

PAGES
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BLADSYE



Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Mamba sevios
Naam

Subject Mthumane History
Vak

Place by Nhlanganiso, Gwaadly, Mamb
Plek

Place: eNgudzeni, ka-Mamb

Date: 18/4/87

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 2

JD. 267

116
RSM ogosiRodes-ke nebata labe laka Mkhwanze
Another time, took a walk on the Mkhwanze
bathing area. Took a walk to the Ngwadzi area
was indwane Pa Nhako, 2-3m, here at
Lokutsi. Took a walk to the indwane fibonge? ? ?
Ngwadzi, you don't ^{type who were} know the fibonge of
NGM akingincubange oje, nebata Msho nebata
it was just a matende except the Msho and the
Msho, akingincubange Kadiwa-ke
Msho people were here. It was a mixture but
but the indwane Ngwadzi, Kadiwa-ke naye
then they move under Chukwane. But then even
basique indwane Khami. Peter is
the day had been left by indwane Khami

RSM uje, lapha-ke kutsi nile mambba mambba oje
like which means, indwane, but only when
neofita laka Mambba oje! oje! oje!
Hence indwane people arrived for the first time
NGM uje! ^{and you legal?} indwane legal? ?

RSM before the bathing area fibonge
they arrived here and found which fibonge
was? indwane ?

When arrived lapha-ke matumbu were nearby
here, there, I can't remember where in other
area fibonge right, like, indwane lapha-ke
but the indwane because the indwane just
arrived here and built the indwane ?

R.S.M ngesikhatsi-ke NKhosí laba baka Mkhumane
 at the time, DKhosí, when these Mkhumane
 batindvuna Kanhléko e-la eNgudzeni anati
 were hindvuna Kanhléko, e-jumj here at
 lokutsi Kwakuhala bobani fibongo? ^{those who were living here?}
 Ngudzeni, you don't know the fibongo of
 NG.M. akuyincubevange- nje, nebaka Msibi nebaka-
 it was just a mixture; even the Msibi and the
 Matsebula, akuyincubevange Kodrua-ke
 Matsebula people were here; it was a mixture, but
 baphetfwe ngubhukwane, Kodrua-ke naye,
 then they were under Bhukwane, but then even
 bashiywe ngupholike khong futsi la.
 him, they had been left by Pholike here.

R.S.M. Wo, lokusho kutsi nkhosí mbamba mbamba nje
Wo, which means, DKhosí, truly, truly when
 nabeftka baka Mamba qa' qa' qa'
 the Mamba people arrived for the first time,
 qa' qa' qa'.

N.G.M. ya!
 ya!

R.S.M befika la e bakhanda e, tiphi fibongo
 they arrived here and found which tibongo
 ke manje?
 here?

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

R.S.M. e-e-
 yes

R.G.M. sive lesa, lekukhanya kutsi, lesakhosela
 the sive which, it is clear about, is a
 Kubaka Mamba Sakashongwe, asilapha ngeskeya,
 Shongwe one, which khosela to the Mambas.
 R.S.M. sase singena Kubaka Mamba ken to the Mambas
 it [the sive] used to be there across; they khosek
 R.S.M. lesasingeskeya kuphi-ke?
 which was across where?

R.G.M. Ka Nkhomonye, lakutsua ngu Ka Nkhomonye
 at Ka Nkhomonye, where it is said, it's
 khona

Ka Nkhomonye.

R.S.M. Wo, sabe sesingena Kubaka Mamba
no, it [the sive] then entered into Ka Mambas

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

R.S.M. inhi-i... ngabetsi uye ngabetsi ndenkhosi
inhi-i...

N.G.M. akusho nye kutsi nye akutibongo Letingye,
 it doesn't mean that it were tibongo, the
 abebangekho baka Mkhumane la, Nakupika
 Mkhumane people were not here when the
 baka Mamba baphuma leka Tembe
 Mambas arrived from Ka Tembe.

R.S.M. inhi-i... / ngabetsi / ngabetsi
inhi-i... / ngabetsi / ngabetsi ?

N.G.M. babangekho baka Mkhumane la. Bete, bete
 the Mkhumane people were not present here. They
 sebacabene na Maloyi la. here.

R.S.M. came, they came after quarrelling with Maloyi,
 wo!
wo!

R.G.M. e-e-, beta-ke sebatawukhonta
yes-, they came then to Khonta. ^{Abata}
R.S.M. ngekutsi yinkosi lenemandla?
because he was an inkosi which had
NG.M. ya! ^{taiyamuphatwa} strengthen?
ya! ^{then} then got + administered ^{order}
R.S.M. Tekamkhumane-ke ingatsi, tekamhleko sebaya,
then at ka Mkhumane, I mean, Ka Nhleko, and
sebaya beta ngekutsi sebekhulive yini laba baka-
then came because they were defeated or what,
Nhleko baqitseka?
these Nhlekos and they scatter?
NG.M. baqitseka, sekute nyalo, kute nje nanyalo
They scattered, now they no longer own
live laka Nhleko
their live these Nhlekos.
R.S.M. Wo! sebeta ngekutsi vele sesita kulekhosi
Wo! they come as people who come to the
leseyitamuphatsa wonkhe lomhl. ^{haha?} ^{Karen}
inkosi which is now to be incharge of all...?
NG.M. a! abebahleli nje baphetwa ngulo Mabbabha
a! They were just sitting, being administered
by Lombabha on the other side
R.S.M. e-e, bona labaka Nhleko?
yes, these Nhleko people?
NG.M. Cha! beta Mkhumane
No! the Mkhumane people.
R.S.M. Wo, labaka Mkhumane?
Wo the Mkhumane people?
NG.M. ya, lemesheya kue Ngovuma
ya on the other side of Ngovuma.

Q.S.M. Wo, Kusho kutsi batsi kuba tekhulwe labaka-
Wo, it means that, after the Nhleko, had been
Nhleko, labebatindwana tabo base labaka Mkhuma-
defeated, the Mkhumane who had been their
ne sebayawuphatwa, le? yonder?

tinduung, then got to be administered there,
I.G.M. ya! babaleka labaka Nhleko, namanye njoba
ya! they ran away these Nhlekos, even
solo babaleka.
today, they are still away.

2.S.M. W.O! W.O! ya! ya! sebaphatwa, bangena njani-ko manje
they then fell under the, how did they come
phansi kueluphiko lwale?
Under the wing of there, yonder?

N.G.M. bangena phela¹ Angibati kutsi bangena kanfini
they, indeed, got under it! I don't know how.

J.G.M. base baphatfwa khona-ke, base ke seba,
they were then administered there. Afterwards,
sebahlushwa ngu khayizibou, e-batsi:
they were then bothered by khayizibou, e-[un]
"awu! Sesitawutsini na, asale sitigicita
they said: "Awu! What are we going to do,
ku Mbandzeni sitsi "nangu umunyfu uysa-
let us now gicita ourselves to Mbandzeni
bulala".

and say: 'here is a person who is killing us.'

R.S.M. e-e- *Yutawu na ngulobadzala bala.*
N.G.M. *yes* *hhawu, sekuyenteka-ke hloko-ke, sebayufye*
hhawu, that happened, indeed; they then
le
went there.

R.S.M. e-e- *Yutawu na ngulobadzala bala.*
N.G.M. *yes* *+ mean that when they are trading*
N.G.M. Ufik'utsi Mbandzeni, 'ye Mfelafutsi,
Mbandzeni said to them: 'Hey! you Mfelafutsi,
Sowutawutsini' manje? Uyakuphi manje?
What are you going to do now? Where are you
'utsi: Awu! Nguya kulo wa Mbafjane?' Utsi
going now? He said: 'Awu! I am going to
laku Mfelafutsi wakhephi' Utsi Mfelafutsi
the one of Mbafjane? He [Mbandzeni] said
'e Ngudzeni? Utsi: 'Maj usuka lake Sowubun
to Mfelafutsi' Where are you based? Mfelafutsi
yel e Ngudzeni, eveni laka gogo uakhe,
said 'at Ngudzeni'? He said 'Maja is from here; he has
RS.M. *nhhi-i-!* gone back to Ngudzeni, to his
nhhi-i-! *gogo's live*?

NG.M. ~~ebayakhala bekhabo make-ke ; nangempela~~
They then stayed, ^[i.e.] people of my mother's place indeed
ke Maja-ke Somuyakhuphuka, ubakhanda
Maja came up and found them still living
ngulo batkhonake bona la.
there.

ngoba Kutsiwa nje ngulabadzala bala.

as well, as the case, is even now, as it is said,
R.S.M. wo! babatinduna / they are old here,
wo! they were tinduna!

N.G.M. babatinduna kaNhleko! / they were tinduna kaNhleko!

R.S.M. kusho kutsi ngesikatsi batinduna lekaNhleko,
does it mean that when they were tinduna
labakaNhleko vele nje kwakungemakhosy
among the Nhlekos, the Nhleko people were
vele?

indeed emakhosy?

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

R.S.M. ahn-ahn-
ahn ahn them

N.G.M. akute emakhosy akubanumzane nje banemiti
there were no emakhosy, they were banumzane,
lemikhulu tingqimuka, bengawulapha
having big homestead, tingqimuka, such that
nje ulapha ka Mzukeni umuti, fibongobongo
it would stretch from here up to kaMzukeni,
layikhaya, Kulindzelwimphi

the homestead, there were many fibongo here,
R.S.M. enhhe!
enhhe! at home, they are awaiting/
guarding an imphi.

N.G.M. ya!
ya!

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

N.G.M. Akubanumzane!
It was banumzane!
R.S.M. lottekwako angesiyo inkosi? kungumnumzane
This Hlekwa was not an inkosi?
N.G.M. Cha! A kungumnumzane oje, kophetse labanfu
No! He was umnumzane, who was in charge
akhisha nemphi futsi. He was an imphi as well
of the people; he had authority to send out
R.S.M. akhisha nemphi futsi
he would send out an imphi as well!
N.G.M. Ya! Kutsi bhekani le nine, bayeyana laba
ya! That go that way you, these people are
R.S.M. enike! labanfu, ogone bon managing,
enike!
N.G.M. niyobahlasela, ke kuguteli kubothofane
to blasela them
R.S.M. ya!
ya!
N.G.M. akubanumzane, a kutsi inkosi
there were banumzane, there was no inkosi.
R.S.M. naka ke sebafeti ke manje lakaMambek
there they sat down here kaMambek
e- Ingatsi khong layi Ngudzeni, sebatiba
it seems as if here at Ngudzeni, they were
phansi kwa Majja
to be under Majja
N.G.M. labaka Mkhumane kambe?
you mean the Mkhumane, indeed?
R.S.M. labaka Mkhumane
the Mkhumane [people]
N.G.M. e-e
yes

RS.M. e- sebandza nyani-ke leku sebandza,
e [fum] how then did they increase, as they are
bandza rye, sebaze, sesive kutsi kumemhha
many now, and we have heard that there is
me wakamkhumane?

even a Mkhumane Cave?

N.G.M. Phela be, wadalwa lapho!

In fact they that was when it was created,

RS.M. Wo!

Wo!

N.G.M. wadalwa lapho ngoba phela akusefe rye
that's when it was created, because there
nakunabombatjane, ngobe bona bahlaselwa
were non during Mbatjane[is] time; because
ngu Malayi, beta-ke Kusukela Kubombatjane
they themselves were blasewerd by Malayi, and
la, bafike bakha; na Mbatjane alehlanzeni
they came right from Mbatjane's time, they came
ekufa-ke imphi yaka Zulu, ebadalake
to build here[their homesteads]. Mbatjane was
imifhoma yabo-ke. came, then they created their caves
down there at ehlanzeni. They a Zulu imphis

RS.M. Wo!

Wo!

N.G.M. ya! ebadala imifhoma yabo ebadala
ya! then they created their own caves, and
Khona.

they stayed there.

RS.M. bawudala ngesikhatsi sekubusa bin-i-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?
Wo, Mbatjane was reigning?

N.G.M. e-e.
Yes.

R.S.M. wekuqala?
the first?

N.G.M. wekuqala!
the first!

R.S.M. Wo, ba. ba wudala lomkhome, sekumenteku
Wo, they created this cane, how did this happen,
Kanfini Kutsi ubo wabo boduwana
because they were ^{mixed} with other people by now?
Kani phela sebahlangene-nje nebanfu?

N.G.M. akute labantfu wena nkosi!
there were no people you, nkosi!

R.S.M. Wo, kwakusekun cane labantfu labantfu
Wo, people were still few. Member people,

N.G.M. labantfu layueni
the people even!

R.S.M. kukunengi labaka Mkhumane?
only the Mkhumane 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, babakhe la-nje, njobubona lapha
this area, they had built their homestead there,
Ngeshanya. Base nababaleka 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 bomkhome
is said this Cave is for the Mkhumane.

R.S.M. Wo, ngekutsi babaleka nje nyengelusenduwo?
Wo, just because they ran away as lusenduwo?

N.G.M. Ya!

ya, they not have?

R.S.M. La, lo lo, lo Mamba wonke yeng abeshonaphi
Here, this, this entive Mamba people, where
naku chamuka lemphi?

did they go when the imphi appeared?

N.G.M. Mamba?

Mamba?

R.S.M. E-e, where Mbatjane?

yes

N.G.M. abengekho 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 bonabo baka, abebase lugolweni,
they were not there, themselves, they were
bangena lamkomeni elugolweni.

at elugolweni, they got into the caves of lugolweni

R.S.M. Wo, babase lugolweni?

wo they were at lugolweni?

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
besebakthona baka Mambas?

reigning, tho, Mambas were already present here?

N.G.M. bekute la!

there was none here!

R.S.M. bebangekho la?

they were not here?

N.G.M. Cha!

No!

R.S.M. Hawu!

Hawu!

N.G.M. E-e-e

abegebenyu?

yes

R.S.M. abebuseaphi Mbatjane?

where did Mbatjane[I] rule from?

N.G.M. abebusa le lelihlandze lodwua

he was ruling the lihlandze only.

R.S.M. Wo! Abusa lelihlandze lodwua?

Wo!, ruling the lihlandze only?

N.G.M. enkhe.

enkhe

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

N.G.M. ya!

ya!

R.S.M. ngesikhatsi basuka le ekubeni Maloyi aha-
at the time when they moved from there, after
sele labamkh, labakanhlako...

Maloyi hlasela the Nhleko people--

N.G.M. bakaNhleko / enhke /

the Nhleko / enhke /

R.S.M asuka, babaleka labaka Nhleko, labaka Mkhuma,
the Nhleko people ran away, and what did
ne sebeta laNgudzeni? hereNgudzeni?
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 limegebengu / ubi nabo,
the live is Magebengu / their

R.S.M. live nje limegebengu?
the live was just magebengu ?

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 lempfi

when the imphi appeared

N.G.M. yakaZulu

the Kazulu one!

R.S.M. yakaZulu

the Kazulu one under Maphume

N.G.M. bayemphome, babaleka bayemphomeni

they went to Emphomeni, they ran into emphomeni

R.S.M. babaleka bangena lampho-, useng'kefiki

when they ran into the mpho-, Mafai had

Mafai?

not arrived yet? There is also Phume

N.G.M. useng kefiki Maja!

Maja I 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,

we, this mhhome 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,

Mbatjine, angiyati lemphi kutsi yayihlasela

Mbatjane, I don't know under whom this imphi

Kubani miné, noba kuku Mbatjane yini.

was hlaseling, whether under Mbatjane?

R.S.M. Dhhi-i-

Dhhi-i-

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

then the mhhome became theirs, even now

Kukhona waka Mzubase futsi..., as well.

it is still present. There is also Mzubase's,

R.S.M. ukuphi lomhhome?

where is the umhhome?

N.G.M. awuwati?

you don't it?

R.S.M. nhn-nhn- angwati

nhn-nhn, I don't know it.

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

you soon, you left soon, nkosi; it is

ukhona lapha nje wendule etindzaleni

just here, you ^{go} past tindzala of eMgungu-

teMgungundlou

ndlou.

R.S.M. e-e!

yes!

N.G.M. khon' lapha

just there.

R.S.M. khona langetulu nje?

just up there?

N.G.M. ngalengaphansana ngeMgungundlou.

that side under, near eMgungundlou.

R.S.M. wo, ngale ngaphansi?

wo, that side under-neath?

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

yes, that side, before you reach Ntfwetka

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

wo, before you reach Ntfwetka.

N.G.M. e-e

yes.

R.S.M. wo!

wo!

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

again you can't enter, they used to make

a ladder

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

nhhe-e-e!

NG.M. bangena ngalo, angati figodwevo, angati and used it to enter by means of it, I don't know what they used to tie the poles, for the nsele lethatsi-ke, nabo (ngiyabong) batsatse ladder, thereafter they would enter and hide inside tintlo tabo tekugqoka, batsi bayefika labakazulu, I think they would take their belongings, clothes, beso baduwonsa leli ladi balingenisa layifikati, and when the Zulus arrived, these would then pull ebayijama-ke bayaba gqoba, balangaphandle. the ladder inside and then stone the Zulus outside

R.S.M. ya, bagqobe ngematje nakufike 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 leli ladi labo balehlise balimise, imphi has gone, they would take their ladder out baphume bofse-ke likanga lengaphandle and use it to get out of the cave, and would bathe in the sun.

R.S.M. wo ya!

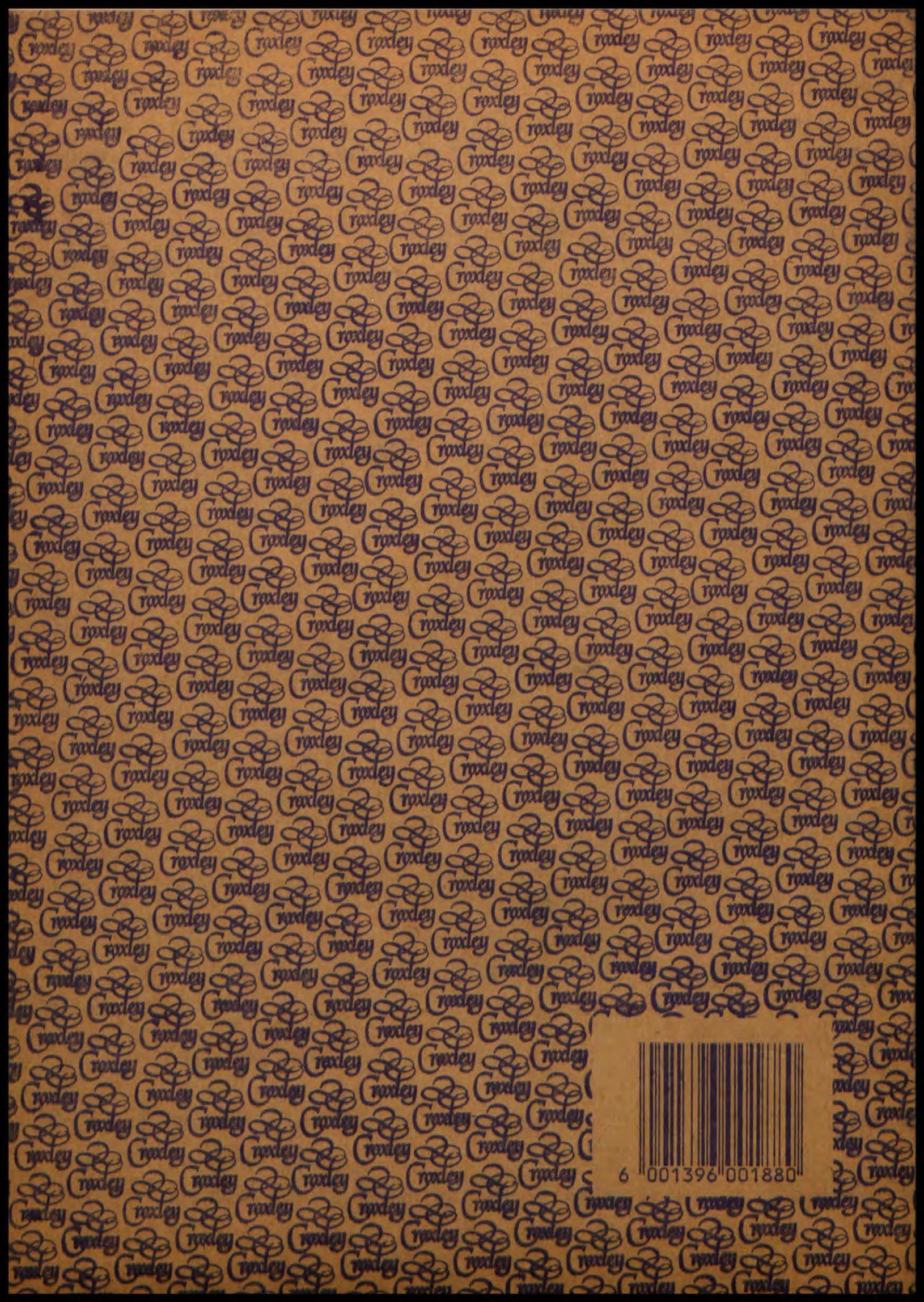
wo, yes!

NG.M. ya, yes!

R.S.M. utsi lenyekenkosi, lomunyumkhome wakuphi? you say, nkosi another umkhome is of who?

A2760

A17.2.1.2



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