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# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name  
Naam

Mamba Series

Subject  
Vak

Mkhumane History

Place  
Plek

by Nhlanganiso, Gwadly Mar

Place: eNgudzeni, Ka-Mamba

Date: 18/4/87

Faint Ruling with Margin  
Dowwe Lineëring met Kantlyn

Book 4

JD. 267

NGA nek. fulani nla kusi. fulani zange babulawa,  
 they were not killed as there was killing in the  
 nekumuka abazange benuko. Ngulobaklalingi  
 just now did they flee. They are living in the  
 Mamba area  
 wa!  
 wa!

NGA kanti nomanje. Abenti lufa! Abatsakatsi!  
 they are ordinary people even now. They do nothing! They  
 Abantjorji! kanti nje! just ordinary people!  
 kanti nomanje witchcraft! They don't steal! Mamba!

PSU Juyabekotj wa! naku ke lokunye nkhozi  
 [he laughs] wa! here is another thing nkhozi  
 ngire ngibuyebuyele kancane nje, e utate  
 and let me go back a little bit. You will  
 nasisefika qalqa'qa! la  
 when you arrived here for the very first time

NGA nka nka  
 nka nka  
 nka nka

PSU e. labangoni laka Mamba, noma ke labatifika  
 a few people who came into kullMamba or people  
 shani kweliphika lwa ka Mamba, twata baka.  
 laka nka nka under the Mamba ridge  
 Shongwe, ka Nkhomonye,  
 was the Shongwe at kullMamba

NGA e. e. e.

PSU e. Kubo kutsi naba laba baka Shongwe  
 what does it mean that even the Shongwe  
 belakhandwe la?  
 what was found there?

NGA e. e. e. la, ngubona leantakhandwe  
 what was found there?

NG.M nekubulawa njoba kwakubulawama zange babulawe, they were not killed, as there was killing in the netumuka abazange bemuke. Ngulobaklala nje past, nor did they flee. They are living [in the Mamba area] ever since

R.S.M. wo! e nje la, angititi, Mamba area] ever since we! here I don't know them

NG.M. banifu namanje. Abentilutfo! Abatsakatsi! they are ordinary people even now. They do nothing! They Abantjontji! Banifu nje! just ordinary people! don't practise witchcraft! They don't steal! They are

R.S.M. [uyahleka] wo! naku-ke lokunye nkhasi [he laughs] wo! here is another thing, nkhasi, ngike ngibuyabuyele kancane nje, e, utsite and let me go back a little bit. You said nasisefika qa!qa!qa! la...

NG.M. nbn-nbn. nbn-nbn. qa! qa! qa! when we arrived here for the very first time

R.S.M. e- labangana lakaMamba, noma ke labatifika e-[um] people who came into kaMamba, or people phansi kweluphiko lwakaMamba, kwaba baka- who put themselves under the Mamba wing Shongwe, kaNkhomonye, were the Shongwe at kaNkhomonye.

NG.M. e-e! yes! labangana kwaba bakaMamba, bantwana

R.S.M. e- kusho kutsi nabo laba bakaShongwe e-[um] does it mean that even the Shongwe bebakhanduwe la? people were found here?

NG.M. sabakhandza la, ngubona lesabakhandza we found them here; indeed, these are the

tsine, sefike sankamba letugolweni?  
people we found here, after we settled at

RSM. inbhi- Lugolweni. 2

NGM. letive nje la, angitati, ngabe nginemanga  
these five here, I don't know them, I

RSM. kepha ke-... would be lying.  
but then...

NGM. baka Shongwe-ke batshiya. lowa kwe-  
the Shongwe are on the other side of the  
Luphongolwane, bathele letintsaba.  
Luphongolwane; they are on the mountains.

RSM. inbhi, nibakhandea lapho vele?  
inbhi, you found them there, indeed?

NGM. babuka, babuka baka Shongwe batsi: "Hhawu!  
they watched and watched, that is, the Shongwe  
utsi sitawubusa? Ekufike labantfu labanema-  
people, and said: "Hhawu! Are we going to busa?  
ndla kangaka! Asingene phansiabo? Base  
These powerful people have come! Let us get under  
bayangena.  
them? They then got in.

RSM. inbhi-  
inbhi-

NGM. batsi bangena kulaba baka Mamba, bentiuwa  
After getting under the Mamba people, they were  
tinduuna  
made tinduuna.

RSM. wo, sebentiuwa tinduuna?  
wo, they were then made tinduuna?

NGM. ya, labaka Shongwe  
yes, the Shongwe.

R.S.M. bentiwa nguyiphi nj'inkhosi yakaMamba?  
Which inkhosi of kaMamba did that?

N.G.M. angiyati noba nguDlamini, noba ngubani  
I don't know whether it was Dlamini, or what

R.S.M. inkhi.  
inkhi.

N.G.M. angiyati, ngabe nginemanga, ngiqinisile  
I don't know, I would lying, really.

R.S.M. wena wekunene!  
wena wekunene!

N.G.M. ekuba tinduna kokuphela! kokuphela! kokuphela!  
they became tinduna continuously! continuously!  
kokuphela! kube kusuke Mamba-ke la, kuzo  
continuously! continuously! After Mamba went  
kungatsi bakaNkhomonye, e- bekusuke Mamba  
what made the Nkhomonye seem, e-um  
la ekle, naye, bekle, naMaloyi watatela  
after Mamba left here, went and Maloyi was  
lena; e- manjena-ke ekusuka Maloyi  
born down there. Then Maloyi married from  
utawuteka la kaShongwe.  
the Shongwe people.

R.S.M. wo!  
wo!

N.G.M. la! Naku nje kaNkhomonye!  
he! There is kaNkhomonye!

R.S.M. inkhi!  
inkhi!

N.G.M. utaka tintfombi letitsi Maloyi  
Maloyi begot so much girls

R.S.M. letimbili?  
two?

NG.M. letimbili, Tehlukene ngabonika!  
two, though their mothers were separate!

R.S.M. inbhi!  
inbhi!

NG.M. Unina, kodow uyise munye!  
the mother, but their father was one.

R.S.M. ya!  
yes!

NG.M. Uma' asafa Maloyi, owu, wo, baka Mamba  
After Maloyi died, owu wo the Mamba  
babe kintfombi yaka Shongwe, kuletintfombi  
beka'd a Shongwe girl, between the  
letintsi

two girls.

R.S.M. ya!  
ya!

NG.M. ebabeka lenye intfombi. 'Eyi! Eyi! nangu  
they then beka'd one of the girls. 'Eyi! eyi!  
ula Vundlamanti utaba nguye inkhosikati  
here is Lavundlamanti; she is going to be the  
yalaka Mamba?

inkhosikati of ka Mamba?

R.S.M. wo!  
wo!

NG.M. bese bayabika, ebayowubika-ke lekubo  
then they reported, they went to report at their  
R.S.M. leka Shongwe?  
at Shongwe's?

NG.M. leka Shongwe, kutsi: 'yeyi! kulabantfwaben u  
at Shongwe's, that: 'yeyi! between your  
sesitsatsa lo Lavundlamanti sibeka kutsi  
children, we have taken Lavundlamanti, and

sekutaba nguyena asiphatsa leka Mamba?  
she is going to be the one who will be in charge  
here ka-Mamba?

RS.M. nhn-nhn  
nhn-nhn.

NG.M. batsi baka Nkhomonye: 'Nani!'  
the Nkhomonye people said; 'No!'

RS.M. bha!  
bha!

NG.M. 'Bekani nangu unabo Vuvama' baka Shongwe  
'put in charge this one, Vuvama's mother',  
ke,

said the Shongwe people.

RS.M. ee!  
yes!

NG.M. 'Nangu unabo Vuvama tsine lesibona kutsi  
'Here is Vuvama's mother whom we think  
angakle aphantse lomuti waka Mamba?  
can take care of the umuti of ka-Mamba?'

Batsi baka Mamba, 'Nani! Tsine sibona nangu  
the Mamba people said 'No! we see this  
uLavundlamanti?  
uLavundlamanti?'

RS.M. loLavundlamanti, lo Vundlamanti nguyise  
this Lavundlamanti, this Vundlamanti was it her  
yini?  
father?

NG.M. e-e-, angati phela kutsi, ngutalund,  
yes, I don't know whether it's Lavund,  
angati Noma ligama lakhe yini.  
I don't know whether it's her name or not

RS.M. wo, loVuvama-ke, naye solomane  
we, this Vuvama, was she born from

utalwa khona lapha kaShongwe?  
the Shongwe people?

N.G.M. Vuvama?  
Vuvama?

R.S.M. wo, angisi utsite batsi bakaShongwe: 'Cha!  
wo, by the way you said the Shongwe people  
angeke alunge utalundlamanti, kuncono  
said 'No! talundlamanti can't be alright, it  
kubekwe bani?  
is better, who?

N.G.M. Vuvama!  
Vuvama!

R.S.M. wo, loluvama.  
wo this Vuvama

N.G.M. utalwa kaShongwe naye.  
She, too, was born kaShongwe.

R.S.M. wo, naye wakaShongwe?  
wo, she, too, was born kaShongwe?

N.G.M. utalwa kaShongwe akusiye wakaShongwe,  
she was born of the Shongwe, she wasn't  
utalwa khona, unina wakaShongwe.  
a Shongwe person herself, her mother was

R.S.M. wo, utalwa khona kaShongwe aShongwe.  
wo she was born of a Shongwe person.

N.G.M. bale bakaMamba, bese babeka-ke lolalundla  
the Mamba refused, and they put this Lalundlamanti  
manti, bakaMamba.  
in charge, [that is] the Mamba.

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

N.G.M. Kantsi labantfwana bababili, nguMbatjane  
yet the two children, Mbatjane and



Ngu Vuvama

R.S.M. nhn-nhn.

nhn-nhn

N.G.M. engemadvodza!

they were already emadvodza!

R.S.M. wo, baka Mamba, to Vuvama waka Mamba

wo, the Mamba people, this Vuvama, was he sibongo, utalwa ka Shongwe, unina waka-  
of Mamba sibongo, but begot of a Shongwe woman?

N.G.M. unina! Yebo na Mbatjane. Bahlale! bahlale!

yes his mother! yes together with Mbatjane. bahlale, bambone Mbatjane abhokile ngeku. They stayed and stayed and stayed and bulala

saw that Mbatjane was killing people too much.

R.S.M. nhn-nhn

nhn-nhn

N.G.M. batsi labaka Shongwe: 'Hha...! Mbatjane

the Shongwes said: 'Hha...! Mbatjane is utasibulala.

going to kill us.

R.S.M. nhn-nhn.

nhn-nhn

N.G.M. njobe besimala, sifuna nangu unina wa-

'As we have been rejecting him, and preferring Vuvama. Asibaleke!' Wobhu! Kathokho!

Vuvama's mother instead. Let us run away!

R.S.M. wo! Babaleka bashona ka Kathokho?

wo! They ran away to Kathokho?

NG.M yebo! bayasala-ke laba baka Nkhomonye!  
yes! Then the Nkhomonye remained behind!  
nabo basala ngalayikhaya  
they remained here at home.

R.S.M. bayasala laba baka Nkhomonye?  
the Nkhomonye people remained?

NG.M ya! basala layikhaya  
ya! they remained here ekhaya

R.S.M. enhhe! Tamanye-nje emadvedza aka Shongwe?  
enhhe! Other Shongwe men?

NG.M baka Nkhomonye!  
they were the 'Nkhomonye people!

R.S.M. sibongo ngesakabani-ke?  
what is the sibongo?

NG.M. baka, baka-- Langwenya, asiba baka Dlamini,  
they are, they are taNgwenya people, they are  
bakata Ngwenya  
not the Dlamini's, they are taNgwenya

R.S.M. wo, baka Langwenya!  
wo, they are of taNgwenya [sibongo]/

NG.M ya, sekutsiwa baka Dlamini, bakata Ngwenya  
yes, it is now said they are of Dlamini  
bona

[sibongo], they are of taNgwenya, themselves

R.S.M. laba baka Nkhomonye?  
the taNkhomonye people?

NG.M ya, ebayasalake.  
yes, they then remained.

R.S.M. inbhi--!  
inbhi--!

NG.M ekuyenteka, kuyenteka, kuyenteka, kuyenteka,  
then it happened, happened, happened,

engulapho ekutawonakala khona, kuze bese  
and it's then that [the live] became a  
e-, bonthe bantfu, eliyahlala-nje librisipede  
spave one, [with no leader].

R.S.M. lelive?

the live?

Ng.M. lelilaka Nkhomonye, keja-ke, bakhona bong  
that one of kaNkhomonye, but the nephews  
labashana

are present.

R.S.M. nbn-nbn!

nbn-nbn!

Ng.M. ekukhuphuka-ke Maja lelandzeni  
then Maja from the lowland came up.

R.S.M. nbn-nbn.

nbn-nbn.

Ng.M. uyabakhandza le.  
and he found them there.

R.S.M. nbn-nbn.

nbn-nbn

Ng.M. uyefika-ke Maja utsatsa lozakwabo  
Maja zakwabo of Nkhomonye

R.S.M. nbn-nbn

nbn-nbn

Ng.M. utawufula tithali netizeze, lakaMamba  
to fula spears and tizeze here kaMamba.

R.S.M. nbn-nbn.

nbn-nbn

Ng.M. uteke iffombi yaka Nkhomonye  
he married a girl of kaNkhomonye

R.S.M. nhn-nhn

nho-nho

N.G.M. owuyofa Maja, kufika Bhokweni; utek- intfombi  
After Maja died, Bhokweni came and  
yaka Nkhomonye  
married a Nkhomonye girl.

R.S.M. yaka Nkhomonye lesibongo yini?  
She was of Nkhomonye sibongo?

N.G.M. Cha! Cha! Cha! bata Dlamini  
No! No! No! They are Dlamini's.

R.S.M. nhn-nhn -  
nho-nho

N.G.M. bata Dlamini  
they are Dlamini's they are Sibongonyane

R.S.M. nhn.  
nho

N.G.M. bekwentiwe njalo-ke, awu-ke, lapha se-  
after that had been done, awu, when this  
kwenteka njenge e bayakhuphuka bata Mamba  
happened, then the Mamba people came up  
eKhanzeni  
from the low-lands.

R.S.M. nhn.  
nho

N.G.M. bayefika bayahlala, bayahlala bayahlala. e-baya-  
they arrived and stayed and stayed and  
khosela-ke nabo, labaka Nkhomonye-ke nabo,  
stayed. E-jum the Nkhomonye people also  
nabo sebayayamayama-nye  
khosela'd and leaned a bit [against them]

R.S.M. labaka Nkhomonye sibongo sabo solomane sala-  
the sibongo of the Nkhomonye people is still

Langwenya? bakalangwenya  
Langwenya?

NG.M- bakalangwenya! Namanje bakalangwenya!  
they are of Langwenya even now they are  
I — labo bakalangwenya? of Langwenya Sibongo  
the Langwenya people?

NG.M- e?  
what?

I betsiwa ngubani labo bakalangwenya?  
who named them Langwenya?

NG.M- nina netsiwa ngubani kutsi nibata Mamba?  
who named you as baka-Mamba? They  
bakalangwenya nje, baka Siblongonyane.  
are Langwenyas, they are Siblongonyanes.

RS.M- wo!  
wo!

NG.M- baphuma le Gunduwini  
they came from there yonder, at Gunduwini

RS.M- wo, baphuma le Gunduwini le?  
wo, they came from Gunduwini there?

NG.M- e-e- lekaNgwane  
yes, from there kaNgwane.

I angitawungena lamshinini? Kepha-ke mine  
Am I not going to come in the machine?

ngitawufuna kutsi betsiwa ngubani kutsi  
But then, myself I want to know who  
bakaLangwenya?  
named them 'Langwenya'?

NG.M- Sibongo sabo nkhosi.  
It is their Sibongo, Nkhosi.

RS.M- Sibongo sabo nkhosi  
it is their Sibongo, Nkhosi.

N.G.M badalwa babakatangwenya.  
they were created being tangwenyas.

M. anginiyetele.  
let me stop [bothering you]

N.G.M. manje-ke e-kepha-ke, kwase kwenteka  
Now then, e-[um] it then happened

N.G.M. nje-ke, ekuya...  
this way, - - - it is where she was

R.S.M ase ngikubuyisele nje emuva kancane, nkhasi,  
Let me take you back, a little bit, nkhasi,

e ngifuna kutfola nakutsi ngesikhatsi e-  
I want to get this, when the Shongwe

batsi laba baka Shongwe 'awu!', ingatsi  
people said 'awu!', I mean, when the

batsi laba baka Mamba, 'akubekwe nangu  
Mambas said 'let Lavundlamanti be

ukavundlamanti' lokavundlamanti ngumfati  
bekwa'd ; was this Lavundlamanti a woman?

yini?  
yini?

N.G.M ngumfati!  
she was a woman!

R.S.M. ngumfati lotalwa le  
a woman who was begotten there

N.G.M lotalwa, lotalwa ka Shongwe  
who was begotten, begotten ka-Shongwe.

R.S.M. lotalwa ka Shongwe?  
who was begotten ka Shongwe?

N.G.M. enkhe, lotala Mbatjane  
enkhe, who bore Mbatjane.

R.S.M. wo, lotala inkhosi Mbatjane?  
wo, who bore inkhosi Mbatjane?

N.G.M yebo!  
yes!

R.S.M. Wo, lolavundlamanti kusho kutsi setsiwa  
Wo, this lavundlamanti, does it mean that  
ngaye nje lesitolwa?  
the school was named after her?

N.G.M. yebo! Ngulapha alahlwa khona laph-esita.  
yes! "Here at school is where she was  
lweni"  
buried.

R.S.M. ngulapha alahlwa khona laph-esitolweni?  
Here at school is where she was buried?

N.G.M. ya!  
yes!

R.S.M. wena wekunene! wena wekunene  
wena wekunene! Wena wekunene.

N.G.M. setsiwa ngaye 'lesitolwa  
that school was named after her.

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

N.G.M. angimati-ke lowesibili labamala bataMamba,  
I don't know the second one, who was  
nabo Vuvama, kutsi aku akungubani-ke yena.  
rejected by the Mambas, Vuvama's mother, as to

R.S.M. Wo. what her name was?  
wo.

N.G.M. ya!  
yes!

R.S.M. asesichubeke-ke nkhosi, sesilapha ke e  
Let us continue ke nkhosi, we are now  
sowuvele Sowuyicedzile 'leyaka Shongwe,  
here, you have already finished the Shongwe

Kuthona-ke labanye, njengalaba baka Matsebula, one, there are others, such as the Matsebula, uke wabasko nabo watsi bakhanduwa la you said they, too, were found here.

N.G.M. nhn-nhn

nhn-nhn

R.S.M. bakhanduwa baka Mamba they were found by the Mamba

N.G.M. nhn-nhn

nhn-nhn

R.S.M. nabo babakhona la? they, too, were here?

N.G.M. babakhona layi Ngudzeni. they were here at Ngudzeni.

R.S.M. babakhona layi Ngudzeni? they were here at Ngudzeni?

N.G.M. e-e-

yes

R.S.M. wo, nabo ngulabanye labadzala njengalaba wo, they, too, are other old people, like the baka Mkhumane? Mkhumane?

N.G.M. e-e, angibati-ke bona kutsi bachamukaphi yes, but I don't know as to where they <sup>came from</sup>

R.S.M. awubati-ke bona kutsi bachamukaphi? you don't know where they came from?

N.G.M. enkhe...

enkhe

R.S.M. ngiphindze ngisho kancane, ngibuyele laka- Let me again say, go back to Ka-Shongwe, Shongwe, labaka Shongwe lokuze babaleke, the Shongwe people, as we hear



ngoba siya kutsi muva-nye babese sebaba  
 that, later they were to go that side  
 ngale [kunemawi lakhuluma kanye kanye langakhulumi  
 [there are voices which speak at the same  
 into levakalako], sekuzee kuvela tikhulu  
 time which murmur] until chiefs emerged,  
 bo Matsamo  
 such as Matsamo.

NG.M yebo!  
 yes!

R.S.M. besuka la?  
 They came from here?

NG.M. besuka la!  
 They came from here?

R.S.M. baya lena ngekutsi babalekela lokutsi...?  
 they went there, running away because...?

NG.M. babalekela kutsi betamala lola Tundlamanti,  
 running away because they were refusing  
 Mbatjane, base batsi babeka Vuvama, babona  
 this lola Tundlamanti, Mbatjane and they were  
 Mbatjane anelulaka abulala, base babaleka  
 bekering Vuvama, seeing that Mbatjane was  
 nalotavundla, nalo luvanyana, nalo Vuvama  
 bad-tempered, he was killing, they then ran  
 ebaya naye leka thohho ka thohho.  
 away with this kavundla, this Vuvama to,

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

NG.M. nhn-nhn, ebaya naye leka thohho, labaka-  
 nhn-nhn, they went to thohho with him,  
 Shongwe  
 the Shongwe people.

ngaba said that they were to go that side  
[transcription of handwritten notes]

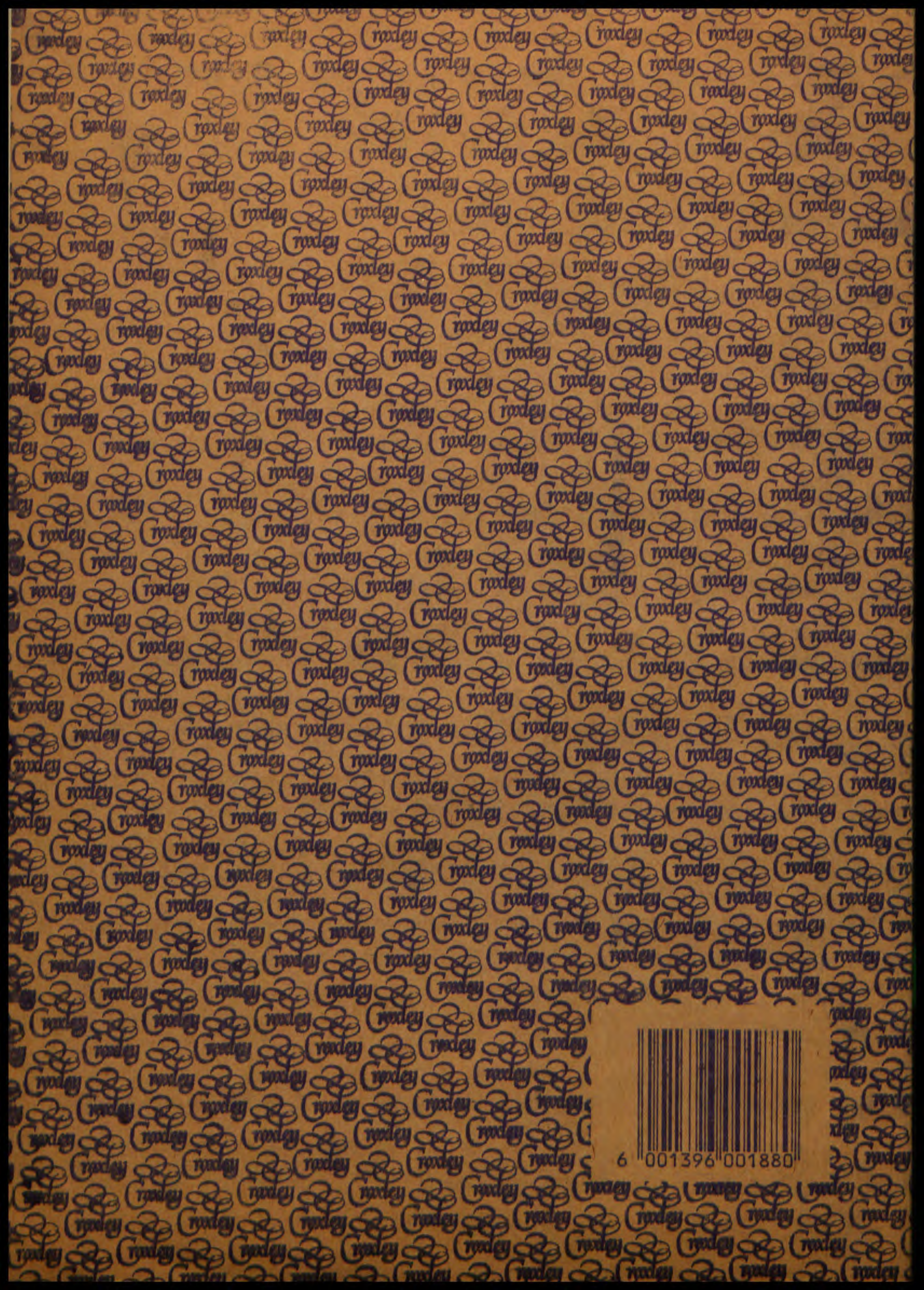
to Matambo  
[transcription of handwritten notes]

they came from here?  
[transcription of handwritten notes]

they went there, waiting away because  
[transcription of handwritten notes]

away with the [transcription of handwritten notes]

the [transcription of handwritten notes]



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