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Name Mamba series
Naam
Subject Mkhumane History
Vak
Place by Nkhangiso, Gwaty Mamba
Plek
Place eNgudzeni, Ka-Mamba
Date: 18/4/87

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Dowwe Lineëring met Kantlyn

Book 2
JD. 267

RSM ngosithabisi ke Nkhosi labi baka Mkhumbane
 At the time, Nkhosi, when these Mkhumbane
 batindwana kwakheko e la ngudzeni andi
 wave indrona ka Nkhleko e-juni here at
 lokutsi kwakufihla bobani fibongo?
 Ngudzeni you don't know ^{the who were giving for} the fibongo of

NGM akuyinobevange oje; nebata Msabi nebata
 it was just a mixture; even the Msabi and the
 Matsebula, akuyinobevange kodwa ke
 Matsebula people were here it was a mixture, but
 biphelwe ngokhukwane, kodwa ke naye
 ban yayimise under Shukwane. But then even
 bakhulu ngokhokho khona fetsi la
 him they had been left by Shukwane here

RSM uho lokutsi kutsi nkhosi mbamba mbamba oje
 uho, which means, nkhosi, truly, truly when
 nobefika baka Mamba ga! ga! ga!
 the Mamba people arrived for the first time

NGM ga!
 ga! ga! ga!

RSM bepha la e bakhanda e tphi fibongo
 they arrived here and found which fibongo
 ke. moya?
 here?

NGM amu ke lapha ke ngokhumbani wena nkhosi
 amu, here, I can't remember, were other
 ngokhumbani ngisi njoko, ngobe bafika
 I am really sure, because the Mamba just
 bafika, bafika bafika oje
 arrived here and built [homesteads]

RSM e-
 yes

R.S.M. ngesikhatsi-ke Nkhosi laba bakamkhumane
 at the time, Nkhosi, when these Mkhumanes
 batindvuna kaNkhleko e-la eNgudzeni anati
 were tindvuna kaNkhleko, e-sums here at
 lokutsi kwakuhlala bobani, tibongo?
 Ngudzeni, you don't know ^{those who were dying here?} the tibongo of

NG.M. akuyincubevange- nje, nebaka Msibi nebaka-
 it was just a mixture; even the Msibi and the
 Matsebula, akuyincubevange kodwa-ke
 Matsebula people were here; it was a mixture, but
 baphetfwe nguBhukwane. Kodwa-ke naye,
 then they were under Bhukwane. But then even
 baskiywe nguPholile Khona futsi la.
 him, they had been left by Pholile here.

R.S.M. wo, lokusho kutsi Nkhosi mbamba mbamba nje
 wo, which means, Nkhosi truly, truly when
 nabefika baka Mamba qa! qa! qa!

R.S.M. the Mamba people arrived for the first time,
 N.G.M. ya! ya! qa! qa! qa!

R.S.M. befika la e- bakhandza e- tphi tibongo
 they arrived here and found which tibongo
 ke manje?
 here?

NG.M. awu-ke lapho ke angithumbuli wena Nkhosi,
awu, there, I can't remember, wena, Nkhosi,
 sengingafane ngitsi njeke, ngobe bafika.
 I can merely say, because the Mamba just
 baka Mamba lapha, bafika bakha nje
 arrived here and built [homesteads].

R.S.M. e-e
 yes

N.G.M. sive lesa, lekukhanya kutsi, lesakhosela
 the sive which, it is clear about, is a
 Kubaka Mamba saka Shongwe, asilapha ngesheya,
 Shongwe one, which khosela to the Mambas,
 sase singena kulabaka Mamba to the Mamba
 it [the sive] used to be there across; they khosela

R.S.M. lesasingesheya kuphi-ke?
 which was across where?

N.G.M. kaNkhomonye, lakutsiwa ngu kaNkhomonye
 at kaNkhomonye, where it is said, it's
 khona
 kaNkhomonye.

R.S.M. wo, sase sesingena kulaba Mamba?
 wo, it [the sive] then entered into kaMamba?

N.G.M. ya. Letibongo leti angitati
 yes, I don't know all these tibongo

R.S.M. inkhi--i--
 inkhi--i--

N.G.M. akusho nje kutsi nje akutibongo letinye,
 it doesn't mean that it were ^{other} tibongo, the
 abebangekho baka Mkhumane la, nakufika
 Mkhumane people were not here when the
 baka Mamba baphuma leka Tembe
 Mambas arrived from ka Tembe.

R.S.M. inkhi--i--!
 inkhi--i--!

N.G.M. babangekho baka Mkhumane la. bete, bete
 the Mkhumane people were not present here. They
 sebacabene na Maloyi la. here.
 came, they came after quarrelling with Maloyi.

R.S.M. wo!
 wo!

N.G.M. e-e -, beta-ke sebatawukhonta
yes -, they came then to Khonta.

R.S.M. ngekutsi yinkhosi lenemandla?
because he was an inkhosi which had

N.G.M. ya!
ya!

R.S.M. teta Mkhumane-ke, ingatsi, lekaNhleko sebaya,
then at ka Mkhumane, I mean, kaNhleko, and
seba beta ngekutsi sebehluliwe yini laba baka-
then came because they were defeated or what,
Nhleko baqitseka?

these Nhlekos and they scatter?

N.G.M. baqitseka, sekute nyalo, kute nje nanyalo
They scattered now they no longer own
live la kaNhleko
their live these Nhlekos.

R.S.M. wo! sebata ngekutsi vele sesita kulenkhosi
wo! they come as people who come to the
leseyitamuphatsa wonkhe lomhi...?
inkhosi which is now to be in charge of all...?

N.G.M. a! abebakleli nje baphetlwe nguLoMabhabha
a! They were just sitting, being administered
lengesheya,
by LoMabhabha on the other side

R.S.M. ee, bona laba kaNhleko?
yes, these Nhleko people?

N.G.M. Cha! baka Mkhumane
No! the Mkhumane people.

R.S.M. wo, laba ka Mkhumane?
wo the Mkhumane people?

N.G.M. ya, lengesheya kweNgovuma
ya on the other side of iNgovuma.

R.S.M. Wō, Kushi kutsi batsi kuba tekhlulwe labaka-
Wō, it means that, after the Nkheko, had been
 Nkheko, labebatindwuna tabo base labaka Mkhuma-
 defeated, the Mkhumane who had been their
 ne sebayawuphatfwa le? yonder?
tindwuna then got to be administered there,

N.G.M. ya! babaleka labaka Nkheko, namanje njoba
ya! they ran away these Nkhekos, even
 solo babaleka.
 today, they are still away.

R.S.M. Wō!
Wō!
 N.G.M. ya!
ya!

R.S.M. sebhathfwa, bangena njani-ke manje
 they then fell under the, how did they come
 phansi kweluphiko lwale?
 under the wing of there, yonder?

N.G.M. bangena phela! Angibati kutsi bangena kanjani
 they, indeed, got under it! I don't know how.

R.S.M. Wō!
Wō!

N.G.M. base baphathfwa khona-ke, base ke seba,
 they were then administered there. After wards,
 sebhahlushwa ngu Khayizibovu, e- batsi:
 they were then bathed by Khayizibovu, e-
 'awu! Sesitawutsini Na, asale sitigicita
 they said: 'Awu! What are we going to do,
 kuMbandzeni sitsi 'nangu umuntfu uyasi-
 let us now gicita ourselves to Mbandzeni
 bulala-'.
 and say: 'here is a person, who is killing
 us.'

R.S.M. e-e yes
 N.G.M. khawu, sekuyenteka-ke loko-ke, sebaya yate
 khawu, that happened, indeed; they then
 le went there.

R.S.M. e-e yes.
 N.G.M. ufik utsi mbandzeni, 'yeyi! ye Mfelafutsi,
 Mbandzeni said to them: 'Hey! you Mfelafutsi,
 Sowutawutsini manje? Uyakuphi manje?
 What are you going to do now? Where are you
 going now? He said: 'awu! Nguya kulowa Mbatjane.'

Utsi: 'awu! Nguya kulowa Mbatjane.' Utsi
 going now? He said: 'awu! I am going to
 laku Mfelafutsi wakhephi? Utsi Mfela-
 the one of Mbatjane? He [Mbandzeni] said
 'eNgudzeni'. Utsi: 'Maj' usuka lake, sowuba
 to Mfelafutsi 'Where are you based? Mfelafutsi
 yel eNgudzeni, eveni lakagogo wakhe,
 said 'at Ngudzeni'. He said 'Maji is from here; he has
 gone back to Ngudzeni, to his
 gogo's live'

R.S.M. nhhi-i-i-!
 nhhi-i-i-!
 N.G.M. ebaphlala bekhabomake-ke; nangempela
 They then stayed, ^[i.e.] people of my mother's place; indeed
 ke Maja-ke sowuyakhuphuka, ubakhandza
 Maja came up and found them still living
 ngulo bakhonake bona la.
 there.

R.S.M. wo!
 wo!
 N.G.M. ufike uyabaphatsa nje, bena manje-ke
 he, on arrival, became in charge of them

ngoba kutsiwa nje ngulabadzala bala.
as well, as the case is even now, as it is said,

R.S.M. wo! babatindwana! they are 'old here.
wo! they were tindwana!

N.G.M. babatindwana kaNhleko!
they were tindwana kaNhleko!

R.S.M. Kusko kutsi ngesithatsi batindwana lekaNhleko,
does it mean that when they were tindwana
labakaNhleko vele nje kwakungemakhosi
among the Nhlekos, the Nhleko people were
vete?

indeed emakhosi?
N.G.M. akubantfu bakaNhleko, akubanumzane!
they were people of ka-Nhleko, they were banumzane!

R.S.M. ahn-nhn.
ahn-nhn

N.G.M. akute emakhosi akubanumzane nje banemiti
there were no emakhosi, they were banumzane,
lemikhulu... tingqimuka, bengawulapha
having big homestead tingqimuka, such that
nje ulapha kaMzukeni umuti; tibongobongo
it would stretch from here up to kaMzukeni,
layikhaya, kulinzelw'imphi
the homestead, there were many tibongo here,

R.S.M. enkhe!
enkhe! at home; they are awaiting /
guarding an imphi.

N.G.M. ya!
ya!

R.S.M. kulinzelw'imphi, kwakut inkhosi yakhona
they were awaiting/guarding in imphi, there
lephetse?
was no inkhosi which was in charge?

N.G.M. akubanumzane!
it was banumzane!

R.S.M. lotlekwako angesiyo inkhosi?
This Hlekwa was not an inkhosi?

N.G.M. Cha! Akungumnumzane nje, lophetse labantu
No! He was umnumzane, who was in charge
akhipha nemphi futsi. an imphi as well
of the people; he had authority to send out

R.S.M. akhipha nemphi futsi
he would send out an imphi as well!

N.G.M. ya! kutsi bhekani le ninge bayeyana laba
ya! that go that way you, these people are

R.S.M. enhhe!
enhhe! managing.

N.G.M. niyobahlasela,
to blasela them

R.S.M. ya!
ya!

N.G.M. akubanumzane, akut inkhosi
there were banumzane there was no inkhosi.

R.S.M. naka ke sebaketi-ke manje kaMamba-ke
there they sat down here kaMamba-ke

R.S.M. e-Ingatsi Khona layi Ngudzeni, sebakaba
it seems as if here at Ngudzeni, they were

N.G.M. phansi kwa Maja
to be under Maja

N.G.M. labaka Mkhumane kambe?
you mean the Mkhumanes, indeed?

R.S.M. labaka Mkhumane
the Mkhumane [people]

N.G.M. e.e.
yes

R.S.M. e- sebandza nyani-ke loku sebandza,
 e [um] how then did they increase, as they are
 bandza nje, sebase, sesive kutsi kunemkha
 many now, and we have heard that there is
 me wakamkhumane?
 even a Mkhumane cave?

N.A.M. Phela be, wadalwa lapho!
 In fact they that was when it was created!

R.S.M. wo!
 wo!

N.A.M. wadalwa lapho ngoba phela akusete nje
 that's when it was created, because there
 nakunabombatjane, ngobe bona bakhaselwa
 were non during Mbatjane [I's] time; because
 ngu Maloyi, beta-ke kusukela kubombatjane
 they themselves were baselward by Maloyi, and
 la, bakhe bakha; nambatjane akehlanzeni
 they came right from Mbatjane's time, they came
 ekuta-ke imphi yaka Zulu, ebadalake
 to build leve [their homesteads]. Mbatjane was
 imikhome yabo-ke. came then they created their caves
 down there at ekhlanzeni. They a Zulu imphis

R.S.M. wo!
 wo!

N.A.M. ya! ebadala imikhom ayabo ebahlala
 ya! then they created their own caves, and
 khona.

they stayed there.

R.S.M. bawudala ngesikhatsi sekubusa bani-ke
 they created it during whose reign here
 laka Mamba?
 ka-Mamba?

N.G.M. ngiyabona Kutsi kwakubusa Mbatjane
I imagine it was during the reign of Mbatjane.

R.S.M. wo, kubusa Mbatjane?
we Mbatjane was reigning?

N.G.M. e-e.
yes.

R.S.M. wekugala?
the first?

N.G.M. wekugala!
the first!

R.S.M. wo, ba-bawudala lomkhomo, sekwenteka
we, they created this cave, how did this happen,

Kanjini Kutsi ube wabo boduwana
because they were ^{mixed} with other people by now?

R.S.M. kani phela sebaklangene-nje nebanifu?
how did they mix together?

N.G.M. akute labanifu wena nkhozi!
there were no people you, nkhozi!

R.S.M. wo, kwakusekuncane labanifu
we, people were still few.

N.G.M. labanifu layweni
the people eveni

R.S.M. kukunengi labakaMkhumane?
only the Mkhumanes were many?

N.G.M. bababanengi nje nabo esigodzini sabo
they, too, were many only in their

R.S.M. wo!
wo!

N.G.M. lendzawo, babathe la-nje, njobubona lapha
this area, they had built their homestead there,

Ngesheya. base nababalekela lemphi yakaZulu
as you see, there, across. Then, when they were

ke babaleke bayowungena lapha, sekutsiwa
running away, they used to run into there, where it
waka Mkhumane lomkhome
is said this cave is for the Mkhumanes.

R.S.M wo, ngekutsi babaleka nje njengelusendwo?
wo, just because they ran away as lusendwo?

N.G.M. ya!
ya!

R.S.M la, lo lo, lo Mamba wenkhe yena abeshonaphi
here, this, this entire Mamba people, where
naku chamuka lemphi?

did they go when the imphi appeared?

N.G.M. Mamba?
Mamba?

R.S.M e-e
yes

N.G.M. abengetho phela la.
he/they were not here

R.S.M wo, sengisho labantfu baka Mamba labanyenti
wo, I now mean the many Mamba people,
babashonaphi?
where did they 'used to go?

N.G.M. akute phela bona baka, abebase Lugo lweni,
they were not there, themselves; they were
bangena lamkhomeni etugolweni.
at etugolweni, they got into the caves of etugolweni

R.S.M wo, babase Lugo lweni?
wo they were at Lugo lweni?

N.G.M. e-e, laba labanye.
yes, the other ones.

R.S.M. Sengisho ngesikhatsi kubusa Mbatjane
I mean at the time when Mbatjane was reigning

engatsi, ngesikhatsi sekubusa Mbatjane
it seems as if, when Mbatjane [I] was ruling
besebakhona baka Mamba?
/reigning, the Mambas were already present here?

NG.M. bekute la!
there was non here!

R.S.M. bebangekho la?
they were not here?

NG.M. Cha!
No!

R.S.M. hawu!
hawu!

NG.M. ee-ee
yes

R.S.M. abebuselaphi Mbatjane?
where did Mbatjane [I] rule from?

NG.M. abebusa le leliklandze loduwa
he was ruling the liklandze only.

R.S.M. Wol, Abusa leliklandze loduwa?
wol, ^{he was} ruling the liklandze only?

NG.M. enkhe.
enkhe

R.S.M. kusho kutsi kambe, ngesikhatsi, sengiyayithe-
so it means that, at the time, I now get
latfola manje lenzaba, ...
it a little bit, this matter, ...

NG.M. ya!
ya!

R.S.M. ngesikhatsi basuka le ekubeni Maloyi akh-
at the time when they moved from there, after
sele labamkh, labakankhloko...
Maloyi blaselaid the Nkhleko people...

N.G.M. bakankleko! enkhe!

the Nkheko! enkhe!

R.S.M. asuka, babaleka labakankleko, labakankhuma-

the Nkheko people ran away, and what did

ne sebeta laNgudzeni? kereNgudzeni?

the Mkhumane people do, did they come

N.G.M. ya!

ya!

R.S.M. bakhandza kutsi e-...

they found that e-sum-...

N.G.M. live limagebenqu!

the live is magebenqu!

R.S.M. live nje limagebenqu?

the live was just magebenqu?

N.G.M. ya

yes

R.S.M. bafike bayatikhalela nabo?

they just settled somewhere, on arrival?

N.G.M. e-e bayatikhalela

yes they settled

R.S.M. nakuchamuka lemphi

when the imphi appeared

N.G.M. yakaZulu!

the kaZulu one!

R.S.M. yakaZulu

the kaZulu one

N.G.M. bayemkhome, babaleka bayemkhomeni

they went to emkhomeni, they ran into emkhomeni

R.S.M. babaleka bangena lamhho, useng'kefiki

when they ran into the mhho --, Maja? had

Maja?

not arrived yet?

N.G.M. useng'kefiki Maja!

Maja had not arrived yet!

R.S.M. wo, useng'kefiki Maja.

wo, Maja I had not arrived yet.

N.G.M. Maja, ya!

Maja, ya!

R.S.M. sengiyayibona

I now see it

N.G.M. enhhe

enhhe

R.S.M. wo, lomkhome nje uba wabo,

wo, this mhome became their,

N.G.M. boduwana

alone

R.S.M. Maja useng'kefiki?

Maja had not yet arrived?

N.G.M. ya! boduwana

ya! they alone.

R.S.M. wo!

wo!

N.G.M. ya! ufikake Maja-ke sebangabo-ke laseba,

ya! when Maja arrived it was them who,

Mbatjane, angiyati lemphi kutsi yayi klasela

Mbatjane, I don't know under whom this impi

Kubani min'e, noba kuku Mbatjane yini.

was klasel'ing, whether under Mbatjane I.

R.S.M. nhhi--i--

nhhi--i--

N.G.M. owuba wabo-ke lomkhome, namanje ukhona.

then the umkhome became theirs, even now

kukhona waka Mzabase futsi... as well.

it is still present. There is also Mzabase's

R.S.M. ukuphi lombhame?

where is the umbhame?

N.G.M. awuwati?

you don't it?

R.S.M. nhn-nhn- angiwati

ahn-ahn, I don't know it.

N.G.M. usheshe wa, usheshe wakambake nthosi,

you soon, you left soon, nthosi; it is
ukhona lapha nje wendule etindzaleni
just here you^{go} past tindzala of eMgungu-
teMgungundlowu
ndlowu.

R.S.M. e-e!

yes!

N.G.M. khoni lapha

just there.

R.S.M. khona langetulu nje?

just up there?

N.G.M. ngalengaphansana ngemgungundlowu.

that side under, near eMgungundlowu.

R.S.M. wo, ngale ngaphansi?

wo, that side under-neath?

N.G.M. e-e ngale, ungakafiki ku Ntfweka.

yes, that side, before you reach Ntfweka

R.S.M. wo, ung'kefiki ku Ntfweka

wo, before you reach Ntfweka.

N.G.M. ee

yes.

R.S.M. wo!

wo!

N.G.M. futsi ngetungene akwa, babakha liladi

again you can't enter, they used to make
a ladder

R.S.M. nhhe-e-!
nhhe-e-!

N.G.M. bangena ngalo, angati figodwwo, angati
and used it to enter by means of it, I don't
bababopha nganite bemise-ke bangene-ke bakho
know what they used to tie the poles, for the
nzele lekhatsi-ke; nabo (ngiyabong) batsatse
ladder, thereafter they would enter and hide inside
tintfo tabo tekugqoka, batsi bayefika labataZulu,
I think they would take their belongings, clothes,
bese baduwonsa leliladi balingenisa layikhatsi,
and when the Zulus arrived, these would then pull
ebayjama-ke bayabagqoba, balangaphandle.
the ladder inside and then stone the Zulus outside

R.S.M. ya, bagqobe ngematje nakufite lemphi?
ya, they stoned the imphi which had come?

N.G.M. ya langaphandle; ya lemphi
ya outside ya, the imphi.

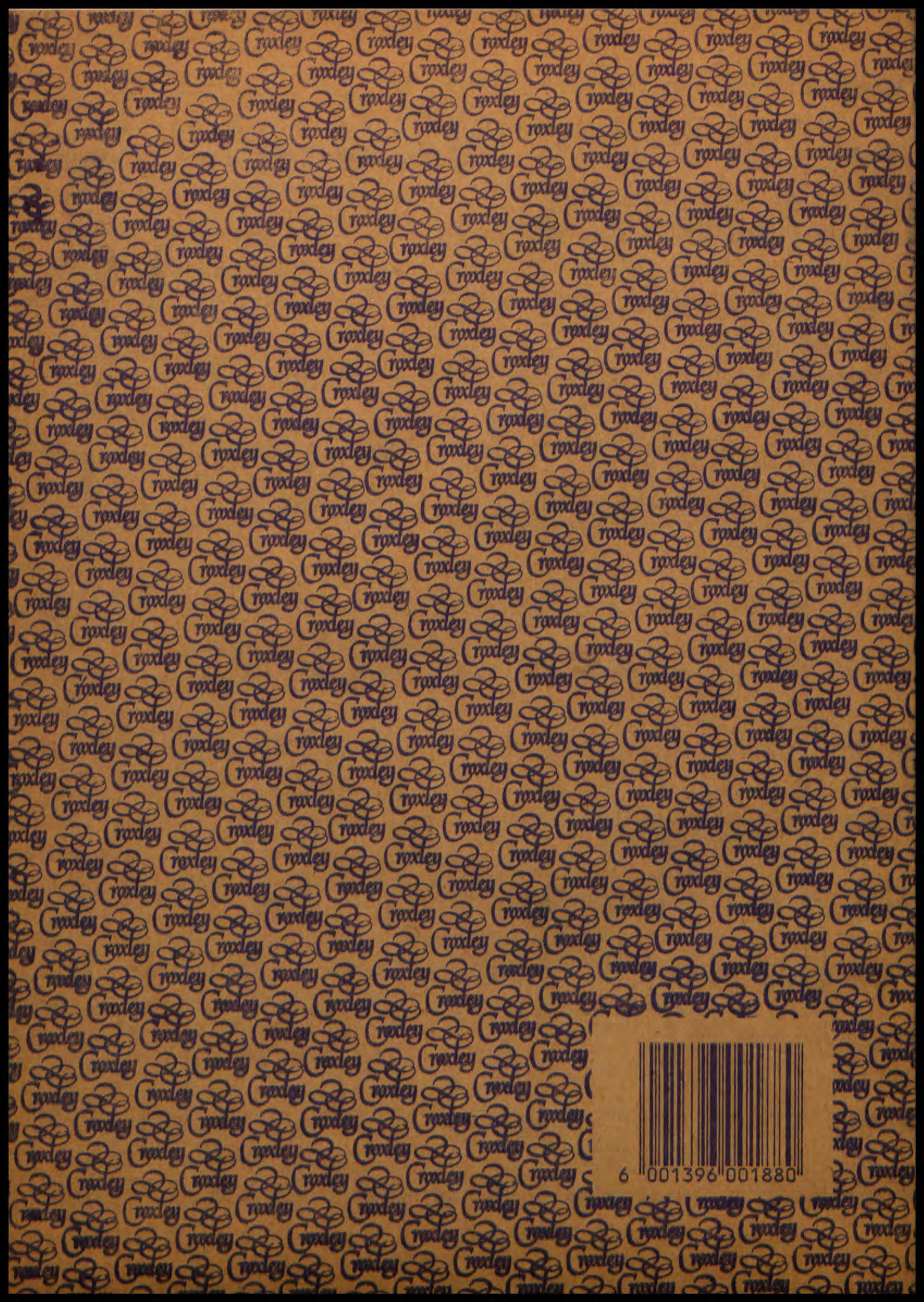
R.S.M. inhh-i-...!
inhh-i-...!

N.G.M. langaphandle, bagqobe-ke, itsi ingacitseka,
outside, they would ^{throw} stones ^{to} them and after the
batsatse leliladi labo balehlise balimise,
imphi has gone, they would take their ladder out
baphume botse-ke libanga lengaphandle
and use it to get out of the cave and would bask
in the sun.

R.S.M. wo ya!
wo yes!

N.G.M. ya!
yes!

R.S.M. utsi lenyekenkhosi, lomunyumbhame wakuphi?
you say, okhosi another umbhame is of who?



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