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32
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Name Mamba series
Naam

Subject Mkhumane History
Vak

Place by Mhlanganis, Gwadiu Mamba
Plek

Place: e Ngudzeni, Ka Mamba

Date: 18/4/87.

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

Book 3

JD. 267

NGM. baka Mizubase!

it belongs to Mizubase!

ESM. baka Mizubase - ke bona bakuphi?

where do the Mizubases belong?

NGM. baka Mamba!

they are Mambas!

ESM. wa, baka Mamba - ke bona

wa they are Mambas themselves.

NGM. e-e. Naha nje baka naha nje baka Tikhali

yes, these, these of ka Tikhali, these

naha

yes.

ESM. wa baka Tikhali

wa, these of Tikhali

NGM. bonke naha bakuba Mlangeni, eraba Mfeni

all these of Mlangeni's family, at Mfeni's farm

ESM. wa!

wa!

NGM. kuthona-ke umkhomo wabo kuthona

there is their umkhomo, it's called kuthona

kuba Mizubase

ESM. kuthona kuba Mizubase?

it's called kuba Mizubase?

NGM. e-e.

yes

ESM. baka Mamba naka Sibongo?

are the Mambas even the Sibongo?

NGM. baka Mamba naka namanje baka Mamba!

even now indeed even now they are Mambas!

ESM. baka ke bamaMamba ngaleso Sibongo

where they got it at that time?

NG.M. waka Mzubase!
it belongs ka Mzubase!

RS.M. baka Mzubase - ke bona bakuphi?
where do the Mzubases belong?

NG.M. baka Mamba!
they are Mambas!

RS.M. wo, baka Mamba - ke bona.
wo, they are Mambas themselves.

NG.M. e-e- Naba nje baka, naba nje baka Tikhali
yes, these, these of ka Tikhali, these

naba.
ones.

RS.M. wo, baka Tikhali
wo, those of Tikhali

NG.M. bonkhe naba bakubo Mlangeni, ekabo MFeni.
all these of Mlangeni's family, at Mfeni's family.

RS.M. wo!
wo!

NG.M. kuthona-ke umbhomo wabo kutsiwa
there is their umbhomo, it's called kuka Mzubase

kuka Mzubase.

RS.M. kutsiwa kuka Mzubase?
it's called kuka-Mzubase?

NG.M. e-e-
yes

RS.M. baka Mamba nalesibongo?
they are Mambas, even the sibongo?

NG.M. baka Mamba vele namanje baka Mamba!
they are Mambas, indeed, even now they are Mambas!

RS.M. inkhi-! Nabo-ke bamuffola ngaleso sikhatsi!
inkhi-! They, too, got it at that time?

R.S.M. bona bawutfole nini lomhhome ?
when did they get this umhhome ?

N.G.M. angiwati, bawutfole nje ngalemphi yakaZulu,
I don't know it; they got it nje at the time
imphi leyahlasela; sengatsi ngunaba ngunaba
of the Zulu imphi which Blasela. It seems as if
laba lababulawa nguMaloyi bakaPholile.

it's these, those who were killed by Maloyi, those
of Pholile.

R.S.M. wo!
wo!

N.G.M. naba labale etugolweni.
the ones who are there at etugolweni

R.S.M. laba labale etugolweni
the ones who are there at etugolweni

N.G.M. ya!
ya!

R.S.M. ngoba, laba laba le etugolweni bababakabani-
because those who are at etugolweni, they
ke sibongo bona ?
were of which sibongo, themselves ?

N.G.M. abebaka Mamba, hawu!
they were Mambas, hawu!

R.S.M. babebaka Mamba nabo ?
they, too, were Mambas ?

N.G.M. yebo!
yes!

R.S.M. wo!
wo!

N.G.M. pholile !
pholile !

R.S.M. wo!, ngoba ngatfole-ke nalaph'emlandweni
wo!, because I also found from history that

RSM Kutsi e vele nje abebaka Mamba, Pholile abe indeed, they were Mambas, Pholile was phatsele, a phatsele Maloyi in charge of an area on behalf of Maloyi.

NGM. ya! enhhe! kwenteka njeke nthosi, Pholile yes! enhhe! It happened like this, nthosi Pholile lo, kwatsi ekufeni kwa kwa Magaddele this one, after the death of Magaddele

RSM. nhn-nhn ngwenyama abusela kuphi abusel nhn-nhn

N.G.M. Kwafanela Kutsi kubekwe Ngwenyama Ngwenyama was supposed to be installed,

RSM. nhn-nhn lekucalweni kadwa aphela nhn-nhn at ekucalweni, but then he

NG.M. Kwabonakala Kutsi Ngwenyama it transpired that Ngwenyama, no, he was bhayikhona, ulancele, left-handed,

RSM. nhn-nhn. nhn-nhn

N.G.M. Kwase kubekwa Mamba! then Mamba was installed!

RSM. enhhe! enhhe!

NG.M. owuyesuka Mamba la, owuyawakha leku- then Mamba moved to build on Mamba, Mamba laha ka Mbhote. at ka Mbhote.

RSM. enhhe... kulentsaba? enhhe... on the mountain?

NG.M. kulentsaba! on the mountain!

R.S.M. inhi--!
inhi--!

N.G.M. sekufika-ke Ngwenyama lapha, uyabusa, uya-then Ngwenyama came here, and busa'd, busa-ke, koduwa aphetfwe ngu Pholi, on behalf of this Pholi, he was in charge aphetfwe ngu Mamba of the area on behalf of Mamba.

R.S.M. ya! Lo Ngwenyama abusela kuphi, abusela ya! Where was Ngwenyama busa'ing from, khona leLugolweni? was it at etugolweni?

N.G.M. e-e, khona leLugolweni, koduwa aphetfwe yes, there at etugolweni, but then he ngu Mamba, amemeta Mamba la here, was under Mamba, Mamba was memeta'ing,

R.S.M. inkhosi?
Inkhosi?

N.G.M. inkhosi yaka Mamba. the inkhosi of ka-Mamba.

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

N.G.M. owuyehlake Mamba sowuya laphentansi then Mamba went down to esibowini. Then esibowini sowuyafa [Mamba] died.

R.S.M. esibowini?
at Sibowini?

N.G.M. e-e, kukhona sibovu laphentansi nje, yes, there is sibovu down there, between the emkhatsini weMklatfute neMtimphile, Mklatfute river and Mtimphile rivers; then

sowuyafa Mamba Somhlolo abakela Ziba
Mamba died. Ngobhoyi Somhlolo was turning

R.S.M. wo!

wo! there kalhwané.

N.G.M. and then ke, owuyafa na Ngwenyama
kwase ke, Ngwenyama, too, died

R.S.M. nhn-nhn.

nhn-nhn. He Maloyi!

N.G.M. ekubekw, Mamba-ke, sekubekwa inkhosi yakhe
then Mamba his inkhosi became Maloyi.
sekubekwa Maloyi

R.S.M. nhn-nhn

nhn-nhn

N.G.M. Ngwenyama, sekubekwa pholile, umntfwanenkhozi
as for Ngwenyama's case, it was pholile, umntfwanenkhozi

R.S.M. nhn-nhn

nhn-nhn.

N.G.M. bayahlala na-, sekubanjalo-ke! Nangu-ke
they stayed like that! There is pholile
pholite asaklasela!

klasela'ing!

R.S.M. nhhi-i-!

nhhi-i-!

N.G.M. asayokusita, asayowutfofa butkosi ku Somhlolo,
he was now assisting, he got butkosi from
angumntfwanenkhozi naye, owuyaphakama pholile
Somhlolo, at that he was an umntfwanenkhozi, himself.

R.S.M. nhhi-i-, uyaklasela? Then pholile rose up.

nhhi-i-, he klasela'id?

N.G.M. e-e- phela, sitfuny..., asalandz'u Somhlolo
yes, indeed, we were se, he went to fetch

leka Magobhoyi, u Somhlolo abalekele Zidze, Somhlolo from ka Magobhoyi, Somhlolo was running away from Zidze, there ka Ngwane.

R.S.M. wo, walanduwa ngubani kantsi? wo, who went to fetch him, by the way?

NG.M. ngu Pholile, ngu Maloyi! its Pholile, its Maloyi!

R.S.M. walanduwa ngu Maloyi? he was fetched by Maloyi?

NG.M. yebo! yes!

R.S.M. bana pholile? together with Pholile?

NG.M. qha, pholile ahleti nje! No, pholile was sitting!

R.S.M. wo, ahleti nje wo, he was just sitted.

NG.M. ya! wabona pholile kutsi: 'awu!' - ya! Pholile saw that 'awu!' Then Maloyi

Maloyi sowubekwa lobukhosi lobungaka was backward this bukhosi which is this much,

benhlambelo of inhlambelo.

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

NG.M. lobukhosi nje lesinabo. the bukhosi which we have.

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

NG.M. utsi-ke Pholile: 'awu! Maloyi sowuyinkhosi Then Pholile said: 'Awu! Maloyi is now inkhosi

Kangaka! Niongoba babe labe lancele sowafa
this much! How about the fact that babe who
ekusele mine, angisale ngifuna kubutfumba
was left-handed died, it's me now who is
lobukhosi baMaloyi. bukhozi of Maloyi
remaining, let me now want to usurp this

R.S.M. wo!
wo!

N.G.M. 'lomine angisesilo lancele?'
'As I am not left-handed?'

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

N.G.M. owubats'uyenta sebayamceba bantfu about
as he tried to do that, people reported him

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

N.G.M. owuyesuka Maloyi uya ku Somkhlole (utsi).
then Maloyi went to Somkhlole and said: 'Hey!
'yeyi! pholile sowuyangihlupha lapha.
pholile is now bothering me here

R.S.M. inkh.
inkh

N.G.M. 'sowungiphetse kabi? Utsi u Somkhlole: 'kulingite
'he is troubling me badly? Somkhlole said: 'It's
hamba nimbulale?
alright, go and kill him?'

R.S.M. nhn.
nhn

N.G.M. koduw'imphi yahloma naya Somkhlole!
but even Somkhlole's imphi hloma'd as well!

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

N.G.M. bayefika-ke pholite bayambulala
they then killed pholite on arrival.

R.S.M. kwahloma yaka Somhlolo kwaphindze
what ~~hamaid~~ was Somhlolo's, as well

R.S.M. Kwahloma Somhlolo?
as Somhlolo?

N.G.M. ya Maloyi!
Maloyi's! He said, indeed it's him?

R.S.M. ya Maloyi?
Maloyi's?

N.G.M. ya!
yes!

R.S.M. bayambulala pholite?
they were going to kill pholite?

N.G.M. ya!
ya!

R.S.M. enkhe-!
enkhe-!

N.G.M. watsi: "Nibukale yena yeduwana nje, nijube
he said: "You should kill him only and cut off

lesandla sakhe sekuncele, ngitasibona; ngoba
his left-hand, I will see it? because they

batsi lapha-nje lapha, abesagidza atsi:
say he used to gidza like this, and

kutsi 'bha! bha!' tingalo kungaka!
it would sound 'bha! bha!' fingernails this long!

R.S.M. wo, titindze?
wo, they were long?

N.G.M. ya! nakwe kukhwepha
yes! this thing used for scratching.

R.S.M. inbhi-
inbhi--

NG.M. bayambulala, bayasimikisa lesandla kuSombhlo.
they killed him and to the hand to Sombhlo

NG.M. 'ya nguye!' 'yes, it's him!'

R.S.M. Kusko Sombhlo?
Says Sombhlo?

NG.M. ya, Maloyi! utsi wo, nguye nempela
yes, Maloyi! He said, 'indeed, it's him'

R.S.M. wo, kusko Maloyi.
we, it's Maloyi who said so.

NG.M. Manje-ke, a, anemmemo, Maloyi, noba fu
Now, [um] Maloyi had ummemo or any
ngumsebenti, utfum, emancusa, sowulephansi
duty, he would send emancusa, he, Maloyi
ke Maloyi! Sowule! phansi
was now far down there! Down there

R.S.M. ya, akuphi-ke?
ya, where was he?

NG.M. ephophonyane
at Phophonyane.

R.S.M. wo, usephophonyane
we he is at Phophonyane.

NG.M. ya! Atfumele emancusa la, Besute bantfu
yes! He sent emancusa here. People then
'bheduu!' bangene embhomeni
'bheduu!' ran into hiding embhomeni

R.S.M. babaleke?
they ran away?

NG.M. babaleke! 'Nangu ^{he} Maloyi sowutawubulata
they ran away! 'Here, Maloyi is coming to kill
futsi -
again.'

R.S.M. wo!

wo!

NG.M. ngoba bayati kutsi yayiyakhe lemphi because they know that the imphi which killed lelebulele Pholile Pholile was his.

R.S.M. nhn-nhn-

nhn-nhn

NG.M. oh! na Maloyi ke, loyindzaba ngeyakhe. oh! And Maloyi, as the indzaba is his, he phindz'uya kuSomhlolo, 'yeyi! mnakethu again went to Somhlolo, 'hey! mnakethu ebayangibalekela labantfu ba, 'andee baphethu they are now running away, the people who ngu Pholile, bakethu were administered by Pholile, bakethu?

R.S.M. nhn-nhn-

nhn-nhn-

NG.M. Utsi: 'Maloyi, thula! Thula-ke mfowethu! He said: 'Maloyi, keep quiet! keep quiet, mfowethu!

R.S.M. nhn-nhn-

nhn-nhn-

NG.M. 'ngitawutfumela liqha? owutfumela Bhukwane 'I will send a liqha?, Somhlolo then sent ke Somhlolo! Bhukwane!

R.S.M. nhn-nhn-

nhn-nhn

NG.M. Bhukwane nje manje, sengela Bhukwane Bhukwane, now this live is now Bhukwane's lelive.

R.S.M. inbhi--
inhhi--
 N.G.M. 'Hamba Bhukwane eLugolweni ufikubase!
 'Go to eLugolweni Bhukwane and, on arrival,
 Ubase bes ushisa lunwali, kutawuphuma
 make fire! Make fire and then burn fat, the
 timbila, titawuphuma lemhhomeni, utiphato?
 rock rabbits will come out from caves, and you
 will rule them?
 R.S.M. inbhi--
inhhi--
 N.G.M. Owuyeta-ke Bhukwane nempela ufike
 then Bhukwane came, indeed, and built [homes],
 uyakha, bantfu, abakhile njobe sakhile
 people had built [homes] as we have done
 R.S.M. nbn
nbn
 N.G.M. 'Oh lo! ngu Bhukwane lona. Ngulo uale,
 'Oh this! It is Bhukwane this one. It is the
 waka Somhlolo -
 one from there, of Somhlolo?
 R.S.M. inbhi--
inhhi--
 N.G.M. bayasondzela-ke bantfu uyabaphatsa, benama
 then people came nearer and he ruled them,
 nje-ke.
 as the case is even now.
 R.S.M. manje natsi lo Somhlolo: 'Hamba le, ufike
 Now, when this Somhlolo said: 'Go there and,
 ushise lulwali, abetsi akhokhe, batsi banga
 on arrival, burn fat - he was saying he should
 phuma labantfu abaphatse, abaphatsele yena
 get the people to come out and then rule them

yini, noma sowuphatsela e-Maloyi manje?
on his behalf or he rules them ^{on behalf of} Maloyi now?

NG.M. qha! utiphatsela nje namanje.

No! 'He is ruling them for himself even now.

R.S.M. Sowutiphatsela nje naye?

he is now ruling them for himself?

NG.M. e-e sowutiphatsela nje sowa, owattela

yes he got his own liphakelo [as a

liphakelo lakhe

result of what happened]

R.S.M. manje kelive kani njoba phela lalapha ku-

Now what about the live, because it belongs

Maloyi?

to Maloyi?

NG.M. kwabe sekuyaphela loko

that came to an end

R.S.M. Selikhamba nje?

[The live] just went as easily as that?

NG.M. ya

yes!

R.S.M. kani phela seyinkhosi manje na Maloyi?

yet, indeed, Maloyi was now an inkhosi?

NG.M. awu, kwaphela loko nkhosi

awu, that, nkhosi got finished.

R.S.M. kantsi, angritsi kutsiwa umuntu abaleka

but, wasn't it said that if a person runs

ete lapha sowungene kuleny'inkhosi? ^{inkhosi?}

away and come here, he/she would have fallen ^{into the hands of another}

NG.M. akabalekanga-ke lobhukuwane, waletfwa

this Bhukuwane did not run away, he was brought

R.S.M. owuleffwa, sekutsiwa vele selathe kelive?

he was brought and it was said the live was

now his?

N.G.M. ekuyema-ke!
if then ends there!

R.S.M. wo!
wo!

N.G.M. ekuyema-ke
it then ends there. futsi

R.S.M. wo! Sesibuyake ngalapha-ke, Kuleyaka Mkhumane
wo! let us come back to the Mkhumane

ke, nkhosi. Ngesikhatsi e- kumbe encenye
one again, nkhosi. At the time, maybe you
weva baphansi kwalabata Nkheko, ngesikhatsi
heard that when they were under the Nkheko, being
batindwuna, kanafi lukhinyana kutsi bababutte
tindwuna, you don't know as to how they
le ngini lobudwuna, lokutsi babe-tindwuna?
are said to have got the position of budwuna?

N.G.M. awu, ngabe nginemanga-ke nkhosi,
awu, I would be lying, nkhosi.

R.S.M. e-e
yes.

N.G.M. ngabe nginemanga!
I would be lying!

R.S.M. Kutawufuna ngibonane nabo ngike ngive
It seems I will have to see them, and hear
kubo kumbe encenye ---
from them, maybe they ---

N.G.M. abati nani nabo!
they know nothing, too!

R.S.M. — bake babatjela nje lokungane. Asengichubeka
they were told a little bit. Let me
ngitsi-ke, nasebala, kwabakhona yini, ngenge-
continue and say, when they were here, was

bantfu labenibati kutsi babatinduna le
there, as people you knew had been tinduna
there..

N.G.M. nhn
nhn

R.S.M. e- lokutsite, labakutfole lakaMamba njengetutsi
e-[um] something they were given here kaMamba,
basitasite nabo ekuphatseni?
such as to help in the administration?

N.G.M. Kute!
Nothing!

R.S.M. wo, kwabate.

wo there was nothing

N.G.M. Kwabate.

there was nothing.

R.S.M. baba nye bantfu nje..?

they became ordinary people?

N.G.M. kwaba bantfu, njengalo kubantfu nanyalo. kutsi

they became ordinary, just as they are now.

nje kube kufike Bhokweni la, asafile Maja,

After Bhokweni arrived here, after Maja's death,

wasufike utsatsa make, khona kaMkhumane,

he [Bhokweni] married my mother from the

lotala mine

Mkhumane people, who bore me.

R.S.M. wo!

wo!

N.G.M. khona kaMkhumane, kuphela! zange baphinde,

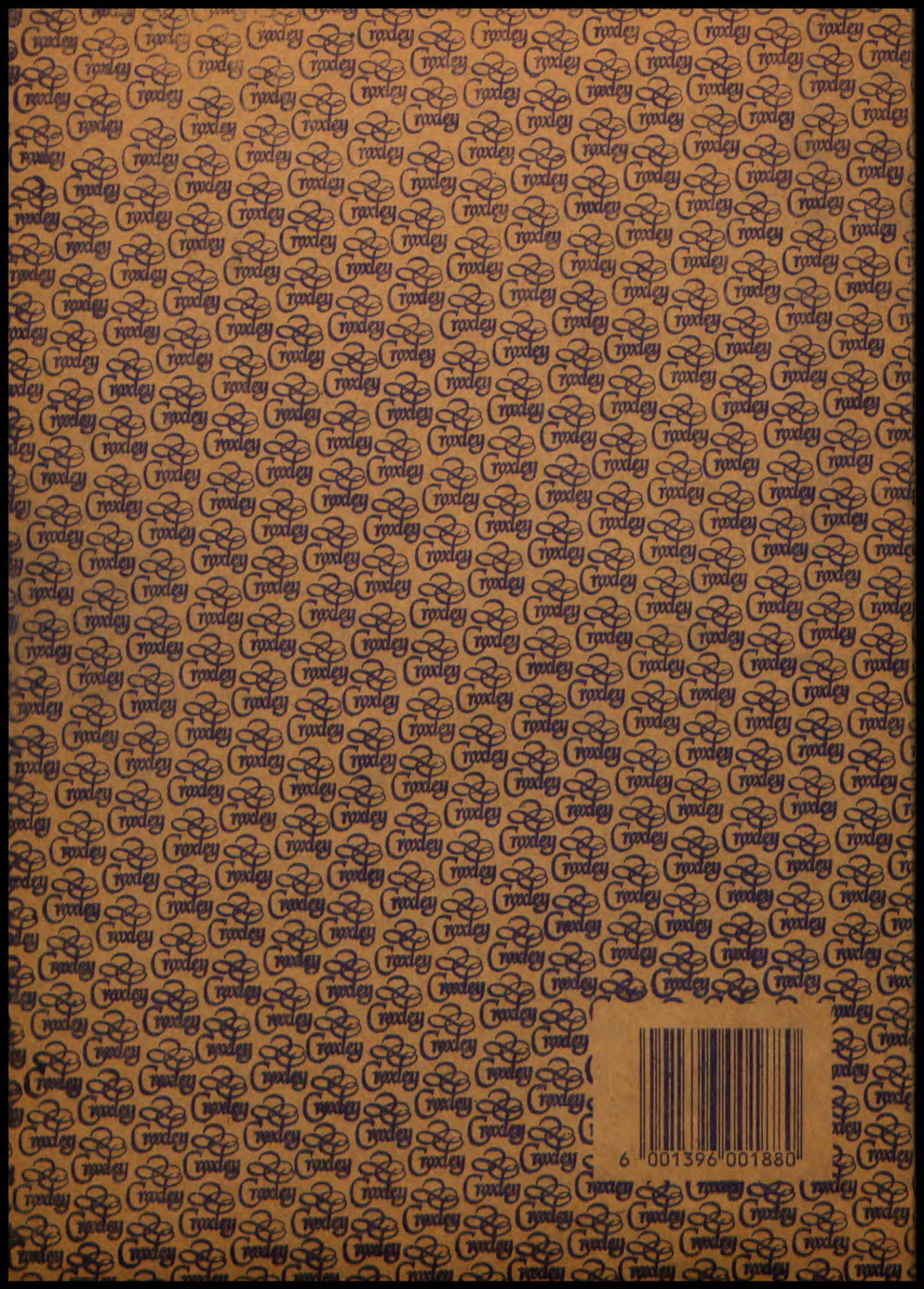
from kaMkhumane, only! They never again

sebantfu nje bakaMamba

they are just ordinary Mamba people

R.S.M. inhi-

inhi---



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