

15.7.70

INFORMANTS: LOGWAJA MAMBA: UHLANGAMISO MAMBA : TIBAMU

AREA : MAMBA

REGIMENTS: 1. MASOTSHENI 2. 3.

INFORMATION RECEIVED FROM:

..... We found them here, so they are our forefounders. They were made our indunas; to start with they had their own little piece of land in the bushveld. Bhokweni had Matimba as his bodyguard but not as his insila.

The Hlanze people are the forefounders, also the Mlotsa, Mhleko, Mavimbela. The Mamba found them and they fought with any of the clans they found. The Mamba once fought a civil war against their neighbours, the Mhleko clan, who were mentioned by the Ngqamphalalas. Then Maloyi, the Mamba king, when he returned from bringing Mswati back from Hhohho, found that the Mhleko had looted his cattle. So he summoned an army and sent them to retrieve his cattle.

Here are the Mamba regiments within the Mamba kingdom - the name of the king who summoned them is shown at the side where known:-

- | | | |
|----------------|---|--|
| 1. Mfulini | - | regiments unknown |
| 2. Magadlela | - | " " |
| 3. Mamba | - | " " |
| 4. Maloyi | - | " " |
| 5. Mbatshane I | - | Inovi Regiment |
| 6. Maja | - | Jibha, Tisela, Mdlonga Regiments |
| 7. Bhokweni | - | Magugude, Mchaza, Malalame, Dlamini, Ludlambedu, Tibavu, Inijibha Regiments. |

During the Battle of Lubuya the Mamba were present as forces of the King. In fact they used to fight in all the Ngwane wars. Even King Maja was armed and pushed ahead into the battle, but the King sent him back saying he was his equal.

In fact the Mamba separated from the main stream of the Swazi at Shiseweni, under the Swazi King of the day.

POLILE MAMBA

He was one of the Mamba princes installed as chief in that particular area. He continued to send all the necessary contributions to the Mamba king at his headquarters. Later Polile started 'monkey tricks'; when he had to send meat to the Mamba king he first brushed it against his own body to dirty it - even if he were sending a leopard skin he first sat upon it before he sent it. The Mamba king heard of this and was furious, and he turned to Somhlolo and asked him to kill his brother. So the king sent an envoy to kill Polile. That is how he died.

The Mamba branched from the Dlamini of their own accord and have remained here ever since. There was one maiden, the child of Mbatshane who was married to the King. From thence the change to Mamba surname. As you know they were all Dlamini, even during Bhokweni's reign maidens were offered to Sobhuza II as wives. Mbikati was the maiden who was the originator of the Mamba clan which had been hitherto Dlamini.

MAMBA

* The Origins of the Mamba Clan.

We originated together with the Ngwane. There were two brothers Dlamini and Hlubi, whose father was Langa. The elder was Dlamini. Langa slaughtered two beasts and commanded his two sons to begin flaying (skinning) the beasts. He said that the one to finish first would be his heir. Unfortunately for Dlamini, the elder son, Langa handed him a blunt knife, whilst to Hlubi he handed a sharp knife. So Hlubi finished first and became heir to the kingdom.

Thenceforth the elder son was under the younger, but they went together along the Lebombo Range until they came to settle in this area of Swaziland. When Somhlolo became king we were already here. Dlamini remained inferior to Hlubi and Hlubi performed incwala ceremony,

It was the days of Maloyi, and the Swazi King was Somhlolo. Maloyi barricaded himself against Zulu raids, and at that time he became engaged in a war against Zwide who was fleeing from Shaka's forces in ~~Zululand~~ Zululand. Somhlolo fled from his home and went to Magobhoyi. Maloyi beat Zwide in that struggle, but only to learn that the king Somhlolo had ~~if~~ fled from the Zulu to Magobhoyi amongst the Sotho. Maloyi summoned a force to go and bring back the king who had been threatened by Zwide's army. They brought the King back to Swaziland. When Somhlolo resumed the reign of his kingdom which he had abandoned in despair he vowed that his brother Maloyi would from henceforth be his left hand in the kingdom, whilst he himself remained the right-hand. He ~~forth~~ further instructed him to go and build a sacred enclosure in the cattle kraal, and told him not to perform incwala ceremony or attend it, but that he could use an elephant tusk (the left hand one) for his penis shell, while he himself would use the right hand one. He also told him that he would have equal power against any enemies. He could enlist soldiers and meet the enemy at any time. ~~He swaore~~ He swaore that if anyone fled to him for political asylum he would not pursue him. The Mamba thanked the king. That is how the Mamba received nearly equal status within the Swazi kingdom - because of their retrieval of Somhlolo.

The Mamba King does not celebrate incwala or first fruits ceremony, but what happens is that the king uses a sacred which is only normally used for the king's bite of the first fruit. His regiments wear ordinary calf skin pendulous strips and do not dance like the others do at Lobamba. However the Mamba warriors are exempted from participating in incwala ceremonies at Lobamba. We eat 'Uselwa' (the chief eats the first crop of each season). After the main incwala ceremony in Swaziland the Mamba king ~~follows~~ follows in his area with uselwa ceremony, part of the incwala ceremony. Here and there the methods of conjuring in ~~this~~ this semi-Royal kraal of the Mamba are similar to those performed at the Swazi Royal kraal, but the Mamba kings are never buried in caves, but in graves. As a result the conjurers only go to the graveyard and talk to the ancestors for other rituals.

The lineage of Mamba kings:-

- Ntfulini
- |
- Mlagadlela
- |
- Mamba
- |
- Maloyi (of Mbelebeleni village) - whose mother was LaMabhume
- |
- Mbatshane I - LaShongwe
- |
- Maja - LaMobune
- |
- Bhokweni - LaUkhosi (daughter of Somhlolo Talonye)
- |
- Mbatshane II - LaMbandzeni