

Mamba

p. 59. n. 174 needs refs to Slake's  
Mbelebele (my thesis?)

Do NOT  
join

Place  
Plek

BOOK III

Feint Ruling with Margin  
Dowwe Lineering met Kantlyn

159. imvunelo - traditional attire.

160. inkonyaul - calf. However in this context it refers to the rolled skin of a calf, slung from hip to shoulder, with only the feet visible.

161. (Si(ti) hlangu - Gymnosponia shrub; large battle-shield; epithet applicable to every Swazi man (D.K. Rycroft p. 58)

162. (Ku)gubha - do a perform a dance-song, usually with sticks in the right hand, characterized by slow, ponderous moves and tunes. The dancers seem to remain in one spot. Usually performed by an assembled libutfo.

163. Ummemo - group of people coming to labaw fara chief or king.

163(a) insangu: a section of the cattle byre where men usually congregate.

1

nangabe kutfwasa unyaka, inkhosi  
 At the beginning of a [new] year, the  
 ingene ehlambelweni ilumela kiona,  
~~king~~ enters into the ehlambelo<sup>157</sup> and  
 akuzidwa ncwala, ilumela-nje<sup>158</sup>  
 bites the first fruits there, no ncwala is  
 ehlambelweni kiphela ikhafunl,  
gidwa<sup>154</sup>-d. He does the biting within the  
 idzabule unyaka kiphela ayigidwa  
ehlambelo and spits marking the beginning  
incwala.

x

of the [new] year. The incwala is not gidwa-ed<sup>154</sup>  
 imvunulo yalo luselwa, imvunulo  
 The imvunulo<sup>159</sup> of the luselwa<sup>178</sup>, how is  
 yalo unyaka?  
 it's imvunulo?

1

imvunulo sigata inkonyane nje  
 Concerning imvunulo we put on an  
 ngoba banje, emabutto agaca  
inkonyane<sup>160</sup> Because they all like this,  
inkonyane<sup>nje</sup> kube kiphela, bahlome  
 The Mabutto<sup>25</sup> put on an inkonyane only,  
 tihlangu kube kiphela akuzidwa  
 they only insert [on their heads]  
 kuyaguja lapha esangeni  
tihlangu<sup>161</sup> We do not gaza<sup>154</sup> but what is  
 fana nemmemo, kwekutsi kuyajwulive  
 done is kugubha<sup>162</sup> here in the insanga<sup>(163a)</sup>  
 lilanga inkhosi yaluma.  
 just like unmemmo<sup>163</sup> since we are  
 rejoicing. It is a day that the king bite  
 [the first fruits].

164 emashoba - a form of regalia made from the bushy ends of cow tails which are worn around the neck and which hang down over the shoulders

165 umdana - head belt worn at the waist and which hangs down below the knees in the front and the back

166 umchele - head rope worn around the head

167 emajobo - skins which hang down in the front and back from the waist

168 lobumbi -

x encwaleni: lapha  
At the ncwala<sup>158</sup>, here

amwafaki?  
you do not put them.

4 eMashoba, ubuta kutsi emashoba  
mashoba<sup>164</sup>, she wants to know of

amwafaki  
you do not put on e Mashoba?

1 asiwafaki, nemdada asiwafaki,  
We do not put them on, we also do not put

nemqhele asiwafaki, kunkhe nje  
on umdada<sup>165</sup> and we do not put on umqhele<sup>166</sup>  
kutsekeletwa emajobo - so.

We tie emajobo<sup>167</sup> like this.

x encwaleni: kaLobamba nyaya yini  
Do you go to ncwaleni<sup>158</sup> at/in  
nkosi?

Lobamba<sup>62</sup> nkosi?

1 asiyi  
we do not go

x asiyi?  
you do not go?

1 asiyi washo iyalo uSombhlole watsi  
we do not go. That is what Sombhlole said.

Singayigidzi, asitube sisaya le  
He<sup>said</sup> we should not gidza<sup>134</sup> [incwala], we  
encwaleni

not supposed to go to ncwaleni

x Labantu bakhona bayaya yini?  
Do the people of here go?

169 mahosikazi/ti - see glossary

170 tigwalagwala - mispronunciation  
by the interviewer. She  
should have said  
emagwalagwala which  
refers to lounes.  
Their red feathers are  
stuck into the hair to as  
a decorative. The singular is  
ligwalagwala - la louny. a  
red feather of the louny

171 tidwaba - leather of kilt.

kalobamba, bafike le nwaleni to Lobamba, they came there in the nwaleni

1 2 Cha! abayi no. They don't go

2 remabuffo ala akayi? and the mabuffo<sup>25</sup> of her don't go?

1 remabuffo ala akayi. kasiyi-nye even the mabuffo of her do not go. We encwaleni.

do not go to nwaleni

x ngiyabona. emakhosikazi bavunula I see, how do the makhosikazi<sup>169</sup> dress kanyani, bavunula letintfo, tigwalagwala do they dress this things, tigwalagwala<sup>170</sup> lapha kubo babe? here in them, babe<sup>24</sup>?

1 wo! emakhosikati ngalalilanga leliselwa? wo! the Makhosikati<sup>169</sup> on the day of the liselwa<sup>178</sup>?

x yebo babe yes babe<sup>24</sup>

1 bayahloba-nye, emakhosikati lawa They just be clean. The makhosikati of enkhosini ahloni ligwalagwala the king stuck on the head [hair] enkholoko ngokutsi kuyatjwuliwe.

@ ligwalagwala<sup>170</sup> because everyone is kwimulwe-nye tidrwaba, balihloni leli rejoicing. They dress tidrwaba<sup>171</sup> and stick gwalagwala ngokutsi bayabulile, enkhosini the ligwalagwala because they are happy, [smile], the king is

inkhosi yaluma

biting [the first fruits]

x ngiyabona. Ngubani localile kubaka-  
I see, who is the first one amongst  
Mamba, inkhosi yokucala  
the Mamba people, the first king  
kubaka Mamba?

amongst the Mamba people.

1 inkhosi yokucala layha-kutsi?  
the first king here, in our place?

x yebo  
yes

1 inkhosi yokucala nguHfulini.  
the first king is Hfulini<sup>30</sup>

x Hfulini?  
Hfulini?

1 euh  
(agreeing)

x where

1 angisakhumbuli-ke le phambili.  
I cannot remember [beyond here] far ahead.

cha: Magadla utalwa nguHfulini  
no. Magadla<sup>31</sup> is born of Hfulini

x wase walandzelwa ngubani?  
who came after him?

1 nguHfulini kuba Magadla, Magadla.  
It is Hfulini then comes Magadla.  
ke utala Mamba, Mamba-ke utala  
Magadla begets Mamba<sup>32</sup>. Mamba



175 Zombodze - name of a royal residence.  
name of Ngunene's early royal residence in the far  
south of Swaziland; Zombadze is also the name of  
a site east of Lobamba in central Swaziland.

Maloyi, Maloyi utala Mbatfane,  
 Begets Maloyi<sup>22</sup>, Maloyi begets Mbatfane<sup>26</sup>  
 Mbatfane utala Maja<sup>1</sup>, Maja utala  
 Mbatfane begets Maja<sup>177</sup>, Maja begets  
 Bhokweni, Bhokweni utala nangw  
 Bhokweni<sup>44</sup> bhokweni begets this one  
 lasi'shuyile Mbatfane, ngobe lelibito  
 who has passed away, Mbatfane because  
 leletsivako uye etsiwe ngalya  
 the name that he is named with, he named  
 nkhosi lendzala, njengoba kuze kube  
 after that [earlier] old king as it  
 ngulannuhla-nye  
 is today.

x Kunjalo babe. Emagama wemphakatsi,  
 that is how it is babe<sup>24</sup>. The names of the  
 wemaphakatsi, kuyini njenge Mbelebeleni,  
 miphakatsi<sup>148</sup>, what is it, like Mbelebeleni<sup>180</sup>  
 naselokwini, njengalepha baka Blamini  
 and at such and such, like here, those of Blamini  
 ba<sup>ne</sup> Lobamba, na Zombodze<sup>182</sup> emagama  
 they have Lobamba and Zombodze<sup>175</sup>, old  
 lamadzala kuyini emagama akhombise  
 names, what is it, names showed that  
 kutsi inkhosi ikhetse legama lomut?  
 the king has chosen a name of the residence?

1 Sengikhumbula kuMaloyi, Maloyi  
 I remember during Maloyi's time. Maloyi  
 wembelebeleni. Mamba,  
 is of [belongs to] Mbelebeleni<sup>180</sup>. Mamba,

176 (u) belobelo - possibly noun form of kubelobela (to harass)

Sesibancane sontke. Kungatsi  
we are all relatively young. It seems  
Maloyi wembelebeleni.

Maloyi is of Mbelebeleni  
x ubona kutsi liligama Mbelebeleni  
where do you think the [name] word  
lisukaphi?

Mbelebeleni<sup>174</sup> comes from?

1 lisuka kuMaloyi, usho kutsi  
It came from Maloyi. You mean, what  
kusuka kutsi kushivoni?  
does to leave [or start] mean?

4 you want the meaning?

4 upuna kwati liligama lelitsi  
She wants to know the word  
embelebeleni ngabe lapha lalisukelaphi  
Mbelebeleni go to<sup>from</sup> where did it come from?

1 kusho kutsi kubeketela, kutsi  
It means to be patient, to say  
belobelo.

belobelo<sup>176</sup>

4 kwakubusa bani lapha?  
who was ruling there?

174. Shaka's unit, Mumbelbele, inherited by Dingane  
was sent by the latter to build an alo base

3

Mgobe kunye bonkhosi, kokokutsi;  
 For it is like this, people of ukhosi<sup>10</sup>, why  
 apha tse lligama leMbelebeleni,  
 he mentioned this word of Mbelebeleni  
 ngobe naye nami besengifuna  
 because 9 was also about to ask  
 kubuta kutsi yini asiseva kutsi  
 heri that, why? we cannot understand  
 ubuta mbuto munu. Utsi-ke loku  
 what sort of question is she asking. She  
 ukubutela kwekutsi lekhazulu ngaleso  
 says, she is asking this because at inkhosi  
 Shaka abenemabutto,  
 that time, there in Zululand, King Shaka  
 kukhona libutto lakhe bokutsi wa  
 had mabutto<sup>25</sup>, and there was a libutto<sup>25</sup>  
 nguMbelebele, utsi-ke ucabanga-ke  
 of his which was called Mbelebele.<sup>174</sup> He/she  
 yena kutsi kumbi kungahle kwenteka  
 she says, he/she think that, maybe it  
 kwekutsi lelibutto laka zulu  
 could have happened that, this libutto  
 kwenteka leta la latowuhlasele,  
 of Zululand came here, to make an  
 ngala ngakantwane, kokokube-ke kwase  
 attack, this side of Ndwane's place. It  
 kuyenteka-ke sekutfolakala lligama  
 may have happened that the ... word  
 lelitsi eMbelebeleni. ucabanga loko ke  
 Mbelebeleni was found. That is

nakasho

what he/she thinks.

2 Ull akunyalo

For sure, it is not like that

1 Cha akunyalo, aketanga Shaka

no: It is not like that, Shaka did not kutowuhlasela ngala.

come to make an advance this side.

3 Ho: they say that it is not so

x Wena buta kutsi kulena tikhulu

you ask, that there, the tikhulu<sup>130</sup>

at tabaka Mamba, tibongo tabo

of the people of Mamba, what was

bekuyini uyatati kahle

their tibongo<sup>4</sup>, does he know them very well?

4 Tibongo?

Tibongo<sup>4</sup>?

x Tibongo tabonina, taletikhulu

Tibongo of their mothers, [mothers] of

osinkull emagama wato.

these tikhulu<sup>130</sup> which you gave us their names.

1 wo: ta --- ta.

wo<sup>7</sup>: of --- of

3 Usho bonina balamakhosi aka Mamba.

She means the mothers of the kings

nyengekutsi-nye Maja watalwa

of Mamba's place. <sup>just</sup> Like to say,

ngulabani.

Maja was born of the daughter of so and so.

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