. wo

wo

M.M. tadlwa nguwo lomshawulenze - ke, lomsha-
they were eaten up by this insurance

wulenze ; bantfu - ke njalo batsi noma bahle,
this insurance; people in the past used to
laba bakadzeni njalo babambalwa kufuyafuya
be few who kept cattle
kwabo

R.S.M. ya
ya

M.M. noma — kubonakala kutsi utawufuya
or — sometimes it would be that you
ngebantfwana nje, labaphuma kuyakwenda
near through your daughters who go out and
get married.

R.S.M. enhhe!
enhhe!

M.M. kuthandzeka - ke, ekhaya kakusentjiswa
only to find that, at home there wasn't much
kakhulu, kutabe kudliwa tona letinkhomo
work to be done, so the cattle used to be
[slaughtered] for food.

R.S.M. ya!
ya!

M.M. nhn, base kudliwa tona letinkhomo [uyakleka]
nhn, and they would eat these cattle [laughing]

R.S.M. cha, nambala, kungatsi kucishe kuthanya
No, indeed, it seems as if it is clever
khangye, kuyawufuna kutsi ngike ngivele
now; I will have to come some day and
ngite ngithandze yena mkhulu
find him, mkhulu.

M.M. nhn-nhn, bonkhosi
nhn-nhn, bonkhosi.

R.S.M. ngitawuffala kahle; lemikhomo bayiffala
So that I may get this very well; these cows

njani labaka Mkhumane, lemikhome labayishoto
how did the Mkhumane [people] get the caves
ngala ngetuly, entsabeni?
which they talk about this side, on the mountain?

M.M. bayifola ngako kufa, [uyakleka] babulala...
they got they through death, [she laughs] they killed.

J.C.M. ungatsi vele mnakethu lomlanduwo kusho
it seems, indeed, brother that this umlanduwo
kutsi mkhulu,
is important.

R.S.M. Mkhulu vele
it is important indeed.

J.C.M. sengiyakhumbula lentsabeni kutsiwa kusembo-
I now remember there on the mountain, it being
meri ka Mkhumane, njengalasho atsi gogo
said it's Mkhumane's cave, as gogo says
kulapha baphelela khona.
that it is where they died in large numbers.

M.M. nhn
nho

R.S.M. wo, lomkhome, ukuphi lomkhome?
wo this cave, where is this cave?

J.C.M. lentsabeni
there yonder, on the mountain.

M.M. ukhona lentsabeni, ingatsi nangala...
it is on the mountain; it seems that even...

J.C.M. nhn, ulelokwananeni kutsiwa nje, vele nje
nho, it is at this place, it is called, indeed,
nami ngiyati kusukela kuse, kutsiwa
I, too, know from long ago, it's called.

M.M. ngukhona ka Mkhumane lapho
that is ka Mkhumane's, there.

J.C.M. manjeko ngekungati tsine sryesibuke nje
now, because of ignorance of our part, we ^{watch} just

M.M. kutsi ngumhhome nje, libito! [uyakleka]
that it is just the name of a cave! [she laughs]

J.C.M. Kantsi kunesizatu
yet there is a reason.

M.M. kutsi libito lakhona [uyakleka]
that it is a name of that place [she laughs]

R.S.M. ingatsi gogo, lomunyuwukhomba nqakuphi
it seems as if gogo points to these caves
lomunyungakuphi?
in different directions, where?

M.M. ingatsi bawukhomba ngala, la kubo Ncha
it seems as if they point at it in this direction

R.S.M. eNca...? at Ncha
at Nca...

M.M. umuti nje la, lapha, ngalapha. Baye basho
it is an umuti this side, this side. They
ngalapha nje, bayasho nje la e thombe,
usually say, it's this side, they say it is at
batsi kuse thombe
thombe; they say it is e thombe.

R.S.M. e thombe, wo! libito lalenzawo, nome
at thombe, wo! Is it the name of the place
lalombhome?
or it is the name of the cave?

M.M. a---!, nqiyabona kutsi libito lalenzawo
a---! I think it is the name of the place,
yona lemikhhome lapha...
at the caves there..

J.C.M. nangala-ke, lentsabeni
even this side, on the mountain.

M.M. ngiyabona ngulomthulu-ke lo ngala!
I think that the one this side is the biggest!

R.S.M. ngukuphi-ke kublongala?
Where exactly this side?

J.C.M. leku Ntfweka
at Ntfweka

R.S.M. wo, leku Ntfweka?
wo, at Ntfweka?

J.C.M. nhn-nhn
nhn-nhn

M.M. ngulomthulu-ke wona lona!
this one is the biggest!

R.S.M. wo, nawuva bawutfole ngetikhatsi temphi,
wo, according to what you hear, they got it

J.C.M. kwakublasela baphi-ke, ngulaba baka Zulu,
at the time of timphi, who were blaselaring;
noma ngulaba bemanti?
the Zulu or the bemanti people.

M.M. nhn a-- , chake, nkhos! angati-ke lapho
nho a--; No, nkhos! I don't know there.

R.S.M. awucondzi
you don't know.

J.C.M. ya, ngoma uma sawubuka, nasawubuka
ya, because if you look at it, if you look
kakhle, kusho kutsi lomkhomo kula babaleta
at it properly, it means that the Cave is where
baye bafela khona
they ran into and died.

R.S.M. e-e
yes

J.C.M. babhaca khona ngesikhatsi sebulawa.
they hid there at the time when they were
killed.

M.M. nhn-nhn! nhn-nhn.
nhn-nhn! nhn-nhn.

R.S.M. ya
ya

J.C.M. ya, kwakhanya-ke kutsi labantfu bafela
ya, it appears that these people died inside
khona lakulomhhome. Ngiyati nje kutsi kutsiwa
the cave. I know that it is being said it's
kusemhomeni ka Mkhumane, koduwa singati
the cave of the Mkhumanes, but we
lokutsi kutsiwa kusemhomeni ngani
don't know why it is being said it's emhomeni

M.M. ngani?
why?

J.C.M. kani kuyasho lokutsi kula baphelela khona
yet it seems to mean that it is where they ^{perished.}

M.M. nhn-nhn, nkhosi.
nhn-nhn, nkhosi.

R.S.M. ya
yes

M.M. kunjalo nje.
it is like that.

R.S.M. Cha, nembala asibonge yegogo, bobani nje
No, indeed let us thank you's gogo, who else
kepha labanye bakamkhumane labadzala,
among the Mkhumane elders whom we can
lesingake sibabute nabo labakuthumbulako,
ask as well, what they remember, their names,
emagama abo kumbe encenye ungowakhu-
maybe you can remember some of those
mbula, labakhona-nje labanye?
who are still present?

M.M. Kute!
there is none!

R.S.M. nkn.
nkn

M.M. Kute
there is none.

T.C.M. unjani lo, bangumunyu?
What is the position of Bangumunyu?

M.M. ukhona yena wena nkhozi, sowuqhwali
he is alive, you nkhozi, but he is disabled.

R.S.M. e-e
yes

M.M. e-e, sowuqhwali; a-nguyena-ke anganila-
yes, he is now disabled; a-- it's him who
ndzalandzela, nguyena anganilandzalandzela,
can narrate a little bit for you; yes, he
abenganilandzalandzela, impela
can really narrate a little bit for you.

T.C.M. manje kulokuchwala kwakhe yegogo
Now, concerning his disability, gogo, in your
nawubuka nje, angeke nje akhona kutsi
opinion, he can't manage to put it for us
asasibe'kebekele njengalowuchaza wena,
as you yourself explain, in your opinion,
uma ubuka, njengemuntfu umati?
as he is someone you know?

M.M. angachaza nje nasenimbonise kable ngobuye
he can explain after you have indicated
va etindlebeni with his ears.
What you want, because he can hear,

R.S.M. wo
wo

no

RM 10

what you want because he can hear

with his ears

he can explain after you have indicated

the circumstances table indicating

as he is someone you know?

then what? explanation? what?

as you yourself explain in your opinion

as a result he can't encourage to put it for us

numbers of people of other kind

now concerning is disability, good, is from

T.M. make kulakulungo knots, gogo

can really make a little bit for you.

organizers, organizers, make

can make a little bit for you; yes, he

organizers, organizers, make

yes, he is now someone; a - the kind who

M.M. & surroundings; about the work

yes

T.M. make

can really

organizers,

can make

organizers,

yes, he

M.M. &

yes

R.S.M. &

he is

M.M. &

what is

T.C.M. &

there is

M.M. &

there is

R.S.M. &

M.M. &

there is



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