

Croxley

Exercise Book
Skryfboek

J.D. 267

Name
Naam

MAMBA

Subject
Vak

BONNER INTERVIEW

Place
Plek

Book II

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

96. Maduneni : a place amongst the ndwura. (see n. 86)

97. Ndusikulweni :

98. Mgungundlovu .

99. (ii) Likhahlamba - p in the Drakensberg .

x | —

Kodwa lomfuvana wambefane
 By the way, who is the eldest child
 lomdzala ngubani yena, ngyabona
 of Mbatjane. I think it is
 nguMaloyi rabanifutsi?
 Maloyi, and also who?

1 nguMaja

He is Maja

x nguMaja, uyasati isibongo sakhe

He is Maja, do you know his subongo⁴

1 ehe. Liffole lelimnyama lingayindaba,
 (agreeing) Black calf which does get itself
 lisenamaduneni ringalisengi tindvuna
 involved in matters, it is in the Maduneni⁹⁶,
 takamamba liyekeleni litimunyeli
 Do not milk it tindvuna of Mamba's place.
 ngoba nyatsi nyalisenga liyawuphuma
 Leave it to suck on its own because once
 lijadule, lingise umhonyana
 you try to milk it, it will come out and
 rayiya kemina, lijadvulle umuti
 run madly like a young one of a cordiverous
 walo weHdushulweni, neweMgungundo
 animals when going to its mother. It will run
 va neweLukhahlamba. Maja lebesimakhe-
 madly for its residence of Hdushulweni,⁹⁷
 le wona. Laplw asakhona Maja
 and that of Mgungundo⁹⁸ and that of
 Lukhahlamba,⁹⁹ which we had built for Maja.
 Where Maja is, he is at

100. Mahlashana - small patches of forest.

101 Ngudzemi - the Mamba mupaklatsi and surrounding area, located about 25 km east of Hlatikhulu in southern Swaziland.

102 Mbimbisi - possibly mbembesi - one whose back is concave and appears to be leaning forwards, buttocks pushed upwards.

103 Nguni - a sunakelo of some like class in Swaziland. see glossary

104 Sibhensu: something concave.

105 (ti(i) ntfombi - young girls of marriageable age.

ukuMahlashana, uSetNgudzeni,
 Mahlashana¹⁰⁰, he is in Ngudzeni¹⁰¹
u likhandze live letNgudzeni
 you have found the Ngudzeni area
 lingenandlela, uke wase ulivela
 without a path, you came and made
 tindlela, namhla sekukhona bagayi
 paths in it. Today, there are gunders
 ingulabatawulicolisa,
 who are going to grind it finally.
 mbimbisi yakisi, simakahlle, wemakahlle
 Our mbimbisi¹⁰², well built body, you are well
 Maya wemisa berguni bakucala
 built bodily Maya, you are built like the
 bemandulo, umhlana wakhe
 early and of old Nguni¹⁰³ people. His back
 wawusi bhensu, kungatsi bantfu
 was a Sibhensu¹⁰⁴ as if people would
 bangagibela. Naba sebanuslusa umuzi
 on. Here they are setting your residence
 wakho nkosi lowatsi, asikwakhelle wona,
 on five nkosi which^{you} requested that we should
 laylo asakhona Maya ukuMahlashana,
 build it for you. Where Maya is, he is in/et
 uSetNgudzeni, u likhandze live
 Mahlashana¹⁰⁰, he is at Ngudzeni¹⁰¹, you found
 letNgudzeni lingenandlela walibhala
 the Ngudzeni¹⁰¹ area without a path, you
 tindlela, tintfombi tatungekhu
 wrote [opened up] paths in it. The tintfombi¹⁰⁵
 were not there, they had gone to

106 *Sira* ÷ 1) Dance, 2) celebrate a wedding dance 3) make sport of, make fun of. *Guni*, show the teeth; and snarl (C. M. Doke and B. W. Vilakazi pp 757).

107 (li(i)) *jadvu* - dancing competition between young people; concert. (C. M. Doke and B. W. Vilakazi pp 756)

108. *Ngomangoma* - lit: many songs.

109 *Likhwana* - handsome young fellow

110 *Sebhukuli* - one who marks or cuts a thing; who divides.

111 *Makhobokhobo* : person with prominent jaw and forehead.

113 *Mgandi waNkhoko* : a precise person; one who says what they think

tatiyawusina kubelikhulu lijadve
Sua¹⁰⁶ in a great lijadve¹⁰⁷
 ka karigomangoma, kantsi takamamba
 of Ngomangoma¹⁰⁸, yet those of Mamba's
 Maja^{were} tinivundzile ngoba usatsandza
 place, having a grudge against Maja because
 kubulala likhwana lato, lisatsandza
 he had recently killed their likhwana¹⁰⁹ after
 kwela, kusatsandza kufa uyise
 it has just appeared. After his father Mbatjane
 Mbatjane. Maja sibhukuli
 had just died. Maja is a sibhukuli¹¹⁰ of
 Semakhobokhobo ngumgandi
Makhobokhobo¹¹¹, he is Mgandi¹¹³ of
wadhloko, abengekalidle, bilyawndli-
nhloko¹¹², he was not going to be the heir, the
 wa umfana ka Manyani. Udzabule
 her was to be Manyani's boy. You went through
 ka Matsetsa, baka Matsetsa nanamuhla
 Matsetsa's¹¹⁵ place, the people of Matsetsa are still
 batsetsa tindzaba. Wadzabula
 today tsets-ing¹¹⁵ matters. You went through
 ka Mantjinga baka Mantjinga bantjinga
 Mantjinga's¹¹⁶ place and the Mantjinga people
 umlente, wadzabula esivubeni
 are ntjing-ing a leg. You went through
 waba nyengavubaza kubaka Mpingo
 Sivubeni¹¹⁷ and was like vubaza¹¹⁸ amongst
 wadzabula eGugwini nalomuhla-ye
 the people of Mpingo.¹¹⁹ You went through
 Gugwini¹²⁰ and even today

114 Manyaul

115 ^{lin} Matsetsa : discuss, reprimand

116 Mantfinga : possibly derived from kutjinga
(to throw away)

117 Swubeni area in the Namba chiefdom.

118 Siwubaza

119 Mpungo : a sibongo found in the Namba chiefdom.

120 Gugwini area in the Namba chiefdom.

121 (i (li) gugu - Large black cockroach; some valuable, prized, rare object. (a) favourite person, someone dear. b) precious stone, a valuable object. c) a hobby, a fancy. (C. M. ~~Del~~ and B. M. Ushakazi. pp 273).

- 122 husha - 1) Move along on the belly.
Drag along on the ground.
2) Rustle; Sough; drone
3) Seduce, allure, entice.
4) Draw out out from among others
Pull out from a bundle.
5) Cheat, to reduce, make thin.
(C.M. Bokh & B.W. Vilakazi pp 350)

122 Lohya - small chicken hawk.

124 (U) mnduze - possibly a bird in a tree(?)

125 Mankhlanhlan - It refers to a person who is curious, observant and eager to test, try or investigate affairs.

126 (U) Mkhumbi - trough for dogs to eat at; a boat or a ship.

127 Lucolo - a mountain; probably Lucolweni mountain
(east of Mbulungwane road junction in central southern Swaziland,
(about 12 km))

-- be Gugwini solo baliffwala
 the people of Gugwini are still carrying
 the ligugu Wena Wekurene¹¹⁹
 the ligugu¹²¹ you of the right.

3

Inyoni' leyaadla letinye tynyoni
 A bird that ate other birds.
 bahushu lohheya, Manlahlana wakatsi
husha¹²² them lohheya¹²³. Our Manlahlana¹²⁵ who
 lohleti emnduzeni losiba ticutfuli
 is sitting on the Mnduze¹²⁴ whose feathers
 ucapilli umkhambi yakamamba
 are soiled [in colour]. He is looking after
 kweluka, lusoti lwa Maya lolu
 the herds of Mamba's place from wandering.
 mehlo abomvu, lugolotell umkhumbi
 Maya's hawk which has reddish eyes, it has
 waka Mamba waze wakho phota
 looked persistently at the Mkhumbi¹²⁶ of Mamba
 inkhungu ingiphucile nire bakamamba
 until it became shy. The fog has confused
 kwembatsa tintsaba, yembetse ngudze
 me, you of Mamba by covering the mountain.
 yembatsa Maloyi yaye yembatsa
 It has covered the Ngudze¹²⁰, it has covered
 Lucolo. Ngibone nge Since sase siyatama-
 Maloyi and had gone to cover Lucolo.¹²⁷ I
 tanna, kube yayembetse mimentfokatanane
 could only see the Since¹²⁸ shaking. If
 it had covered me, Mfokatanane¹²⁹ I a

128 Since - literally : buttocks. However, in this case this is a shortened form of the word Sinceni which is a name of a place. Probably the mine is at eSinceni, just south of the confluence of the Mkhondvo and Lusutfu rivers.

129. Mfokatane - an insignificant mine

130. Tikhulu - chiefs

131. Nkwayela - name of a place.

132. Mancandzi -

133. Maslicela -

134. Lugogdwenwenya - name of a person.
lit: hide of a crocodile.

135. Meluseki - name of a person

ngangiyowulala kwakuyowusa solo
 I was not going to sleep, I would shower
 ngicucumika. Tikhangeri tikhula
 until the break of the morning. The tikhulu
 taka Ngwane tiyakuhlaba klovu
 of Ngwane's place are come together, they are
 tikubona ngoba udla emaganu
 piercing you elephant because they see you
 akulasenkwayela. Mlunguza inkantolo
 eating cider fruit beer of Nkwayela¹³¹ place.
 zonkane, ulungute kumancandzi
 Peeping tom who peeps^{into} all courts. you have
 walunguta kuMashicela, ulive ntinkunzi
 peeped at Mancandzi¹³² and at Mashicela¹³³
 letimbi mfana^{Kamaya} kantsi wena uwedwana
 You fought with two bulls, boy of Maya yet
 kubel yayiyenze bekuyasuvakala, lenze
 you, you were alone. Of it^{was} only one, you were going to
 inkunzi yondzill lenze ikhuluphell
 win. One bull is lean and another is fat. The
 lentkunzi yayondzill kwakunguLugogo
 lean bull was Lugogolwengwenya¹³⁴
 letigwenya, lentkundzi yayikhuluphell
 The fat bull was Meluseki¹³⁵
 ngulenguMeluseki. nhlavu ziyandinda
 Bullets are flying, they are
 zindinda etgudzeni, azishaye muntu
 flying w/ut Ngudzeni. They do not hit a
 zishaya idalwa lase Ngudzeni, wena
 person, they hit the Ngudzeni rock.

136. **Lusaseni** - a temporary residence for an king has
apparent before his enthronement
- 137 **Mchoza** - a libutfo of the Namba people (see p. 12)
of Bhekweni's time
- 138 **Malalane** - a libutfo of the Namba people (see p. 12)
of Bhekweni's time.
- 139 **Magugudu** - a libutfo of the Namba people (see p. 12)
of Bhekweni's time.
- 140 **lukhanda** - upper of the head of cattle,
in which the horns are set.
- 141 **izimvava** ÷ splits
- 142 **Tjanini** - the word is translated as
grass. It is also a name of
a place about 12 km. south of Ngudzeni
the Namba umphakatsi.
- 180 **Mbelebeleni**: royal residence of Namba king, Maloyi,
situated to the south-east of the Mhlatuze river
on the edge of the Middleveld.

42
ohamba eitgudzeni bhasobha
you who walks in Ngudzeni, Take care of
schoobho sakho siya-citseka, umemete
your skull, it is spilling. You called
eMalalane watsi ngemandla
[people] in Malalane¹³⁸ and said be on the dot,
elusaseni, wamemeta eMchoza watsi,
at Lusaseni¹³⁶, you called [people] in Mchoza¹³⁷ and
ngemadla elusaseni, wamemeta
said be on the dot at Lusaseni. You called
eMagugudu watsi ngemandla elusaseni.
[people] at Magugudu¹³ and said be on the dot at
inkundzi ya itsi leluhanda libomvu
Lusaseni. Our bull, whose luhanda¹⁴⁰ is reddish
ichamuke eMbelebeleni¹³⁹, impando zayo
it came from Mbelebeleni¹³⁹ with its
zimankenkenene ithi izawuhlaba
horns wide open thinking that it will
kwezimakhondela. Bafati leitgudzeni
pierce at those [bulls] which have curved horns
tfortani kakhulu tinkhuni, nyalibona
Women of Ngudzeni place fetch many firewoods
lichwa leNgudzeni lyabandza
you can see that the cold [weather] in
liyachekeka. Umntwana unyatsell
Ngudzeni is very cold. The child stepped
etjanini kwaze kwephuka izimwava
in Janini¹⁴² until izimwava¹⁴¹ broke.
Wena wekumel¹⁴

You of the right

143 (ilti)mpi - see glossary

144 Kaitgwant - can be translated as
the place of rgwant.

the homes but in the open. The tikulu¹³⁰ of rgwant's

3 Mshayi wempala uyezifaka ogedeni.
 Beater of an antelope until you put them
 Mshayi wempala uyezifaka elugbeni
 in the gully. Beater of an antelope until
 impitsimpitsi yakitsi, luvela kabi, uvele
 you put them into the snare. our commotion,
 lwe lakitsi laphitsitela,
 him who appeared wrongly, when you appeared,
 laphitsiteliswa yimpi lembili
 our country got confused. our country was
 yimpi ye Mangisi kanye ne Majalimane.
 confused by the two impi¹⁴³ [timpi¹⁴²], impi
 Bakartgwane bebangasalali eMakhaya
 between the British and the Germans. The
 sebalala etsafeni. Ikhulu takartgwane
 people of Ngwane were no longer spending the night in
 tase tyanagodla emaphuko. ~~place then~~ held back the wings. ^{The khulu of Ngwane,}
 3 sekuhlwile.

It is dusk now.
 1 ngumpitsimpitsi yakitsi iwel kabi
 He is our commotion, it appeared wrongly,
 uwele lwe lakartgwane laphitsitela
 when he appeared, the country [that belongs]
 laphitsitelisa yimpi lembili,
 'Kartgwane'¹⁴⁴ got confused [there was a
 ye Mangisi kanye ne Majalimane,
 commotion which was] due to the two
 impi¹⁴³ of the British and the Germans.

145. Hhilekhelle - name of a place.
an area around the junction of the Manzini - Siteki -
Sipofaneni roads; also the name of ^{one of} Nswati's settlements
in northern Swaziland, north of Pigg's Peak.

146. Liguca - Is a calf that is about
to be weaned.

181 Masika -

182. The Lobamba - major royal residence of Sobhuza II,
located in central Swaziland between Mbabane and
Manzini. Lobamba was also the name of
a residence of Ngweniso in south-eastern Swaziland,
and of the Somkholo's at the Ndzumba in central
Swaziland. (Grot peto, p.175).

uyayabula mfazi waku #Helehele
 you are happy women of Helehele¹⁴⁵ you
 wena lowabona liguca luyawungena
 who saw a liguca¹⁴⁶ going to enter
 emzini kaMasika wefika.

into Masika's residence, you came
 kaLobamba bakubambelela, Mathonsi
 to Lobamba¹⁸² and they delayed. Drops^{of water}
 ayabanda aphuma ezulu, ligace
 which are cold, they are coming from above.
 ngezandla etgudzeni, lichibi

It has embraced with^{the} hands in ngudzeni.
 liyashona Mbatjane lesetulu
 The lake is deep Mbatjane²⁶, it is up
 etgudzeni, itsile iyangena indoda
 in Ngudzeni. A certain man tried to get

yaye yashona ngakho rangesidoddo
 into it and he sunk with his head-ning.
 says. Inkhosi bayibita ngakhisimisi.

They call the King ~~on~~ 'Christmas' day
 kwangatsi ngakhisimasi wabo
 as if it is their Christmas whom
 lebamalala etindlini tebelungu
 they celebrate [indoors]. in houses of
 Wena wekumene¹⁹.

the white people. You of the right.
 uyabona ukutli libutfo lalho
 you see that we have forgotten your
 religama lalho silkhohlwe.
libutfo²⁵ and name.

x

147 Logwaja - name of a person.

148 Umphakatsi - a chief's administrative headquarters and his main residence.

149 Tshawu - a hut²⁵ within the Namba clan.

150 Zuluwini - name of an ~~area~~ residence or Umphakatsi¹⁴⁸.

1 wo: libto lami nuni ngungulogwaja.
wo⁷: My name is hogwaja.

x Hogwaja
Hogwaja¹⁴⁷

1 Mamba
Mamba³⁷

x mamba ?
Mamba ?

1 yebo: libuffo lami ngungewetibawini
yes. My libuffo²⁵, I am of Tibawini¹⁴⁹

x tibawini —
Tibawini¹⁴⁹ — ?

y 1 —
x ubuta ligama lalendzawo lalo-
He is asking for the name of this area,
mphakatsi ?

1 of this mphakatsi¹⁴⁸ ?
ngu Sezuluwini
94 is Zuluwini¹⁵⁰

y where did he get all this ?

x watjelwa ngubani tonkhi letintfo
who told you all the things you
asowusitjele manye la.
have told here, now ?

1 angitwa kulabadzala.
I heard them from the elders.

x ligama lakho babe ungubani.
what is your name babe²⁴

2 ¹⁷⁹ Ngũ Hlangamiso

3 am Hlangamiso?
libutfo lakho babe?
your libutfo²⁵ babe?

2 Mgitibawu

3 am [of] Tubawu¹⁴⁹

who told him this history?

wena wafundziswa ngubani?
who taught you?

am: ngitati kulabadzala -nye

awu⁷; I know them from the elders.

beuntifola kanyani? bowulalela

How did you get them? You used to
emadvodza emabandla, kulabandla?

listen from the men of Mabandla¹⁵¹, it was a libandla¹⁵¹

enhe .

agreeing

indlu yebukhosi, velle

the kingship family is indeed

yesihlalo, sesingabongake velle nini

the one of the throne. can we say thank
bekunene⁰¹⁹, Semsitsi caplu,

you, to you people of the right. can you just
Caplu, bakamamba badzabukaplu?

say one or two things about where the
radzabukaplu siplu?

people of Mamba dzabuka¹⁵²-d?

how did you dzabuka?

Langa - name of a person, Langa does not appear on the royal genealogy compiled by Matsebula, chart opposite p. 4.

HM

Kudzabuka kwetu sadzabuka
 About our dzabuk-ing, we dzabuka-¹⁵² d
 Kanyl kanyl nebakagwan.
 together with the people of Hgwanl-
 Tatitelamāni bodl lamini.
 Dlamini and Hlubi were coming after one
 na Hlubi batalwa ngulanga.
 another by both and were born of Langa¹⁵³
 Ngakoke Langa Sowubulala
 Thus, Langa killed two cows of his
 lenkhomo takhe Atimbili watsi-
 He then said to these two
 ke = kulamadvodzana akhe
 Sons of his. His Dlamini was
 lamabili kungulomkhulu-ke lodlamini,
 the [eldest] senior. He said,
 Watsi ke lotanuedza kulala
 he who is going to finish first in
 kuhliza lenkhomo kutaba nguyena
 Skinning the beast, he will be the
 yena, Mkhomo wami Tgekwenza
 one who will be my am through
 kwake-ke. Walanga wase utsatsa
 his achievement. Langa then took a
 umukhwa lolongakhaliphi umka
 blunt knife and gave it to
 lolomkhulu, lodlamini, utsatsa-ke
 the [elder] senior on, this Dlamini. He
 Wensimbi lokhaliphaka umka
 took one made of iron, the sharp one

183 According to Matsebula (chart opposite p.4) Hlubi and Dlamini were the sons of Ludvanga and Dlamini was the ~~rightful~~ heir, who gained the ~~king~~ kingship, not Hlubi. In yet another version (Simbimba Ndlela) it is claimed that there were originally three brothers, Mamba, Hlubi and Dlamini, Hlubi, the rightful heir was deprived of the kingship, and the royal Nguane descended through Dlamini, the followers of Hlubi becoming the Ndlelas.

184 eButfongwa: place of the Thonga people.

Hlubi lomncane yase isheshe
 and gave it to Hlubi, the younger one.
 yaphela-ke leyakahlubi inkhomo.
 Then Hlubi quickly finished skinning
 base bubuya ngahlubi bukhos.
 his [slaughtered] beast. Then the kingship
 lomncane. Sokuaba nguyena-ke
 shifted to Hlubi the young one. He
 ayinkhosi lothlubi kwasekuyema
 then became the king, ¹⁸³ this Hlubi. Then, it
 ke khona lapho, ^{was} Sokuaba
 ended there. Then the eldest became
 ngulomncane-ke lolomkhulu ngaleso
 junior through that act
 sento salapho. Kwahamba-ke
 of these. Days passed by and they were
 solo bahamba Kanye bahlehetela
 being together even ^{at the time} they were
 ngelubombo baze befika kulenzano.
 Skirting the lubombo ⁶⁷ until they came
 Njengoba sikhona sefika lapha
 this place. As we are ~~at~~ here, we came
 kaNgwane Sichamuka elentansi
 here in Ngwane's place being from down
 kaTembe eButfongwa. Kwemakel
 then at ² kaTembe's place, at/in Butfongwa. ¹⁸⁴
 khona lapho, wajunge wamkhulu ⁶⁹
 that is how it went. Hlubi continued to
 kokuphela-ke Hlubi wagizawagidza
 be senior and ¹⁵⁴ gida-ed

155 Zidze - variant: Zwide: Ndwandwe king in the early nineteenth century.

156 Shaka - Zulu king in the early nineteenth century (c. 1816 - 1828)

185 kaMagobhola: residence of a Sotho chief, Magobhola, situated in the Dlodolome mountains, north-west of modern Swaziland

incwala. Wase uba ngaphansi-ke
incwala¹⁵⁸ and [Dlamini]¹⁵⁸ one became
 lo, lo Dlamini sekuba nguyena loba
 under [Junior]. This Dlamini became the
 ngaphansi, & kantsi ekutalweni.
 Junior one yet according to both
 nguyena lowatalwa kucala. Oti;
 he the one who was born first. Oh; it
 kwahamba, kwahamba-ke, kwahamba-
 went and went and went and went [days
 ke, kwahamba-ke kwabonakala
 went by], and it appeared [occured]
 kwekutsi ngesikhatsi-ke, sesisabalele-ke
 in Maloyi's²² time and [the king] was
 kuMaloyi-ke Sokungu Somhlolo,
 Somhlolo by then, after we were scattered
 sesikulendzawo, kwase kuchamuka
 in this area, that, then zidze¹⁵⁵ appeared
 zidze-ke, acifwa nguShaka, uma
 [was seen coming] being spilled [driven away] by
 efika-ke la, mulakwattzwane
 Shaka¹⁵⁶. When he came here, in this [country],
 ulwa naye-ke Maloyi, ulwa naye,
 of Ngwane, Maloyi fought with him. Then, the
 inkhosi-ke seyiyabaleka uSomhlolo
 king, Somhlolo ran away after hearing that
 ngekwa kutsi nansi umphi yakazulu
 here is the zulu umphi.²⁰ He went
 usaya-ke kaMagobholo, uyamcitsa-ke
 there at Magobholo's¹⁵⁵ place. Maloyi

Maloyi zidze, uyahamba zidze
 drove a zidze away. Zidze then went
 ubuyela emuva, kazulu, uma abuyele
 back, to Zululand. At the time he
 kazulu-ke, Oh, inkhosi ayisekho
 returned back to Zululand, Oh! the king,
 uSomhlolo, Sowubalekile, umukheli
 Somhlolo was not there. He had run away,
 ule kubesutfu, Sowuyahlomake
 He had run away and was amongst the Sotho
 Maloyi uyahamba uya le uyamlandza.
 people. Then Maloya took up arms and went
 Uma amlandza-ke, ubuya naye-ke
 there to fetch him. When he went to fetch him,
 sempela, awu, buya inkhosi
 he indeed came ^{back} with him. awu? [he said] come
 Sengimcitsill. lowa zidze sempela-
 back king, I have driven that zidze away. And
 ke uyabuya-ke inkhosi uSomhlolo
 indeed the king, Somhlolo, came back to
 lapha kwelakarigwane. awu, utsi-ke
 here, in the country of igwane. awu? Somhlolo
 uSomhlolo, awu! Mfowethu bengengasa-
 said, awu! my brother, I had lost
 tsembanga kutsi bengengabuya
 hope as to whether I was going to
 ngibuye kulombuso wami, Sowungibuyi-
 return to my kingship. You have brought
 sill, Sowungilomdlwano-ke wesancele
 me back. You are now the left arm.

157 ihlambelo - sanctuary or so-called 'washing enclosure' in the royal cattle byre where the king is doctored with special medicine, and where key rituals of the incwala are performed

158 incwala - see glossary.

186 i.e. left and right tusks of the elephants from which penis-sheaths were made.

nniil ngungulomkhono-ke wese kudla,
 And I am the right Am. Build
 yadha inhlambelo, utawuyekela kugedza
 en inhlambelo¹⁵⁷, you will leave gedz-ing¹⁵⁴
 mawala, utawuncwadza ngeluphondvo
 mawala¹⁵⁸, You will cover your penis with
 lweadlove lwesancelle mine
 a left hand woy and I will cover my
 ngitawuncwadza ngesekudla. utawuti kwi-
 penis with an woy of the right hand. You
 phela, impli uyohlasela lapho¹⁵⁶
 will send out an impli²⁰ on your own when
 uyohlasela khona. Umuntfu nangaba
 you take an invasion expedition. When an
 abaleka angena kuwe, ngimbulala
 individual runs to you for refuge because I
 angisuyuphinda ngingene. Kwabongwa-ke
 want to kill him, I will never pursue and enter
 khona lapho lokusinenhlambelo
 into your area of jurisdiction. Thanks were made
 nye - kuzo kube nguramunhla nye.¹⁵⁷
 there. That is why we have the nhlambelo
 sabuffola ngaloke lobukhosi tsine
 That is how we got this kingship, here
 lapha kaNgwane ngekulandza uSomhlolo.
 in Ngwane's place by fetching [getting back]
 Wase uyasinika uSomhlolo yengoba
 Somhlolo. Then Somhlolo gave us, as we
 sinenhlambelo-nye lapha kaMamba.
 are having this nhlambelo¹⁵⁷ here in
 Mamba's place.

Hguyoke leyo indzabuko yetfu nini
That is our ~~story~~ indzabuko¹⁵², you
bekumene¹⁹

of the right¹⁹

x

Wena sakamamba sibongo sakho
Is your sibongo⁴ Mamba, you
babe?

babe²⁴

5

yebo
yes

4

bakankhosi, bakankhosi
They are of nkhosi¹⁰, they are of nkhosi¹⁰

x

Mamba
Mamba

4

bakankhosi
They are of nkhosi¹⁰

x

lobani bakankhosi.

who are of nkhosi?

4

BakaMamba

The people of Mamba.

x

incwala yebakaMamba katsa

How many days does the incwala¹⁵⁸
emalanga lamangaki?
of the Mamba people take?

1

asiyigidzi incwala
We do not gidza¹⁵⁴ incwala¹⁵²

x

luselwa?

It is luselwa¹⁷⁸?

1

Luselwa - nye kuphila, kutsi roma
It is only luselwa, even when