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SIZE A4 (297 x 210mm) GROOTTE

Name Mamba Series
Naam

Subject Mkhumane History
Vak

Place by Nkhangiso Gwadlu Mamba
Plek

Place: eNgudzeni, Ka-Mamba

DATE: 18/4/87

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 5

JD. 267

PSM aya, laka Shanga?

are they Shanga people?

NGM aya!

aya!

PSM amicaidei kable kutsi laka Hhokho bacanda
you don't know well where they went
retawayipi?

to is it Hhokho?

NGM hakhona namanga unyayibh lendawe

they are present over now you can get to

PSM laka Hhokho? name of this place

there at Hhokho?

NGM ya!

ya!

PSM wana ukunana! Deringa ke, futsi ke kucane

ukunana? let me come in a little bit

nyere, la kutesi Mkhumane [Kuthona uninduvu

how many the Mkhumane? there are indubha

nenini banyetaki kable? Kuthona futsi ke

shaka wana ukunana? there were

Kuthona labanye lababesababekura kutsi baba

other people who were installed as traditional

induvu nyangalaba baka Matshuba nye,

what is the Matshuba how did they get

how baba nye baba babekura nyekutsi

to be installed were they installed because

bakhanduwa lo?

they were found here?

NGM baba nye?

baba nye!

PSM baba nye Matshuba nye

the name of Matshuba people

R.S.M. wo, labaka Shongwe?

wo, the Shongwe people?

NG.M. enhhe...!

enhhe...!

R.S.M. anicondzi' kakle kutsi leka Hhokho bacondeq

you don't know well where they went

R.S.M. ndzawoyipki?

to in Hhokho?

NG.M. bakhona namanje, ungayifola lendeawo

they are present even now you can get the

R.S.M. leka Hhokho? name of this place.

there at Hhokho?

NG.M. ya!

ya!

R.S.M. wena wekunene! Asengitsi-ke, futsi-ke kancane

wena wekunene! let me come in a little bit,

njeke, la kulesi Mkhumane [kukhona umsindwwo

here, among the Mkhumane] there are indistinguish

wemawi langevakali kakle], kukhona futsi-ke,

shable voices which make a noise], there were

R.S.M. kukhona labanye lababesebabekwa kutsi baba

other people who were installed as tindwung,

NG.M. tindwung, njengalaba baka Matsebula nje,

such as the Matsebula, how did they get

R.S.M. baze babekwa njani bong, babekwa ngekutsi

to be installed; were they installed because

NG.M. bakhanduwa la?

they were found here?

NG.M. bobani-ke?

who?

R.S.M. sengisho baka Matsebula nje

I mean the Matsebula people.

N.G.M. azange babekwe kantsi betufika Bhokweni
they were never installed,

R.S.M. kutsi babe hinduna?
to be hinduna?

N.G.M. e.e.
yes

R.S.M. bo Mbiko kantsi?
what about bo Mbiko?

N.G.M. kha... tinte nje tekutselisa letintfo leti!
kha... these things are only for collecting tax!

R.S.M. wo, babekwa ngulaba belungu
wo, they were made [hinduna] by the Whites?

N.G.M. babekwa nje bantfu khona lapka, ngobe
they were put by the people here, because
na Mkhaya abengumtselisi - nje aphetse;
even Mkhaya was a tax collector, he was
na Mbika ke ungene esikhundleni sa Mkhaya,
in charge; even Mbiko got in at the place of
ababekwanga buduna bemakhaya
Mkhaya, they were never made hinduna of

R.S.M. wo...
wo... emakhaya/homes

N.G.M. kusho nje kutsi bagijimi!
it simply means that they were/are runners!

R.S.M. wo, bagijimi.
wo, they are runners.

N.G.M. e.e.
yes

R.S.M. wo!
wo!

N.G.M. labo-ke babakleti - nje, baphetfwaphetfwwe
those were living here, being governed

khona eLudzakeni; kwatsi bekufike Bhokweni
there at Ludzakeni; after the arrival of Bhokweni
la Maja, wefike wathu. Bantfu batakhele nje
here, Maja [I] came and built his imiti, people
konkhe lapha, nanaba baka Msibi
had their imiti here, such as the Msibi.

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

N.G.M. bakhanduwa-ke bona, babekwa kutsi nje,
they were found here, and then they were
base bayakhoyizwa
brought together.

R.S.M. laba bakaMatsebula?
the Matsebula people?

N.G.M. ya!
yes!

R.S.M. bakhoyizwa ngubani-ke nguMaja?
who brought them together, was it Maja?

N.G.M. e-, nguMahloma, Maja wafika wahlala nje
e- it's Mahloma, Maja, on arrival, just
wabuka
sat down, and just watched.

R.S.M. wabayekela Maja, sekutsi-ke nasekubekwe
Maja left them alone, and after Mahloma
Mahloma sowuyabakhoyiza?
was installed he bhoyiza'd them?

N.G.M. owuyabakhoyiza
He then bhoyiza'd them!

R.S.M. inkhi-
inkhi-

N.G.M. ya!
ya!

[Kukhona ingoma lemfishane levakalako, bese ing-
]there is a ^{short} song which is heard for a while
 jubeka naku cala lisayedi lesibili. Kepha ingaka-
 and then it gets cut off at the beginning of side two,
 cali lengoma yesintfu, kukhuluma lizi la Juana
 but before the beginning of this traditional song, the
 Masuku wemsakato waka Ngwane] is heard
 voice of Joana Masuku of Suzziland Broadcasting Service

N.G.M. --- -- 'mine angifuni, ngifuna umuntfu, wonthe
 --- -- 'Myself I don't want, I want, all the
 longesheya kwe Nshanini a phatfwe la, a phatfwe
 people who are this side of Nshanini/Njanini to be
 ngimi?
 governed from here by me?

R.S.M. Wo, baba, by ngesikhatsi sabhokweni babakhe
 Wo, they they, at the time of Bhokweni, they
 la, soloku baphetfwe lengesheya?
 were on this side but administered from the

N.G.M. ya! lala bhanga la other side of the river?
 ye's!

R.S.M. etudzakeni?
 at etudzakeni?

N.G.M. etudzakeni!
 at etudzakeni!

R.S.M. lenkhosi yakhona, ungatsi, lolobaphetse
 the inkhosi for there, I mean, their ruler
 akungubani letudzakeni?
 at etudzakeni was who?

N.G.M. awu! Angati
 awu! I don't know.

R.S.M. awaka Damini yini?
 was he a Damini?

N.G.M. cha, ba, bakaDlamini!
No, they, they are Dlamini's!

R.S.M. wo!
wo!

N.G.M. e-e, watsi Mahloma 'nani, anginawupha
yes, Mahloma said: 'I'm not going to rule

tsa umuntfu lophetfwe lengesheya mine.
a person who is under the jurisdiction of another
Mine ngifuna bantfu mine, mine ngifuna

person. Myself I want to see a person under
umuntfu lophetfwe ngimi abe mshiya lo

me to be on this side; a person not under
kwe Nshanini. Kuase Kuyaguquka-ke, namanje
me to cross the Ntjanini river. Then people
bakaMamba nje!

turned around. As even now these are Mambas!
R.S.M. wo, letudzakeri?
wo, there at Ludzakeri?

N.G.M. e-, laba labangala
e-jum, the people who are this side.

R.S.M. wo, labangala?
wo, who are this side?

N.G.M. e-e
yes.

R.S.M. laba baseLudzakeri enibati Kutsi tibongo
those of etudzakeri, you don't know their
tabo?

tibongo?
N.G.M. bakaDlamini!
they are Dlamini's!

R.S.M. wo, bakaDlamini!
wo, they are Dlamini!

NGM Phela ngulaba ba babhukwane
by the way, they are those of Bhukwane

RSM ngulaba Bhukwane?
its those of Bhukwane?

NGM e-e-
yes

RSM wo--! [kunemsinduo] ---. laba baka-
wo--! [there is noise] ---. Then

RSM Mavimbela bona ba, lokuze batale inkhosi,
these, the Mavimbela, how did it happen that
NGM baze bakuphiwa njani?
they begot inkhosi, how were they given it?

NGM kuphi-ke?
what?

RSM sengisho njengulaba baka Mavimbela.
I mean these ones, the Mavimbela.

NGM angibati lokutsi baka Mavimbela nje batale
I don't know, the Mavimbela begot who,
NGM bani, batale Maloyi,
they begot Maloyi.

RSM wo!
wo!

NGM batale Maja
batale Maja

RSM wo!
wo!

NGM Maja-ke, baka Mavimbela, watsi naqabene
then Maja, the Mavimbela, he said, when
na Hlekwako, was uyawumema bona bekhaba-
he was quarreling with Hlekwako, he
nina
then invited them, as they were his mother's folks

R.S.M. wo!

wo!

N.G.M. Sebayawuklasela Hlekwako, banaye, phela
They went to blasela Hlekwako, in his company.
bekuyimiti nje! Kuyimiti nje, imiti lemikhulu!
It was imiti, imiti, imiti, big ones!
lu!

R.S.M. e-e-

yes

N.G.M. wahlangana nabo, kutsi, njob'uva lengoma
he joined with them so that, as you hear
kutsi: 'uyesaba Maloyi, yelaba bakaMavimbela,
the song 'Maloyi is afraid, hey you
batidle sigetho?
Mavimbela, they ate them in our absence?

R.S.M. enhke!

enhke!

N.G.M. enhke... Wase sowucela bona, 'manje nine
enhke... He then asked for their assistance
bekhabomake uyangibulala Hlekwako ngalapha,
'Now you people of my mother's place, Hlekwako
udla tinkhomo tami?
is killing me this side, he is eating my cattle?

R.S.M. enhke!

enhke!

N.G.M. base bayahloma nabo, esaphuma iyafika
they then blomad, too, they went out
iyamhlasele Hlekwako, iyamchitsa, benamanje
and blasela'd Hlekwako, and defeated him,
namanje!
this this very time, till now!

R.S.M. enkhe!
enkhe!

N.G.M. inkhi.
inkhi.

R.S.M. wo. Kusko Kutsi kambe intfo le, ingabe lokuze
wo. It means that the thing which, how did
babetindvuna labattlekwako, lapha kaMkhumane,
Hlekwa's people became tindvuna of the
Kwaya ngani?
Mkhumane people?

N.G.M. angibati (losekwaphela) nami sengiva ngetindeaba.
I don't know as it came to an end, I, too,

R.S.M. wena wekunene! Reve this as news.
wena wekunene!

N.G.M. nhn-nhn.
nhn-nhn.

R.S.M. ingabe nje labantfu labadzala, nobe-ke
by the way, I wonder whether the old
nguloyo njengoba, lamlanduweni sifuna
people, or it be just that one, because in
ngulowo asho nje lakwatiko

the umlanduwo we want everyone to say
N.G.M. nhn-nhn. that which hofshe knows.

nhn-nhn.

R.S.M. ngulowo asho lakwatiko, uma sekublangana,
each should say that which he knows,
kublangana, kublangana, awu, kumbe encenge
and when we put together this, that and
kungaba kunyentana

that, awu, maybe it would be large.

N.G.M. nhn
nhn

R.S.M. ngubani-nje lomunye, ingatsi, labanye lenibatiko
which one or which one among the Mkhumane
labalabadzadlana bakatMkhumane
who is older?

N.G.M. awu! Nkhosi! Mntfuanemnaketty, angisaboni.
awu! Nkhosi!, child of my brother, I see no one,
Mshishi angiboni kutsi uyayati lentfo.
Mshishi, I don't think that he knows this,

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

N.G.M. sekusele yena!
it is only him who is left!

R.S.M. sekusele Mshishi.
it's Mshishi who is left.

N.G.M. naye atayati lentfo Mshishi
even he, Mshishi, doesn't know this thing

R.S.M. kepha kutawufuna sengike ngive-nje kutsi...
but, I have to go to him, just to find out.

N.G.M. Na Ngwabadla angimati!
even Ngwabadla, that one I don't know!

R.S.M. Ngwabadla?
Ngwabadla?

N.G.M. Sawafa-ke yena. Noma abayati kangimati!
he died, this one. I don't know if he knew it!

R.S.M. e-e.
yes

N.G.M. nhn-nhn.
nhn-nhn

R.S.M. Wo. Sengubani-ke lomunye nje labathumbulato?
wo. Who else do you remember?

N.G.M. a...! kute! kute! ngabe nginemanga.
a...! No one! No one! I would be lying.

Angati-nye bona laba bo Tikomo kumbe,
I don't know, may be these bo-Tikomo,

Rha...wu...!

R.S.M. Wo, Tikomo?

Wo, Tikomo?

N.G.M. labo Tikomo, bantswana kimi!

These bo-Tikomo are children compared to me!

R.S.M. nhi-i-

nhi-i-

N.G.M. khawu--! angiboni.

khawu--! I doubt, I don't see

R.S.M. sekuva-nje?

just to hear what they have to say?

N.G.M. sekuva-nje, ubute; nhi-i-

It's just to hear, ask; nhi-i-

R.S.M. cha, angibonge, nkhozi

No, let me thank you, nkhozi.

N.G.M. nhi-nhi-

nhi-nhi-

R.S.M. nguyabonga kakhulu.

Thank you very much.

N.G.M. lapha, sacitse MaPeli

Here we dismissed the Pedi people!

R.S.M. wo, nacitse MaPeli?

Wo, you dismissed the Pedi people?

N.G.M. ya! eMaPeli, kusenemabutfo-ke Rutsi

yes! the Pedi. In those days there were

R.S.M. inhi--! emabutfo, indeed,

inhi--!

N.G.M. Kwacitfw-eMaPeli kulendzawo

The Pedi were dismissed from here.

R.S.M. ya! ya!

N.G.M. tuze kuhlalwe ke lapha nje, kubese kubaneba-
for us to stay here, till we had all
R.S.M. kabani, tibongo, tibongo, tibongo, Lendeawo
these tibongo, tibongo, tibongo. This place
yuyiphettwe ngelMapeli!
was under the Pedi people!

R.S.M. inkh!-!
inkh!-!

N.G.M. tibongo tabo nje letinye, letebe Sutfu nje,
their tibongo, some of them, the Sotho,
R.S.M. njengebaka Nkhambule nje, nabo babale-ke.
such as the Nkhambule; they were there.

R.S.M. inkh!-!
inkh!-!

N.G.M. nebakimbingo, kutsiwa Msutfu
even the Mbingo people, it is said 'Msutfu'

R.S.M. babakuphi ke laba, baka Mbingo bona?
where were these Mbingo themselves?

N.G.M. angibati! engisho nje banfufu lababakhona ka
I don't know! I mean people we found here.

R.S.M. wo!
wo!

N.G.M. enkhe! Kodwana-ke bakhona lengakitsi, base-
enkhe! But then they are present at our place
R.S.M. khona nanyalo!
even now!

R.S.M. inkh!-!
inkh!-!

N.G.M. enkhe, kwakune Mapeli la!
enkhe, there we the Pedi people here!

R.S.M. Kwakune Makeli la!
there the Pedi here!

N.G.M. ya!
yes!

R.S.M. ya, ngoba kumcoka wena babe lokutsi
yes, because it is important you, babe for us

NGM. siffole lokutsi labakhandruwa labadzaladza,
to find out which people were found here

R.S.M. ngubaphi
the really old people, as to say who they were

N.G.M. nkn [Kukhona umsinduwo wemali lamanyenti]
NBK [there is a noise from many voices]

R.S.M. nekutsi-ke nabafika, nabakhandruwa kwakha
as well as how they lived with the new

NGM. liswana njani
comers

NGM. inhi...
inhi...

R.S.M. kuffala nye imilanduwo...
that is, getting the imilanduwo.

NGM. ba...! bahtalisana wena nkhosi, bahtalisana
ba...! They lived well, you nkhosi, bogogo

R.S.M. bogogo. Koduwa-ke kwahaliswana ngekulwa,
did stay with new comers, but then they did it

R.S.M. e e... through fighting.
yes.

NGM. labeyiswako beyiswe!
the defeated one who accept defeat!

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

NGM. bese bayakhonta-ke laba labanye
and then they would khonta to the others.

R.S.M. Kwakune Makeli la!
there the Pedi here!

N.G.M. ya!
yes!

R.S.M. ya, ngoba kumcoka wena babe lokutsi
yes, because it is important you, babe for us

NGM. siffole lokutsi labakhandruwa labadzaladza,
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inhi...

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yes.

NGM. labeyiswako beyiswe!
the defeated one who accept defeat!

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

NGM. bese bayakhonta-ke laba labanye
and then they would khonta to the others.

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

NG.M. ebayahlala ke laba labanemandla
then the powerful ones would settle down.

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

NG.M. Kwahlaliswana ngekulwa!
They lived with other people through fighting!

R.S.M. impela.
indeed.

NG.M. ya! Khasi kutsi kwahlaliswana ngekubusa.
yes! Not that they lived peacefully.

R.S.M. nkhe'e-
nkhe-e-

NG.M. baka Shongwe nje, labavekebabona kutsi
the Shongwe people saw that 'Hhawu!
'Hhawu!' labantfu labafikako laba asibati
the people who are coming in, we don't know
kutsi baphumaphi, ayikhona! asisale sitifaka
where they come from. No! Let us put
phans'eluphiko lwabo, batasibulala labantfu?
ourselves under their wing. they will kill
us these people?

R.S.M. impela.
indeed.

NG.M. ya!
yes!

R.S.M. siyabonga.
we thank you.

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