

TIKUBA ka MAGONGO

26.11.1898

File 74, pp. 85-6.

- 85 <History.> Swaziland, per Tikuba (the old *Induna*, Prime Minister), 26.11.1898.¹
 The Swazi people originally came from the sea (*emanzini*), i.e. from Tongaland. They and the Tongas were one people, but one of those who became Tongas committed incest by having connection with his sister; a quarrel in consequence of this arose and then the section who had done wrong went south whilst the Swazis remained in what would now be called northern Tongaland. Tikuba says nothing and knows nothing of the Swazis ever having lived on the uBombo range as stated by
- 86 Giba and Mnkonkoni.² He does not know the reason why the Swazis left Tongaland to go and live at Etshiselweni, which, he asserts, was done in King Hlubi's time.³ He is himself of the Giba regiment (Giba ka Mswazi),⁴ and was *incorporated (tela'd)* into the Inyati regiment and is therefore about 57 years of age = Dhloko regiment (Zululand).⁵ He was Mbandeni's *induna* and heard of the origin of the nation from old men like his father Magongo who was Somhlolo's *induna* (Elangeni kraal).⁶ Tikuba is certain that Swazis came to Etshiselweni in Hlubi's time. The man Somhlolo fought against when he got the land about Mdimba was Mhlangala *of the Magagula people*.⁷ Tikuba knows of a man called Moyeni; he was a close relation to Mhlangala and lived within a few miles of *the country of Ncabane*.⁸ This man did fight against Sobuza.
- Tikuba thinks he knows the affairs of Swaziland quite as well as Mnkonkoni and Giba although not so old as they are.

26.11.1898

File 74, pp. 69, 112.

Also present: Zulu

- 69 <Contact with Civilised Races.> Swaziland, per Tikuba (ex-Prime Minister), 26.11.1898. In presence of Zulu.⁹
 He admits that the attitude of wives to their husbands, and young men and boys to their elders, is different in these days to what it used to be. Tikuba says that his own

TIKUBA

wives are not as much afraid of him as they used to be, for if, in accordance with old custom he threatens to strike them, they say they will proceed to Manzini (Bremersdorp) where their complaint will be listened to and the *white people* will
112 side with them.¹⁰ This change of attitude is, Tikuba considers, due to the advent of the white people, especially the English. And boys, in their defying or *tukaing men*, know that they will not be punished. Tikuba says that in Mbandeni's time if, in the presence of the King, a boy in any way insulted a man, the King would regard it as a personal insult because he himself was a man. Nevertheless, boys in Mbandeni's time *tuka'd* men when out of reach of the king. The main cause of all this, Tikuba believes, is the wish of Her Majesty's Government that there should not be killing off. Tikuba remembers New Scotland being surveyed.¹¹ He remembers the surveyors who surveyed Swaziland, what is at present known as Swaziland. He, Mbovana and Sandhlana went up to see these surveyors - *amakosi* [Major Alleyne etc.? - *vide* p. 51, notebook 'q']¹² - and they said, '*Let the stick be put down*' ('*Induku a yi bekwe pansi*'), meaning that people were no longer to be killed.¹³ After a short time Lukuni (Sir Evelyn Wood) and Tshele (Mr Rudolph) came to the Embekelweni kraal.¹⁴ It should have been said, the surveyors said that the land of Swaziland they had surveyed was given to Mbandeni as a reward for his having fought at Emtshade against Sikukuku and helped the English.¹⁵ Lukuni and Tshele permitted Mbandeni to govern his people according to his old laws and customs and *said that he could carry the stick* (*induku u yi pate*), implying that he might kill off.

In regard to the killing of Mbaba, this action Tikuba quite approves because in old times anyone who *killed* or *loya'd the king* was killed.¹⁶ In his opinion Mbaba was guilty because the King had got thin and no longer 'went outside' (*waye nga sanyi*).¹⁷ Mbaba also *loya'd* Mvuyana, *a son of the king*, by giving him poisoned beer.¹⁸ When Sir Francis de Winton (Umalamulela) came in 1889, he repeated what the surveyors had said and told Swazis not to *carry the stick*.¹⁹ He is afraid that women will *loya* their husbands because they know that white people are in the country.

The present unsatisfactory attitude of boys is therefore due to European influence, for in Mswazi's time nothing of the kind was known and even in Mbandeni's it was not as bad as it is now. It was first observed during Mbandeni's reign but then only very slightly. Tikuba, being Mbandeni's *induna*, would naturally have been one of the first to notice or hear of disrespect shown by boys to men or of change of attitude of women towards men.

27.11.1898

File 74, p. 27.

27 <Circumcision.> Swaziland (per Tikuba, 27.11.1898).

Mbandeni did try and revive the custom but Malunge, Mjokovu's father, protested, saying that no advantage was gained, for *circumcised* (*soka'd*) people died just as much as *unsoka'd*.²⁰ It was this protest of Malunge which foiled the attempt to re-introduce the practice.

TIKUBA

27.11.1898

File 74, pp. 87-9.

Also present: Zulu

87 <History.> Swaziland, per Tikuba, 27.11.1898.

That king of Swaziland who reigned longest was Ngwane, Sobuza next, then Mswazi; Ndungunya reigned a short time, also Mbandeni.²¹ When Somhlolo fled from Etshiselweni he came to near where the Maseko people lived close to the Mankaiyana hill.²² He was there *driven off* (*qubula'd*) by Zwide's *impi*, then he moved to above the Mtimba mountains, again *qubula'd*, he fled north to Magoboyi.²³ Whilst on this flight he and his men went to a Besutu chief as if to *konza*, but he wished to kill the chief and take his country; the chief would not allow him to *konza*. Magoboyi seems to have permitted Somhlolo to live on some land and Somhlolo during his stay killed a chief called Mkiza. Somhlolo did not *plant crops*; he returned to Etshiselweni and engaged in a fight with Mhlangala.²⁴

Tikuba will not admit that Masumpa is or was ever at any time Mbandeni's heir.²⁵ He cannot think who started the rumour about his being heir; *he heard of its coming 'from below' (nga pansi); when he searched for it he could not find it*; he as *induna* never heard anything of the kind. The facts as regards Mbandeni's heir are these. It was intended that his *chief wife* (*inkosikazi*) should come from the Mzebele people, living about the Mkondo river; she was, as a matter of fact, already chosen and was the daughter of Dukuza. She came to Mbandeni but had no issue at all by him. She, after Mbandeni's death, was married by Nogcogco. Two of Mbandeni's wives, who were sisters, objected when it was said the *inkosikazi* should come from the Mzebele
88 people, maintaining that they themselves were of royal blood: '*For we too are of the king's people!*' (*'Ingati nati si nga be nkosi na!'*). One of these women had a son named Dhlekezele. When Mbandeni got ill he had heard of the objection of his said two wives to Dukuza's daughter. There was a story to the effect that these two women got two stones. (Tikuba did not say who saw the stones and to whom the women spoke.)²⁶ They said one represented the king and <the other> the *inkosikazi*; if one of these broke, that is, the one which represented the king, then the king would die; if the other, then the *inkosikazi* would die [Dukuza's daughter - J.S.] The illness of the king was attributed to these women. The *indunas* and important men were now called by the king. Mbandeni instructed them that Ngwane or, as he said, Bunu, was his heir, and ordered Tikuba to proclaim it in the country, and to add that even if he did die that woman would not *inherit his umuzi* (*idhla umuzi wake*), i.e. become Sovereign, viz. the woman who, with her sister, claimed to be rightful queen. Upon this, both women instantly fled with Dhlekezele, but D. was *fetched* and brought back. It seems white people, finding Mbandeni so ill, asked him to nominate his heir and suggested that it should be someone who had eyes (*o n'amehlo*), that is, one who would take least time in becoming competent to assume the government of the country. The *indunas* heard of this and represented to the king that a king's heir is not nominated (*beka'd*) by white people.

The origin of the Swazis coming to seek assistance from the Queen of England through Somsewu was this. One or two of Sobuza's daughters [probably two, in

TIKUBA

accordance with custom - J.S.] had been given in marriage to the important chief Langalibalele in Natal.²⁷ Majumba was the *envoy (inxusa)* to Langalibalele. When with Langalibalele, Majumba learnt that at Pietermaritzburg, there lived a white *inkosi* who was more powerful than (defeated - *hlula'd*) all other kings. Majumba reported this intelligence to his king who thereupon established communication with the British Government, through Sir Theophilus Shepstone.²⁸ Sir T. Shepstone (Somsewu) seems first to have been approached by the Swazis on the occasion of his going to Mshweshwe (Basutos).²⁹ The most important and most numerous communications that passed between the Swazis and Somsewu took place during Mswazi's reign. Sir T. Shepstone never himself came to Swaziland. Mhlopekazi, his *induna*, was not given him by the king but seems to have become attached to Somsewu on his own account. Mhlopekazi was only a *young man (ijara)*.³⁰ He was not an *inxusa* of the Swazis.

The first Portuguese to come to Swaziland was a man named Jiwako; he came in Somhlolo's time. He was a trader; he brought beads with him which he wished to barter for cattle. There was a dispute with the Portuguese about land on eastern side of Swaziland; this occurred during Mbandeni's reign.

The first Boers to arrive in this country made their appearance in Mswazi's reign.

Communications were often had between Swaziland and the following countries: Zululand, Natal, Transvaal and Tongaland, also, but less frequently, with Gasaland.

89 The Swazi kings sent *amanxusa* to Zululand to *attend the assembly (ot' ibandhla)*; the same was done by Tongas to the Swazis.

That king of Swaziland who seems most to have been feared by his people was Mswazi. Dingana, king of Zululand, was at war with the Boers. As the Swazis were not on good terms with the Zulus, the Boers solicited their assistance; this assistance was given *for their own reasons (ba sukela pezulu)*, i.e. not on the Boers' account but to satisfy a grudge of their own against Dingana, and when Dingana took refuge in Hlatikulu forest, the Swazis hunted him down and killed him.

Maja is an independent chief. The land occupied by him was given him (his fathers?) by Somhlolo for the help given by Maja's people when that king was attacked by Zwide. Maja is dead now and someone has taken his place.³¹

Mswazi's mother Lazide was Zwide's daughter. Ndhlahuhlaza (chief) is a close relation of Zwide's.³²

[27.11.1898. Zulu present.]

27.11.1898

File 74, pp. 104-5.

104 *Lobola*, Swaziland (per Tikuba. 27.11.1898).

The original kind of *lobola* was cattle; this as far back as tradition can carry.

105 Jozana, Nomahasha and Ndhlahuhlaza's people, however, *lobola* in *hoes* and *goats* still.³³ [Note: How comes it Ndhlahuhlaza's son or grandson or other relation of Zwide *lobola's* in this way? - J.S.] Tikuba does not know where cattle could have come from originally.

TIKUBA

27.11.1898

File 74, pp. 116-17.

Also present: Zulu

116 < Contact with civilized races.> Swaziland, per Tikuba, 27.11.1898. (Zulu present.)

The *bewitching (loyaing)* of husbands by their women is a crime of very old standing. It was, in the time of kings preceding Sobuza, as well as in the reigns of Sobuza, Mswazi, Ludonga (minor) and Mbandeni,³⁴ always punishable by death. There was no escape by fine, and both man and woman suffered. Anterior to Mswazi no kings were ever *loya'd* by *izinduma*, as Mswazi and Mbandeni and even Ngwane have been *loya'd*. Tikuba knows nothing about the historians or tradition-keepers being those specially *loya'd*; he knows that the old men always maintained that the old and original custom of the people was to put to death those who committed adultery. This crime of wives *loyaing* husbands is very general in these days in Swaziland, especially at the present time. *Loyaing* and *takataing* are identical terms, one completely connotes the other.³⁵ The guilt was brought home to a woman by the agency of *izangoma*. She was taken to some spot [*etafeni* (Swazi) = *endhle* (Zulu)]³⁶ away from the kraal and there the *pengulaing* would go on.³⁷ If guilty she would be put to death there and then her body cast into a hole or donga. Should doctors differ, others were consulted to see what conclusion they would arrive at. Sometimes

117 the other doctors consulted would maintain that the *loyaing* had only been done by word of mouth and not by using drugs, and therefore *clear (hlanza)* accused and fix crime on another person.

The fact that the government of the country is sometimes carried on by women during their son's minority affords no explanation of the attitude now assumed towards men by their wives, and for this reason. Before the days of Madolomafisha, long before her, from time immemorial, women were in the habit of carrying on the government of the country whilst the heir grew up;³⁸ in those days the attitude of women towards their husbands was in no way affected by the fact that a woman was at the head of affairs. The law of the country was respected even though it was enforced by a woman.

The Boers have exerted a considerable indirect influence on the country. [Note: The laying off of the 250 New Scotland farms - see note book 'q' - in 1867 by McCorkindale (per Erskine)³⁹ along Swazi western border was an influence largely created by the Boers - J.S.] It often happened that when a person was killed for some crime or another and his cattle and children seized, these children were taken by the Swazis and sold to the Boers in the Transvaal. Whenever, too, children were *seized (panga'd)* from people the Swazis regarded as Tongas, they used to be taken to the Boers, with elephant tusks as well, and sold; amongst other things they got dogs in return. Tikuba is unable to connect the present unsatisfactory attitude of women and boys with Boer influence, nor is he able to detect anything else which is due to contact with the Boers. For instance, people do not flog their children or servants than they did before and in old days <sic>. I think Swazis and Boers *faced each other in arms (babe bekene ngo bumpi)* - Swazis gradually got arms (guns) and Mswazi constantly had his *impi* about him; this of course would be due to fear of attack from

TIKUBA

Zulus, and civil war as well. Portuguese influence has been felt in the direction of liquor traffic. The liquor came from Delagoa Bay. It began to come in Ludonga's time and was not at first partaken of by women or *youths (jaras)*, but in Mbandeni's reign *jaras* drank. Tikuba cannot recommend anything which will put a stop to the unsatisfactory attitude of the women. As regards missionaries: Tikuba has formed no definite opinion about them. At first the Swazis were favourably disposed towards education of their children, and there was talk that Malunge, Ngwane's brother, should be educated but the Swazi authorities resisted.⁴⁰ Mr Jackson was a missionary who brought up the subject of education.⁴¹ There was also a missionary called Umuneli (Mr Allison?) at or near Mahamba. It seems that during Mswazi's reign a prince named Malambule, son of Somhlolo, on being attacked by the Swazis, fled to Umuneli for refuge.⁴² He was admitted into the house. The missionary eloped secretly and after he left a fight took place at the house with Malambule and his people, where there was bloodshed. Umuneli complained and said, '*Ni ngi tele nge ngazi*,' 'You have thrown or poured blood on me,' and refused to live any longer at the place.

27.11.1898

File 74, p. 97.

97 <Customs.> Swaziland (per Tikuba, 27.11.1898).

The king's insila (insila ye nkosi).⁴³ On the installation of the king, two men are appointed to be *insila ye nkosi*, one on one side of the king, one on the other, *with the king in between*. One of these is of higher rank than the other, *the greater and the lesser*; for instance, Mtshengu and Mhlaba are *insila ye nkosi*, both being at this day well-known men.⁴⁴ Ngwane's *insila* are Mpehlene and Msenuka. These men are looked upon as the king's person (*umzimba wake*); their duties are chiefly medicinal; the king is *washed* by them (*bayi bucinge*) should such be prescribed by the *inyanga of medicines (inyanga yo kwe lapa)*.⁴⁵ They are not necessarily killed on the death of the king. Neither Mtshengu or Mhlaba suffered. When king was *treated (elapa'd)*, the first to *capa (= ncinda)* would be the senior *insila*, then king would *capa*, then the junior *insila*.⁴⁶ When king dies, the *insila* is supposed to die too, and, to bring this about, when an *impi* is *sent out* the *insila* accompanies it and *dies in war*.

Rain-making. Tikuba does not know what the medicines used are or where they come from. Only the King and his mother or Regent may have them. In the King's minority they are kept and used by the Queen Regent; for instance, during Ngwane's minority, Madolomafisha used to keep these medicines. Tikuba said that as soon as the King comes of age and assumes complete control and marries his chief wife, all the medicines held by his mother or Regent are given over to him and held by him, with his said *inkosikazi*, alone. There are people other than the king who have rain medicine but *they no longer make rain; 'the heavens' have been taken by the king (i zulu se la tatwa inkosi)*.

Saluting. Tikuba does not know what the salute '*Bayete*' means. He does not accept the interpretation *Ba lete* as referring to enemies (*izita*).⁴⁷ He says the custom

TIKUBA

is a very ancient one. (One does not hear 'Ndabezita' or 'Gumede' in Swaziland, only 'Bayete' - solely to young King, Paramount Chief - and 'Inkosi' to Queen Mother, Queen Regent.) There is no salute peculiar only to the Swazis. They do say and the proper salute is 'Bayete, Ngonyama'.

[Zulu informs me that men like Nogcogco, Giba, Gitsha, Mjokovu, Tikuba and others of less importance are said 'Nkosi' to, but this is then not of the nature of a salute, but of a praise (*sibongo*).⁴⁸ Ngwane himself is said 'Nkosi' to when *bonga'd* or addressed in ordinary private conversation. So that, besides being an official salute (*kuleka*), it is also a term of civility and respect, just as any other than *those of the King's house (a ba kwa Nkosi)* are addressed by their *isibongo* in order to show ordinary civility and courtesy.]

<Undated>

File 74, pp. 44-5.

- 44 Clothing, Swaziland (per Tikuba). Young unmarried men who had become
amajara, i.e. been *buta'd*, prior to the advent of the European wore skin *girdles*
45 (*mutshas*) as they do now, only without the cotton handkerchiefs. They had no
distinguishing dress.

Notes

¹ Tikhuba was a descendant of Swazi king Ndvungunye, who died in the early years of the nineteenth century. He was an important figure in the politics of the Swazi kingdom during the reign of Mbandzeni (1874-89), and remained influential in public affairs into the early years of the twentieth century.

² Giba kaSobhuza and Mnkonkoni Kunene were others of Stuart's informants. Their testimony appears in *Stuart Archive* vols. 1 and 3 respectively.

³ The eShiselweni region lies in the south of what is today Swaziland. Hlubi was a senior member of the Dlamini chiefly house at some stage in the first half of the eighteenth century; sources differ as to whether he ever actually held the chiefship.

⁴ In Jones's *Biographical Register of Swaziland to 1902* (1993), the only Giba mentioned is given as a son of Sobhuza, not Mswati (Mswazi): see also note 2 above. Mswati ruled the Swazi kingdom from the mid-1840s to 1865.

⁵ The uDhloko *ibutho* was formed by Mpande in the late 1850s.

⁶ Somhlolo (Sobhuza) ruled the Swazi kingdom from the early nineteenth century until his death in 1839.

⁷ The Mdimba (Mdzimba) mountains lie to the north-east of the present-day town of Mbabane.

⁸ The Ncabane area lay against the Mdzimba mountains.

⁹ Zulu was another of Stuart's informants. His evidence appears elsewhere in the present volume.

TIKUBA

¹⁰ The newly established village of Bremersdorp, known to Swazi people as eManzini, became the first administrative headquarters of the joint Boer-British-Swazi government of the Swazi kingdom that was set up in 1890.

¹¹ New Scotland was a large area of land adjacent to the southern reaches of the Swazi kingdom that was granted as a concession by the government of the South African Republic to Alexander McCorkindale in 1864.

¹² We have been unable to trace notebook 'q' in the Stuart Collection.

¹³ Mbovane Fakudze and Sandlane Zwane were leading *izinduna* in the Swazi kingdom in the late 1870s and 1880s. James Alleyne was chairman of a commission which, in the early months of 1880, demarcated the southern and western borders of the Swazi kingdom. The meeting referred to took place at King Mbandzeni's Nkanini royal homestead in March 1880.

¹⁴ Sir Evelyn Wood was a member of a three-man Royal Commission appointed by the British Government to decide on the terms on which self-government would be restored to the Transvaal after the Anglo-Boer War of 1880-81. Gerhardus Rudolph was magistrate of the Klip River Division in Natal. Wood and Rudolph made an official visit to King Mbandzeni at Mbekelweni, a royal Swazi homestead, in September 1881.

¹⁵ Tsate (eMtshade) was the capital of the Pedi kingdom from 1869 until it was destroyed by a combined force of British and Swazi in 1879. Sikhukhukhu, or Sekhukhune, was king of the Pedi from 1861 until he was deposed by the British in 1879.

¹⁶ Mbhabha kaMasenjana of the Ntsibandze people was a senior figure in Swazi politics in the 1890s during the reign of King Bhunu (Ngwane). He was put to death on the orders of the king in 1898. Bryant, *Dictionary*, p. 364, gives *ukuloya* as the equivalent of *ukuyola*, which, on p. 717, he gives as '... Bring down upon a person ... some serious harm or misfortune ... by means of charms, as cause him to go out of his mind, develop a mania for stealing, become dumb, etc. ...'.

¹⁷ I.e. no longer went outside to defecate (*ukunya*).

¹⁸ Mvulane (Mvuyana), a son of Mswati, died early in 1898.

¹⁹ De Winton was the British representative on a two-man commission established jointly by Britain and the South African Republic in 1889 to set up a new administration in Swaziland. The commission visited the Swazi country in November-December 1889. Malumulela means 'the one who mediates'.

²⁰ Malunge was a son of the Swazi king Ndvungunye. He was an important figure in Swazi politics from the late 1830s until his death in 1874 or 1875. His son Mjokovu was an important figure from the late 1880s until his death in 1908.

²¹ Ngwane reigned in the third quarter of the eighteenth century, Sobhuza from the early nineteenth century to 1839, Mswazi from the mid-1840s to 1865, Ndvungunya (Ndvungunye) in the later eighteenth century, Mbandeni (Mbandzeni) from 1874 to 1889.

²² Mankayiyana (Mankayana) is in the west of modern-day Swaziland south of the Lusutfu river.

²³ Zwide kaLanga was ruler of the Ndwandwe kingdom.

²⁴ Mhlangala was chief of a section of Magagula people.

TIKUBA

- ²⁵ On Masumpa's (Masumpha's) eligibility for the succession to Mbandzeni, see Jones, *Biographical Register of Swaziland to 1902*, p. 121.
- ²⁶ In the original the sentence in parentheses appears in the bottom margin of the page.
- ²⁷ Langalibalele kaMthimkhulu led a large group of Hlubi from the Zulu kingdom into Natal colony in 1848. He was deposed by the Natal government in 1873.
- ²⁸ Theophilus Shepstone was successively Diplomatic Agent to the Native Tribes and Secretary for Native Affairs in Natal from 1845 to 1876.
- ²⁹ The only known meeting between Shepstone and the Sotho king Moshoeshe (Moshweshwe) took place at the latter's residence at Thaba Bosiu in April 1868. The Swazi king Mswati had died in 1865.
- ³⁰ Mhlophekazi was a man from the Swazi country who entered the service of Theophilus Shepstone. He was the model for the character Umslopagaas who featured in several of Rider Haggard's novels. Further on in his evidence, Tikhuba indicates that an *ijara* (*ijaha*, pl. *amajaha*) was a young unmarried man who had been *butha'd*.
- ³¹ Maja (Matja) was chief of the Mamba people in the south of the Swazi kingdom until his death in 1898. He was succeeded by his son Bhokweni.
- ³² Ndlaluhlaza kaMadangala of the Ndwandwe people was an important chief in the north of the Swazi kingdom. His father was a son of Zwide and a full brother of Lazide (laZwide, laZidze) or Thandile (Tsandzile).
- ³³ Jozana kaMayengana was chief of a section of Maziya people on the Lubombo range until his death in c.1905. Nomahasha (Lomahasha) kaMakhuneni was chief of the Mahlalela people on the Lubombo until his death in c.1896.
- ³⁴ Ludonga (Ludvonga), a son of Mswati, was nominally king of the Swazi from 1865 until his death in 1874. He died while still a minor.
- ³⁵ For Bryant's gloss of *ukuloya*, see note 16 above. In his *Dictionary*, p. 607, he gives *takata* (*ukuthakatha*) as 'Practise poisoning and other similar crimes secretly, work evil by medicines, charms or witchcraft to the injury of any person ... or property ...'.
- ³⁶ Bryant, *Dictionary*, p. 131, gives *endhle* (*endle* in modern orthography) as 'Out in the open, away from the kraal, in the veldt or fields'.
- ³⁷ Bryant, *Dictionary*, p. 494, gives *pengula* (*ukuphengula*) as '... withdraw from evil consequences by treatment with medicines or charms ...'. In the present context it seems to connote examination of a person accused of witchcraft.
- ³⁸ Madolomafisha (Madvolomafisha), or Tibati, a daughter of Matikweni of the Nkambule people, was one of the senior wives of Mswati. She was a powerful figure in the politics of the Swazi kingdom from the early 1880s until her death in 1895.
- ³⁹ Stuart Erskine laid out the farms in McCorkindale's New Scotland land concession: see note 11 above.
- ⁴⁰ Malunge was a son of Mbandzeni and brother of Ngwane, or Bhunu, who succeeded his father as Swazi king in 1889.
- ⁴¹ Joel Jackson worked as a missionary for the Society for the Propagation of the Gospel in the Zulu kingdom from 1866, at various sites in New Scotland from 1871, and at Luyengweni in the heartland of the Swazi kingdom from 1881 to 1892.
- ⁴² James Allison made arrangements to establish a Wesleyan mission station near Mahamba in the south-western borderlands of the Swazi kingdom in 1844 and was posted there the following year. He abandoned the station in 1846 after a fight took

TIKUBA

place there between the forces of the newly installed Swazi king, Mswati, and his brother and rival Malambule.

⁴³ Bryant, *Dictionary*, p. 653, gives *intsila* (*insila*) as ‘Dirt, of any description (the Native ideas in this regard are, however, very different to those of Europeans); dirt-attendant on the Zulu king – a menial who attended to the cleanliness of his body, bathing him, dressing his hair, etc. ...’.

⁴⁴ Jones, *Biographical Register of Swaziland to 1902*, p. 404, gives Mtshengu Mdluli as the right-hand *insila* of Mswati. He was an important figure in Swazi affairs from the late 1840s until his death at a great age in c.1910. On p. 429 Jones gives Mhlaba Motsa as the left-hand *insila* of Mswati, and as ‘an important elder statesman’ in the Swazi kingdom until his death, probably in 1905.

⁴⁵ Bryant, *Dictionary*, pp. 51, 61, gives *bucunga* (*ukubhucunga*) or *buxunga* (*ukubhuxunga*) as ‘Wash the back of another person (acc.)’. Doke and Vilakazi, *Dictionary*, p. 48, give *ukubhucunga* as ‘Rub off dirt from body; smooth surface’. On p. 56 they give *ukubhuxunga* as ‘Wash a person where he cannot himself reach with his hands (e.g. between the shoulder-blades)’.

⁴⁶ Bryant, *Dictionary*, p. 68, gives *capa* (*ukuchapha*) as ‘Drop, i.e. make fall drop-wise, spill in drops ...’. On pp. 406-7 he gives *ncinda* as ‘Suck food, liquid, medicine etc. from the tips of the fingers, as a Native taking medicine ... in this way according to Native custom ...’.

⁴⁷ Bryant, *Dictionary*, p. 25, gives *Bayede* (*Bayete*) as ‘Hail! your Majesty - a word of salutation only used to the Zulu king’. He goes on to comment, ‘It certainly has no connection with “bring them” (i.e. *ba lete* or *ba yete*) ...’.

⁴⁸ For Giba see note 2 above; for Mjokovu see note 20 above. Gitsha (Gija), a senior son of Mswati, was prominent in Swazi public affairs in the late 1880s and 1890s.